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No. 1.

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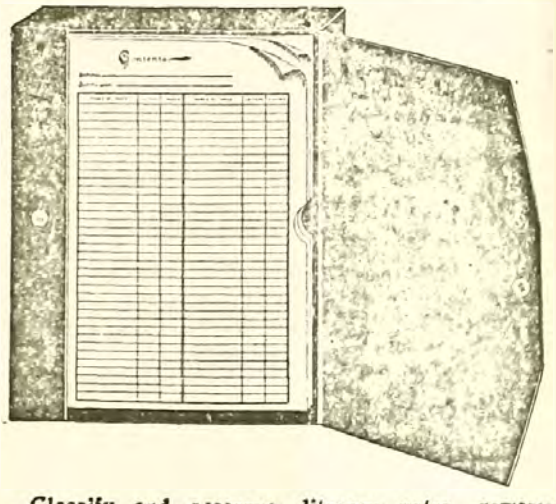
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That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and 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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. OCTOBER, 1901. NO. 1.

POWER.

AS Divine Science proves that there is but one Life, Substance, Intelligence and Power, or that one Mind or Spirit is the All, it does not admit even a belief that there is an opposite. If one does not wholly relinquish the general belief that there are two powers, or two spirits, the reverse of each other, he makes a right beginning only, in his study of unity, when he begins to think aright and is willing to relinquish every belief that is not based in the unity of the One All.

As long as we admit the claim of an evil power, and of the supposition that there is a Devil, even though we claim to have dominion over them, we have simply bound up the false race beliefs for a season, but they will break loose again and come forth in feeling and in deed. Divine Science handles such claims without consideration for their length of days. As they have no foundation in Truth, or in anything that is, there is no place for them; so the bottomless pit, where they never find a place to lodge, or in which to source themselves, is the only true symbol of where they belong.

The gospel of Divine Science is that God, good, is omnipresent, which means above, beneath, around and within everybody and everything and in every place; hence there is no place for a claim, or even an intelligent suggestion of a shadow, or evil; no place in the universe for death or dead matter. Life, intelligent life, fills immensity. There are no such things as dualism, antagonism and inharmony. Man, centered and established, or ordained in the Infinite, with Good overhead, on every side and everywhere, is DIVINE SCIENCE. As long as we see shadows to handle, obstacles to remove, barriers in our way, we do not see the full meaning of Omnipresence. Truth frees Divine Scientists from fear, frees from shadows or obstacles or any seeming evil, because it frees from false beliefs or claims that there are other powers and things beside those that are good.

The more a student tries to handle error, and find a place for it, the more he feels a sense of lack, and the less he realizes Truth and Omnipotence. Love fills the student and fills all. We can truly say we find no fault in man or anything that the Creator has made.

It is the privilege of the DIVINE SCIENCE teacher or preacher to preach the good tidings of the one and only good power to every living creature under heaven. He does not proclaim for one and leave out others. Truth is alike for all; it applies alike to each one. There is no Being anywhere, or Spirit anywhere, that makes such claims as sin, sickness or death, for itself.

DIVINE SCIENCE builds for us a habitation upon a solid rock foundation, immovable and lasting.

The wise men of the East, of the light of Truth, and of the West, North or South, are now recognizing the truth of the Law of Expression which distinguishes DIVINE SCIENCE, and proves God, Good, manifest in the flesh—in visible creation.

We are ordained of God unto all Good and to all good works, and any true service is a privilege we have of publicly declaring the eternal fact that the state of our Being is union with the One All. M. E. CRAMER.

Confusion.

A man has a passion for painting. Does he spend all his time in collecting paintings? Is not his whole soul bent upon creating pictures? A man who shows his passion for painting, by gathering into his possession all the pictures possible, is known, not as an artist, but a collector. Do we rank him in any sense with the man who has a genuine passion for painting?

So it is with love and loving. The passion to possess anything liked or loved is very intense, but reaches its culmination of longing to have and to hold when it is a human being loved—being, who appeals to all that is highest, noblest, and satisfying to all parts of the soul.

But even at this moment, the passion to possess the one loved, or the love of that one, ought never to be confounded with the passion of love itself.

The true lover is he who gives out his love in every possible way, who makes his passion of love visible by the wonderful and countless manifestations of his lovingness.

His greatest desire is to express love, not to collect it. His greatest pleasure is to give love, not to receive it.

The true lover never makes the mistake of thinking that his passion to possess love is the same as his passion of love, and never confounds the passion to collect love, with the true fire and passion of love, which gives itself because it is. They are two quite distinct passions, and perfect happiness consists in having the passion to possess, always following the passion of love, never preceding, guiding or dominating it.—MRS. ALMA GILLEN, *in Expressman.*

The Personal and Impersonal Ego.

The Personal Ego, so to speak, believes he lives, separate and apart from God, and manifests his existence on this plane according to his beliefs and opinions. He declares that *experience* is the *only* way to knowledge. The road to right or wrong, success or failure, is determined by the outcome of his theories, and much of his time is consumed in proving that there are ways that seem right unto men, but the end thereof is destruction. Oft times failures serve to make him discouraged and morose, prone to blame a Power outside of himself that would deal unjustly with mankind. He is a creature of limitation. On every side he sees the boundary line of what he calls human possibilities. Man has but one life to live, and that is short at best, so he that has attained his highest possibilities here has reached the climax of existence. His soul within hungers and thirsts for the righteousness for which it was created, and he casts about to satisfy that yearning which will not down. He searches in all the world for the balm that cometh not. Does it lie in great possessions and power, in luxury and ease? Is it fame—or was the fool right who exclaimed, "Eat, drink, and be merry, for to-morrow ye die?" Alas! Experience teaches that the soul is not satisfied with the lusts of the flesh. Fame and worldly honors prove but apples of Sodom, and time and care hold a mortgage on every estate. He has proven at last, through race beliefs and opinions, that he misses the mark and falls short of the Truth. His ways have been in darkness, because he walked the paths of ignorance, and in despair he exclaims, "Life is but a shriek between two silences!"

The Impersonal Ego, on the other hand, recognizes the one and *only* source of life, intelligence and power, and that *man* is the *direct* manifestation of that source. God works, *in* and *through* him, to bring forth his *greatest* honor and glory. He recognizes no will save the one in which he "lives and moves and has his being." "I and my Father are one." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works," said the greatest Teacher of Truth the world has ever known. The Imperonal Ego relies not on experience, but is led by the knowledge of the Spirit. He prays, "*Thy will* be done" in all things. He manifests understanding and wisdom, for he lives with an "eye single to the glory of God." He recognizes the one life perfect, therefore he is health and strength. Does he need temporal things? The Creator of the universe manifests, *in* and *through* him, to bring forth "every good and perfect thing." Serving God as *all* and *in all*, he knows not fear. His soul dwells continually in that "peace which passeth understanding." His heart is filled with love

and charity that reaches out to all mankind, and when he beholds his fellow men struggling in darkness, suffering the trials of sin, he condemns not, for he knows the truth in every soul is greater than these, and *will* prevail. For the Kingdom of God and His righteousness shall encompass the earth to the uttermost.

He leadeth me, O blessed thought!
I will not go astray,
Unerring love my steps attend
In paths of wisdom's way.

No harm can come from Him to me,
No harm on land or sea;
No powers there are, but life and love,
In depths or heights that be.

I stand amid eternal ways,
And pray, *Thy* will be done;
Thy will is mine, and mine is Thine,
In Spirit we are one.

His loving care each need supplies,
And answers every prayer;
There is no lack of any good,
For He is *everywhere.*

Lift up your eyes, each sorrowing one,
And quell all anxious fear;
God's love embraces *every* soul,
And Heaven is always near.

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There will always be a demand for a better article, a better effort in any art, or a better service of any kind, than those before produced. When you are sure yours is the better effort, push it. Get it before the people. Talent in art or invention is one thing. Talent for pushing that art or invention is quite another. You must, to be successful, have both. The world pays best those who push. Hundreds of inventors and artists fail because they do not cultivate the science of pushing themselves before the world.—*Prentice Mulford.*

COMMON SENSE.

IF we had a clearer knowledge than we have of the way in which social wrongs have been and must be eliminated from the body politic, we should experience less difficulty in believing in the early attainability of improved social conditions. Most people are in the habit of exaggerating the importance of the part which human effort plays in the elimination of social evil and the betterment of social conditions. Many seem to think that they can make for themselves an entirely new and improved social system, just as they make for themselves new suits of clothes. And there is a school of social reformers who believe that the only way to cure social ills is to wholly reconstruct human society on an entirely new plan.

Single taxers have a clearer knowledge of man's limitations. They know that he can no more make a new order of society than he can build a new world. But that they regard as a matter for congratulation rather than for regret. The social order established by the Creator is wholly beneficent and needs no change or amendment. All our social ills are due to the disorder which man's intermeddling with that order has inflicted upon us. The mischief which man has thus blindly and ignorantly done he has power to undo when he acquires light and knowledge adequate to the accomplishment of the task. The task is not so difficult nor so arduous as most of the reformers imagine. It is largely negative, consisting in abstaining from interference with the beneficent order already established. It is a ceasing to do evil more than a learning to do well. A room closely curtained may be kept full of darkness, while the sun is shining brightly outside. But it is not necessary to do anything with that darkness in order to get rid of it. When the curtain is run up the darkness is all gone in a twinkling. An inveterate social wrong endures as long as ignorance of its real nature and of the remedy prevails. But when knowledge of the evil and of the efficient remedy comes, the wrong disappears, just as the darkness flees before the light. Thus slavery lasted for thousands of years, but has, within the last forty years, disappeared under the light of knowledge, as the morning mists disappear under the rising sun. And so will landlordism, which Henry George has clearly shown to involve slavery, disappear under the light of economic knowledge. It needs no gift of prophecy now to foresee its doom. And the knowledge which Henry George and his co-workers have infused into the minds of men makes it impossible for any power on earth to long postpone that doom. * * * The day of deliverance is at hand. And the only way to hasten its coming is to spread the light of knowledge.—JOSEPH LEGGETT, in *The Star*.

No Cases are Necessarily Hopeless.

There are persons who are so "falsely educated" as to almost pride themselves upon their cases being worse, more complicated, hence more idffi-cult to handle than others; that all the best medical skill has failed to relieve them. If they are influenced to try Science treatment for a time they look for an opportunity to say, "I told you so; I knew there was no use to try so simple a thing." They think their convictions are settled as to their cases being incurable and worse than anything ever before heard of, so they really make greater effort to justify that conviction than to demonstrate freedom. In such cases this pride of false belief, false attainment and possession should be denied. Such must be spiritually taught to accept Truth, and to know that in Being they do not believe in disease at all; that nothing can act to make them believe in a lack of ease, or cause them to claim that it has any place in them or can ever be any part of their nature. Then affirm that nothing can prevent them from showing forth their perfect health, perfect knowledge, and the satisfaction of Truth.

There are others who eagerly seek health in everything that promises restoration, or even where it is thought there is a possibility of relief, yet they continue year in and year out the same. The writer had many years of this kind of experience. We who seek wonder why we do not either get well or drop the body. I found the reason why such do not get well when first they turn to Science treatment, is because through long formed habits of wrong seeking they fail to seek Truth for Truth's sake. The effort is too much centered in the thought of getting rid of undesirable conditions, and not centered sufficiently on Truth for it to actualize quickly and heal them. In such cases long, earnest perseverance and determination alone will accom-plish the healing so long wished for but without proper application of Truth. They need to believe that health is for them, and that they have received what is theirs. If they will persevere in the right way, no cases may prove to be incurable.

M. E. CRAMER.

For those called dead I cannot bind myself to grief.
Unity does not divide; so is it not
As though the rose that climbed my garden wall
Had blossomed on the other side.

INTERNATIONAL BIBLE LESSONS.

October 6th, 1901.

JOSEPH SOLD INTO EGYPT.—Gen. 37:12–36.

GOLDEN TEXT—"*The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.*"—*Acts 7:9.*

AS we follow the career of Joseph we will see how it illustrates the unreality of the power of evil. The power of God is always present, overturning every seeming mistake, made through ignorance of the true laws of happiness, into good for all concerned.

Through all the lessons Joseph's character shows forth as truly loving and forgiving, and such a nature draws to it all who love goodness and truth. In loving appreciation of that goodness, Israel confers upon his son a most beautiful coat of many colors, symbolic of all the beautiful possibilities in life for him. But in those who only look to outward good, the sight of some individual having more or better than they possess, awakens envious and spiteful feelings, as it did in Joseph's brethren.

"Reuben said unto them, 'Shed no blood.'"—The true thought in both Reuben and Judah was working at this time for Joseph's protection. Neither thought it best to antagonize the other brothers by avowing their real purpose. Reuben had a plan of rescue already in his mind, but it did not succeed because it was not for the ultimate good of all that it should. Judah could see no way to prevent death for his brother, except to appeal to their love of gain. But, through all the seeming evil, the Good was with Joseph all the way into Egypt, where the power of truth which shone forth in his life would be a help to many.

"It is my son's coat; an evil beast has devoured him."—If Jacob's trust had been entirely in God, he would not have been deceived by the false appearance of his son's coat, stained with blood, into a belief that evil must have happened. And he mourned and made himself just as unhappy as if it were true, while all the time God's loving care was over all.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Was it wrong for Jacob to give his son a beautiful coat? A. No; he liked to show that he saw what a dutiful, loving son Joseph was.

Q. Then what made his brothers show hatred and envy? A. Because their thoughts were selfish, not loving.

Q. Would Jacob have been so comfortless if he had trusted God entirely? A. No; for he would have known that only the good could prevail.

October 13.

JOSEPH IN PRISON.—Gen. 39 : 20 to Gen. 40 : 15.

GOLDEN TEXT:—"*But the Lord was with Joseph, and showed him mercy.*"—*Gen. 39:20.*

The merciful power of God is yet shown round about Joseph in this lesson.

"That which he did, the Lord made it to prosper."—Joseph had been put in prison through a false accusation, but the true, love nature cannot be

held in bondage to material things. Love-power won him the confidence and esteem of those about him, and made even his life in prison easy.

"They dreamed a dream."—The butler and baker, like most people in ancient times, believed that dreams were prophetic. And to one who lives truly according to the God nature within him, the interpretation of the hidden meaning of things comes as from God knowledge. That is the secret of Joseph's ability when others failed.

"Think on me when it shall be well with thee."—Now it seems for a time as if Joseph's kindness to the butler has been wasted, and this request is to be ungratefully forgotten. But no, it is only being held back until the time when its presentation will prove effective.

QUESTIONS FOR SUNDAY SCHOOL.

Q. Was Joseph happy in prison? A. Yes, for one who trusts God, and is loving and kind, is happy anywhere.

Q. Why did the prison-keeper have confidence in him? A. Because his conduct was always good and kind.

Q. How did Joseph know what the butler and baker did not? A. Because he was always listening to God for knowledge.

October 20th.

JOSEPH EXALTED.—Gen. 41 : 38-49.

GOLDEN TEXT:—"*Them that honor me, I will honor.*"—*I Sam., 2 : 30.*

If we take notice, we often find in life that that which has seemed a trivial thing, of no great consequence whether it was done or not, has opened out to us some great good, as was the result of Joseph's kindness to Pharaoh's butler.

"Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*" —Persistent living forth of the God-like nature of Love, begets true judgment and intellectual understanding, and after a time is sure to find its recognition in all mankind. So it was that Joseph drew the confidence of the king toward him, and was given such temporal power that through him was God's mercy and provision for thousands of His people shown.

"In the seven plenteous years the earth brought forth by handfuls."—*Seven* is the number which symbolizes the complete cycle of eternity. In God's eternal universe there is never any such thing as lack of bounty for any; but there is a belief in the world of *plenty*, and of its opposite, *famine*. But a true and loving distribution of God's plenteousness would erase from the world any sign of lack. And the trustful Christ-consciousness which Joseph tpyifies can always see the way to make God's abundance appear.

"For it was without number."—This abundance is not known by trying to figure it out mathematically.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Why did Pharaoh appoint Joseph, a Hebrew, to be chief over the Egyptians? A. Because he saw that God's wisdom was in him.

Q. Does God create plenty for man always? A. Yes, for all is from God, and He is never limited.

Q. What does God promise in the Golden Text? A. "Them that honor me, I will honor."

Q. How can we honor God? A. By trusting Him to show us how to live.

October 27th.

JOSEPH AND HIS BRETHREN.—Gen. 45 : 1-15.

GOLDEN TEXT:—"*Be not overcome of evil, but overcome evil with good.*"—*Rom. 12:21.*

"And he wept aloud."—The great, loving heart of Joseph could not hold resentment toward his brethren for what they had tried to do to him, but felt a real pleasure in once more seeing and being known of his own kin, which showed forth in outward emotion.

"They were troubled at his presence."—Those who act from the qualities of hatred and revenge, always expect to meet them in others. So now, when Joseph's brethren saw that he had great power in the land, they feared retaliation rather than expected love.

"Be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life."—When men have seen that they have formerly acted untruly, there is no use in looking back with regret and condemning themselves, but they should be just as ready to forgive themselves as they would others. They should wipe out the mistaken idea, and act thereafter from truth. These Hebrews had attempted to do evil to Joseph, but, as there is but one Power, God, it was really God who had sent him into Egypt for the preservation and happiness of all.

It is said that "all things work together for good to them who *love* the Lord," which is true, and by the lover of the Lord the good is a surety all the way; but it is also true that God is the All-Power, and no respecter of persons, and therefore overcometh every appearance of evil for the best good of even those who do not seem to love him.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What have we learned from this month's lessons? A. That we need not fear evil.

Q. Why ought we not to do so? A. Because God, the Good, is the only power, and is always overcoming everything that seems evil.

Q. What does love cast out? A. Fear and all unkind feelings.

SARAH A. ECKMAN.

CHILDREN'S PAGE.

An Afternoon at the Circus.

Can any pleasure in a child's life compare with an afternoon at the circus? Long before the procession of intelligent animals are even on their way to the city, the children stand before the colored posters delighted with the thought of getting papa, Uncle Jim, or mamma to take them to see the circus that is better than ever before. The pleasure of taking the children often falls to lucky Uncle Jim, he is so good-natured, and likes pink popcorn and circus lemonade as well as the children. Papa, perhaps, works on a paper, and is *compelled* to go some evening in order to have an idea how to write an outline for his paper the next day, and mamma has to go with him, of course, so the

entire family take part in the fun. This same plan finds its importance in most every family, and until the last scrap of brilliantly colored paper is removed from the high board fences, a bevy of delighted boys and girls stand near, telling what each one had seen. All talk at the same time, and say the same things, and are (as they are in Truth) one united whole.

The Secretary at Home College attended circus recently (just in order to get some ideas), and it was her pleasure to find seated, just in front of her, a little boy and girl, undoubtedly with "Uncle Jim." The horses were a little slow coming into the ring, according to the children's idea, so they talked of what they had seen in the morning at the procession.

"O, Gracie, will you ever forget that music we heard this morning when we were in the back yard playing; wasn't it good, and didn't we run? I think circus music the best of all, and it didn't take us long to find where it came from. I'm so glad we live near Sixteenth street, for every procession passes that way."

"I wonder, George, if everything we saw this morning will come in these three rings? Well, if they do, you look at that one, I'll take this one, and uncle can have the middle one. They must have known we were coming, to have three rings—one apiece."

The next instant the side curtains were thrown open, the band started up its pleasing notes, and in rushed the beautiful horses ready for a race, and the circus had begun. The riders with their bright dresses, and the clowns with their curious clothes, seemed to amuse the children greatly, but when the horses, that were trained to do most everything but talk, came in, Gracie turned to George and said, "We will go into the stable just as soon as we get home, and see what papa's horse can do."

The elephants' tricks were more to them than they could express in words, so they clapped their hands and shouted for joy. When the elephant band played their part it called forth a cheer from all, and the little folks were foremost in the fun. From the beginning to the end there was one prolonged shout, one round of hearty enjoyment.

"I believe," said George, when he realized the circus was over, "I didn't look at my ring any more than at the others. I think one big ring would be better; then we could see it all. I'd rather go to a circus than to do anything I can think of. Just think, we have eaten two packages of crisps, four bags of peanuts, four apples, and now we must have some red lemonade; the gum is for the last, for it will last for a long time."

The children, both holding firmly to uncle's hand, disappeared in the crowd, but as I passed out of the tent where the beautiful animals hold open

tent, but closed doors, I heard a familiar voice say, "Now, uncle, when the Ringling Circus comes next year we will come and see it again, won't we?" And the answer was, "Yes."

To see those intelligent animals show forth their knowledge in such wonderful ways, brings one closer to the realization of the One All, One Life, One Power, and shows that the One Spirit is working in all and through, and is All.

AYDA BELLE SAWYER.

EARNEST INQUIRY.

Extracts from our Letters.

You say you have not yet found the data that would make re-incarnation a fact, nor have you found the man that could give it a scientific demonstration.

Let me say that neither Evolution, Re-incarnation nor Karma are demonstrable or practical in any of the walks of life. For this reason I do not teach them. I teach what is capable of demonstration, and what I am demonstrating daily. In Divine Science we predicate our teaching on the truth that there is but One All; that All in All is the Creator and creation. I think if you will read the sermon in August HARMONY again, from the viewpoint of the Creator and creation being all, you will see more clearly what is meant—that God has expressed himself in creation, in all creation, and that evolution from a lower to a higher plane is a mere conjecture, and cannot be sustained by science or law. Like produces like, and law works from within out—from the invisible to the visible, but not from the visible up to or toward the invisible; not from a lower to a higher state.

You wonder why I am endowed with this Divine knowledge, and such poor sinners as yourself and many others are left out in the cold, cold world.

I would reply that you are endowed with the same that am I, but in thought you have not laid hold of your inheritance as have I, but this you can do and realize the same truth that I know. There is no freedom given to one that is not for another. We are all born free. We are born equal, and have equal rights.

Again you say, "I cannot understand why you try to vindicate the Bible with your own ideas, for I think you must realize that men in the time of the authorship of the Bible were no greater than you and many others in the world at the present day. If you say that they were, well, you are not an Evolutionist. See?"

Well, I am not an Evolutionist in any of the ordinary acceptations of the word. I admit of but one power anywhere in the vast universe, and it is not working outside of itself toward itself, or progressing from lower conditions into higher ones. It is unconditioned, limitless, free, and works within itself to express its omnipresence, and not another. No length of time has anything to do with showing out wisdom, or knowledge, but in so far as we outpass time and stand upon the shores of eternity, do we know self-evident Truth, unquestionable Law, and unlimited Being. One who did this thousands of years ago perceived absolute Truth just as distinctly as one who does it to-day. We do not intend to vindicate the Bible by our teaching. The Truth will live forever; it is eternal and needs no vindication; so the Bible must stand or fall upon its own merits.

You say, "The Bible is a wonderful book, but I think it ought to be, because of its many revisions."

I find that in many places where the original classification is left in the margin, a deeper spiritual meaning is given; so in most places neither time nor labor in that direction has added to the truth of the Bible. Truth is ever the same, and to do good for Good's sake is right, and is the highest law for conduct.

You say, before you buy any books or subscribe for any paper, "I must have some word from the author to let me know that they do not claim any Divine origin."

This is a point I would not like to overlook, and am glad to sao that I claim a Divine origin for everything that exists, from the rock to man. I claim Divine origin for every thought of Truth that was ever voiced in word, written, published, or actualized in deed. I claim Divine origin for every written statement of Truth that was ever published, and for every one that will be. You should remember this when reading our literature. This is my "willing and truthful" reply.

Again you say, "For God's sake, don't fill your reply with abstract ideas about the law of vibration, or karma," etc.

It is for God's sake, for God is the One All in All, that I do not teach any theory of vibration or Karma; the simple Truth of Truths is, that the Creator, omnipresent, the creative action ever present in the Creator, and creation ever living and having Being in the Creator, contains all detail of Truth. The whole is Unity expressed and expressing itself in variety.

The Temperance Cause.

I was glad to learn from your letter that you are interested in DIVINE SCIENCE, even though you cannot accept some of the things contained in its teaching.

To have God consciousness, which is manifest in the Christ, is to know that One is All, and that One is Spirit or Being, and it expressed. Evil is not a power, it is not a creation; it is more subtle than anything that the Spirit or Being makes. It is not a Being, it is not a thing; it is a missing of the mark, a falling short of Truth in calculation. When we calculate not according to the allness and unity of Good, we calculate as if there was something else the opposite of the All. This is deception. Then, "how shall we practically work in the Temperance Cause?" Let all the good, honest, earnest-hearted women who are now engaged in the W. C. T. U. meet together and give treatments of Truth based in knowledge, power and true temperance, and cease thinking, talking, or formulating any intemperate pictures, and portraying the horrors of it. You will find a good outline and suggestion for this treatment in our little book, Basic Statements. The saloon keepers and those who patronize them should be told the truth of what true satisfaction consists, and what true seeking is, and of what true wealth means. If you could practice the Truth of DIVINE SCIENCE, with love, upon these people, they would hear your voice within themselves, and they would be easily convinced.

I am satisfied that resistance will never accomplish the work desired in the temperance cause. Healing is not accomplished by seeing disease or by thinking or talking about it, or forming mental pictures of it. It is accomplished by knowing and thinking and speaking forth the perfection of Being, and imaging pictures of perfection, and claiming the image and likeness of God for the patient. You may say, how can we do this when we see the opposite? We are free to see what we choose to see; there is nothing to compel us to see imperfection. It is God's will that we see what he sees and that we do what he does. Let us lay hold of this glorious privilege understandingly. Our viewpoint in healing any condition must be above condemnation or one-sided approval. M. E. C.

Our usual rates will be continued during the coming HARMONY year. The revised edition of "Science and Healing" will be sold to both old and new subscribers at the low price of One Dollar. So HARMONY one year, is One Dollar, always, and the new "Science and Healing" will be One Dollar to HARMONY subscribers, but we cannot say definitely what the general selling price will be. The new edition is not out yet.—ED.

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 September 1st to October 1st: Life is the only health and the only healer.

Daily Thought.

First Day: There is only life.

Second Day: Life is the only power, there is nothing opposed to it.

Third Day: Love is the fulfilling of the Law of Life.

Fourth Day: "Whoso findeth me, findeth Life. I have found myself to be life."

Fifth Day: Because God is Life, I am Life.

Sixth Day: Life present in every person neither produces or knows death.

Seventh Day: Peace, peace, peace, like a river floweth freely in all Life.

Life is that in which is no death. No one desires to injure or kill another. Life reigns in men. Life reigns everywhere all the time.

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.*

New Home for Home College.

DEAR READERS, it is a pleasure to see evidences of the power of the word. We are sure that the thought that has been held by us unitedly for the College fund, viz.: "*The 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,*" has worked and will continue. You are all being related more fully in realization to all the avenues of success by its use.

In so far as we cease to believe in limitation of our possibilities, and are willing to think and act success, do we realize our abundant supply. Let us continue earnestly with this thought, knowing that the interest of one is the interest of all, and that there are many yet to be quickened spiritually to realize their unlimited success, through practicing the Truth that there is no limitation. The following are a few of the loving expressions of interest that have come to us since the last issue of HARMONY:

"I shall cast in a mite for the new home for Home College soon."

"What do you think? I have $1.00 for your Building Fund. Perhaps if I wait a little I will get some added to it. I am free."

"I send this small sum for the Building Fund, and hope to be able to send more after awhile."

"I send $2.00 for the benefit of the New College, and wish you success in it."

"I am all interest in the purchase of the building lot for the Home College, and it will be paid for. I expect to contribute something soon."

"I take great pleasure in sending you a mite toward your Divine College. It does not seem to be much, but it is far-reaching, and I am very thankful to give so much."

"I think we will be back in San Francisco in December, and I shall make it a point to be with you every Sunday morning. How I do miss the Sunday services. I will then contribute my mite toward the Building Fund.',

"I note with pleasure that you are on the way to have a new College Building. You can count on me to send you $5.00, and from the bottom of my heart I only wish it could be ten times that amount. I will send it to you before Thanksgiving, so you can have it in hand to swell the fund that much at that time.

I want to thank you for so kindly sending HARMONY to me. I read it with continued interest and profit and pleasure.

With love to all of you, I remain as ever," LYMAN L. PALMER.

Book Notices.

"THE SYMPHONY OF LIFE," is the title of a late book by Henry Wood. It contains three hundred pages, and is bound in dark green cloth; price, $1.25. The author's wide circle of appreciative readers will welcome this book with renewed pleasure. Henry Wood stands among the most popular writers on the New Thought, and his highest and clearest perception of Truth is beautifully and plainly stated. We love to recommend his books to our readers.

"CHRISTOLOGY—SCIENCE OF HEALTH AND HAPPINESS," is a new book by Oliver C. Sabin, and published by the News Letter Press, 1800 Belmont avenue, Washington, D. C. It is bound in gray cloth, and sells for $2.00 per copy. The principle object of this book is to benefit humanity, especially those who entertain beliefs in infirmities, either mental, moral, or bodily, or that of poverty.

W. R. C. LATSON, M. D , 503 Fifth avenue, New York, has written a booklet entitled "Practical Dietetics—Food Value of Meat," in which he dwells largely on the subject of eating, and gives some general statements regarding food. This booklet is published quarterly and sells at $1.00 per year.

"THE BREATH OF LIFE," is a monthly magazine, edited by Rev. S. C. Greathead, and published by the Breath of Life Publishing Company, Clifford, Mich. It is a New Thought journal, and sells at $1 00 per year.

The above books are on sale at the office of HARMONY, 3360 Seventeenth street, San Francisco, Cal.

Extract from a Sermon of Dr. Chaning, 1828.

"I see in Christianity" (Divine Science) "nothing narrowing or depressing, nothing of the littleness of the systems which human fear and craft and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, on outward religion. Everything breathes freedom, liberality, enlargement. I meet there, not a formal, rigid creed, binding on the intellect through all ages, the mechanical, passive repetition of the same words and the same ideas; but I meet a few grand, all-comprehending truths, which are to be given to the soul to be developed and applied by itself—given to it as seed to the sower, to be cherished and expanded by its own thought, love and obedience, into more and more glorious fruits of wisdom and virtue. I see it everywhere inculcating an enlarged spirit of piety and love, leaving each of us to manifest this spirit according to the monitions of his individual conscience.

"I hear it everywhere calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites. I see it everywhere aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it everywhere aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation.

* * * * * * *

"Is Christianity" (Divine Science) "so embraced? I fear not. I apprehend that it is dimly discerned by many who acknowledge it, whilst on many more it has hardly dawned."

"There's never a pathway so dreary
But in it is something to love,
Some sweet little scent-laden blossom,
Some star gleaming brightly above:
Some soft, floating cloud, rich and golden,
Some song-bird melodious and fair;
There's never a pathway so dreary
But something to cherish is there."

QUESTIONS AND ANSWERS.

Q. Is healing the sick at the present day incompatible with the gospel of Christ?

A. All know the record, that nearly two thousand years ago Jesus sent His disciples forth to preach the gospel and heal the sick, and to announce that the kingdom of heaven is at hand. He advanced no idea from which any one could draw the conclusion that preaching and healing should ever be separated; He fulfilled the law and did the Father's will by doing both, and did not consider that one conflicted with the other.

When He ordained twelve that they might be with Him, and sent them forth to preach the kingdom of God—the unity and allness of Spirit—and to heal all manner of sicknesses, he did not say to some, preaching is your mission, and to others, healing alone is assigned to you; but they were to speak the Truth to the people and free them; preach the gospel and heal the sick. It is clear that his instruction was that they should practice both. He did not say, you are to obey these commands for a certain length of time, and then your power will be withdrawn, but said: "He who believeth (any one) shall do the things that I do, and *greater things* than these shall he do, because I go unto the Father."

There is nothing in the New Testament that sanctions the presumption that healing could not be practiced by any one at this time, and in any place; nothing to justify the claim that any Christian should be ordained to preach and not heal, or heal and not preach.

If He who gave the above instructions to His disciples did not change them, we are to conclude that they have not been changed, and it is not justifiable in the present-day Christian to talk about the apostolic age being past. Some theologians of the present day advise their people to have nothing to do with science or healing, and say that "the apostolic age has passed, and who ever heard of God healing any one in the present day?" But there are thousands of people at the present time who are healing by the Christ method, through a knowledge of Truth that to know makes free, and are teaching the true gospel of the kingdom, an undivided whole. The good work of the present day conflicts in no way with the good work that was accomplished 1900 years ago.

On reading the instruction Jesus gave his disciples, we can come to no other conclusion than that healing the sick, raising the dead, and casting out (doing away with) devils, was included in his gospel, and was the demonstration of what he claimed the gospel would accomplish for those who believe in and accept it.

In Truth there is no difference. It is not different at one time from what it is at another. Truth is the same to-day as it was two thousand years ago, hence its practice at one time cannot antagonize its practice at another. Divine Science proves the eternity of the One All, and does away with all prejudice.

Q. What practical use do we make of the Law of Expression?

A. It being the law inherent within the Creator, by which creation is expressed, it is the law by which any and every thing is accomplished. It is that by which Divine Science accounts for visibility, hence for every expression of Truth in thought, word and deed. It is that by which the Invisible is made visible. It is eternal, ever the same, without variableness or shadow of turning. If there were no law of expression, God could not act, create, speak, or accomplish anything, and what would not be possible with Him would not be possible to us. Without it there would be nothing, for it is all of Being, creative action and creation.

Some writers convey the thought that the law of expression is of temporary use, and that the time will come when it will cease to be, or be of no value to us. That it is as steps that lead to God, or Infinite order, and once we are landed safely there it is as if there was no Law. Such is not a true conception of the Law taught in Divine Science. This Law is Infinite order, and is nothing else. No one,—personality,—can rob God of his own order and method, nor can any one progress or evolute beyond it, nor can anything be accomplished without it. As Being is it, and is all, we are it, what the One all is. The destiny of man is to prove that he is universal in Being, universal action, and universal in result—what the Creator is. We cannot know this Law without being it, and we cannot be it without knowing it.

The Law of Expression is not, therefore, anything that man is subject to that can act as a schoolmaster to bring him to Christ. It was the law of Moses that Paul said acted as schoolmaster to bring us to Christ, and that law, so called, simply dictates what we shall not do, while the Law recognized in Divine Science comprises the Being, Action and Result of everything that is done. By means of this Divine order every tangle of belief is straightened out, every living form is known to be a direct expression of Infinite Being. We do not use it to progress toward Being, or to strive to attain to principle, but we, as Being or Principle, express this Law divinely and orderly, which is the possibility of what we are. The use that Being or God makes of this Law will not end with absolute knowledge, for nothing but absolute knowledge can possibly understand it, can know its source and properly apply it. So we are making practical use of it constantly.

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.

Encouraging reports are coming in from time to time of the good work being accomplished through Divine Science, and the centers that are being formed and well attended.

This issue is the first number of the 14th volume of HARMONY, and all those who are delinquent in their subscription are kindly asked to send in the amount due. It is customary for all bills to be settled at the first of the HARMONY year, and it is necessary for us to have united help from those who are in a way at present to assist. HARMONY appreciates the kindness of its good subscribers, and knows that all who are delinquent will accept this as it is intended (a reminder), and will forward P. O. order at once.

Mrs. Annie Rix Militz gave a lecture in Golden Gate Hall, San Francisco, Sunday, September 1st, to a large and deeply interested audience. Her subject was, "The Cause and Cure of Strikes." Mrs. Militz clearly showed that strikes do not mean separation of the employed and employers, but the real purpose worked to bring them closer together, and that a knowledge of self and of our individual possibilities would eventually prove to be the cure; that true thought would amicably settle all seeming difficulties.

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.

In addition to the above announcement of our revised edition of "Science and Healing," which was published last month, we would say the book is going to be larger than we first thought, and for that reason we are not quite certain that it can be sold singly at the low price that it was formerly sold;

but we can make good our offer to all new subscribers to HARMONY, and to all who renew.

On Wednesday evening, October 2d, there is to be given by the young people who are interested, a musical and literary entertainment in Mission Opera Hall, Mission street, between Seventeenth and Eighteenth, for the benefit of the Divine Science College Building Fund. A most pleasing programme has been arranged. The admission is 25 cents, and any one wishing tickets can get same by calling or writing to Home College, 3360 Seventeenth street.

Report of Wednesday Meeting.

"I wish to thank every person at the meeting last Wednesday," said a sister at the following Wednesday meeting, "for the treatment that was given my son for strength. There was a decided improvement after the treatment, and he continues to improve."

Another sister, in speaking of strength, said: "It is simply wonderful how I have gained in strength and courage since coming into Divine Science. I have had company for the past month, and have been able to go every place with them, and enjoyed it so much. Heretofore it seemed an effort to walk a few blocks. I cannot say enough about the good the Truth has done for me."

A sister at our last meeting told us of the following remarkable cases of healing, and in part said: "I will tell you of my little niece living in San Diego. She had been very sick, seemingly, for several days. Her trouble was teething, and it had caused a very high fever. The doctor and trained nurse had about lost hope, as they had done all they could and no improvement was apparent. They sent me a hurried word, and I began at once to treat against the race belief and against fear. The next day the good news came that she was better; the change had come suddenly, and she was improving right along, and in a few days I received a letter saying she was about well.

"Another case I have recently had was a gentleman at one of the hospitals here in San Francisco. He was a great sufferer with what is called rheumatism. The pain had been so great, for such a long time, he could not rest at all, and would hardly sleep one hour in a night. I took up his case and treated him for rest. The first night he slept two hours, the next night four, and the next night six hours, and he has been resting peacefully ever since."

The Vine and the Branches.

I AM, is the Vine that was in the beginning, or prior to all branches. We learn that we are not here on this earth by our own personal will or effort, but on account of being born of the first cause (God), the One life, of which the Vine is a symbol to represent "The Son of God," in whom we are to abide, to live in and by, or to believe in His word of truth and Divine love. We are to learn of the Vine that we can only bear fruit by partaking of the food that the spirit gives to us—our faith in the first and only source and cause.

If we are not in knowledge of this Truth we are not abiding in the true Vine, hence we are not alive to our good, because no branch can bring forth any good thing from without the Spirit of Truth. I am the Vine and ye are the branches; if ye abide in me and my words abide in you, ye may ask what ye will and I, the Vine, the giver of life to all my branches, or believers in "Me," the cause of life, the Spirit, will let you partake with me of all that I have within myself, such as *Life*, *Love*, *Health*, *Power*.

Jesus the Christ is the only begotten Son of God the Father: hence He said, I, the Son, the only Son, and the Father are *One*. This only son is the first born of each one of us (the branches), so we see that we are at one with the first born of Spirit, of perfectness, of the one whole, and of Truth. We are in Truth the Children of Our Father in Heaven, as the branches are of the Vine. Branches cannot live apart from the Vine, neither can we live apart from Spirit, because the living vine represents the "spirit of life, in Christ Jesus, that has made us free from the erroneous belief in the law of *sin and death*," hence this knowledge has made us free in deed.

No one comes to this understanding only by the Spirit or mind that was also in Jesus, the Christ or the true vine, the life of all branches that spring forth.

We are the living members of Christ, hence we bear fruit; therefore the husbandman purgeth us (*cleanseth us*), so that the fruit-bearing branches may bear more abundantly. And thereby we glorify the Father of Truth and Love.

Jesus commandeth his followers to love each and all, even our enemies, so that we may prove to be the true Children of our Father which is in Heaven.

We are begotten of God, or of Spirit, and as like expresses like, we are like unto Him in nature, hence we are capable of demonstrating the work of the Spirit. One with God is a *majority, and unity*, here and now. We are one with Christ the Truth within us, and with Him we hide in God the Father, the Father of Health and Strength, in whom we live and have our Being. The Father is Divine Health, hence we are in Health, in Love, in Harmony, now and for evermore; this is finding the kingdom within us. And when we have found this Truth, then we have found the pearl of great price.

JOHN H. BOCK.

Spiritual beauty is wholeness. A strong and beautiful character is Christ-like.

CORRESPONDENCE.

Dear Mrs. Cramer:

While passing through Los Angeles on my way from San Francisco to Denver, I have had the opportunity of meeting some of your friends, and other workers in the New Thought field. I was very much pleased to again meet Miss Eva Fulton at the Home of Truth on Georgia street, and to listen to her very instructive Sunday talks. On my arrival here, Mrs. Zearing was at Catalina Island, enjoying a well-earned vacation, in company with a number of those who are interested with her in the work. But I have since met her and had a very pleasant chat over the progress of metaphysical thought. I called on Dr. James Porter Mills at his office, and afterward joined a "surprise party," meeting him and his wife, Mrs. Anna W. Mills, at their new home, 842 S. Figueroa street. We passed a delightful evening, our hostess adding much to the enjoyment by her sweet singing.

On Sunday evening I talked for the Mental Science Temple, at Blanchard Hall, my subject being "The Purpose of Attraction." I was quite surprised at the large audience, for very short notice of the meeting had been given; but I suspect that Miss Fulton's kind mention of me, in her morning talk at the Home, had something to do with it. The meeting was presided over by Mrs. Sallie Markham Davis, who, with the secretary, Miss M. Isabelle Hutchinson, have charge of the Temple's interests here.

Before closing I must refer to Mr. Harry Gaze, the talented young Englishman who edits *Physical Immortality*, and is the author of "How to Live Forever." He is still closely engaged on the same subject, and announces the early publication of a complete course of twenty lessons on "The Science and Practice of Living Forever." It is a grand theme to work upon, and it is hoped that his efforts will meet with every appreciation.

With kind thoughts to yourself and "The Home College,"

Yours sincerely,

Westminster Hotel, Los Angeles, Cal., Sept. 4, 1901. EUGENE DEL MAR.

"In the great march of events, which by its very order and unity proves the guidance of infinite wisdom, each age has its own question to settle. The need becomes urgent, the circumstances become favorable for considering it, agitation and conflict arise, a thousand arbitrary adjustments are proposed, but there is no rest until that question is settled according to law existing in the nature of things—impressed upon the nature of things by the Creator."
—JAMES E. MILLS *in The Star.*

Extracts from Letters.

"I received the July HARMONY, and have been perfectly devoted to its pages. I, too, am anxious to see a live Scientist. Since my mind has been turned to Divine Science, I am a new creature; I see light. Everything looks prosperous in our way; we have met with success and have better health. My daily reading is HARMONY."

Forest, Cal. M. D.

"The August HARMONY reached me last Tuesday morning. Mrs. V., of Hartford, writes me that she is much interested in your sermon in that number; and Mrs. L., of New York, says that she reads HARMONY faithfully, daily."

Webster, Mass. M. S. D.

"I think your sermon in the August HARMONY *so* good; I have read and re-read it. I think Divine Science higher and stronger than anything I have ever read."

Boulder, Colo. W. D. F.

"The July number of HARMONY that went astray never reached my address, and, if it is not asking too much, I would very much appreciate the receipt of its duplicate. They are such precious reading to me I cannot afford to miss one copy. Lessons in Divine Science I have studied, enjoyed and highly appreciated as a plain, clear and sound exposition of what is and evermore shall be. I see that to make it practical is our eternal work."

Grass Valley, Cal. J. P. B.

"HARMONY came to hand to-day, and was received as a welcome guest. It is prized very highly by myself as well as by others. I wish to state that I am getting along nicely, growing in grace and knowledge of the all wise, all powerful, ever present God, who is a help in the time of need. I am blessed in many ways, for which I feel very thankful. I will feel very grateful if you could send me Basic Statements, or any other of your books. I feel that they will do much good to myself as well as to others. I do hunger for more of the truth which makes free.

I remain, dear friend, most cordially, yours,"

San Quentin, Cal. C. L. J., No. 18,557.

"HARMONY came with its abundance of riches, and brought joy and peace. I happened to put the question to Myrtle and Edith, my little girls, what it was that came with it, and these were the answers I received: Myrtle thought it was full of the Good, while Edith realized Love. Both equally right, being parts of the great Whole.

I feel bound to speak of the pleasure we derive from its monthly appearance, and have become so that we look forward to its coming, for it always does its work, helping us into a closer relationship with the Infinite. We enjoy the Children's Page very much."

Lorin, Cal. B. T.

"Enclosed find P. O. order for $1.00, renewal of my subscription to HARMONY. I am much pleased with it, and am not willing to miss a single number."

Hernando, Miss. M. A. B.

"I have not yet received HARMONY for July, and I am too much in love with it to lose a single copy. I am very much pleased with Divine Science; only wish that there was a Divine Science Church in Boston. I was in Christian Science several years, but was not satisfied; could not accept the teaching."

Boston. M. M. C.

"Your letter is before me and I can hardly tell how glad I was to get it, or how much good your words have done me already. The little book, "Basic Statements," also before me, and I am following your directions faithfully. Such a sense of relief and security came over me when I knew you and your husband were caring for me. I am improving daily, I know and feel it. I have changed my dress every afternoon, and have felt almost comfortable; most of the old soreness has gone, and I can sleep nights without waking in terror of this horrible thing I thought I had." B. K. B.

"In HARMONY for June I notice a request from C. L. J., San Quentin, Cal., for HARMONY. Please send same, as I enclose subscription price.

Truly 'God is good and God is All.' My aspirations a couple of years ago was to become a Baptist minister, but God appeared to me about three o'clock one morning and so clearly revealed unto me the TRUTH, that I have ever since been a Divine Scientist, and it seems to me that we are on the eve of the time when 'a nation shall be born in a day,' through the teachings of Divine Science."

St. Louis, Mo. J. D. P.

"I wish to acknowledge the receipt of your kind and welcome letter of the 8th inst., and to state that I have received a decided benefit from reading HARMONY. I am improving right along in all ways. I read in I Chron., 41: 10, 'Oh, that thou wouldst bless me indeed, and that thou wouldst keep me from evil! And God granted him that which he requested.' I find it so. I

wish to express my sincere thanks and well wishes to the kind friend who paid you for my subscription. I am sure God blesses her. After reading HARMONY I pass it along, and it is appreciated by several of our brethren. I strive to the best of my ability to hold the line of thought which you suggest in your letters and HARMONY, and it does me much good. God bless you and yours. Please write when convenient. I am always glad to hear from you."

San Quentin. C. L. J.

"I have omitted to look at my memorandum book, consequently the date for the renewal of HARMONY has been forgotten. Please to give orders to your managing people to continue to post me the magazine, should I at any time overlook the date. I find an increasing interest in its perusal, and I am led to feel that I am growing. How very beautiful is the chapter in the last number on the "Spiritual Easter." Then again on the 198th page, that our Divine self, the Jesus Christ, is the Incarnate God. How transcendently beautiful. What a gradual growth must be its realization. Are we not reminded of Isa. ix: 6?"

Australia. S. E. L.

"Thus far I can say I have grown stronger in many ways as the result of your treatments, and I have also received considerable benefit from the morning class reading, although I miss it sometimes on account of the many duties I have to perform, and I have to be content with affirming while working. I am not a stranger to the 'Christ' method of overcoming the seeming troubles of life; I have had many strange experiences. I have been informed by members of the Occult Truth that I should enter the superior state. I have from a child always held that the work of Christ could be done by us as was done by Jesus if we lived the principle. I had a vision while reading my Bible some years ago. First came to me in the form of a man in this life that I seemed to know, asking a cup of water. The other was Jesus telling me to give it. I therefore commenced nursing diseases that most people are afraid of. I never take any sickness myself. In March HARMONY is mentioned a book that has been written which sets forth the idea that very sick and old people should be put to death to save trouble and expense. I must tell you as one who has moved among diseases (so called) of the worst form, in love of my sex, that I have taken them into my home and nursed them to protect them from such a fate, and have had as many as seven penitents kneeling around the bed promising to live another life. I have stood between officials and bodies and talked them to shame on this same subject. Tasmania is only a mining town, and during the hot weather since I last wrote we had to save the dishwater for two or three uses, and at times we have been surrounded by mountains all on fire, and through all I have had unfailing energy, Hope and Faith. Do not think that I am advanced in years. I am young. I have two lovely boys, who understand the Science enough to keep in perfect health. They enjoy reading the children's page very much. Your letter and HARMONY cheer me very much. I would not be without the latter for anything."

Australia. E. H.

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Church Notice.

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Divine Science Center, conducted by Vintie Root McDonald, 810 Olive Street, Room 804, St. Louis, Mo. Silent Worker's Meeting every Friday, at 1 p.m. Public Healing Meeting every Monday, at 8 p.m.

Divine Science Church of Christ, corner Tenth Street and Erie Avenue, Sheboygan, Wis. Sunday and week-day services. Rev. F. W. Becker, Pastor.

NAME.	WORK.	ADDRESS.
	B	
Bovee, Mrs. Emogene	Teacher and Healer	1309 Cherry Street, Kansas City, Mo.
Becker, F. W	Teacher and Healer	728 N. Fourth Street, Sheboygan, Wis.
	D	
Danforth, Mrs. M. S	Teacher and Healer	12 Garden Street, Hartford, Conn.
	E	
Elwood, Mrs. Mary J	Healer	312 East Park Avenue, Waterloo, Iowa.
Eckman, Mrs. Sarah A	Teacher and Healer	935 Valencia Street, San Francisco, Cal.
	F	
Field, Mrs. R. J	Healer and Teacher. Absent Patients	218 Seaton St., N. E., Wash., D.C.
	G	
Graham, Mrs. M. A	Teacher and Healer	1116 N. Twelfth Street, Kansas City, Kan.
	H	
Hill, Ada A	C. S. Teaching and Healing	1524 N. Madison Ave., Peoria, Ill.
Hannon, R. C	Teacher and Healer	212 Asylum Street, Hartford, Conn.
	M	
McKinnon, Mr. and Mrs	Healers. absent treatm't.	934 Lincoln St., Los Angeles, Cal.
Morris, Mrs. Helen A	Teacher and Healer	San Bernardino, Cal.
Moore, Prof. Le Roy	Teacher and Healer; Absent Patients	623 Quincy St., Topeka, Kan.
	P	
Parker, Mrs. E. L	Teaching and Healing	40 Parker Street, New Bedford, Mass.
	R	
Rippe, John H	Teacher and Healer in German and English	1432 Pen St., Kansas City, Mo.
Rodgers Mrs. B. A.	Science Reading and Health Treatment.	223 Capital Ave., South Lansing Mich.
Ross, Mrs. Carrie B	Healer	310 East Park Avenue, Waterloo, Iowa.
	S	
Small, Mrs. Alethea B	Teaching and Healing	17th Avenue and Clarkson St., Denver, Colo.
Sullivan, Rev. D. L	Teaching and Healing	3003 Locust St., St. Louis, Mo.
Schroeder, H. H	Teaching and Healing	2622 S. 12th St., St. Louis, Mo.
Smith, Mrs. L. E	Teacher Mental Science	Columbus, Ohio.
	W	
Wilson, Mrs. J. R	Healing and Teaching	612 15th St. bet. Jefferson and Grove, Oakland

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, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. NOVEMBER, 1901. NO. 2.

The Way to Settle Questions.

Elaboration on Notes of a Sermon by M. E. CRAMER.

"IN the great march of events, which by its very order and unity proves the guidance of Divine wisdom, each age has its own questions to settle. The need of humanity becomes urgent; the circumstances become favorable for considering it; agitation and conflict arise; a thousand arbitrary adjustments are proposed, but there is no rest until the question is settled according to law existing in the nature of things—impressed upon the nature of things by the Creator."—*James E. Mills.*

Fixed principles are necessarily the true adjustment of all questions—the basic law underlying them. This age and time has its own questions to settle; and how glad we are to know the law existing in the nature of things, by virtue of the omnipresent Creator. How our hearts rejoice that we do not have to argue pro and con and listen to the proposal of thousands of arbitrary adjustments, but can go to principle, the real unity and oneness of the All, and settle each question as it arises. This age must settle the question forever, from the standpoint of principle—everywhere present—whether the Truth of the One All justifies humanity in having a government that is protection to all people alike, and is a law and method for all to practice in their dealings with each other. Everything in God's universe goes to prove the existence of principle manifesting in law and order, which is a solid rock foundation for the principles of true government. If all men are free and equal in the sight of the Creator, they all have right to life, which is true protection, and to liberty, which is freedom based in life; and to the pursuit of happiness, and this pursuit is sourced in life; so we must not interfere with the life and happiness of another; hence the need of humanity is urgent, and the circumstances are favorable for us to consider seriously from the standpoint of unity, whether it is right for men to kill each other, under any existing circumstances. If the question is ever settled, so that men are always safe at the hands of their brothers, it will be settled according to the nature of the omnipotent power of Love inherent in all. As long as the principle

of at-one-ment is ignored, neither this nor any other question will be permanently settled ; nor will safety and protection be permanently experienced. What is true to the individual is true to a nation and to humanity in this regard as in the healing of any condition that falls short of Truth.

This age has the very important question to settle, as to whether the people have a right to carry out their own convictions, religious or otherwise, and be free to choose their own methods for the restoration of health ; be free in their pursuit of happiness ; to choose whether they have a right to apply the true use of thought, or the spoken word of Truth to restore health, or be forced to submit to the use of medicines and the knife. The need of humanity is urgent for the consideration of these questions. There is a principle inherent in all living that must settle them. There is no honesty of purpose, and no square dealing with each other that is not based therein.

A friend who visited me some time ago, frequently said to me : " Mrs. Cramer, we, as scientists, must meet this question, or that," referring to some subject of interest to humanity. She frequently referred to a teaching whose author and founder believed himself to be God incarnate. " His teachings are beautiful and true, how shall we meet them ? "

In this age we do not meet such claims by denying what they affirm to be true. Were we to say he was not God incarnate, we would virtually deny our right to claim that God is expressed in all living. " That without the word which is with God and is God, in the beginning, is not anything made that is made ; that of its fulness have all we received and grace for grace." Were we to disclaim the belief that Jesus Christ was God manifest in the flesh, we would deny our right to the claim of Divinity and that all creation is God manifest. Divine Science universalizes every Truth ever claimed and personalized ; all Truth ever thought, spoken or written. The science of Being is Infinite and applies alike to all ; hence all can be healed through its study and application.

There are certain claims made by every one who presents any system of teaching to the world, that is calculated to benefit humanity, that must in time be met, and the circumstances become favorable for the consideration of such claims.

What other problems have Divine Science to meet, in the near future? It being the height and depth and breadth of all that is, the center and circumference, the invisible and visible of the All in All, no question can arise that it will not settle. There are no times but those that are ripe and ready for harvest. The sowing and reaping are both continuous ; an eternal harvest is, and is ours. One question before us to settle is, is there a visible

body, world, and universe before us, that is of God, or is all that is seen and known as visibility and is apparent to the natural eye, mere elusive belief which the Creator knows nothing of? How will we meet this question? Divine Science will meet it scientifically by means of the "Law of Expression," which proves what visibility is, and that it is not only known to God but is God Himself expressed—the Creator manifest in form.

I have been called upon to meet the habit that some scientists have of using the terms conscious and sub-conscious mind, who always convey the idea that sub-conscious mind has the power of self-expression; yet, in order that it express what is desired of it, the conscious mind must make suggestions to, and dominate it, and thus cause it to express what inheres within. I have been frequently told that when these two terms were used they meant the same that I mean when I say: "God and God manifest is All," or when I use the words Creator and creation. When I called their attention to the use they were making of the terms, I said you would never think of placing the Creator in the same attitude as you do sub-conscious mind. You would never think that the manifestation of God must suggest and dominate God to make Him do what He otherwise would not do. The manifestation is always a result; there is no cause above God. So I meet that question with the affirmation, that when they use the terms conscious and sub-conscious mind they do not mean what I do when I say, God and God manifest is the All. Nor do they mean what Mrs. Eddy means when she says the Infinite mind and its Infinite manifestations, is the All in All.

Another problem in the Science ranks that Divine Science will meet in the near future is, whether there is a God or not, and whether the source and cause of all existence is unconscious, unknowing and unseeing law; or, in other words, whether it is ignorant principle or not. How will we meet such a state of belief? By proving scientifically that the One All in All is not only intelligent but intelligence; not only knowing but knowledge; not only seeing but sight. Divine Scientists will never depreciate the Source and Cause of existence to non-intelligence, ignorance or blindness, and then place the individual upon the pinnacle of supposition that it is intelligent, knowing and seeing, and has all these things over and above what God has. It is quite a genteel and lawful sufficiency that we be equal with God—"perfect as our Father in heaven is perfect," but not greater, more complete or perfect.

In the march of events of the present day, it is almost inconceivable that such inconsistencies can arise to mental conception. All these things are met and settled by the nature of the One All inherent in all things. Divine Science had to come into expression, just when, where and how it did to

meet the demand that has been and will be made upon it, and to give to the world a true and safe harbor, in which all persons can anchor and know to a certainty the Truth of all problems that arise.

Divine Science is the true anchor to the soul of every one, for every one who understands the true meaning of Being and the Law of Expression which embodies the whole are in the safe harbor of the Infinite Good; and because they are the Good itself they are safe and secure from all alarm. Their knowledge of what is right is their knowledge of conscious law existing in the nature of all things.

The Signs of the Times.

The signs of the times are that there is to be a great revival of religion in the near future. It will seem strange to many that the greatest factor in this new accession of life to religious thought should come through the discoveries of men who have devoted their time and talent to the study of natural science, but such is the fact.

If my memory serves me correctly, I was taught when a child that there are sixty-two elements in the natural world. Experiment after experiment has been made, and the number reduced again and again to 14, to 9, to 3.

Now we are met with the remarkable statements that all the visible creations of the universe are composed of one elementary substance. This substance is named by the scientists—ether. Think of it! The trees of the forest, the flowers of the field, the birds of the air, the beasts of the jungle, earth, air, water, sky, all that is contained in the three great kingdoms—animal, vegetable and mineral—are composed of this one substance—ether.

It necessarily follows that this substance is omnipresent. It must be so, since it composes all of everything that exists.

The men of science claim that this ether is omnipotent, since it possesses the knowledge and power inherent within it to produce all form. Verily, this is the Divine Substance brought into visibility by the Divine Spirit within it.

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

Here we are established in science and religion at once, otherwise Divine Science, the religion of the future. L. M.

Divinity.

In God—is my refuge, strength and help.
In God—is my wisdom, knowledge and power.
In God—lies all my sense of feeling.
In God—I trust and rest and sleep.
In God—I walk and know no Fear.
In God—is my joy and Love and Peace.
In God—all things am I.
In God—am I Perfect, at one with Him.
In God—I am Eternal Light, casting forth the ways of His Divine Glory.

G. D. F.

Special Instructions to Patients.

WHEN patients are being treated by the Truth of Divine Science, they should make a practice of going alone, at some convenient time, at least twenty minutes twice a day, and relax mentally and bodily from all nervous tension and anxiety. Do this by recognizing the All-powerful Good present all through their bodies, all around them and everywhere. "Expansion into Consciousness," page 139, "Lessons in Science and Healing," should be applied in the effort to realize omnipresent good, the Truth of which to know makes free; the same is harmony and rest. This relaxation can perhaps be better brought about by either reclining in an easy chair or lying down.

During the time of relaxation and treatment do not think of disease or give attention to any sense of inharmony; be restful and happy, and let your concentration be that of repose and clear vision. Earnestly and calmly repeat the Divine Science Statement of Being, expecting its full meaning to dawn upon you as something already actualized in your existence. Know that health and rest are for you, and that you are to enjoy a realization of them.

Choose a convenient time for this treatment, then let nothing interfere to prevent you from keeping this time; however, if the time should be unavoidably occupied, then take the earliest opportunity that can be arranged. Do not tax yourself to fix thought upon the healer who is giving treatment, but expect the word of Truth to bear record of itself and actualize in mental and bodily freedom. Then will you receive the true thoughts and words of knowledge—the Truth imaged forth by the healer.

If the thought wanders do not strive with it. Let it be free to image every pleasing picture it desires and every good thing hoped for. If you feel like sleeping during the time of treatment, indulge it, knowing that the Divine Scientist will think nothing but the absolute good and perfection for you; that the taking of rest in sleep is what you need, or you would not have the desire.

First of all, relieve yourself of all nerve tension; relax your entire body, and know that it is receptive to the fullness of omnipresent Good, and feel that all things work together for good. Be as indifferent as possible to the seeming sickness. Say to yourself: I now receive all the Scriptual promises, and believe they are fulfilled within me. I affirm for myself and of myself the health and every good I have hoped for. I now receive them.

The healer may be ever so desirous to heal every patient quickly, but if the attention of the patient is given wholly to nursing diseases and they in thought guard them with jealous care, the healing will be much slower. In so far as patients give up the belief in diseases, as a reality, and cease to think about them, do they become non-existent. This is as true of a nation as of an individual.

By relaxing yourselves daily you will drop the load of burdensome beliefs and opinions and your whole body will take on the Spirit of Life and power, and new habits will be formed, which are sourced in freedom, firmness and strength; thus the whole action of the body will be changed and made to co-operate with the new and living conception of life—the real nature of Being.

We, seemingly, put on a mental and bodily tension unconsciously; but we must take it off consciously by applying our knowledge of Truth. The Divine "Law of Expression," which is the only orderly method of procedure in the universe, does not cause one to nerve up as if he was going to battle with an army of foes. A knowledge of it relaxes and makes him non-resisting. Some think this tension and resistance is power of the One and only will; but it is just the reverse, in belief, for what could Infinite power nerve up to resist? There is no power but One. Take this Truth on, and new mental habits that represent the Divine will, will be formed, which always actualize in bodily freedom.

One must study and practice the relation of the spiritual will to mentality in order to enjoy absolute freedom and express that which neither knows evil, nor anything that harms the body. A Divine Science healer knows only good, and can only operate that which he knows; but his knowledge is practical in all things, for no false use can possibly be made of Divine Science. There is no false side to it, any more than there is to the knowledge and practice of the science of numbers.

I would like to have every one who asks me for treatment, or who desires help from my knowledge of Truth, to make a statement of Truth when they think of me or speak my name. This will cause them to sense the true unity existing between us, and where two are agreed in Truth concerning the demonstration of its freedom in health and happiness, there pure Being is in the midst. This practice assures spiritual co-operation, and proves every part of the body receptive to the word of Truth.

Every patient should do all within his power to interest and help himself; do all that can be done to image forth healthful conditions and happy feelings. This cannot be considered a trial or hardship to any one; it is the way of ease; hence must be the easy way.

M. E. CRAMER.

INTERNATIONAL BIBLE LESSONS.

November 3, 1901.

Death of Joseph.—Gen. 50 : 15-26

Golden Text:—"*So teach us to number our days that we may apply our hearts unto wisdom.*"—*Psa. 90 : 12.*

"Joseph will peradventure hate us."—Joseph's brethren showed themselves not entirely loving yet toward Joseph, or they would not have believed that he still held revengeful thoughts. For love sees love in others, and therefore finds nothing to fear.

"Forgive, I pray thee now, the trespass of thy brethren."—It is a little doubtful whether this was a true prayer or not. To ask forgiveness because we fear the consequences of our sins, is not being repentant of them. Those truly sorry are more anxious to wash away the error than to get rid of the result of their mistakes.

"Behold, we be thy servants."—True humility shows itself in willing, loving service, rather than in putting itself beneath any personality.

"Ye thought evil against me ; but God meant it unto good."—Men think to do evil, but there is but One Power—God—who overrules all things for good, and brings a blessing out of seeming evil.

"Joseph said unto his brethren, I die."—While man believes in death, he will prepare, as Joseph did, to die. But he had better so number his days as to continue to *live* God's Truth and Wisdom eternally.

Questions for Sunday Schools.

Why did his brethren fear Joseph ? Because their evil thoughts believed in evil in him.

What casts out fear ? Perfect love casteth out fear.

Should we live, preparing to die ? No, for life goes on forever.

How should we live ? To express God's love, truth and wisdom every hour.

November 10th.

Israel Oppressed in Egypt.—Exodus 1 : 1-14.

Golden Text:—"*God heard their groaning, and God remembered his covenant.—Exod. 2 : 24.*

This lesson is very symbolic. The children of Israel now stand for those who dwell in the outward material things, forgetting their inward spiritual nature.

"The children of Israel were fruitful, and increased abundantly."—They were still living in their visible existence in the land of great plenty ; but in their mentality they were in a state of bondage and darkness.

"Now there arose up a new king over Egypt, which knew not Joseph."—This king had never realized, and the Israelites had forgotten what Joseph's life represented. His life stood for true loving and perfect faith. And it had seemed to have disappeared out of their midst.

"The people of the children of Israel are more and mightier than we."—When people believe that they gain power by numbers and possessions, envy

will always arise against others who seem to have more. And that will seem to work evil against those having the same thought.

"Therefore, they did set over them taskmasters."—People who know no way to bring their prosperity to them, except by toiling hard for their living, seem to find taskmasters everywhere, for they are ruling themselves in the hardest way.

"But the more they afflicted them, the more they multiplied."—Our struggles to get rid of enemies always seem to magnify them. For love is the only true force with which to conquer any seeming evil power.

"They made them serve with rigor."—To be serving Egyptian, or dark, envious thoughts, will make all life's work hard, while to serve for love makes life easy.

QUESTIONS FOR SUNDAY SCHOOLS.

What does Joseph's life stand for? Perfect love and perfect faith.

What now were the children of Israel believing in? In the power of outward possessions.

Who are their real taskmasters? Their own untrue thoughts.

November 17th.

THE CHILDREN OF MOSES.—Exodus 2 : 1–10.

GOLDEN TEXT—"*Train up a child in the way he should go, and when he is old he will not depart from it.*"—*Prov. 22 : 6.*

Moses' childhood illustrates similarly the same thing as our former story of Joseph. That the Father's loving, protecting power, overrules the intentions of evil.

"She took for him an ark * * * and she laid it in the flags by the river's brink."—Moses' mother laid him in a secure ark of safety and placed him in the water. Water stands for the possible activities of God. She was not trusting to the material means she employed for safety. But her faith was in the Almighty Power of God to care for him. She expected him to be found, as is shown, by placing her daughter to watch what became of him.

The daughter of Pharaoh had compassion on him. The strong efforts of the king to crush out the Hebrew children was made the means of their salvation. Through them Moses got his position of power in the king's household, which enabled him to be the salvation of his people.

"She called his name Moses; and she said: Because I drew him out of the water." He was drawn out of the Infinite possibilities of Life, to express its perfect activities. Moses was environed, when a babe, by his mother's faith in God. And though he lived amidst very material thought while he was growing up, as a man he was noted for his great faithfulness to God's commands.

QUESTIONS FOR SUNDAY SCHOOL.

To what did Moses' mother trust him? To God's loving care.

What did the king's evil intentions amount to against Moses? They were overruled for his good.

How can we train children aright? By believing nothing but pure, true and loving thoughts about them.

November 24th.—WORLD'S TEMPERANCE LESSON.—Isaiah 5 : 8-30.

GOLDEN TEXT:—"*Woe unto them that are mighty to drink wine.*"—*Isa. 5 : 22.*

All the intemperance in the world is not in drinking strong liquor. A temperate man is temperate in thought, in word, and in deed.

"Woe unto them that join house to house."—A man whose whole heart and mind is engrossed in piling up material possessions for himself is intemperate.

"And the harp, and the viol, the tabret, and pipe and wine in their feast."—Music and feasts are not bad things in their true place. But a man can be very intemperate in the enjoyment of these things, if he allows them to absorb his true sense of what life means.

"Woe unto them that are wise in their own eyes, and prudent in their own sight."—It is being very intemperate in thought, to believe that one's self has all of wisdom and prudence, and that others are not so endowed. If such an one will examine himself in true humility, he will find that much that he has called true wisdom is but pride in holding his own opinions against others.

"As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness."—No matter how far from Truth man seems to go, the consuming fire of life within him will eventually burn away that which is false.

"For all this His anger is not turned away, but his hand is stretched out still."—God's only anger is this consuming fire which kills the dross and purifies man's mentality through His ever-abiding Love ; for God cannot and does not desert His own creation.

QUESTIONS FOR SUNDAY SCHOOLS.

What is intemperance ? Not being calm and balanced in thought, in word and in actions.

Is it intemperate to condemn others ? Yes, for it is believing one's self better than others.

What will cure the intemperance in all our ways ? Filling our hearts with God's perfect love, and seeing all people as one united whole.

SARAH A. ECKMAN.

LOVE.

How strange our thoughts of Love when we make claim
For things Love never meant that we should own ;
Love is for blessedness of Love alone ;
It is the light redeeming us from shame ;
It gives to man his highborn manly name :
'Tis sense by which the dear divine is known ;
The heart of heaven in its heart is shown,
And all our worth from its bright nature came !
By love we sense the goodness of our birth,
We know the heart-beats with our hearts akin,
We sense the universe is but its shell :
By love we walk like saints upon the earth,
And life eternal in its living win,
And in God's Eden garden gladly dwell !

WILLIAM BRUNTON.

Prayer Versus Weakness.

" Men ought always to pray and not to faint."—Luke 18 : 1.

IN THIS PARABLE Jesus conveys the idea that constant prayer is strength and certainty, and not weakness or doubt. To faint, means a general giving way of the activities of power in the body, hence a general sense of weakness. The constant prayer which is the reverse of weakness, must mean a continual outflow of power, which in some way must be connected with the statement, " When the Son of Man cometh shall he find faith on the earth." To know that the Truth of the Son of Man is, that he is Christ, the Son of the living God, is to find faith—the true substance manifested on earth, in ourselves, in others and in all things. When we predicate our conclusions upon the premise that One is All or the All is One, every statement made by Jesus becomes illumined with the knowledge of Being, and we find them scientific.

The prayer that man ought always to pray, which must mean just the reverse of weakness, can have no reference to a beseeching prayer, one based on postponement, in which God is believed to be located in some far away place, and in some mysterious way will hear, and will answer by causing you to experience the good asked and hoped for. It must mean more than the idea that something will come to us through prayer from a far away place, or even outside of self. It must therefore mean the true prayer of thanksgiving which is a constant recognition, by affirmation, of the ever present Good; the loving acknowledgment that we have received ; that our good has come to us ; that the things we have hoped for are ours now ; that the One All is present and is expressing itself in us at this time.

In the prayer of the Pharisee and Publican, one in believing himself to be righteous exalted himself above others. The other humbled himself unto the belief of sin, and of being a sinner. Jesus did not say either were absolutely right. He spoke above condemnation or approval, and made comparison by saying " the publican went down to his house justified rather than the Pharisee." The Pharisee had mistaken true righteousness ; he understood not the true righteousness of Being. He indulged a false conception of Being and exalted it. The other acknowledged a false conception of Being, not exalting it, but asked for mercy. Jesus did not intend that we should imitate either, but that we should understand that true Being, our real selfhood, is the way, the Truth and the Life. That none are right or righteous save One, and that One is All. " Unity is forever the state or nature of One." In this constant prayer of affirmation we should

acknowledge the fullness of omnipresent power and equality, and remember the words of Jesus, "The servant is not greater than his master; it is sufficient that he be equal with his master." If we exalt ourselves over others, there is no realization of the true exaltation which is the real state of Being. "He that humbleth himself" to the equality of the One All, shall truly be exalted.

M. E. CRAMER.

CHILDREN'S PAGE.

November—the month of Thanksgiving.

NOVEMBER is with us again, the month of Thanksgiving. The summer months have done their work well and have prepared the stores for winter generously. The leaves are beginning to return from their summer outing and nestle closer to mother earth, making a pleasing coverlet of gold and red. The squirrels climb from limb to limb of their food bearing trees, to see if one more nut is remaining to make up their already plenteous supply. The birds have found their warm and cheery homes, and all animals are ready for the cold winter with their heavy coats of hair nature has given them. In early spring this heavy coat is shed little by little until a soft, thin, silky one remains, but by the time November comes this heavy coat is replaced and all are ready for the cold that is enjoyed so much.

The little children in the East and every place where snow abounds, eagerly welcome the month of Thanksgiving, for to them it means a new red sled, a pair of skates, nice warm furs, and, oh! so many good rides through the white glittering ice. In California the pleasure is of a different nature, but as heartily enjoyed. The flowers bloom as if in spring, the invigorating air is fresh and crisp and brings the children into one whirl of out door games. Vacation is kind to come just about this time to give freedom to all, by putting aside the school studies for a little time, which makes the return to them a pleasure.

Did my little readers ever think how much they have to be thankful for? I am sure most of you have, and you will realize more and more each day the allness of this Power that is around you and in you, and shows you the right step to take, leading you daily in the path you have chosen. This power that makes you see, hear, talk, walk, and act in every way, is God—the never ending power of Good. Each one of you are an expression of this Good, and make the one great Power.

The birds and animals show forth their thankfulness in their own way. They are contented with their part in life and enjoy freedom. Their

natures are kind and loving to their own, and they show great care in bringing up the little ones. A bird will hover about her babies until they can all fly as well as she can, and even then she will call them to her for a good seed that she has found, for she knows how much they like it. I wish you who have the opportunity would watch a mother bird with her nest full of children and see the knowledge and love she shows in all her ways.

This Life is one life. Each moving thing, each tree, or plant, everything that shows forth life is an expression of the One all.

Truth proclaims that All is Life,
All are free from care and strife.
For this All our thanks we give.
In God we move and truly live.

AYDA BELLE SAWYER.

Self-Knowledge.

THIS is an age of intense mental activity. Systems and theories rise without number, each one presenting incontestable claims for adherence. All are trending to the solution of the great problem, "Man, Know Thyself." The steps of progressive evolution have been rapid; so man stands and questions that which yesterday he regarded as the inevitable. And this questioning has brought forth confidence, and confidence has led to knowledge, and knowledge to faith. And to-day man stands forth with the slogan of victory on his lips, and the diadem of Dominion upon his brow; for the Spirit of Truth has entered his consciousness with the knowledge that "as a man thinketh so is he." Out of the midst of all philosophies and theories, Divine Science comes, offering a simple, concise, comprehensive system of thought and life.

That man may consciously enter upon his heritage, and enjoy all its rights and benefits, he must acquire the ability to see one perfect law working through *All*.

His mind must be single in the perception of one power. "One God, and Father of All, who is in *All*, above All, and through All."

This he must firmly and unquestionably believe. This belief to bring forth its best results, must be based upon an intelligent understanding of its truth.

God is to each man the highest point of perception in his mentality. Hence men are like the God, or gods they believe in. If this highest point in

mentality is divided in the belief in two powers, it is easy to understand how man is as a house divided against himself, with all its attending disastrous results. From this plane of divided consciousness, comes all his troubles and fears. And believing in two powers, one antagonistic to the other, his whole world is tinctured with the sense of incompleteness. He sees enemies warring against him on every hand. And so it will be until he changes his view point of life.

It is an unalterable law of logic that whatever the premise is, so will the conclusion be. And man's premise of life being based upon the view of two powers, one antagonistic to the other, it is clear to be seen that all his ongoings are colored with the same baneful results. This causes him to fear climatic conditions, dread disease, labor with environments, and all those things which he calls the trials of life. And in this divided consciousness the lower generally prevails.

All lower forms of life upon the planet obey the laws of life through unconscious action. Man must direct his forces through conscious thought. And this consciousness must be single to the acknowledgment of one power, purpose and law working in and through *All*. Thus in the acknowledgment of one perfect law in all, he soon begins to identify himself with its perfection. There being nothing else to identify himself with, he has now arisen to a spiritual consciousness, and from this view point he can truly say: "I and the Father are one." He now sees himself an inseparable factor of a great whole, an indivisible microcosm of one perfect Life.

Thus from the alembic of his own divinity he chemicalizes all the affairs of life with the knowledge "that all things work together for good to them that love God." This knowledge heals the sick, strengthens the weak, gives opulence in the place of poverty, drives away all fears, and gives to each day the blessings of the kingdom of heaven within. JAS. ALBERT NIELD.

The social under the management of Alice Eckman-Cramer and Ayda Belle Sawyer, given on October 2d, proved to be a success, both socially and financially. The program of eight numbers was greatly enjoyed and each number equally excellent. The audience one and all expressed their appreciation. The amount realized over expenses was $35.00, and this is given as a donation for the Home College Building Fund from the young people interested in the cause.

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 November 1st to December 1st:

Our abiding place is the infinitude of good in the presence of all there is. Ref., John 14 : 23.

Daily Thought.

First Day: My whole mentality conceives and enjoys the fullness of the All Good.—Ref., Ps. 16 : 11.

Second Day: Love permeates every atom of my body, and I keep every commandment.—Ref., John 15 : 7.

Third Day: Strong and healthy people are everywhere in our midst.—Ref., Is. 58 : 8.

Fourth Day: We blend perfectly with all manifested strength and power in the universe.—Ref., 2 Sam. 22 : 33.

Fifth Day: Health, happiness and success are expressed by every individual.—Ref., Ps. 107 : 3, 4.

Sixth Day: There is no power of evil to express itself within us, or array itself against us.—Ref., Matt. 7 : 18.

Seventh Day: We can not know failure, for there is none to know.—Ref., Rom. 8 : 28.

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.

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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.*

There is No False Science.

IN the science of numbers there is nothing but the science—there is neither more nor less than what is scientific. There is nothing in it that differs from principle. Mistakes are only incidents in the attempt at solving problems; they count for naught. The science never tries to appropriate, nor find a place for them; principle excludes all miscalculation. It cannot be represented but by true calculation. So to miss the principle is to miss the solution and example also; hence nothing is accomplished when principle is not applied.

In the philosophy and practice of Divine Science we never try to appropriate or find a place for them. The principle of Unity, the Spirit Omnipresent, excludes all miscalculation. It can only be represented by true calculation; so if the nature of our conclusions are not in accord with the fact that One is All, and that One is the Creator, including creative action and creation, we miss the Truth of Being and of mental action, and have no result; so nothing is accomplished. Missing the All is not calculation, but is called miscalculation, so the seeming false sense of sin, sickness and death, poverty, weakness and failure is only an incident.

In Divine Science there is nothing but the science. There is but one All, and in the One All there is neither more nor less than what is scientific. There is nothing in it that differs from the Unity of the All. False beliefs are mere incidents in the attempt at solving Life problems; they count for nothing.

Science is from everlasting to everlasting. All that is is eternal. To bring immortality and eternal life to light one must understand the true unity of THE LAW OF EXPRESSION as constituting the All. Then proceed forth in a Godly way from Invisible Being to visible expression, and hold the body as a perfect expression of perfect Being, even as the example is a perfect expression of a perfect principle in the science of numbers.

There is no poverty, weakness or failure. We are heirs of God and all that really is. No one understanding the truth of Divine Science can ever have any sense of bondage or limitation from it. The broadness of what the All is, is the breadth of Divine Science. It is because science is Truth that it needs no personal assertions of broadness, nor claims of extreme liberality for its leaders to back it up.

It has always seemed to me that to talk of the personal broadness and liberality of the leaders and workers in Divine Science who are engaged in teaching and practicing the highest, broadest, deepest and yet the most simple and practical teaching before the world, would very much cheapen it in the thought of the people. One might as well say: This professor is such a liberal mathematician; that professor is so very broad and generous in his science of numbers. We should not overlook the fact that Divine Science is the Truth of Truths, the Science of Sciences, the meaning of both the Creator and creation, all there is. It applies alike to all people, everywhere, all the time.

The only true liberality or originality there is is found and enjoyed in pure science; and it can no more be made illiberal than can the Truth of the One All. There can be no conception beyond what really is. Nothing has no idea, or existence of which to conceive. There is no sentiment nor limitation in my individual work nor in yours, for it is scientific. So, if some say to you, or of you, or of me, "you are growing narrow," because you are holding strictly to science lines, do not believe them, and begin to waver, and mentally go in search of some sentimental teaching which appeals to their false sense of liberality and impersonality. If they say "you are working merely for your own personal ends," simply know that it is not the acknowledgment of truth that is voicing itself about the science work, and dear students go right on as if nothing had or could happen to cause you to give such statements any consideration. Greater liberality has no one, than a knowledge and practice of Truth which applies alike to all, and who sees that One is All in its relation to all living. In this consciousness it is meaningless to say that any one is broad and liberal in his views. The thing to be observed always and everywhere is the truth of what things are. The consciousness of pure Being never thinks to say, I am a broad and liberal thinker. The fact of its infinitude and limitless nature, makes such claims of no value whatever to it. For this reason I have never used these terms in connection with the teaching and practice of Divine Science. My consciousness is more universal than their meaning.

M. E. CRAMER.

New Home for Home College.

SINCE the October issue of HARMONY many have shown evidence of love and true appreciation for Divine Science teachings by writing that their "love gifts" will soon be forthcoming to swell the fund for our College. They deem it "a privilege and work of love" to thus practically unite in the ongoing of the work.

The lots that we have so long thought were just what we ought to have for the College and Church, have within the past two weeks been offered for sale. We were resting contentedly about them, for we had heard that the land would not be for sale just yet, as they were waiting for some of the heirs to become of age. Sixty feet on Valencia street and one hundred and ten on Seventeenth will cost ten thousand dollars, and this is as cheap as any land in any kind of a desirable location in San Francisco. It is convenient to main car lines to which all others transfer, and we could not have a better location. Then, again, we are in the warm belt, the most desirable climate of the several different ones of San Francisco.

Now if one thousand Divine Scientists would send in ten dollars each before Thanksgiving, the land could be purchased. But there are many who could send ten times that amount as easily as others could send in one dollar. I know that the spirit of Truth rules and regulates all things, and is working in this cause, which the need of the people is demanding.

I have just been called from my writing to talk with a sister scientist who says she has long seen the need of a Science College, where the students could be thoroughly educated and fully prepared to teach and practice true science before entering the field. She voiced the thought of many. There is nothing, dear friends, that is so important in the present day as that of educating people in a knowledge of the truth of all things—of what they are in Being, their true spiritual nature,—then how to see spiritual things (all things) spiritually. Let everyone consider the blessings they have enjoyed in understanding Divine Science, and know that the same blessings can be extended to humanity.

That it is your desire and my desire, and our united work to so extend them, and further, that we are co-workers together—as one body with many members—a universal Divine Science Church, in educating the people to practically live and proclaim this Truth in all the world.

This is the first and only great call made upon the appreciative participants in the wonderful Truth of Divine Science during its life of fifteen years, and we know that those who are in the habit of donating liberally to any cause in which they have an interest, because situated to do so, will respond

freely ; but perhaps not more so than those not slothful in business, because acted upon by the spirit of *all* supply, and distributer of *all* inheritance. We know that whatever is done will be done in love, for the general good of humanity. None of us believe in poverty or limitation. We know that heirs of God means heirs of all that is his. We would like to register the names on Thanksgiving day of every one who donates to our fund as a member of THE FIRST DIVINE SCIENCE CHURCH, also as many others as may wish to join us. The idea is to make this a universal church, and let all the churches be as one body, and Divine Science the Truth of Being, the rock foundation, upon which it is built. Let all who would like to be registered as members inform us at once. May our heart love flow with equal interest in this glorious cause, and may it be so expressed on Thanksgiving day. M. E. CRAMER, President.

The following extracts from appreciative letters show something of the nature of them all :

"Enclosed please find one seventy ($1.70) toward the foundation of our church, or wherever you see best to put it. I wish you success."

"Enclosed you will find $1.00, my monthly donation to the Building Fund. I wish you success in the on-going of this good work."

"I am glad to see the fund for the New College is fast increasing, and shall expect to add my mite. Our strong affirmations will surely be manifested."

"I enclose $5.00 for the Building Fund for the New Home for Home College. I wish I could send you ten times the amount. The best of success is yours."

"I enclose $2.00, which I will send you toward the building of the College, for August. I think I told you in my other letter I would give $1 a month. As I have the $2 now I will send them."

"I hope in a brief while that my circumstances will admit of my responding to your appeal for the aid of the New Home project. It is a love gift I feel honored in having the privilege of participating in."

"I hope and expect before spring to send my mite for the Home College Fund, as I so desire to have a share and interest in this good work, which I have not the least doubt will manifest into visibility ere long."

"Enclosed please find money order for ten dollars, as a donation toward the First Divine Science Church Building Fund. I shall do all I can to help the good work along. I wish you success and prosperity."

QUESTIONS AND ANSWERS.

Q. "I have a friend who knows of my study of the Bible and my belief of the teachings of Christ, and I wanted to treat that little child I wrote you about. She said it was all a humbug, and if I believed in any such power I had better begin on myself and heal my nearsightedness. What she said knocked me down so hard and flat, it seemed to me I could never rise."

I have so many times had my eyes examined by specialists who said the trouble was in the formation of the eye. So when I affirm, I can't for the life of me *always* shut out that false belief that the formation of the eyes must change before I see perfectly.

I studied Lesson X "Basic Statements" on sight, and there came a day when I knew sight was of the Spirit, an inner seeing or knowing, a perception of Light within of the Truth of Being. Now for the application of that lesson. When I make my affirmations do I need to hold continuously, hour after hour, without regard of time until I demonstrate sight? Or, shall I take a few moments at a time and make the same affirmations over and over? I know that sight *is* and is for me; it is eternal and unlimited, and it only remains for me to make it manifest, but this *now* is kind of a rock in my path.

A. When Jesus said, "How wilt thou say to thy brother: Let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? First cast the beam out of thine own eye," etc. He meant just what you, dear sister, have realized sight to be; that it is spirit, an inner seeing, knowing, perception, or consciousness; the Truth of all living objects or forms is known by true Knowledge or Seeing, and the outline of all objects or forms is seen or observed by the expression of this inner sight, inherent in the Expressor. When a healer perceives the Truth of the Infinite Source, and that like always produces like, and that the expression or result of that source is always perfect and at-one with the whole of it, he is ready to do healing. There is no mote in his eye. By the same consciousness that removed the "mote"—belief from his eye will he remove it from his brother's. A healer should never allow him or herself to be knocked down, as it were; to be turned to the right nor the left, or be made to waver by any one's unbelief, no matter how pointedly it is stated.

When I first realized the Truth of the limitless power of Being, I did not wait to realize a sense of bodily freedom before commencing my good work of healing others. My healing others had as much to do in changing my mental and bodily condition from invalidism of twenty-five years' standing as the treatments that I gave for my special relief. Two of my first cases were

permanently healed before I felt very much change in my bodily conditions. One case was of a year's standing, which the doctors said was terminating in quick consumption. The other case was a complicated one of seventeen years' standing, which the doctors had failed to cure. Neither of these ladies have had the slightest return of their old conditions; they have been strong and well for the past thirteen years. This shows that when we know the Truth, if we put it into practice, it will heal, and I am sure if I had waited and said, "I will do nothing for others until I sense the full freedom of Truth," that I would not have been healed. That postponement would have prevented my fulfilling the law, and I would not have healed any one else unto this day. I knew the Truth, and it was essential in my case that I apply it in every practical way in order to demonstrate, though at the time I thought nothing about my own demonstration.

I find that doctors' decisions make impressions upon people that they are unaware of until they attempt to demonstrate the health and freedom of Truth. "I can't for the life of me shut out that false belief," represents what thousands of people are experiencing. I often say to pupils and patients, you cannot too quickly deny the doctors' decisions.

Do not let anything postpone your work. Apply the Truth when and where the first opportunity opens for you to do so. You need not hold the affirmations hour after hour, regardless of time, but know that your affirmations are Truth continually; that they are principle, or law, from everlasting to everlasting. Take a few moments at a time and make the same affirmations over and over, if you like, or vary them as you prefer. When reading a treatment from "Basic Statements," read it over again and again, say for ten minutes, word for word; then do as you like, either continue the same or take any statements that appeal to you and continue with them. Let the basis of every treatment be, that God *is*, and you *are*, and that what is true of God is true of you; that oneness is maintained from this premise only. Know that sight or health, or anything you wish to manifest, is, and is yours, and receive it to yourself as a little child receiving what it has asked for, without debate or argument, and you will find that the eternal now is not a rock in your path, but a rock foundation upon which you stand, live and build, unwavering and immovable. Let nothing thwart your efforts to heal, and know that your eyes are rightly formed by the Creator, and that you are *made up right*. Truth is concentration and it is also repose; it is not anxiety nor fearful endeavor; it is rest and application. Let every reader of HARMONY make this answer his own, and know that to believe he has received is a practical basis for demonstration.

Q. Please inform us in HARMONY how we can make our enemies like us, so they will do us no harm? There are some things that they indulge in that we do not enjoy.

A. The first thing to do is to refuse the belief of enmity any place within you. After putting away the belief that there are persons who are enemies, then love them; think thoughts of Truth for them, and about them, and let your conversation about them show that you consider them brothers and sisters. "Do good to them who despitefully use you," by first thinking truthfully of them, then speaking lovingly, then doing good to them, and you will find there is no harm in them. This treatment will disarm any one of malicious belief and intent, and is true protection to the one practicing it. It is clear that when practicing Truth, it is unnecessary to concern ourselves with what so-called enemies indulge in; the thing to do is to freely indulge the Truth of Being everywhere manifested in us all.

Truth Suggested by Harmony Class Statements.

AS you asked me to let you have some of my notes on the HARMONY Class Lessons, I will send a few this time.

I sit down at nine o'clock A. M., and look up in Concordance all references bearing on the text for that day, writing down some of them, and my own interpretation on each in accordance with Divine Science. Next day, take the next lesson text. The next week I get out some more references on each day's lesson. Each day, after studying the scripture references, I close my eyes, and realize the Truth for myself and family, then for Mrs. Cramer and all engaged upon HARMONY, and afterwards for all the readers of HARMONY.

I greet you as though you were with me, and tell you the Truth regarding the lesson for the day, and affirm that you *do* know it. For example, March Class—3rd day. "My heart is glad forever more."—*Ps. 16:8-9.* "I have set the Lord always before me; because he is at my right hand, I shall not be moved; therefore, my heart is glad, my flesh also shall rest in hope." *(Marg. Ref. dwell confidently). Ps. 122:1*—"I was glad when they said unto me, let us go into the house of the Lord." *Ps. 16:8-9*—"I have set the Lord,', etc. Who is the Lord? Lord, is that which rules man, potential in God, and that is, the I am, that I am, *(Ex. 3:14.)* Because I have set the *I am* before me, and because he is at my right hand, (my main power,) "I shall not be moved," I am fixed on the true base—*immovable*, for "I am the same yesterday, to-day, and forever," and being unchangable, I know where to

find myself, and therefore my "heart is glad." My consciousness, is consciousness of continual joy and gladness.

What a disturbance it causes, when anything is lost. We might say, it is not lost, it is only misplaced. If it is misplaced, it is lost to its *rightful* place, and to the *one* who seeks it—or if it is in its right place, and one knows not where its place *is*, *then* it is lost, until it is sought in the place where it is to be found.

When we say, "I am lost," or "the soul is lost," what does it mean? It simply means that we have misplaced the I am, that I am. We have looked everywhere, but where I am. We have failed to "set the Lord before me." here what the Psalmist further says: "My flesh also shall rest in hope"—*(dwell confidently.)* Think of it! When the Lord, the "I," that I am, is *before* us when the I am, is *first* and only, then we are glad to go into the house of the Lord, the Temple of the Living God, where God is worshiped, by manifesting him on earth, even in the Word made flesh, which dwells among us, and which we have seen and handled.

August HARMONY Class Lesson.—Notes on 6th day. "There is nothing impossible; nothing binds or limits me," (*Matt. 19:26.*) Wilson's Emphatic Diaglott. "With man this impossible is, but with God, all possible." In the sense of man possessing power to enter heaven without God, it is impossible. But when he sees himself One with God, all things are possible. Again (*Mark 9:23*), "All things are possible to the believing." Those who *be-lieve*, leave be, what *is*, in Truth all who see Being as it eternally is, see also the possibilities inherent within our own being, and just in the degree that we *realize* these possibilities will the power to bring them forth, be shown, in things made visible—(possibilities expressed.) Ex-pressed, pressed out upon the earth, for our use and happiness. "Thy will be done on earth, as it is in heaven."

August HARMONY Class—7th day. "I am now demonstrating that my wealth is in hand." (*Deut. 8:18*)—"But thou shalt remember the Lord thy God, for it is he that giveth power to get (manifest) wealth. *I* do remember the Lord, my God, who giveth power. *This* gives power, not in the sense of *transferring* power from *God* to *me* but the remembrance, (conciousness of who, and what, the Lord *is*) is the power to me, to get wealth. "To get"—not from an outside source, but to *see* I *already have it, and it comes out into visibility.*

CORNELIA D. BONNER.

Notes and Announcements.

Our usual rates will be continued during the coming HARMONY year. The revised edition of "Science and Healing" will be sold to both old and new subscribers at the low price of One Dollar. So HARMONY one year, is One Dollar, always, and the new "Science and Healing" will be One Dollar to HARMONY subscribers, but we cannot say definitely what the general selling price will be. The new edition is not out yet.—ED.

"In the second half of the book, "Truth and Health," by Fannie B. James, explanations of Divine Science are presented, showing how it bears upon the vital issues of every day life. Among other important subjects, a full comparison between "Divine Science" and "Christian Science" is made, showing the important distinctions between these, seemingly, near akin teachings.

Rev. H. H. Schroeder writes: "Mrs. S., Ruth and myself were up north in August, and we spent two weeks and a half with Dr. Alice B. Stockham at Vrilia Hights (Lake Geneva), Wisconsin. The doctor is doing a good work there, and is bringing many into a better understanding of the Unity of Life. The good friends in Chicago are also doing a good work. Our Society here gave us quite a reception and a surprise on the first Sunday in September, the Church being beautifully decorated with plants and flowers as a sign of appreciation of our work, which is continually growing. Last Sunday evening the young people of our Society organized a "Sunny Circle," as they call it. They will meet every second Sunday evening in the month to discuss Divine Science and its practical application in every day life. I am pleased to see the young people take hold of the work, and I affirm that it will be a blessing to themselves and to all with whom they come in contact, and give them an opportunity to 'let their lights shine.'"

Married at Geneva Lake.

MR. T. P. F. SKAIFE AND MISS CORA L. STOCKHAM UNITED BY UNIQUE AND BEAUTIFUL CEREMONY.

The marriage of Miss Cora L. Stockham, of Evanston, Ill., to Mr. T. P. F. Skaife, of Manchester, England, took place at Vrilia Hights, on Geneva Lake, recently. A large number of guests were present, including the resorters of Vrilia Hights and many from Lamoreaux Camp, Tre-Brah, Holiday Home and Bromley Hill, while a considerable number came out from Chicago to witness the event.

The ceremony was very beautiful and strikingly unique. The company were gathered in the large dining tent, which had been transformed into a bower of leafy branches and flowers, with a large bell at one end made of golden rod. The "Wedding March," from Beethoven, was played by Miss Emilie Hanson. The groom came from his tent on the brow of the hill, accompanied by Mr. George L. Stewart. At her tent at the foot of the hill he was joined by the bride and her party. There were ten flower children, three of whom walked ahead strewing blossoms on the carpeted pathway to the audience tent. The others followed, bearing large bouquets. The bride was also attended by three maids of honor—the Misses Cora E. Dean, Minnie Wheeler and Agnes C. Rugg.

As the music died away the party arranged themselves appropriately at the end of the tent. The groom and bride made voluntary statements, affirming their love and pledging their fidelity to each other. The bride's mother, Dr. Alice B. Stockham, then rose and addressed them with a few impressive words, speaking of the different manifestations of love, of which conjugal love was the most tender and holy. Then Rev. W. R. Dixon, of Williams Bay, asked the questions which form the basis of every marriage ceremony, but shortened to the very essence of simplicity, and pronounced the words that made them man and wife. Congratulations having been extended and received, an elaborate wedding breakfast was served.

The Arrest of the Founder of Mental Science.

HARMONY has waited for definite developments before noticing the arrest of Helen Wilmans, Col. Post, her husband, and Mr. Burgman, her son-in-law.

It now seems that the arrest was wholly spitework, and is due to jealous feelings arising principally with a millionaire, who has favored the little town "Sea Breeze," and was jealous of the success of Col. Post and his wife, who bought a tract of land and built the "City Beautiful." When the Postoffice was moved from the old portion to the new, it proved to be the "last straw." Then some who had been employed by Mrs. Wilmans and discharged because incompetent to give good service—the service required in such a thriving business—added their injured thought and envy of her success to the millionaire's. So it seems that capital as well as labor is endeavoring to array itself against her further success at "Sea Breeze." Helen Wilmans' ability to make money is what they would like to crush.

If, in the final settlement, it is decided that absent treatment is not fraudulent, (and that the people whose United States Constitution affirms that they are born free and equal, with inalienable right not only to life, but to liberty and the pursuit of happiness, truly have the right to seek mental happiness and bodily health as they choose, according to living methods), good will be the outcome and all scientists will share it.

No one can prove that Helen Wilmans did not give absent treatments when she agreed to by proving that she was driving, fishing or walking in the open air at the time appointed, for there is nothing to prevent any one giving absolute and successful treatment regardless of place and surrounding circumstances; but if anything prevented her from treating at the time set there need be no question about the fact that she took occasion at the very earliest possible time to give them. Such unjust suppositions and suspicions as has been made of her practice cannot be warranted under the circumstances. So far, it is apparent that malicious intent is at the bottom of the whole affair, and it cannot be justified by principle. Therefore, whatever good may accrue to her, or to any of us, will be of our own choosing, or just what we choose to have, regardless of the efforts made to ruin her success. Since Being is success and is the good that we each individually manifest, we cannot be defeated nor robbed of what is ours. Our own has come to us to stay. It consists in what we are.

The remedy for all this contention is a constant outflow of impersonal love. Love that does good to those who despitefully use and persecute you strikes at the root of jealousy, and starts up action of Life, a warmth and glow of good feeling which defeats its opposite. In Truth and Love is perfect adjustment. So let it be. M. E. C.

Book Notices.

"ELSIE'S LITTLE BROTHER TOM" is the title of a book by Alwyn M. Thurber, and published by the Universal Truth Publishing Company, Nos. 87 and 89 Washington street, Chicago. In contains 168 pages and sells at 75 cents. This book is written for boys and girls and is very interesting and instructive. The author has taken the leading characters from childhood through life to man and womanhood, showing with great care the good that was always made manifest in all ways by the application of Truth. The book is beautifully written and shows forth many good points, and is a pleasing story for all children.

"WOMAN REVEALED" is the title of a book by Nancy McKay Gordon, No. 6214 Madison avenue, Chicago, Ill. It contains 152 pages, and is bound in cloth; price, $1.00.

CHAS. W. CLOSE, Ph. D., of No. 126 Birch street, Bangor, Me., has published a new pamphlet entitled "The Value of Esoteric Thought and the Philosophy of Absent Healing." The author has brought out very good points, beginning with the second chapter, to the end, dwelling largely on thought and healing influences. The first chapter is devoted principally to the three planes of thought active in the human body, and through this chapter carries this conscious and sub-conscious theory. The price of the pamphlet is 10 cents.

The ceremony was very beautiful and strikingly unique. The company were gathered in the large dining tent, which had been transformed into a bower of leafy branches and flowers, with a large bell at one end made of golden rod. The "Wedding March," from Beethoven, was played by Miss Emilie Hanson. The groom came from his tent on the brow of the hill, accompanied by Mr. George L. Stewart. At her tent at the foot of the hill he was joined by the bride and her party. There were ten flower children, three of whom walked ahead strewing blossoms on the carpeted pathway to the audience tent. The others followed, bearing large bouquets. The bride was also attended by three maids of honor—the Misses Cora E. Dean, Minnie Wheeler and Agnes C. Rugg.

As the music died away the party arranged themselves appropriately at the end of the tent. The groom and bride made voluntary statements, affirming their love and pledging their fidelity to each other. The bride's mother, Dr. Alice B. Stockham, then rose and addressed them with a few impressive words, speaking of the different manifestations of love, of which conjugal love was the most tender and holy. Then Rev. W. R. Dixon, of Williams Bay, asked the questions which form the basis of every marriage ceremony, but shortened to the very essence of simplicity, and pronounced the words that made them man and wife. Congratulations having been extended and received, an elaborate wedding breakfast was served.

The Arrest of the Founder of Mental Science.

HARMONY has waited for definite developments before noticing the arrest of Helen Wilmans, Col. Post, her husband, and Mr. Burgman, her son-in-law.

It now seems that the arrest was wholly spitework, and is due to jealous feelings arising principally with a millionaire, who has favored the little town "Sea Breeze," and was jealous of the success of Col. Post and his wife, who bought a tract of land and built the "City Beautiful." When the Postoffice was moved from the old portion to the new, it proved to be the "last straw." Then some who had been employed by Mrs. Wilmans and discharged because incompetent to give good service—the service required in such a thriving business—added their injured thought and envy of her success to the millionaire's. So it seems that capital as well as labor is endeavoring to array itself against her further success at "Sea Breeze." Helen Wilmans' ability to make money is what they would like to crush.

If, in the final settlement, it is decided that absent treatment is not fraudulent, (and that the people whose United States Constitution affirms that they are born free and equal, with inalienable right not only to life, but to liberty and the pursuit of happiness, truly have the right to seek mental happiness and bodily health as they choose, according to living methods), good will be the outcome and all scientists will share it.

No one can prove that Helen Wilmans did not give absent treatments when she agreed to by proving that she was driving, fishing or walking in the open air at the time appointed, for there is nothing to prevent any one giving absolute and successful treatment regardless of place and surrounding circumstances; but if anything prevented her from treating at the time set there need be no question about the fact that she took occasion at the very earliest possible time to give them. Such unjust suppositions and suspicions as has been made of her practice cannot be warranted under the circumstances. So far, it is apparent that malicious intent is at the bottom of the whole affair, and it cannot be justified by principle. Therefore, whatever good may accrue to her, or to any of us, will be of our own choosing, or just what we choose to have, regardless of the efforts made to ruin her success. Since Being is success and is the good that we each individually manifest, we cannot be defeated nor robbed of what is ours. Our own has come to us to stay. It consists in what we are.

The remedy for all this contention is a constant outflow of impersonal love. Love that does good to those who despitefully use and persecute you strikes at the root of jealousy, and starts up action of Life, a warmth and glow of good feeling which defeats its opposite. In Truth and Love is perfect adjustment. So let it be. M. E. C.

Book Notices.

"ELSIE'S LITTLE BROTHER TOM" is the title of a book by Alwyn M. Thurber, and published by the Universal Truth Publishing Company, Nos. 87 and 89 Washington street, Chicago. It contains 168 pages and sells at 75 cents. This book is written for boys and girls and is very interesting and instructive. The author has taken the leading characters from childhood through life to man and womanhood, showing with great care the good that was always made manifest in all ways by the application of Truth. The book is beautifully written and shows forth many good points, and is a pleasing story for all children.

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"HOME RIGHTS" is an interesting monthly journal, published by "Our Home Rights" Publishing Company, No. 74 Boylston street, Boston, Mass., and sold at 50 cents per year, subscription; 5 cents single copy. It contains extracts from medical laws, and advocates reform in social, political and religious life.

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Kelly's Island, Ohio. S. J. L.

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Piru, Cal. J. G. B.

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Dear Mrs. Cramer:

I have read your sermon in September HARMONY, and pressure of business has kept me from writing sooner. I agree with it all. I especially like the paragraph on page 360, at the bottom. It is in Harmony with the Thought in September "Now"; *i. e.*, Doses of Love for both Capital and Labor. Principle must be changed. Now it is identical on part of employers and labor competition. Something for nothing. It must be co-operation, value received, helpfulness, brotherhood. Both are working out Good. The position taken on page 361, in regard to Union, in paragraph beginning, "All organized effort," is well taken. You have treated the subject calmly, wisely, and in harmony with Truth as I see it, and as Now, will hold ever. Brotherhood is the goal, and all human efforts tend toward it, hence all are good.

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Divine Science Center, conducted by Vintie Root McDonald, 810 Olive Street, Room 804, St. Louis, Mo. Silent Worker's Meeting every Friday, at 1 p.m. Public Healing Meeting every Monday, at 8 p.m.

Divine Science Church of Christ, corner Tenth Street and Erie Avenue, Sheboygan, Wis. Sunday and week-day services. Rev. F. W. Becker, Pastor.

NAME.	WORK.	ADDRESS.
	B	
Bovee, Mrs. Emogene	Teacher and Healer	1309 Cherry Street, Kansas City, Mo.
Becker, F. W.	Teacher and Healer	728 N. Fourth Street, Sheboygan, Wis.
	D	
Danforth, Mrs. M. S.	Teacher and Healer	12 Garden Street, Hartford, Conn.
	E	
Elwood, Mrs. Mary J.	Healer	312 East Park Avenue, Waterloo, Iowa.
Eckman, Mrs. Sarah A.	Teacher and Healer	935 Valencia Street, San Francisco, Cal.
	F	
Field, Mrs. R. J.	Healer and Teacher. Absent Patients	218 Seaton St., N. E., Wash., D.C.
	G	
Graham, Mrs. M. A.	Teacher and Healer	1116 N. Twelfth Street, Kansas City, Kan.
	H	
Hill, Ada A.	C. S. Teaching and Healing	1524 N. Madison Ave., Peoria, Ill.
Hannon, R. C.	Teacher and Healer	212 Asylum Street, Hartford, Conn.
	M	
McKinnon, Mr. and Mrs.	Healers. absent treatm't	934 Lincoln St., Los Angeles, Cal.
Morris, Mrs. Helen A.	Teacher and Healer	San Bernardino, Cal.
Moore, Prof. Le Roy	Teacher and Healer; Absent Patients	623 Quincy St., Topeka, Kan.
	P	
Parker, Mrs. E. L.	Teaching and Healing	40 Parker Street, New Bedford, Mass.
	R	
Rippe, John H.	Teacher and Healer in German and English	1432 Pen St., Kansas City, Mo.
Rodgers Mrs. B. A.	Science Reading and Health Treatment.	223 Capital Ave., South Lansing Mich.
Ross, Mrs. Carrie B.	Healer	310 East Park Avenue, Waterloo, Iowa.
	S	
Small, Mrs. Alethea B.	Teaching and Healing	17th Avenue and Clarkson St., Denver, Colo.
Sullivan, Rev. D. L.	Teaching and Healing	3003 Locust St., St. Louis, Mo.
Schroeder, H. H.	Teaching and Healing	2622 S. 12th St., St. Louis, Mo.
Smith, Mrs. L. E.	Teacher Mental Science	Columbus, Ohio.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	612 15th St. bet. Jefferson and Grove, Oakland

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, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. DECEMBER, 1901. No. 3.

Prophecy, or Fulfillment—Which?

This article was suggested by reading the fifty-fifth chapter of Isaiah.

EVERY ONE who is hoping and striving to become greater than what he is, should study Divine Science, and partake freely and fully of the nature of real Being, and thus find anchorage not only for soul, but for man as a whole.

He who postpones being the full measure and stature of the anointed, is invited to come, buy and eat, without money and without price. They are called to partake of the real nature of Being, and to feast, as it were, on the fulness of its power.

The only price set upon man's realization is, that he surrender all false beliefs of limitation about the nature of Being, and partake freely and fully of that which is good.

Realization of Truth costs man the complete surrender of the belief that he is finite, mortal and limited. His first step toward a permanent demonstration of Truth, is one in which he perceives the visible to be as the Invisible, and which "makes within himself of twain, one new man;" then it is that he "delights himself daily and hourly, in fatness," or fulness of Being.

Why are people so willing to spend money for that which is not meat, for that which neither satisfies hunger nor thirst, nor puts an end to longing or striving? Is it not that they are mentally seeking from the plane of belief in duality and separation? Is it not because their new view point is at variance with the Truth that One is All, and that their nature is the nature of the All? "To be, or not to be," is a subject of vital interest, and since to be is to be what is, we should incline our ears to the Spirit of Understanding and come unto "Me" and hear. When the silent voice of Being is heard by the individual, its message can be spoken orally, and when the real nature of Being is voiced there is no dualism expressed, and no contradiction in what is spoken. There is one voice and one speaker; this is an everlasting covenant, or harmonious agreement, in which we live. Thus do we bear witness to the people of the Anointed Leader and Commander, who always speaks with authority.

In this consciousness, we thoroughly understand the nation that we call: it shall be the people of the one Omnipresent God, and all nations shall be one, for they shall be included in the Truth that we know. The same glory that it gives to us are they to enjoy, with the same realization.

"Seek, and ye shall find." "Seek ye the Lord while He may be found, call ye upon Him while he is near." The acknowledgment of the nearness of the Lord is the full acceptance that our Being is Lord. This is seeking, not in vain, but to find.

Many have said, after studying Divine Science, "I am not lost, but found; I am not the prodigal, but the son. I am radiating the light and glorifying the life of the Infinite One."

Shall we continue to consider ourselves an eternal prophecy of what we are to become, and repent from everlasting to everlasting—always becoming and never Being? or shall we think of ourselves as being that which is without limitation, and fulfil the law of our Being naturally, and know that we are the fulfilling or fulness of "law and the prophets."

The happy success of those who begin their studies aright, and who predicate all their conclusions upon the nature of Being, is absolutely certain. In this fifty-fifth chapter man is not asked to forsake himself, to give up his body, or to surrender any quality of his being. "The man of iniquity" must give up his beliefs of inequality. The law of Being is equality—it is not robbery, therefore, to be equal with God. "Be ye perfect, even as your Father in Heaven is perfect," was spoken by a knowledge of Truth.

The unrighteousness of man, so to speak, is in his thoughts—not in life, intelligence, substance or power; hence he is advised to forsake his thoughts and return unto the Lord, and the Lord, or Being, will abundantly pardon; or have no erroneous thoughts or beliefs.

Right thought, word and deed, which represents the nature of Being, and the general success resulting therefrom, is beautifully symbolized in the tenth and eleventh verses. That which is born of Being is Being. Like the rain that watereth the earth and maketh it bud and bloom and giveth fruit and seed to the sower,—so everything that comes forth from pure Being buds, blossoms, bears fruit, and gives seed to the expressor of it; it never returns unto Being void; it *never* becomes a *nonentity;* it never ceases to be; and we can all exclaim: "Glory to God in the highest, peace on earth, good will toward men."

There are many reasons why students should understand the nature of Being in the beginning of their studies, for, without the Truth of Being, they

are without foundation upon which to build. Their thought and word construction goes on without that solid rock foundation that is essential to give them power. "Our reasons are good and weighty" for taking the same position in relation to our thoughts, words and deeds, that God holds to creative action and creation. We proceed forth with joy, and our coming forth from the Invisible into the visible is with peace.

Seeing the truth of the rule three, "*I am, I act, I produce a result,*" and that this law has worked throughout the eternity of the past, and will ever continue, we realize the harmony of an eternal unity everywhere; the mountains and hills are singing it, and the trees and the fields are rejoicing therein, and instead of discord springing up, and people saying, "Can any show us any good thing?" harmony alone is apparent, and the good alone is manifested in all things. Is not this consciousness of Being an everlasting sign that testifies of the *Eternity* of the *All in All*, and of universal and everlasting salvation?

Let us affirm, we are filled with the waters of life, we have drunk freely and fully. The wine, and the milk of pure Spirit are ours; we are the anointed; we delight in expressing the fulness of our being; we love to spend money for that which is bread. I am, is pure "bread of life" that comes down from God into expression. We love to spend our money for the spread of the mighty truth of Being, not for the mere hope of becoming. We love to work for that which satisfies and brings forth the good. We love to hear the good spoken—the truth of the Eternal self. It is *life* to thus live, it is meat and drink to both soul and body; it is that which never separates us from the good. We love to call the attention of all nations to the truth of their Being, that they may understandingly reveal their nature, and delight themselves in the perfection of it. We have sought and found; we, being the all good, can say: Christ is our glory—the truth of his Being has dawned upon us, and as he is, so are we in this world. We are co-eternal with God.

BIG TRUTHS FOR LITTLE PEOPLE, is the best book for children that we know anything about. We should encourage the growth in our children of the spirit of Truth,—"the emplanted word"—which is their natural inheritance. To do so we should give them books to read in which the good only is pictured, and the bad is left out. This is what "Big Truths" stands for. If you have bought one you will surely want another for some other little boy or girl. Price, only 50 cents.

Special Instructions to Patients.

(*Continued from November Issue.*)

NO CASES are essentially incurable. Where the principle of Being is known and applied by all concerned, many rally from so-called dying conditions, and finally demonstrate perfect health. Life, liberty and happiness are their right.

All who want to experience the true freedom of Divine Science should read and re-read the instructions in our last issue under the above caption, until all the good it contains is absorbed, and its meaning put into practice.

If students and patients do their part—*i. e.*, let go of false beliefs and opinions and lay hold of the Truth, Divine Science will heal them. "We cannot serve two masters," etc. The more perfectly we accept the perfect for ourselves, and ourselves as being perfect Spirit-Being, the sooner will health be experienced. True thoughts are a means to an end, and should be indulged freely and fully; of such one can partake without money and without price. One can express the whole nature of being without let or hindrance. There is no power to thwart the purpose and dwarf the will of him who is determined to demonstrate the freedom of Truth and Life—the nature of Being.

Remember that in Divine Science treatment, healing is not done through thought transference, sent from one brain to another, nor from one mind to another. The belief that the brain is the source of thought, or that there are minds many that constitute the source of thought, is not correct. One of the intentions of HARMONY is to teach that there is but one Mind or Spirit—but one All. Healing is not a vitalized essence going out from one center to another: from one object to another. Healing by the word of Truth—the Christ method—is the one Omnipresence, Infinite Mind, or Holy Spirit voicing its own nature—the truth of its self. It being in all and through all, its word is spoken and takes form right in the one being treated, in its own living expression. It is essential that the body or form of this ever-present All be recognized as being a body of Life, intelligence, substance and Power. So the Divine Science healers know how to hold their patients in absolute health, happiness and prosperity.

If you sense pain in any part of the body, instead of fighting and thus making a power of it, in belief, keep tranquil and passive, and know that I, the real Being, am right there healing it: you do not even have to "send a thought," you are there, thinking and harmonizing the forces; such is the power and operations of Divine Mind or Holy Spirit.

When these practical suggestions are applied, you will realize for yourselves what others have who have practiced them.

Know that in practicing truth, you have the power to avoid wanting further experiences in false methods of material beliefs offered as remedies for curing the sick.

We know that all the power and force used by man spiritually, or for mechanical purposes, are Invisible, but there is no means more potent for good results than thought; by it people are healed, and many are healed without knowing that they are being treated, and their lives are turned in paths of peace and plenty thereby. Let your relaxation be complete—take no anxious care concerning yourselves: say, I am all right, and can prove it.

One who asks for a treatment for another should never make himself a medium through which the patient receives the treatment. There are no mediators in Divine Science. The work is done direct through the law of expression. The law works from the Invisible into visible form. To hold the belief that you are the medium through which the healer transmits his thought to the patient, is a false attitude, and no good can result through it to the one who acts as medium. The attitude is not God-like.

In treating children, it is quite necessary at times to treat the parents against fear and doubt and the common false claims of the race, but the Truth that heals the child must be expressed in the child. While treating the parents, do not think of them as mediums through which your thought is transmitted to their children.

When either giving or receiving treatment, have no fear, anxiety, worry or care. Drop all criticism and fault-finding. Use the truth you know, and rely upon it; know that your consciousness of Truth is your freedom. Therefore affirm it earnestly regardless of circumstances and events.

Do not use denials in a way to convey the idea that there is something real and tangible to be destroyed. The proper use of denials and affirmations are set forth in our book, "Basic Statements." The word of affirmation is a statement of Truth, hence is powerful for freedom.

Think that you have no burdens, that you are not heavy laden. That you are not living in postponement, and in beliefs of becoming; but are pure Being, simply expressing your own beautiful nature, and thus rest your souls from fanciful theories.

M. E. CRAMER.

Dear Mrs. Cramer:

Thinking this may be helpful to your readers, as it can be applied to any and every inharmonious condition, I send it to you, to be used if you desire. It is a realization of Truth given by my sister as a treatment, to the heirs of an estate, and voiced orally. It enables one to realize his Divine inheritance. One lady took pencil and paper, and wrote it down.

Dear friends, read it slowly, with emphasis, and ponder each sentence carefully. Apply its statements to your own case and *know* they are Truth.

C. B.

Realization of Truth for Settlement of Estate.

The heir comes into possession of his inheritance when he recognizes that "I and my Father are one." When we rest in the recognized knowledge of all the power within our Being, to call our own to us, do we come into the possession of our own. We are one with our own. One can never be separated from *itself*, hence our own cannot be separated from us. We must stand firm in the truth of our Being. We are firmly based in the I am, that I am. We *are* the I am, which is the firmament, and which is over all, and above all. There is no power over us, to dictate to us. We each and every one of us are resting in the conscious knowledge of the all power within our own being. We hear the still small voice from within, saying, "Go forward—Act—Be vigilant—Be watchful"—of what: of the visible, of the personal? Listen, "Be watchful of the *I*." Keep your eye fixed on the principle. On the power within yourself to bring forth harmony as a reward. Act up to the recognition of the highest power. Power of the I am, that you are. The highest power, is the all power *for* good. There is but *one* power—I am (that *I* am,) is justice. Therefore we draw justice to us. We claim it on the *external*, knowing we already have it in the *invisible*. We are that substance, to which no injustice can be done. We each and every one of us, as heirs of our father's estate, go forward, with the conscious, realized knowledge of the all power within our Being, to have, and to control all things that are our own. The controlling power is in the I am that I am, and nothing can take it from us. All things, from the beginning to the end, shall be laid bare. They are even now revealed, for nothing can be hidden from the I am. Every move on the visible shall be truth in action. For all action is truth manifesting itself. The I has gone before and prepared the way for a final, harmonious and complete adjustment of the estate and business, in every detail. There is nothing to fear or be anxious about. We do *now* recognize the possibilities of harmony, success and abundance in this estate,

which is the substance of our being. This recognition of the All Power within must start up the vibration, which must bring forth the desired result. There is no hand (no power) that can stay it. The action is even now going forward for its purpose, in its own good way. *Be still* and *rest*, and let it come forth. Rest, not in fear and doubt; rest, in knowing the power that I am, is breathing into our honest desires the breath of Life. They come forth living things for our benefit and support on the visible plane, instead of lying in the invisible, dead things (as they seem to be). We are seated in the chariot of gold (intelligence,) resting in the seat of knowledge of this All Power, going forth in love, to receive our award for being faithful to the I am, that we are. Rejoice not in the *works* that we do, but "rejoice rather that your name is written in Heaven." Rejoice not in something we are *doing*, to bring harmony, but rather rejoice in the *understanding* of the *power within* our *own being*, that comes with the knowledge of the *I am*.

MRS. L. B.

CHILDREN'S PAGE.

The Grasshopper and the Ant.

As a little Ant was hurrying on, carrying a grain of sugar to hide away in her store house, she saw a Grasshopper perched upon a bush before her; she laid down her load and stood still to admire him.

Good morning, Mr. Grasshopper,
You look so very fine,
With your bright green pants and yellow vest,
And eyes so black they shine.

When the Grasshopper heard this he turned his head on one side and looked down upon the little Ant with great amazement, wondering how such fine sentiment could come out of such a wee, small head. Then he stretched out his long legs and drew himself up to show her how large he was.

You look so high and mighty,
Would you tell what you're worth;
I'm sure you have a bank account,
Perhaps you own the earth.

No, indeed, I never trouble myself about such small things as bank accounts; all day long I fly from one tree top to another, skip around the flowers, sipping the dew from their sweet lips, and when I look for amusement I flirt with the children, and show them I can beat all the athletes in the world at jumping, and he hopped down beside the little Ant.

I am sure dear Mr. Grasshopper,
That sounds most fine indeed;
But when the chilling winter comes,
Will you not be in need?

The Grasshopper bowed his head, and thought there was more truth than poetry in her rhyme. But it is not the habit of a Grasshopper to think very long, and so he replied, I keep such ugly thoughts as want, out of my mind: they do not agree with my digestion; eat, drink and be merry is good enough

for me. I am happy all day long, and at night I hide under the leaves and the gentle zephyrs rock me to sleep, why should I make myself miserable pondering over winter and want?

Oh ! yes dear Mr. Grasshopper,
I very plainly see ;
Your life so gay and happy,
Would never do for me.

It might work in the summer time,
When all is bright and green,
But when the snow is over all,
Pray when would you be seen?

Dear me, said the Grasshopper, no wonder you are so small ; and then carrying such a load of care and anxiety, you have never known how glorious a thing it is to live a free and easy life. Come, go with me. But the little Ant picked up her treasure and hurrying away said :

Farewell, my hopper gentleman,
You're courteous and kind ;
But I must hasten on my way,
I'm now so much behind.

Your way is most inviting
While the summer hours shall last,
But I fear you will be hungry
And sad, when they have passed.

Now the days are bright and pleasant
I am hoarding up my store,
So in the cold bleak winter
I can live upon my lore.

For want I never suffer,
Nor beg for meat or bread,
My home is filled with plenty,
And warm my little bed.

Our lives are always useful,
And happy just as well,
But idleness is wasteful,
No good will it foretell.

The little Ant went trudging homeward, happy that she had found so sweet a morsel to lay by for the future comfort of her family, while the poor Grasshopper drew himself slowly along, very uncomfortable at the Ant's rebuke. But he was too conceited and lazy to profit by her advice, and flew away, content to spend the remainder of his days in idleness and folly.

I trust all children who read Harmony are busy little Ants, laying up stores of knowledge and truth that will make them useful and happy.

While the confidence and trust portrayed by the Grasshopper in living in the present is commendable, it is always the part of wisdom for children to be as busy as little Ants, with what is necessary to be done, and thus combine works with their confidence and trust.

Los Angeles, Cal. MARIE L. PECK.

SAVED A BOY'S LIFE.—"A large Newfoundland dog saved Fred Hane, 16 years old, from being burned to death at his home. Hane, who was asleep, was alone in the house except for the dog when the fire started. The latter smelled the smoke as soon as the fire started, commenced to bark. It could have escaped easily, but refused to desert its master. When the boy did not waken, the dog went into the bedroom, and jumping on the bed, tugged at Hane's night clothes until he awoke. Is this not human?"

INTERNATIONAL BIBLE LESSONS.

December 1, 1901.

THE CALL OF MOSES.—Exodus 3 : 1-12.

GOLDEN TEXT :—"*Certainly I will be with thee.*"—*Ex. 3 : 12.*

IF we follow these Old Testament characters, we find much that lies parallel with our lives. "Moses" was called to a new work while in the midst of this ordinary occupation of tending Jethro's sheep. If we think we have a call of God towards some special work, let us not anxiously strive to find a way to carry it out. It is a true leading ; we have but to continue the simple duties at hand, until God opens up the plan by which our next work can be performed.

"*And behold, the bush burned with fire, and the bush was not consumed.*"—When we, like Moses, leave the desert places of existence, where all seems barren and dreary, and go up into that mount, where the true consciousness of God and His Word are, we see that the One Invisible Power, God's consuming fire of Life, burns up only that which is false and unreal, and leaves the truly living thing unharmed.

"*Put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground.*"

If we would know that every place is holy ground, and would see all things pure and holy as God does, we must unclothe ourselves of every rigid prejudice, all anxious cares, and untruthful thoughts, so as to see Universal Unity and Harmony as the real truth.

"*He was afraid to look upon God.*"—Moses was in the condition of many people, who sometimes realize the nearness of God to their hearts, and then see Him as afar from them, a God of vengeance dealing out judgment for wrong actions, rather than Love to all His creatures. The latter thought will always bring fear with it.

"*Certainly I will be with thee.*"—This is God's promise to His children for all time. Those who really desire to listen to God's voice will be quiet, and soon the way which leads out of a life of hard work, sorrow, and bondage, will be made plain.

QUESTIONS FOR SUNDAY SCHOOLS.

Why was Moses called the *meekest* man? Because though called to a big work for others, he thought no more of himself than of them.

Why was the bush not consumed? Because God's invisible fire of life does not destroy anything that is really living.

What must we put away, if we would truly know the Will of God for us?

We must try to forget things as they seem to us, and see only the One Loving Family, with the One Loving Father.

December 8th.

MOSES AND PHARAOH.—Exodus 11 : 1-10.

GOLDEN TEXT :—"*The angel of His presence saved them.*"—*Isa. 63 : 9.*

We must always think of God, not as one who takes the part of one nation or individual against another one ; but as the Universal Loving Father. All people are the Children of God, whether they believe it or not.

We all dwell more or less mentally in the land of Egypt, and seem afflicted with some or all plagues. There were *ten* plagues came upon the dwellers in Egypt. Ten is a complete number, represented by *one*, the whole, and the naught, the completed circuit. So these stand for all the trials mankind seems to have to meet. They include sickness of man and beast, destructive elements, lack of food, annoying animal life, sorrow, and death. The first one, the turning of the water into blood, shows how man in his thought of Life, turns the waters (the true, living activities of God) into that which seems only to destroy, not to support Life.

"*He shall surely thrust you out hence altogether.*"—In order to get out entirely into the land of peace, plenty and prosperity, the very first foundations of error (the first-born of Egypt) must die; in man today it is his lack of realization of the Unity of Life. Remember, that those whose faith and trust was in God, the All-good, though in the very midst of these trials were not troubled by them.

"*Let every man borrow of his neighbor, and every woman borrow of her neighbor, jewels of silver, and jewels of gold.*"—The Truth never countenances the taking from another by force, that which he believes is rightfully his own. But as all the beautiful things in the world belong to the One Father, it is meant that we should enjoy all the beauty we find everywhere—whether in our neighbor's possession, or in the beautiful world of nature. But we are not to try to possess ourselves of anything except that which is given to us freely. The Israelites had worked for many years, without much reward, but now their patient waiting was to have its result, in plenty of all things.

QUESTIONS FOR SUNDAY SCHOOLS.

How many plagues came upon the land of Egypt? Ten.

What does Egypt and its plagues stand for to us? The dark opinions that believe that God sends sickness, poverty, sorrow and death, and therefore we must submit to them.

Is it right for us to enjoy beautiful things? Yes, but we need not strive hard to possess ourselves of them, for, if we are looking for beauty, we will find it wherever we go.

December 15th.

THE PASSOVER.—Exodus 12 : 1–17.

GOLDEN TEXT:—"*Christ our passover is sacrificed for us.*"—*I Cor. 5 : 7.*

The passover is a very significant symbol of truth. To eat of the lamb without blemish stands for partaking only of that which is perfect, pure, and innocent. If there are not enough individuals in one household, to use all that is provided, call in your neighbors and divide your feast, for ye are all of one family. Partake of the whole of it that nothing remains, for your God provides sufficiency for the day, but does not promise to show always the provision for the future.

"*Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand.*"—When God calls us on to better and brighter ways, we do not wish to be hampered by our attachment to things. They ate unleavened bread for seven days. Seven days meaning the completion of

time from the first to the last: so in all time man should not partake of anything that has within itself that which can produce even the appearance of turmoil.

Jesus Christ is our passover lamb, because he typifies man born of God, the perfect birth, which all childhood is, no matter in what sordid surroundings, or under what evil conditions they may seem to appear.

QUESTIONS FOR SUNDAY SCHOOL.

What did the Passover stand for to the Jews? A memorial of their wonderful deliverance from bondage.

What bondage does Christ deliver us from? The truth of life, which is the Christ within us, delivers us from the sense of pain and trouble.

December 22d.

THE PASSAGE OF THE RED SEA.—Exodus 14: 13-27.

GOLDEN TEXT:—"*I will sing unto the Lord, for he hath triumphed gloriously.*"—*Ex. 15: 1.*

If the children of God will walk straight up to their difficulties, and then wait the Lord's time to show them their way onward, they will be surprised to see how easily they find their path through that which seemed a perfect turmoil of activities. This is the meaning of the passage through the Red Sea. The same living activities (waters) that open before the trustful children of God, into a life of peace and happiness, must close behind them, and wipe out all appearance of enmity, doubt and evil.

QUESTIONS FOR SUNDAY SCHOOLS.

Who can be led out of the difficulties now? All who will ask God's help, having faith in Him.

What must die sometime from all hearts? That which the Egyptians stood for—bondage, trouble and sorrow.

December 29th.

This Sunday may be filled with either a Christmas Lesson or a Review.

FOR CHRISTMAS LESSON:—Read Isaiah 9: 1-7; or Matt. 2: 1-23.

GOLDEN TEXT:—"*For unto you is born this day in the City of David a Saviour.*"—*Luke 2: 11.*

REVIEW.—Read Psalms 105.

GOLDEN TEXT:—"*If God be for us, who can be against us?*"—*Rom. 8: 31.*

SARAH A. ECKMAN.

CHRISTMAS.

When Christmas comes,
Then motherhood is dear;
And love in all our homes—
Brings heaven here!

It shines as star—
The light and hope of men;
Song sounds afar,
For angels sing again!

Now hearts and homes—
Have blessedness of May,
Love's Christmas comes,
Faith's holy Christmas-day!

WILLIAM BRUNTON.

QUESTIONS AND ANSWERS.

YOU ask what the diet of Divine Scientists is. I presume the desire is to know whether they are vegetarians or meat eaters. That is wholly a matter of realization. It does one no good to cease eating meat because of prejudice against it. The feeling that it is not good enough for food, and that those who eat it will become gross and material through the use of it, is not based in principle. All things are good and there is nothing to be despised. So there is no reason why anyone should stop eating meat except that it is wrong to slay the animals. Many object to this claim, because we still wear leather shoes and gloves; but there never was a truth proclaimed that did not bring its own supply to meet every demand. The time will come when no one on the face of our Planet will feel dependent upon the so-called death of any animal for their sustenance or happiness.

I believe the word of God was voiced in the first chapter of Genesis concerning diet. I have looked at it from the standpoint of principle in every conceivable way, and these are my conclusions. There are a number of Scientists who do not eat meat for the above reasons. There are others who think that those who do not eat meat are prejudiced, but prejudice has nothing whatever to do with the principles we advocate. If there is such a thing as prejudice it is purely personal. I never urge people to eat or not to eat it. I did not eat meat for seventeen years, and did not want it at any time during

that period. I did not have the least prejudice against it, but the time came when there were a number who thought it best that I should use it to some extent, and then it was that I discovered there were some who had been building up a pride in themselves—in the fact that I did *not* eat it. This made me look myself over very closely, and I found that I had a little of that pride myself, so I immediately partook of it again, but not with the feeling that I was dependent upon it, and not with the feeling that I desired any living body destroyed for my support. I am sure that everything that is necessary for food can be found without destroying any creature. Many argue that all food is life, therefore why draw the line. It is true that the All in All is life, and God never intended living creatures to partake of dead matter, for there is no such thing as dead matter; but when we consider things aright, we see the wisdom of God in making that for food that resists not that for which it is made. I am sure that it would not appeal to any one were we to advocate not only the use of the mother's milk for the child, but that after the child had reached an age where it needed stronger meat, the mother's body should be sacrificed for its sustenance. This is what is practiced toward our domestic animals. I think that the whole of creation groaneth and travaileth in pain together until *now*, waiting, to wit: the redemption of our body. Divine Science is freedom for every creature under heaven; it is salvation alike for all. I have just hinted at my personal experience, but feel that it may not be of general interest. It is my own realization and I would not think of urging it upon another. As each one comes to see the principle of truth, he will shape his ways accordingly; the science of life—the truth of Divine Science—will be the truth of himself.

We do not want to hold the thought of death, but what are we to do with the flies that get into our houses regardless of screens?

In regard to the little flies that want to find a comfortable place, I would say it is not necessary to destroy them—there are certain times of day they can be driven out, and they are better off outside the house than in—and outside is really where they belong. A good thought for treatment is that they do not wish to intrude upon you or you upon them—that you each have your place and there is no conflict.

Everything has its place and its office, and in consciousness everything is in place.

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 December 1st to January 1st:

I am hid with Christ in God—all that is born of Spirit is Spirit—I am Spirit.

Daily Thought.

First Day: I know that I am the Truth, and am baptized with Holy Spirit.

Second Day: I have never wandered away from the good, the true, and the real. I am one with the all good.

Third Day: My yoke is easy and my burden is light.

Fourth Day: I am the resurrection and the Life.

Fifth Day: He that believeth on me though he were dead yet shall he live.

Sixth Day: I am one with God, I am every whit whole.

Seventh Day: I now have a divine sense of Harmony, and of perfect action through the entire body

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.*

New Home for Home College.

NO DEFINITE report of our College Building Fund can be made until after the holidays, for many write that they are going to remember it before the year closes. We are more than glad to learn that Divine Science is actualized in such a practical way as to be remembered by its adherents when they are arranging to make their holiday gifts. Truly, no gift could be of more general service for the good of all concerned.

In the following extracts from communications sent in concerning the New College, it is clear that the people are interested through their love of Truth; and, from the benefit experienced, they are desirous of doing their part in the advancement of this glorious cause and wonderful work.

Again we would say, whether the gift be a large or small sum, it is received with love and thankfulness, and with the same appreciation.

One sister writes that upon sending ten dollars, thirteen came to her from unknown sources, and we are sure it will increase unto the double.

The sister who wrote that she intended to save five cents for the new building out of every dollar earned in her new enterprise, has succeeded, which her letter in this issue and donation show. The love which accompanies the joy of giving expressed in the letters received, are blessings alike to the givers and the cause to which they give.

In response to the announcement in November HARMONY that THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO would be glad to receive as members those who are donating to the Building Fund, and as many others as desire to join us, names are coming in to be registered on Thanksgiving day, with true words of appreciation of the unlimited nature of the work, but are too late for this issue. They will have the blessing, and the Church the pleasure of receiving them on Thanksgiving. All will be well done in the Spirit of Truth.

"Please count on me for ten dollars for the New College. I am very, very interested in it becoming visible, which of course there is no doubt of. I will send the ten I speak of about this date next month."

"I cannot refrain from remitting a trifle towards your New Home, if only *one* brick, and the cost of placing it in its right position! I am emboldened to send such a mite from reading a remark that a small sum would not be refused." S. E. LESTER.

"Please accept a small favor for the building fund from one who loves you. I enjoy the Lessons in Science and Healing very much, also HARMONY. They have done me a world of good. I do not miss a night without reading HARMONY. My health has greatly improved since my fall four months ago. Wishing you success in all your undertakings," etc.

"I do wish I could send you $100.00, but I cannot now. I expect to send you something for the Home College, if it is only a small amount."

"Please find two dollars for HARMONY and 'Science and Healing,' and three dollars for the New Home for Home College that is being made visible now."

"How shall I have the one share of stock made out—to you, or to the Home College? One share seems small, but if it pays it will pay big, and one is the number of unity."

"I have not forgotten about the Home College Church, and when we become established in our hall I shall see what each one will contribute toward the building. God is with you and blessing you, my dear sister. You have been sowing, and your rich reward is awaiting you, for the reaping time *will* come, *is come*."

"In regard to buying a lot and building a Divine Science Home College, I am more than glad and happy that the thing is moving, if it is only but slowly and surely. Though I trust that you will get all of the money to pay for the whole thing before you move a stone or throw a shovel of dirt, I will put in my ratio when required. I have read several writers on 'God's will manifest in earth as it is in heaven' since I last saw you and Brother Cramer, and I can truly say that as yet I have not found any book or paper that is quite as spiritual as 'Divine Science and Healing.'"

Dear Mrs. Cramer:

"It is some time since I wrote you my garden letter. The fruits of my labor were bountifully blessed. I had enough garden vegetables for neighbors and myself. So the seeds were not sown in vain; neither was the seed

lost that was sown in my soul while tilling the soil, as I am constantly gaining spiritual strength. So that I am having some fine demonstrations in healing. It fills me with perfect joy that I may be instrumental in helping others and opening their souls to Truth.

I do not think anyone knows the full joys of living until they understand the truth of Divine Science.

You know I wrote you I had taken up a new business. I feel I have done nicely, and will enclose the amount which I promised for the New Church and College, which is $10.00, to November 1st. I am so glad to give it, and only wish it were multiplied by one hundred. My heart goes out with it, for I know it is all the good Father's way, that every scientist do that which will advance Truth in its fulness. The amount seems so small, I hope you are not disappointed in it." Yours, most lovingly,

J. M. BUSHFIELD.

Mrs. M. E. Cramer:

"*Dear Friend:*—You remember my sending in my little mite last month, towards the building of Home College, and I wish to tell you that in two days after sending the above I received thirteen dollars from parties unknown to me. Jesus said, 'give and ye shall receive,' and this is just what you are doing in teaching, and healing the people. I am pleased to hear of the success in your good work; there is no reason why you should not have a beautiful home in which to teach students, and prepare them to go forth in the world, teaching the people how to find the kingdom of heaven. When we realize this perfect state of rest and peace, we may ask what we will and receive; and this is what I have learned through the study of Divine Science. Thanking you for your efforts in helping me." M. A. G.

"Enclosed please find one dollar towards the building of the new College and Home. I wish that I might send more, but am glad to send the little if it may not be more, for I am always thankful to have known you and your work."

"The small mite of $2.00 I contribute with my heart's best wishes for your success of the new HOME COLLEGE, with the hope to add more later on."

"HARMONY for this month is full of meat and drink. We could not do without it. We are glad to see that money is pouring in for your Home College. Shall add my mite soon."

Divine Science.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: 'Thy God reigneth.'"

THIS salutation and soulful welcome to the heavenly message and messenger constitutes the God-inspired and living thought of the writer. The system of teaching, known as Divine Science, fulfils this lofty Realistic Idealism of the enraptured Seer. Divine Science is all alive with that life which was with the Father, and was and is manifested unto us. It is the One universal Organism all a-quiver with Divine life, susceptibility and sense. There is One Body :—who that has seen the Light of Life can doubt it? The One Spirit of Truth has given birth to such understanding. This is Realism because it is Idealism. Idealism must ever consummate in Realism.

Divine Science is "A Door opened in Heaven." All possibilities in process of realization. A Door signifies Entrance and Procedure. "He shall go In and Out and find Pasture." Behold the open Paradise! Life and existence radiant with the everlasting Light. Divine Science is the Morning Star; yea, more, it is the Sun of Righteousness, the Orb of Day; yea, more, it is the Day itself, the all-pervading Light which knows no shadow and no darkness, "And there is nothing hid from the heat thereof." This "heat" is living life; and Life is the Light which lighteth every man that cometh into the world.

Divine Science uncovers the Hope of the human heart; Incarnation, the consummation of Creation; God manifest in the flesh. The wonderful instinct of human prophecy long ago voiced itself—"In my flesh shall I see God." Here, now, is the Day, that is to say the Light, of such prophecy realized. Transfiguration, the ecstatic vision of the paradisic sun-burst, is the flash-light portraiture of everlasting Glory. It is the coronation in sight. Transfiguration means the dissolving of the dark, thick opacity of flesh, with which the race belief presumes to clothe "man born of woman;" and behold the man of God clothed in Light above the brightness of the sun; behold the diaphanous body; behold the light has broken through. In this march Eastward the horizon has dipped—and the morning breaketh, the day dawneth! Light on the Hills! Jerusalem! Transfiguration is the prelude to eternity's "Long, deep thanksgiving Psalm."

The Ægis of Divine Science, the Law of Expression, clothes all creation with the garments of Salvation. The Robe of righteousness is nature's decoration; as "A bridegroom decketh himself with ornament, and as a bride

adorneth herself with her jewels." What meaneth the "publishing" of this Law, but all things restored? Everything appears in its proper place, in its true character.

Please note my Scriptural quotation, at the beginning of this expression, in connection with each paragraph. Also read and ponder the entire prophetic rhapsody herewith. Isaiah 52 : 1 to 12 inclusive.

In conclusion let it be said, in brief, that I see in Divine Science the following points : 1st, Embodied Unity ; 2d, Idealism realized ; 3d, The Door of all possibility ; 4th, The Morning Star, bright and shining ; 5th, The uncovering of human Hope ; 6th, Transfiguration, the flash-light of Glory ; and 7th, The Restorer of all things.

Divine Science, being what it is, the Knowledge of God, it is the everlasting excellency of Power (II Corinthians 4 : 6, 7). That it is all-sufficient unto the full accomplishing of its mission and will prevail unto the utmost, cannot be long questioned by any one that heareth what the Spirit saith, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (See Is. 11 : 6, 7, 8, 9 ; also Habakkuk 2 : 14.

GEO. J. SCHWEINFURTH.

Our Home.

"In my Father's House are many mansions."

I dwell in God ! O Home divine !
The Dwelling Place is mine and thine :
For God indeed is everywhere,
Hence thou and I His presence share.

I dwell in Love ! O sweet Abode !
Come hither, friend, lay down thy load,
This Habitation is for thee ;
Here all inhabitants are free.

I dwell in Truth ! O Refuge sweet !
Hither turn, O weary feet ;
Know, dear heart, that Here is There :
For Truth indeed is everywhere.

I dwell in Light ! O bliss supreme !
Behold the bright, the morning Beam !
In thine own heart Christ doth arise ;
In splendor glow the heavens, the skies.

GEO. J. SCHWEINFURTH.

WHO?

Up rose the thought, earnest and sincere,
Far above;
Down fell the words, so sweet and clear,
God is Love.

WHAT?

Forth went the question, fervent and long,
Like a ruth;
Back came the answer, firm and strong,
God is Truth.

WHERE?

Without stands the query often heard,
Here and there;
Within lies the true, silent word,
Everywhere.

L. ESTELLE DAY KING.

The following are extracts from a sermon, "The Reconciliation between Science and Religion," by the Rev. Newell Dwight Hillis, D. D.:

"Now that fifty years have passed by, we find that both prophecies were mistaken, in that the Bible was never so popular a book, nor religion never so potent an influence in daily life, as at present." * * * "On the other hand, the theologians now concede that the Bible is a guide book to right living and the higher spiritual life; that it teaches a few great simplicities and eternal verities; God and His all-loving providence; Christ as the revelation of the divinest and ideal elements in the soul, a master, a teacher and saviour; liberty through obedience, the supremacy of conscience, the law of love and service." * * * "The basis upon which the reconciliation has come is very simple. The scientist and the theologian alike believe in the solidarity of the universe, and therefore in the unity of the sciences. Since theology is a science, it must be in harmony with all the other sciences. It finds that harmony in adopting the one scientific method that is used in every other realm—physical, vegetable, animal and spiritual. That method is the principle; that every effect has its adequate cause in something that has gone before. Back of all matter and force, therefore, stands an infinite world mind named God. The scientist and the religious teacher alike behold the universe as the infinite will rushing into external form. By reason of His

majesty and beauty He is partly known and partly unknown, surrounded by clouds and darkness. But each new wisdom and knowledge in man causes a new range of the divine excellence to rush into sight. The moral teacher and the scientist behold the Creator as pouring form and beauty into all things that are." * * * "To scientist and religious thinker alike God has become the world's All-Father and teacher, caring for the insect, the lily and the sparrow; while Jesus Christ has come to seem both human and divine, the revelator of infinite goodness and the sublime portrayal of all that is truest and deepest in God, whose face is Light and whose name is Love."

Book Notices.

Ready December 21st, "How to Control Circumstances," by Ursula N. Gestefeld.

"Elsie's Little Brother Tom," is an interesting book for children. Price 75 cents.

"Spiritual and Material Attraction—A Conception of Unity," is the title of a new book by Eugene Del Mar. Postpaid, price 75 cents. Address care of "George's Weekly," Denver, Col.

Wednesday Meeting.

The regular healing meeting took place on Wednesday afternoon, November 13th, at half after two, at Home College. Instead of an impromptu talk on these afternoons, Mrs. Cramer is now giving a course of lessons, and the subject for this week was "The Effect of Thought."

"*In a beginning was the word, and the Word was with the God, and a God was the Word.*" (John 1: 1, Wilson's Diaglott.)

In defining the effect of thought, Mrs. Cramer universalized it, and showed that the whole of visibility constituted the spoken word, or was the outspeaking of the creative Power; that all results belong to the visible plane. In showing that not only the oral word, the deed done, and sensation felt, resulted from Being by means of thought—but that every living form resulted from Being in the same order. In defining this she dwelt largely on the Law of Expression which distinguishes Divine Science. In a graceful, dignified way the speaker held her audience with her clearly defined reasoning and scientific arguments.

There was a large and appreciative audience, and after the lecture came the testimonies of healing, which were many.

Mr. Nield testified to healing a young boy, which was considered a difficult case, where a surgical operation seemed necessary, which the physicians were afraid to undertake, as they feared he could not live through it. At the end of three weeks and two days' treatments, the difficulty was removed with the same effect that the surgical operation would have had, and the boy healed. There were other good testimonies which we have not space to relate.

The meeting closed with the regular healing service; there were many names given and much healing done, for the spirit seemed to be particularly strong at the close of this well spent afternoon, and one could not help but feel the promise: "Well done, thou good and faithful servant, thou hast been faithful in a few things, and I will make thee ruler over many."

MISS E. O'BRIEN.

The Metaphysical Club, of Boston, intends to inaugurate a Bureau for systematic work in preventing the rising generation from the evil influences of pernicious stories and other flashy matter, which are now poisoning the minds of the rising generation, and feeding them with sensational and injurious trash, instead of improving their mental condition, to enable them to enter upon the realities of life with correct ideas and moral purposes. Those wishing to aid in this enterprise should address the Metaphysical Club, 200 Clarendon St., Boston, Mass.

The new edition of "Lessons in Science and Healing" is progressing slowly, but surely. Much of it will be re-written, and there will be several new chapters. The author is endeavoring to make it all that is essential to a perfect text book, and as practical as possible. Its spiritual value cannot be estimated.

Lines written on reading Mrs. Cramer's sermon, "Who and what is God."

"There is One who abideth ever,
There is one who cannot die,
Whose life is the Life of Heaven,
He doth all my needs supply.

"He's not in some far-off region,
But He fills all space and time.
He is here, in head, heart and life,
He is Peace and Joy sublime.

"Who is this glorious Being?
I call Him Lord and King.
Shall I kneel low in His presence,
And gifts and offerings bring?

"I may kneel, but He kneels within me,
For He is the Life that moves;
I could not kneel if He left me,
It is He that lives and loves.

"Who is this that I would thank Him,
That seems so weak and low?
This I that would fain be the channel
Through which His glory may flow?

"It is but a part of His Glory,
'Tis but the fringe of his Life,
A bit of the all that forgets the rest,
And so dreams of evil and strife.

"Oh what a wonder and glory!
There is nothing then but my Lord!
All else in His Presence has vanished—
He and His conquering Word.

"And I am He, and He is Me,
Heaven and Earth with joy bells ring;
For beside the Lord there is none else,
And I hear the Angels sing:

"Glory! Glory! Glory!
That One is shining still.
Loving, daring, and moving,
Working His perfect will."

E. S. A.

"Always set your face firmly toward health. Say that you are better when people inquire: the very declaration will assist in making you feel so. Persistent good cheer and hopefulness are remedial agents very hard to defeat in the conflict between illness and health."—November *Ladies' Home Journal.*

MARRIED.

The marriage of Miss Ayda Belle Sawyer to Mr. Andrew Hopkins took place at the residence of Mr. and Mrs. Alger, of San Francisco, November 12th, at 1 o'clock P. M. The wedding was quiet, but very beautiful. After the ceremony all enjoyed an elaborate luncheon provided by their warmest friends, Mr. and Mrs. Alger. The relatives and friends who witnessed the ceremony felt more than an ordinary interest in the interesting young couple. The warmth and glow of love that is always at the bottom of true friendship was the secret of the deep interest felt. The presents were exquisite and useful. Mr. and Mrs. Hopkins will, in the future, live on their large ranch near Kings City, California.

Our readers will recognize in the name of the bride the writer of the Children's page for HARMONY. We are glad to say to our child readers that her marriage will not deprive them of her interesting stories. After this issue Mrs. Hopkins will continue to edit the children's department.

Notes and Announcements.

Mrs. E. D. Learing, the Divine Science healer, of Los Angeles, has been called to New York to do healing.

Mrs. J. L. Darling, of Salem, Mass., writes: "We have secured a room down town in the very center of the city, and are doing all we can to build up the meetings. It seems slow, but I know that in time we shall grow to be a large body."

Mrs. Nellie Kemp, of the San Francisco *Home of Truth*, has gone to New York with her husband, for a pleasure trip and vacation.

Extracts from Letters.

We all think Miss Ayda B. Sawyer is a *very interesting writer* for the children. A. I. S.

HARMONY brings words of love and cheer each month. I have been studying your books, "Basic Statements," "Science and Healing." I have received Light and strength from them. I thank God for your beautiful words.

Minneapolis. MRS. E. M. S.

My friend is so pleased with your lessons that he has bought a set for his own use. He is doing a great work here. His experience has been extensive and wonderful, and he does not hesitate to encounter any condition that presents itself. E. B.

I trust you received my subscription to HARMONY all right. I enclose a five-dollar bill for the second course of instruction in Divine Science. You know I have already had the first course and would now like you to send me the "Theological Course." E. C.

"I still read and study my science and grow more and more interested in it each day. I have enjoyed the back numbers of HARMONY so much, also the ones that I receive each month. I would like to be able to attend the Sunday services; it is such a help to me."

"My health much improved; will try and send my mite toward the Building Fund, before Christmas."

"I have not seen a blue mark on my HARMONY, but I think the time has expired. Please send it along. We can't be without it. I am keeping boarders yet, and can work as hard or harder than I ever did. It does not seem possible I can stand to do so much. I know if it was not for science I could not; thanks to you and your lovely teaching. Since I commenced to write this letter I picked up HARMONY, and one of the first things I saw was the notice of reminding all who have not paid, so will send it in this."

"I have been a subscriber for HARMONY with Unity of K. C. Now I wish HARMONY and new edition of 'Science and Healing.' MRS. O. H. C.

"I want to tell you again how I appreciate your writings. They are all so scientific and true to Principle. So many who write do not hold themselves strictly to the science of Being, and the Rule of Three. They make some Truth statements, but have no Basis, while yours are always directly in accordance with the Principle of the Science of Being. I tell you many things in my letters to you which are never penned."

"I want one of the revised 'Science and Healings' as soon as they are out." C. D. B.

"On returning from my vacation I was sorry to find that my letter to you of a month ago had not been mailed. It called for a renewal of subscription for HARMONY, and I hasten to write again. I enjoy the little magazine very much, also the daily communion with HARMONY friends. Although I have not been able to be alone always at the hour, I do so when possible, and feel strengthened and comforted by it. You have my love and best wishes."

MRS. F. D. LAPHAM.

"To-day would have completed the terms you mention, in which you offered to give me the benefit of your strong and Divine powers, and these I have felt in full measure and amplitude. My stomach has so far improved that I was able this noon to take the first good meal for over a year, and *relished* it, too." THOMAS G. NEWMAN.

"Enclosed please find one dollar for another year, and one dollar for treatment in Wednesday afternoon meetings. I feel that they are doing me a

great deal of good, although it seems very slow. I know that God is all in all, and 'Life is the only health and the only healer.'" E. W. P.

Beneficial "Ifs."

If Love fills our hearts, our hands will do for ourselves.

If we dwell in Peace, contentment and joy is our portion.

If we guard our tongues, our thoughts will be of good only.

If we live in Sunshine, our souls will be filled with the light of Eternal things.

If we live in Harmony, discord, strife and discouragement will vanish.

If we live in activity, success is a continuation.

If we are Truthful, we are of God.

If we rest in the All Power, we are Perfection.

If we want to know the Truth of our Being—at-one-ment with God—we must rise from our slumbers, and accept the "Ifs" of the now.

. . . A New Book . . .

TRUTH AND HEALTH.

BY FANNIE B. JAMES.

The Science of Infinite Mind, and the law of its demonstration. A Divine Science Text Book for students everywhere. Over 300 pages; cloth bound, $1.50. Published by, and on sale at the Colorado College of Divine Science, 17th and Clarkson Streets, Denver, Colo.; also 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.*"

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.

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.

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.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. JANUARY, 1902. No. 4.

The Real, and Its Application in Healing.

Sermon by Pastor M. E. CRAMER, First Divine Science Church, December 8, 1901.

"*That which is born of Spirit is Spirit.*"—JESUS.

"*In the beginning was the Word, and the Word was with God, and the Word was God,*" *etc.*—JOHN.

IN HANDLING this subject, I trust we will find that what is born or begotten of a Source and Cause is contained within, and is that source and cause itself expressed. I think we will find that the above verses from Jesus and John are self-evident Truth ; that they in the Science of Being are as true, as is the mathematical axiom in the science of numbers : "The whole is equal to the sum of all its parts." There is One Eternal self-existing something, call it what you like, that includes within itself all creation—every existing thing. Every one under the sound of my voice should be thoroughly familiar with the DIVINE SCIENCE STATEMENT OF BEING. Nothing can be expressed that is not, and that which is visible is proof of an ever present active expressor.

If it is true in nature that in both organic and inorganic matter, so-called, sound reports the quality of substance : that is, the quality of sound indicates the quality of the object which produces it, it is very essential that we speak such words as will represent the real nature of our Being, which is our true nature; words are of power.

"The naturalist knows by the tone of the bird's voice what kind of a bird it is. The hunter knows by the voice of a wild animal heard in the distance, whether it is carnivorous or herbiverous, for in the voice of the former he hears something which is savage, something which tears, while in the latter he hears the softer tones of the milder animal."

In speaking of what is real and its application, it is necessary to present the fact that the law of Being is "the Law of Expression ;" it works from within, out. What is inmost in the depths of eternal Being is also the outermost in visible expression. What is inherent in Being if spoken in secret, shall be proclaimed upon the housetops. Nothing is expressed that is not

before it is expressed. This law can never be supplanted, never circumscribed ; it always was, is, and ever will be constant in its action.

Invisible, self-existing Being expresses its nature in visible form. As we individually express our ideas in oral word, and as the right idea worked out in thought and expressed in the voice makes it round and full, and gives complete control in every note to the singer, so the right idea of the reality of Being thought out will give perfect harmony to every part of the body and to every form of expression that takes place through the body. One thus developed from within out, will fit appropriately in every place where he is called to act or serve. His thought, affection, choice, and just discrimination act from the standpoint of Principle in unmistakable ways. He speaks as one having authority ; he moves with Faith, and success is certain to follow his efforts.

The voice is educated through bringing right ideas into practical use. Right ideas are those that stand for the real nature of Being ; they must be made the basis of action while the voice is being used. Education means not only to draw out, but to give natural expression to what the real is. Therefore, all true education is from within. I want to reiterate, all that one can possibly be educated in is contained in the nature of Being. This needs to be reiterated, affirmed and proclaimed, without limitation, until every person knows it to be Law.

Belief has become material all over the civilized world, presenting sentiment instead of Truth, and working upon the emotions instead of bringing out true religion—the religion of Unity—the at-one-ment and allness of God. It has made difficult and tiresome the systems of education, causing the pupils to believe they were studying something outside and foreign to themselves, instead of calling out real knowledge of the Truth already known by the spirit within. It has caused humanity to suppose it must ever be influenced by external environment, and receive all good from without ; that everything that goes to make up man has come from some source separate from and wholly unlike himself.

The true system of education is not difficult nor tiresome ; students are not wearied with study, but are strengthened with the revelation of knowledge. The pupil knows that he is studying from the standpoint of Spirit, of which all things are expressions, and it knows the Truth of its own. True education causes humanity to know that there is but one real environment, which is the Omnipresent One ; that there is no other source separate from, or Being to receive from, and that everything that goes to make up true education is already inherent within that which constitutes self-hood.

With our knowledge of what education means, let us not forget that our only true personal environment is omnipresent Spirit ; that man learns only from within ; when he is studying from observation he arrives at truthful conclusions only, because the Spirit within observes truthfully that which it has produced, which is that which he is studying.

If a man invents anything, why does he do so ? It is because all idea is inherent in the one self-existing, Omnipresent source. As he is receptive to this source, which is the Spirit of Truth, he mentally perceives the idea ; he thinks it out into a mental image; then works it out into visible form. There is not a possibility contained within the One All or God that is not brought forth in this simple order. Nothing is made without it. No piece of furniture, stove, suit of clothes or dress, house, watch, or anything of use. This direct law is the one by which the body of the babe, man, beast, vegetable and mineral are made visible. The relationship of one thing to its source is the relationship of all ; there is One relationship.

A knowledge of what is Real and True affords perfect observation; hence education from within must necessarily comprise all education. The power of moving the feelings and influencing people for good is the power by which the world is governed ; it comes altogether from within.

A person may show out true reason and be able to carry his problems to logical conclusions, but if that reason be effective in influence others, feeling must be warmed with Love—that *Love* which embraces all Beings and is the warmth and Life of every subject under consideration.

As good teaching in voice culture is equally good for the development of correct speaking and correct singing, so true teaching is equally filled with scientific interpretation and good feeling. As the first step in educating the voice is to teach the pupil to think in sounds that stand for high ideals, so the first step in teaching the reality of Being is to cause the pupil to think its Nature into existing forms—the form of word, of deed and sensation—thus the inner is brought into form in the outer.

Thus the word becomes flesh ; thus do we see that what is begotten of Spirit is Spirit ; thus do we see the Truth that came by Jesus Christ, that the "Body is full of grace and Truth." This is true healing. It is true expression ; it is true fulfillment of Law ; it is reality actualized ; it is direct expression of Spirit in the body; it is God manifest in the flesh ; it is the Law of Expression ; it is that in which there is no division ; in which is no wall of partition ; no veil over the Temple. The veil is rent from top to bottom in science. It is not evolution or becoming. It is self-revelation ; the revealment and outpicturing of the eternal. We are capable of thinking and expressing every possibility of Divinity.

As we have sensed feelings of pain born of suppositions unreal, and beliefs not based in Principle, so can we sense the real nature of Principle, the real quality of Life and Power; the comfort of the Spirit of Truth, and the unchangeable nature of the Law of Love. What a study is science! What a simple thing its demonstration in healing: Being working its own law within itself and containing the results therein. If we only took the time to train ourselves to think beautiful things into form, and thus use our creative power, how wonderful would our demonstrations be; we would know that we were truly "In tune with the Infinite;" we would know that the power of the Silence was already actualized; we would consciously work the one and only self-existing law.

To think beautiful ideas into expression does not mean merely to enthuse over what is observed, or about visible objects. It means to think true ideas into words, deeds and sensations; such sensations are of health, pleasure—the healing balm.

Friends, every word that is in harmony with the nature of Real Being includes deed and sensation; hence, healing is done by the power of the Truth contained in the word. As much Truth as we embody in the word do we realize as a healing balm in sensation, and our actions must conform also with the power of Truth contained in the word. These true ideas, therefore, must be held while we are practicing the Truth in healing. While in conversation with each other the ideas embodied in THE STATEMENT OF BEING should be apparent in thought as a basis from which to predicate true conclusions. One should be just as ready with the use of them as they are with the rules of mathematics in the transaction of business.

We are told that the longer a violin is played upon the better it becomes. What a revelation in nature! The molecules that compose the wood of a violin can be marshalled into harmony with the music played upon it. If in the conception of the violinist there is the true melody and harmony of lofty ideals it finds its way from the Spirit of the violinist into the fingers, and the bow that touches the strings, and all the molecules of the resounding wood waltz into harmonious forms. What a spectacle for the eye of reason, to see all these molecules begin to form into line and step out to the concord of sweet sounds, born of the spirit of the musician!

If this principle is true of the violin, is it not pre-eminently true of the vocal organism, which was designed by its infinite Creator for the especial purpose of responding to the activities of the creative Spirit—the infinitude of lofty ideas that inhabit it? It is a mistake to consider that our power to think and to voice true ideas is something separate from or unlike man.

True words, through which we demonstrate health, success and happiness incarnate the soul or idea of things. The true use of the voice is to communicate to others the real nature of Soul or idea to them : to give form to and embody a principle.

In science we do not have a great variety of view points—all things are seen from the view-point of the creator. This is like viewing the surrounding country from the summit of the highest peak of the mountain : our range of vision is unobstructed. From this true spiritual view-point of at-one-ment our intellect is open to the highest ideas, and to the thoughts of others who have voiced Truth, even as the clear, calm lake is to the stars that it nightly reflects. True mental receptivity proves all things by entertaining all, and turning the light of science upon them, then holding fast to that which is good.

The Spirit knows what words to employ in healing. It would not think to employ words representing erroneous beliefs or theories : to do so would be like endeavoring to make the violin valuable with age through using it for low melody, or to discourse music of an inferior quality.

I once spoke to a patient of this wonderful law of the violin increasing in value with age, or deteriorating. She said, " Yes, if not used correctly it becomes tin-panny, and this is about the way my body has been played upon. I am drawn this way, and pushed in that way, and influenced by my environments." I suppose many of us feel as did our sister. All experiences are rich and valuable if we live from the interior. The proper study of the application of the Real is the proper study of God expressed in creation. There is no such thing as true expression not based in Eternal Being.

" George William Curtis says, that if one would see the blue skies of Italy he must take them with him in his heart when he goes over the seas to find them. This principle applied to the every-day affairs of life would make the world a brighter and a happier place to live in. So many people take themselves too seriously ; forgetting that they can be quite serious and at the same time be very cheerful—have a little of the blue skies of Italy in their hearts. Many of us have met the self-styled Fatalists (I don't know exactly why they should call themselves Fatalists, but I know the type), who never try to be anything in particular—cheerful or the reverse—feeling that no matter what they try to be, Destiny is sure to thwart them. They are perfectly content to drift along, leaning on some dim philosophy that the wrong side of the tapestry, with blurred figures and ugly colors, is turned toward them, and that it is only when they go above and look down they will see how fair are the patterns of the Almighty, how brilliant His colors, how faultless His

designs. But it never was intended to be so. The right side of the tapestry is always turned toward us—if we will only see it, and the easiest way to do this is by looking at the bright, cheerful side of life."

We may stand at the foot of the mountain and lament our limited range of vision and think that everything is against us—that it is impossible to know the things that are good—that it was never intended that we should know God and be happy here. We may play the part of a pessimist and fatalist as long as we like, but there is no law, and never will be any, that is opposed to our ascending to the top of the mountain where vision is unobstructed, and where the designs of the Infinite face us on every side, beautiful colors and faultless designs. Where the purpose of the Almighty is our purpose—where all blends harmoniously into one perfect whole. Where Supreme will is our will, where you know what true Life is, because you know that all true doctrine is true to God manifest in all.

"In the beginning was the Word and the Word was with God and the Word was God."

"All things were made by Him, and without Him was not anything made that was made."

Think what a glorious estimate one is privileged to put upon the Word! All things are made by the Word, and Jesus Christ represents the Truth of them all. His relation to Omnipresent God is their relation to Him, and this Word is God himself. This is the Word that heals. The power and substance of this Word is God. The Spirit and life of it is God. It takes form or becomes flesh; it is full of Grace and Truth. This is the truth that we all have received, which came by Jesus Christ—that comes now by God manifesting Himself bodily. Man's true words are expressions moving out into form—into the hearts of others. The Spirit of Truth in those who hear perceives the Truth of its own words.

True words, then, are not mere sounds separate from Being or invisible spirit, but are the incarnation of eternal Idea inherent in Spirit.

If Scientists would take the time to discipline themselves to speak the true language of Spirit, and embody its Divine nature, think you that their bodies would not sense the rythm and harmony of the Universe? Think you that a violin, of wood, is more receptive than our bodies, composed of eternal substance. In Divine Science we never deny the body. We deny a place to any false belief concerning it, but we give it a place in the Eternal, for it it is an Eternal Truth to us that not an atom of it or anything that exists can at any time by any means be destroyed or corrupted. In this, all natural Scientists will agree. We should, therefore, be just as earnest

and as determined to shape our thoughts, words and ways in such manner as to bring out the Real nature of the one-self existing source and cause, and be willing to practice as diligently for it as is one who is determined to have a thorough musical education, and to give form to the highest ideals in music, or as is the artist who works faithfully to actualize his ideals on canvas. This is what Scientists must do to realize all there is in Science.

That called Science which does not include every living expression can never bear the name of Divine Science. I would never teach Divine Science and the power of real Being to heal, nor that effects could be accomplished through the spoken word, if words were not in their true nature Divine things; if they were not expressions of invisible Spirit. True words cause definite life activity throughout the entire body, and when spoken for another or for a large congregation—the spirit in him or them responds to the nature of the words spoken. The language of tone is potential in Spirit as Idea; it always works from the invisible to the visible.

Another new year is here, and many doubtless feel like making good resolutions. The purpose of resolutions is not that they are to be broken, but are made to be fulfilled. Since the creature exists as the fulfilling of the law of the creator, our true intentions can easily exist by virtue of the law within us. To be cheerful and happy would be a resolution worth making and worth keeping. To be thoroughly devoted to our glorious cause of Truth, and to discipline ourselves to bring out the glorified nature of Being and make radiant our bodies with its light of intelligence, would be a resolution natural to us to keep. To keep such resolutions would make brighter the mentalities of those with whom we come in contact—and would beautify and make radiant our own—not only would the pictures of heaven within be apparent on the upper side of mentality, so to speak, as are the figures of the weaver, but they would be apparent also on the side that is visible, and others would see our good works, and thus be led to glorify God, who is in Heaven within them.

There has never been a time when we have not demonstrated Truth, though we have not analyzed closely enough to know the full value of our demonstrations.—*M. E. C.*

Good thoughts are blessed visitors, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—*Spurgeon.*

INTERNATIONAL BIBLE LESSONS.

January 5th, 1902.

THE PROMISE OF POWER.—Acts 1 : 1-11.

GOLDEN TEXT:—"*Ye shall receive power, after that the Holy Ghost is come upon you.*"—*Acts 1 : 8.*

LUKE wrote these letters, afterwards called "The Acts of the Apostles," to his "excellent," distinguished Christian friend, Theophilus. He talked of all that Jesus *began* to do, for Jesus' work has been going on for ages in the world.

"Had given commandments"—No one can give commandments with any power in them, except they are given by the Holy Ghost, or Spirit of Truth within his inmost Being.

"He showed himself alive."—The most important point with almost every one is to be able to prove that Life goes right on just the same after the appearance called death. Secular history and Bible history both prove that Jesus was seen by his disciples and many other people during the forty days between his Crucifixion and Ascension, acting in his usual manner, and showing forth the same natural body. But many people doubt history of all kinds in these days, so this is no proof to them. Except as individual man sees within himself, that no visible form can possibly be brought forth that is not in the invisible first, and simply can feel within his inmost soul that he is not even all *form*, nothing can prove to him immortality.

"They should not depart from Jerusalem."—In the City of Peace, while quietly waiting and listening for the voice of the Spirit. is the only place and time in which the true understanding comes to man. He may have listened as these disciples did, for three years to a very wise teacher, but only the mental activities be stirred, the baptism of water. But Truth is only known and made practical Life, through being immersed in the One All-pervading Holy Spirit.

"It is not for you to know the times."—The question with regard to the Jewish Kingdom showed how literally these followers of Jesus were yet holding his teachings. But when they had the true baptism they would not dwell in the idea of *time*, but in *Eternal* life. Their kingdom would not be the Jewish kingdom of Judea alone, but include the Gentile kingdom of Samaria, and extend to all parts of the known earth.

"A cloud received him out of their sight."—If Jesus had passed through the appearance of death again, nothing would have been proved. But while the disciples stood with him on the Mount of Olives, listening to his instructions, he was suddenly received into the invisible. Jesus' personality was not the most necessary nor the best thing for his followers. It was better that they should rely upon the true spirit of his teachings.

QUESTIONS FOR SUNDAY SCHOOLS.

Did Jesus pass through death the second time? No; he simply made himself disappear out of the sight of his friends.

What does Christ's kingdom include? The whole world.

What is it to be baptised by water and by the Holy Ghost? To receive Truth mentally first, then to make Truth practical in our lives by realizing it from our inmost Being.

January 12th.

THE PROMISE OF POWER FULFILLED.—Acts 2 : 1-11.

GOLDEN TEXT:—"*The promise is unto you, and to your children.*"—*Acts 2 : 39.*

Pentecost means fiftieth. It was the annual feast of the Jews, celebrated as a thanksgiving for the end and plenty of the harvest (Lev. 23 : 15, 16). It came fifty days after the passover. It was quite appropriate then that this outpouring of the Spirit should come upon these disciples just at this time. For Jesus ministered to them forty days after his resurrection, and then they had ten days of prayerful preparation between his Ascension and the Feast of Pentecost.

"They were all of one accord in one place."—It is only as people are in unity of thought, or accord, that the great power of that united, harmonious Spirit of Love shows itself in true knowledge within, and manifests practically without.

"A rushing, mighty wind."—It is not said that there was a wind, but only a sound as of wind. Wind is air in motion. Air in its stillness is invisible, and does not seem to have power ; but, concentrated in motion, it often seems to be a mighty power, and makes itself cognizant to the senses. So it is by no unnatural law that this wonderfully concentrated power of Spirit could represent itself before these people, both to their sight and hearing. Fire represents the warming activities of Spirit, a perfect symbol of the warming nature of the one Life of the World held in Love.

"Cloven tongues."—These represent the separation of the people into various languages. And at this time when so many of various nations were drawn to Jerusalem, was a very fitting time to show forth this wonderful power of language. Each disciple probably could teach in one language besides his own, thereby helping many persons at once. Now the Golden text tells us that the promise of Power comes down the generations. So there is a practical lesson for us to-day in it. If we wish to bring forth any talent or attainment quickly and well, we must realize that all knowledge is within one's self, not to be acquired from without, and then expect it to come forth as God works, not by hard labor, but with ease.

QUESTIONS FOR SUNDAY SCHOOLS.

What was the "Sound" and the "Flame?" The mighty power of the One Spirit, showing itself to the senses.

If these disciples were not educated men, how could they suddenly speak in other languages? Because all knowledge is within God's Life, and God could bring that forth from within them, at the time when it could be best used.

How can this help us? By showing that we can rely upon God knowledge within us, to bring forth our work or talents with ease.

January 19th.

THE EARLY CHRISTIAN CHURCH.—Acts 2 : 37-47.

GOLDEN TEXT:—"*The Lord added to the Church daily such as should be saved.*"—*Acts 2 : 47.*

Christ is the universal consciousness within man of the truth of his own Being. So as Christ is Universal, His Church must also be Universal. The disciples were told to teach all the world, so the House of Christ, His Church, must include all nations and people.

"Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins."—No washing of the form with water could remove sin, so this baptism that is here meant must be that of the Holy Spirit. To be baptised in the name of Jesus Christ is to know that not only is the God Life within man pure and true, but that it comes forth in bodily form the same. To remit sins is to find that we are not following that which is true, and therefore forgive them by giving them up. One who does not give up an error still believes in it, and has not saved himself from it, because he will not relinquish it.

"All that believed were together."—The early Christian Church did not meet in any four walls. They went most of them for worship in the usual way in their Jewish Temple, antagonizing none of the old ways unnecessarily. But they met together in the ordinary friendly manner in each other's homes, speaking of Spiritual Truths as Jesus taught them, and raising their hearts together in prayer.

To those who know themselves members of the Universal Church, their realization is that all of God's possessions belong in common to all His children. And no one filled with the true Love could refuse to do what is in his power for his fellow man. And even what are called the ordinary simple duties of Life are met with pleasure and joy as ordained of God.

QUESTIONS FOR SUNDAY SCHOOLS.

Where is Christ? The true consciousness of Life in man's heart always.

Where is Christ's Church? Within any house of worship, or home, where the true Unity and Harmony of all God's Life is known or felt.

In what should we find pleasure? In every useful or pleasant thing that God puts in our way every day.

January 26th.

THE LAME MAN HEALED.—Acts 3 : 1-10.

GOLDEN TEXT:—"*The Lord is my strength and song, and he is become my salvation.—Ex. 1 : 52.*

It was at the gate Beautiful that the lame man was healed. It is always the opening to Beauty in the Temple of Life, when one who has never seemed to know anything of power and health, suddenly realizes their truth.

"Peter, fastening his eyes upon him, with John, said: 'Look on us.'"—It is *Peter*, the *Rock* of *Faith*, that comes forth in works; and *John*, the warming, animating *power of Love*, that together speak the Word forth of perfect health in form. When man looks with expectancy towards these powers, that is all the Faith he needs to receive the good that belongs to him.

"Silver and gold have I none."—The disciples traveling about from place to place did not hamper themselves much with money or anything else, as they were taught to expect welcome and provision for their comfort in the various homes of friends that they came across. But no amount of money could be equal to the gift of perfect health, which was the realization given to the poor cripple by Peter and John.

"He took him by the right hand."—Here is a lesson to healers. Peter did not say to one who had never thought to try his powers, "Try to pull yourself up," but he gave him the confidence of his help as far as was needful, to show him that he could use these seeming impotent feet and ankles.

It is strange that the churches of these days which profess to uphold so closely the Apostolic teachings, and works, have dropped so completely the one thing, healing, which showed forth as their most noted and marvelous thing.

QUESTIONS FOR SUNDAY SCHOOLS.

What is the power that brings health and all good to people? Faith and Love working together.

What part did the cripple himself take? He simply looked at the Healer with an expectancy of good.

How can the Lord be our *song* and *salvation?* It is the active life of God (the Lord) within us that makes of life a joy, and saves us from acting untruly.

SARAH A. ECKMAN.

At Life's Feast.

Be not surly at thy board,
He who asked thee here to dine,
Can the highest bliss afford,
Make the banquet then divine! WILLIAM BRUNTON.

The Divine is All.

O earth! thou hast not any wind which blows
Which is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A loving word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them. A spirit broods amid the grass;
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The breezes of the sunset and the hills.
Sometimes—we know not how nor why nor whence—
The twitter of the swallows 'neath the eaves
Will strike up through the thick roofs of our sense,
And show us things which seers and sages saw.
In the gray earth's green dawn something doth stir,
Like organ hymns within us, and doth awe. RICHARD REALF.

CHILDREN'S PAGE.

A Happy New Year.

"I WOULD like to know where my sister Jessie is," said Frank, as he came bounding in the front door. "I have hunted for her in every place I can think of; have you seen her, ma?" Before his mother could reply, he answered his own question. "She got a new white enameled bed for Christmas, so I suppose I will find her in her room polishing up those brass balls that are on each corner. I forgot all about that bed; before it came she was always in the garden, now she is always in her room. I should think she would burn the gas all night, and sit up."

After Frank had ended his talk he felt better, and was ready to look for his sister in the sure place. Frank was a good boy, but full of his childish fun. He was just eight years old, and was the baby; his sister was almost twelve, but very old in her manner for a child of that many years. Frank had an active brain, and, if he ever heard anything he did not quite understand, he would always hurry to his sister for an explanation; for to him she was a wonder, and could answer his questions better than any one else.

His face wore an inquiring look, as he ran in search of Jessie, but as soon as he thought of that new bed and knew that his hunt had ended, the expression changed to one of contentment. A light tap on her door brought a cheery "Come in," and before he knew it, he was sitting on the side of the new bed ready with his question.

"Jessie, what is a new year resolution? To-day is New Year's, and everyone I hear talking has something to say about resolutions, and I want you to tell me what it is all about, so I can talk, too."

"Well," said Jessie, "some people keep them and some break them."

"Oh! then they must be something like looking-glasses; are they made out of the same stuff? Can you look into them? And Frank made a wild sweep with his foot, bringing his heel down with a bang on the side of that new bed, as if to say: "There! I knew I could get it about right."

"Please be careful, Frank. See the mark you have made on my bed; you will have to polish that before you go."

"O, I will, said Frank, "but just give me your ideas on my question first."

"You are right in one way, Frank; you can look into a resolution and see all the good there is in it, and you can break it, too; but it is not made of glass. On the first day of the year most every one thinks of some good thing they wish to do every day, so they begin on the first day, and try to

continue throughout the year. A great many men who smoke cigars and pipes, but wish to lay them aside, do it the same way by beginning on the first day of the year. Frequently these men break the promise they have made themselves, and as these promises are the resolutions, you see how you can look into the good in them, keep, or break them."

"Jessie, you always know just what I want you to tell me, and I am so glad. I heard Uncle Charles talking about resolutions, so I guess he comes under the smoking list, and I'm going to watch and see if he makes a smash of his."

"We will make some resolutions too, Frank, and we will not break them, either. I'll head the list with mine, yours next, and so on. I have a pencil and paper, and here is a starter: No. 1. We will always do just what mama and papa tells us to do."

"That is good, Jessie, but put this down for next. No. 2. Play baseball in the back yard, and marbles in the front yard, and invite all the kids on the block."

"Look out for papa's flowers, Frank, and don't write with chalk in the front yard. Here is No. 3. Trust in the All-powerful Good or God, and thank Him every day for all the good things He has given us, and know He is our life, health, and strength. This will end our resolutions and we will keep them forever."

"That's what we will, Jessie; you always think of such good things to say. Did you hear that whistle? That means I must join the game of base ball in the back yard, and you know I must not break my resolution. Good-bye."

Jessie went back to her polishing, but not the heel mark, for Frank had said he would do that, and it was left for him.

My little readers can take the last resolution for their own, and live it always; it is the Truth of all and should be lived by all, and I know that every one of you will join me in having a very Happy New Year, and wishing the same for every one.

A. B. SAWYER-HOPKINS.

He who is false to a present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.—*H. W. Beecher.*

That which moveth God to work is goodness, and that which ordereth His work is wisdom, and that which accomplishes His work is power.—*Hooker.*

The Banner Displayed.

Ps. lx: 4.

THE principal standard of the princely estate of Truth is upborne in the Divine Science ranks in its significant and impressive emblem: "The Law of Expression." It is a vivid, living and forceful representation of the creative idea, and of its eternal continuance. The God who creates man in His own image and likeness, who spreads out the Heavens and establishes the earth, who places the boundaries of the sea by a perpetual decree, stands out as absolute Expressor of His thought, and the *invisible* things of him from the creation of the world are *clearly seen*, being *understood* by the things that *are made*. In the midst of such expression we stand face to face with the Almighty, and with this almighty Truth.

We are here in the beginning of this twentieth century to be the "expressed man," to know who, and what and where God our Father is, and thus to know ourselves. We are not living in the day of our brethren, the prophets. We are not seeing through the eyes of our forefathers who walked with God. We are not perceiving simply with the insight of the Apostles who followed the Christ light, but we are living in the insight and sunlight of to-day. We are living in the kingdom, in the land of promise and fulfillment. We are living in a present revelation that is opening the heavens and giving us the sweet light of the universal Christ, the light of the Christ of *eternal unity* who gathers together *in one* both heaven and earth in the fullness of the dispensation, and the light of Christ the *comforter*, the truth of whose Being expanding within us, announces harmony and silences discord. While the harvest of good has been ripening for us, and we are in the realization of it, God has not hazarded so great a thing as His success upon any one of His individual creations, and religious teachers may know that they are far from the pathway of Truth—that grandly living Presence with us, the Light that shines for every one, when they are disputants over its proprietorship, and manifesting disdain and dislike for everything not their supposedly own.

What has attracted me in the direction of Divine Science has been the devotion to Truth manifested by its Leader, and teachers, to the exclusion of personal preference and ecclesiastical authority. Such representation causes *Spirit* to shine undimmed. Certainly, under such conditions, lovers of Truth can co-operate, and co-operation of this nature is for mutual advantage and advancement. Each one of us must demand our own place in which to worship God, our own mode of activity, and be governed by that supreme Law of Being which alone distinguishes the Divine rule. And since the purpose

we serve as creations of God is to express His Spirit, each one of us should be hailing the glorious appearing of the great God, for the complete and perfect demonstration of Himself, which will justify the divine Law of Expression that produces the Son.

So it is our preference and our privilege to lift up the Banner that is displayed because of Truth, to see everywhere the eternal law of *direct expression* in operation and everywhere demonstrated. We love to consider the lilies of the field, how they grow. We love to behold the fowls of the air which sow not, neither do they gather into barns, yet the *All Father* feedeth them. We enjoy looking upon the fields that are white already to harvest, symbolical and spiritual. We believe in considering the Life which is more than meat and the body than raiment. And we rejoice in all these considerations that we have no cause to fear, because it is the good pleasure of our Father to give us the kingdom and the dominion of everlasting unity under the whole heaven.

We see the truth that the visible universe has been expressed of God, that all that will ever be formed or made visible of the Infinite Principle, the one Spirit and Source of all, is *man* and the *visible creation*. What God does in the beginning stands in the end as a rock-bottom fact. Genesis declares it. The law and the prophets and the Gospel declare it; and in the Revelation the Angel swears by *Him* that liveth forever and ever, who created heaven and the things that therein are, and the sea, and the things which are therein. Thus in the fullness of unfoldment we behold an eternal universe filled with supreme intelligence, the very essence of which is spiritual, and not material. We see Spirit as the Source of all creation, and from which all forms proceed. And the Law of Expression is the method by which Spirit expresses itself in visible existence.

The true spiritual teaching of to-day is not a dual doctrine. Man comes not forth from God, His Maker, in a state of separation. But there is *one* God, not two, whose own supreme nature is the Law, and there is no conflict between what God is and what God does, between that which appears in form and the omnipresent Being that caused the appearing. That which is God expressed bears perfect relationship to the Expressor. And our existence and all existing things are the expressions of the *I am*. The visible is the voice of the invisible. It speaks without contradicting the Speaker. *He speaks*, and it *is done*.

O rich and varied and multiform expression! Thy law convinces us of our at-one-ment with God, and the All in All of existence that is expressed in Christ-God with us. Behold the translation of the world into a language of its own! Behold the transfiguration of visible existence into a spiritual universe! Atonement! Freedom! Harmony! are ours.

AURORA J. SCHWEINFURTH.

Honesty in All.

ANOTHER happy new year in a new century; a happy eternity. Why should we expect this happiness? Not because of what has been done in the past—not because of experiences or things accomplished—but because happiness is the very nature of things. The real state of God is happiness; the real state of man is happiness; the real state of all creation is happiness. Because this is true there is something for us to demonstrate: a basis to work from; a principle to guide in right thought, word and deed.

The greatest happiness comes into demonstration; in work well done; in the eternal now. The demonstration shows itself by working the law of unity—loving others as ourselves—doing such good as applies alike to all. Knowing that All is one substance one should think and act as if it was so.

The beginning of the new year, or in the eternal now, is a good time to balance accounts. "To owe no man anything but love." Better still, to love all and owe no man. What a blessed world of consciousness this is, where our accounts are square with the all. This mental realization is the source and cause for just, square and honorable dealing in all our business relations. The source and cause for the kind word; for the lift or helpfulness given to another; for the spoken words of encouragement, or written lines of remembrance, and feelings of good cheer in time of seeming sickness and trouble, or practical support to any good cause. Be a cheerful giver to the cause you have at heart, would you work the law of successful demonstration.

In Divine Science is sourced all good work—the thought, word and practical gift toward the ongoing of its accomplishment. Every good and perfect gift cometh from above, and cometh down from the Father of lights, in whom is no variableness, neither shadow of turning—John 1: 17. Let us see how many can enjoy happiness with the beginning of the year, or in the now, through our instrumentality, by arresting their attention, and turning it within to the all and only demonstrable principle—the Truth of Being. Dollars and cents presents are good. Money in the support of any worthy cause is good. Food, raiment and shelter are good, but they are not fully appreciated nor given their true value without knowledge of Truth. Without it we do not truly appreciate anything, and with it we appreciate all things.

All kind thoughts of friendship, all true words of love and deeds of kindness are signs following in the demonstrations of those who let themselves be natural and express the nature of their being. To remember what manner of being you are is necessary in true spiritual unfoldment and present happiness. To rember the same for others is to meet and receive them on the same

plane that you would have them receive you. What gives true satisfaction in the present will continue to give it. Now never ceases. (*Our motto: Happiness our nature*).

And now on behalf of HARMONY, its editors affirm a happy and prosperous new year for its every reader.

I CAN.

If there is anything needed to promote the success of a man in business, it is honesty. This does not mean the dishonesty of appropriating that which belongs to another, but it applies to that class of men who are not honest with themselves and who habitually underestimate their ability.

Young man, don't say, "I can't!" For some reason the great men of dictionary fame failed to think of that word when they compiled their gigantic works. There was plenty of chance for it, too. Young man, "I can" are the only words recognized by progressive business men to-day. Success has always been the outcome of "I can." Do you say it? If not, try it. Make yourself believe you can do a thing, and nine times out of ten you will do it.

It is said that some men tell a lie so many times over that they finally believe it themselves. Apply this rule to yourself in estimating what you can do. Aim high, and then determine to attain it. School your mind with "I can" until it is almost a part of your being.

So many lives are wasted by the false idea that a thing "can't be done." They are the ones that grumble, the ones who never rise, the ones who have no ambition to go higher. They think they have come to their limit and must remain where they are. "I can," in many of these cases, would make life a success.

Business men ask applicants what they can do. They soon find out what they are incapable of doing. The world is crying aloud to-day for men who can do something well. Those who can and will make themselves generally useful to their employers are the ones who rise. No position is so high that there is not a chance to get one step higher.

The energy stored up in "I can" is bound to come out if the opportunity is given. Opportunities come thick and fast. Use them.

Seeing is believing. To believe that a thing can be done is to try it and prove it. To try it, you need first to say "I can."

J. A. CHESSMAN, *in Chat.*

Within every man's thought is a higher thought—within the character he exhibits to-day, a higher character.—*Emerson.*

A true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star.—*Chapin.*

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 January 1st to February 1st:

I cannot think anything but love of any one; no one can think anything of me but love.

Daily Thought.

First Day: I am Divine wholeness.
Second Day: I am wholly Divine.
Third Day: I am infinite in Power.
Fourth Day: The Power that I am is Infinite.
Fifth Day: I know the Truth and I realize it.
Sixth Day: I am satisfied and happy.
Seventh Day: In my Being I am unlimited bounty of all good things.

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.*

Thanksgiving Service, First Divine Science Church.

AFTER the usual service of song, prayer of understanding and responsive reading, the first semi-annual report of the Building Fund was read. The report showed $390.14 on hand, and about $1,500 in prospect. It was reported that various donations had been made. Some real estate in Kansas to be sold in the spring, some oil stock in California, and many of the donations already given, were simply the first of monthly installments, to be paid regularly until the Fund is complete. Others have paid small installments on certain sums that they have agreed to stand for within two years from the beginning of the Fund. Others have agreed to give liberally who have, as yet, paid nothing. This report is from the 1st of June to the 1st of December. All felt it was an encouraging beginning. The editors of HARMONY are sure that from the letters received this month, and extracts published, that the cause has become a deep-felt interest in the hearts of the people. From all over the world we are daily receiving tributes of love and appreciation from the readers of HARMONY, which show that neither distance, environment or financial conditions can possibly weaken their interest or change their determination to help.

Others were prompt in sending in their names to become members of the church, many more are considering it, and names continue to come in, with the request that they be enrolled in the church membership.

After the report there was a beautiful consecration service, and twenty-three new members were enrolled, eight of whom were non-residents of this city. Extracts from the pastor's sermon will be found on another page in this issue.

This service was followed by opening the meeting to the congregation for general expression of thanksgiving. The members, both old and new, were hearty and earnest in their expressions of thankfulness.

Owing to the city being draped in the most dense fog ever known to San Francisco, the attendance was not what it otherwise would have been, yet it was altogether a memorable and bright day in that the most of the brightness shone from within.

This universal and impersonal church, sourced in the Rock foundation of what Being is, feels that it is all inclusive and knows no limitation, and it will be glad to continue to enroll the names of every one who thus sees, or who for any reason would like to unite themselves in this glorious cause for humanity.

The 1st of January, or as soon as practicable, the church wishes to further the interest of the cause by enrolling the names of all whose heart interests are in the ongoing of the work.

We know there are many who have not yet contributed to the Fund who will do so and reap the promised reward therefrom, and like "casting thy bread upon the waters, it shall not return unto thee void."

Divine Scientists know that the law is that those who give shall receive. Every individual should hold this as a scientific fact, and the church as a body should hold it for all of its members. Those who work understandingly work from that idea of prosperity. This law is continually at work with those who give to support the cause they believe in, which is to them health, happiness and prosperity.

CONSECRATION SERVICE.

THE first Bible reading was from Matt. xvi: 1–22, continued with the following extracts :

"Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence.

"For our God is a consuming fire. Heb. xii : 28, 29.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. xxiv : 13.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, * * * and I will give him the morning star.

"He that hath an ear let him hear what the Spirit saith unto the churches." Rev. ii : 26–29.

"By a new and living way, which he hath consecrated for us, through the veil ; that is to say, his flesh. And having an high priest over the house of God. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. xi : 20–22.

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii: 22-24.

The following is, in part, what the pastor said, after giving a brief resume of Divine Science principles:

"I had no previous thought of having so much to be thankful for to-day as I have," etc.

The only real church there is, is the unity that exists in humanity by virtue of the Omnipresence of God. Upon this foundation we build, knowing it is all inclusive. There is nothing to prevail against it. What is eternal in humanity as Life, substance, intelligence and power, is a solid foundation upon which to build—from which to grow and for the highest unfoldment; one in which the greatest good can be accomplished for the largest number, even for all who choose to work from the plane of Being.

It is presumable that each one whose name is to be registered to-day as a member of THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO, fully appreciates the principles of Divine Science, so far as he or she understands them, and are desirous of having a full knowledge of what it implies. You, no doubt, want to demonstrate the Truth in all the walks of Life, and realize that you are living demonstrations of it.

Divine Scientists who realize that Truth is the truth of Being, do not value symbolism as anything more than a mere sign which stands for the real principle underlying it. Consecrating yourselves to the cause of Divine Science means giving public and universal recognition to its principles in a way that is demonstrable in you individually.

"Washing before prayer or sacrifice was a custom among ancient nations as a sign of spiritual purity, in the physical cleanness of man; for this reason baptism was instituted as an initiatory rite of his religion by Jesus Christ, but Christ's baptism was of the 'Holy Spirit.'

"To be baptised for Moses means to become subject to the law of Moses. 'In spiritual language they did all eat the same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.' To be baptised for Christ is supposed to mean true fellowship or oneness with Christ. John used water baptism not as a cause to produce repentance but as a sign of it, or as a sign of their willingness to enroll themselves among John's followers. Jesus did

not use the symbol, but revealed the true immersion, which means that we live and move and have our Being in God.

"Christian baptism was only instituted after the resurrection, when the Lord gave the commission to his Apostles to go into all the world and preach the Gospel to every creature."

There are different views of baptism: "when that which is perfect is come, that which is in part is done away." The true one includes all the others. It may be called a direct instrument of grace when we understand it to mean God's omnipresence, and that we are forever immersed in the Supreme One. It does not infuse into the soul positive good, but when the nature of omnipresence is applied positive good comes forth from within the soul. It does not give capacity to receive goodness, which if rightly lived leads to salvation, but it reveals God present in man and as being his eternal salvation. It does not mean that a certain few shall enjoy predestined salvation. It means that salvation is the same as the free gift of God, which is eternal life, alike to all. To realize the true consecration of Unity is to know that we are one with the all good. Baptism is not merely a sign of initiation into membership of a church, but is a consciousness that there is One Self-existing God that includes us all. It is not merely a token of regeneration, but a realization that we are One with the creator, creative action and creation, the All in All. We are always ready in reality and in Truth to acknowledge our good, and to devote ourselves to the service of the good. This is true consecration. So it is written: "I will consecrate their gain unto the Lord, and their substance unto the whole earth." In Hebrews we are told the Son is consecrated evermore.

The kingdom that we know and receive is the Truth that there is but one All, which includes all detail of Truth concerning unity. One life, love, truth, substance, intelligence, power and presence, and all that can be truthfully predicated from them. This, our kingdom, cannot be moved; it includes the grace whereby we may worship in Spirit in an acceptable manner.

The new and living way consecrated for us, is the law of Being or the principle of at-one-ment. The high priest over his own house is Spirit in its relation to body: The Creator in his relation to the creature: Being in its relation to that which is done. Seeing all creation as the expression of God has brought us into the city of the living God, where there is an innumerable company of angels.

We realize what the general assembly and church of the first born means. The assembly is the expressions of God: the church is the unity that exists in humanity, or the omnipresence, which includes the entire "assembly" of

creation. The first born is all that is born or begotten of God, or the first born of every creature is the real creature, which has no second nature or self, which knows no duality. So every expression of God constitutes a member in the body of Christ, and every church built upon the rock foundation of Being knows no dualism, but is the church of the first born—that only which is begotten of God.

This consecration service is not the source of saving grace, but it is a privilege given to you to show what you know to be true of the nature of your Being and the Unity of the whole. You are consecrated and baptised from eternity to eternity. You want to be workers in this cause, which proves that you are neither conceived in sin nor born in iniquity, and "that like produces like, hence that you are 'God manifest in the flesh.'"

You are blessed with the nature of the Father—the whole of his goodness is bestowed upon you, and you love to acknowledge this godly Truth.

The congregation then arose, and the following words were spoken as from one body:

We, as a body of believers in Divine Science, receive you in the name of God the Father, God the Son, and God the Holy Spirit. We receive you in the spirit of the Truth that God and God expressed is the All in All: by one Spirit are we baptised into one body. You are now members of that body and partakers of the body of true sonship, and of the substance and life that produces form. Our church is sourced in the eternal Being, which we are. So it is universal, and is co-operation and not limitation. All Divine Science Churches will be as one body: the rock foundation upon which they build will be the Truth of Being. You are Spirit, living in Omnipresence, and we present you perfect in the name of the Father of All, who is in all and through all. May our heart love flow with equal interest in this glorious cause, and may the promulgation of this cause be a ceaseless thanksgiving day. Amen.

You are now members of the First Divine Science Church of San Francisco, and are limitless and free.

New Home for Home College.

Please find $1, a small amount, for the ongoing of the New Home for Home College.

Battle Creek, Mich.

Please accept from me the enclosed little gift for our New Home, and with it is my fervent desire that the coming days will bring to me the opportunity

and means to add my help often and generously until the completion of our Temple of Love.

Piru, Cal.

The enclosed offering, with all it implies, should have been in your box that is to be opened to-morrow, with many others. I am too heartily thankful to find the amount in hand, to allow myself to feel unhappy because it is so much less than my heart prompts me to give, or to indulge in regrets that its delivery will be delayed. This is one of the special occasions when I rejoice that Now never ends. The opportunity will never be wanting for the accomplishing of good, but, like time and tide, waits for no man. So its early recognition is very essential. J. P. BIDWELL.

I promised you $5 for the new College in time for you to add it to your Thanksgiving fund. I beg to enclose same herewith. Kindly acknowledge receipt of it. As I said in my former letter, I truly wish it was more. May all your plans manifest into perfection. LYMAN L. PALMER.

I desire to hand you the enclosed check for $20 as a Thanksgiving instalment on our pledged contribution to the Home College Building Fund. Our love and blessing go with this offering. May this work, which has in view the largest benefit to humanity, go triumphantly forward.

REV. GEORGE F. SCHWEINFURTH.

Please find one dollar for our Building Fund.

Berclair, Texas. MRS. H. B.

The time has come for me to send you $5 toward the building of the Divine Science College or the purchasing of the land for that purpose. I enclose in this letter the above named sum of five dollars. I would like to have doubled that amount, but I am glad to be permitted to send this much in the spirit of Love and the best of desires for the prospering of the good work.

Kansas City, Kans. H. E.

The little present for the New College I am so happy to enclose herein. I wish it was ten thousand instead of ten. And now blessing and thanking you for all the good you have done and are doing every one in the universe,

Costa Rica. E. C.

Please keep the balance of two dollars on the Building Fund.

Frankfort-on-the-Main, Germany. MRS. M. WELLS.

MRS. M. E. CRAMER:

Dear Friend: I was much pleased on coming to my cell yesterday to find HARMONY on hand. I always receive a decided benefit from reading it.

It also gives me much pleasure in informing you that I received those two books—"Basic Statements" and "Science and Healing"—on October 17th last, and they have been the means of bringing to my mentality a better spiritual understanding of the Truth. I feel very grateful towards you for your kindness and love in sending them to me. Although I am young yet in science, I have had many beautiful demonstrations which I would like to relate to you, and will, when circumstances permit. I have been blessed wonderfully in many ways since taking up the daily thoughts in HARMONY. I have prayed understandingly night and morning for your success, and that you be blessed by the All Good in all ways. This is the mite that I cast into the treasury of the Lord for your success and the New Home College. Romans, 8th chap., 31st verse—"If God be for us, who can be against us." The whole chapter is very good. I remain, dear friend, most cordially yours,

San Quentin, Cal. C. L. JACKSON.

A word in response to the above letter. This letter ought to put to shame many people who are complaining of their surroundings, and are ever willing to make the excuse, "If I were situated differently," for not accomplishing what they desire.

Our brother's letter shows two facts very essential to be understood: First, that one can have beautiful demonstrations while yet young ih the Science, and regardless of surroundings; that the daily thought in HARMONY practiced understandingly will keep a clean, clear, peaceful mentality, and a body strong and well.

Second. It shows that surrounding conditions, nor past events, do not prevent the heart from thinking and imaging the good for others; do not prevent the prayer of understanding from fruitage. The mite that one casts into the treasury of the Lord, regardless of conditions and surroundings, or that one recognizes is already there to come forth, is truly a prayer of understanding and will actualize in many places. Nothing can prevent the present practice of Truth from containing its own reward.

We are all pleased at the beginning of this new year and new century to proclaim that all are one life that dwell on all the face of the planet; that we are all conscious of the above Truths, and can practice them with love free from prejudice or so-called environment. There is one presence that is our true environment.

Notes and Announcements.

Josephine R. Wilson is preaching at the Home of Truth on Pine street, San Francisco, Sunday mornings, during Mrs. Kemp's absence. Mrs. Wilson makes her strong statements of Truth wherever she goes, which must prove a benediction to all who hear her.

Miss Eleanor Green has furnished a beautiful, sunny flat on Seventeenth street, above Valencia, within a half block of Home College. She has already accommodated a student from Kansas City with a beautiful sunny room, and will, we are sure, be able to accommodate others from time to time, who wish to study science and would like to have a home with scientists. Those wishing to come from a distance can write to us concerning rooms. Those who wish to apply in person can call, No. 3420 Seventeenth street.

We have offered our new book, "Science and Healing," to the readers of HARMONY for $1.00, but, as the book is going to be so large and expensive, it will not be practical for us to continue this offer longer than the 1st of March, so all who pay for it before the 1st of March can have it for that price; after that an appropriate price will be set upon it which will be regulated by its cost.

Our manuscript lessons are selling as never before. People are realizing more and more perfect satisfaction in Divine Science, because it is not mixed with sentimentalism and does not try to find a place for error. Let every Divine Scientist know that he or she is unlimited possibility for the demonstration of health, supply and happiness.

The deep interest that Scientists and their friends are exhibiting in the New Home for Home College and Church, justify the officers in believing that the funds will increase very materially during the holiday season.

There is on sale at Home College all the latest and very best Science books. Some are beautifully illustrated. They are sold at the usual price, but the very best possible discount is made when sold to dealers. We trust that the readers of HARMONY will remember us in their orders for holiday goods, or for practical reading at any time.

Dr. J. W. Seeley, the Divine Science teacher and healer, and his wife, have located in San Francisco. The Doctor is an excellent healer, and the signs of good work follow him wherever he goes. Those wishing his services are invited to call on him, No. 19 Powell street, city.

Rev. J. A. Nield and wife are still in San Francisco, and expect to open a large Science center. They are both good speakers and workers.

Book Notices.

SONG OF THE SOUL VICTORIOUS, by Eliza Pittsinger, 57½ Prospect avenue, San Francisco, Cal., and illustrated by Henry A. Hancox, of Boston. Price, $1.00; postage, 12 cents; for sale at this office. This is an inspired poem of great merit, and was first published in the *World's Advance Thought*, and because of its rare excellence was beautifully illustrated by Mr. Henry A. Hancox, of Boston, and is now published and handsomely printed in book form (pages 9x9½ inches) on heavy enameled paper, and nicely bound in cloth and gold lettered. Each copy is put up in a card-board box, and is suitable for a birthday gift or holiday present. Each page is an engraving of original design, the words and illustrations being exquisitely entwined in suitable garniture and embellishment. The sentiments expressed in this excellent poem are of the most exalted nature, fairly bristling with the new thought of this ever advancing age. Its uplifting influence and grand aspirations are calculated to inspire the soul of every reader to seek the realization of the highest ideals.

DADDY GANDER, by H. E. Mason, has been rightly styled "King of Funny Books." "We invite attention to the inspiration the child must receive in reading the poems. The nature of the sentiment and the wit will tend to increase the child's mental activities, and teach children to think quickly, brighten their intellect and wean them from the dry conventionalities and humdrum affairs of life. All of the lettering throughout the book is executed by hand, no type being employed in the work." The wit of this book will appeal to grown people as well as little folks, yet it is simple enough to be understood by all. It is an unusually entertaining book of that order. We gladly recommend it to our readers. The price is $1.25.

VOICE CULTURE, by Charles Wesley Emerson, of the Emerson College of Oratory of Boston, is a book of rare merit. It is a most valuable text book for any one to study who is at all interested in scientific demonstration or development. The philosophy of his system of teaching is scientifically set forth, according to the Law of Expression, which works "from within out," hence its teaching should be particularly comprehensible to all Divine Scientists who are so thoroughly familiar with this law. The author is evidently a man who is spiritually awakened and self-illumined, and who works the natural law which unfolds that which is inherent in man. The ideas of the book convey this method clearly. Price, $2.00.

Send to this office for the above books. They are first class in their respective lines.

CHURCH ITEMS.

"I like the idea of the Universal Divine Science Church, and wish to be a member of it."

E. L. DANFORTH.

"Wherever I may be—as to place—on this planet—I wish to remain permanently a member of the First Divine Science Church of San Francisco, and to be recognized as such; and I shall always consider it a privilege to contribute, in every way possible, to its support and advancement."

MRS. BIDWELL.

"*Dear Mrs. Cramer:* I earnestly desire to become a member of the First Divine Science Church of San Francisco. If you consider me worthy of that high honor, I shall try to prove myself loyal and true to truth and the church. I hope one day to stand among the leaders—to be one of those who shall obey the command, "Go ye into all the world and preach the Gospel to every creature." I am in earnest and prayerful search for universal Truth, the universal Cause and Church. I desire, exceedingly, that understanding of truth which will eliminate from life all inharmony; and, believing that Divine Science is the science of life that meets humanity's need—that it is the universal church of which *all* are members—I desire to have my name registered as a member of the First Divine Science Church on Thanksgiving-day, in response to your invitation unto to all who wish to do so." M. L. W.

"I desire to say that such is my confidence and faith in Divine Science and its holy mission, and such is my love for this holy cause and its blessed adherents and advocates, that I desire and petition to be identified with it and them. Hence, I request that my name be registered on the roll of membership of 'The First Divine Science Church.'" GEO. J. SCHWEINFURTH.

"I have been made very happy this morning by the receipt of your gracious letter, evincing as it does all of your intense kindness and appreciative expression.

There is buried in the depths of my soul a profound gratitude for you and a holy reverence for the science of which you have, and are, so faithfully and lovingly giving to humanity. It was at your last Congress in Odd-Fellows' Hall that I first saw the dawn of light and truth; at the time I was much dispirited and hardened with apparent disappointments and material adversities—"supposedly so"—when I visited the hall in a casual way and became so absorbed in the principles you were expounding that I attended every session of the Congress, and there received my first real up-lift in life's journey. Since then I know not of sorrow, privation or vain regretting. You gave to me my first knowledge of myself—so, why should I not love you and love Divine Science, and be so proud of you being the founder of its permanent Temple, and love with a broad and comprehensive love every devotee of the higher and real life—no matter under what title it may be lived?

I miss very much here D. S. Home or Home of Truth, in the beautiful seclusion of which I could occasionally hide myself from the "gross material;" but I know all of your thoughts are ever with me, until I am

directed to your closer companionship. It gives me unbounded pleasure to comply with your wishes in regard to registering me as a member, and will be pleased to receive from you, at your pleasure, my future obligations in connection therewith. My soul's best thoughts are for you, my loving sister.

JAS. G. BRENNAN.

I come now simply to say to you that your invitation to all who desire to send in their names to be registered as members of the First Divine Science Church came as a personal invitation to me.

My heart has been deeply moved by what I have perceived, and intended this request to signify and imply; and I desire to be a member of such a church, as I comprehend and most sincerely believe this Church of God and Man to be. So, I herewith give you my name to be registered with the names of all those whom I think of as the adherents, supporters and espousers of the broadest, blessedest cause on earth.

To the church which is the most *Universal*, whose organization means co-operation and not limitation, which embodies the *Unity* and the least of separateness and separation, which is the Freest in the Liberty of the Spirit, which is the most Scriptural in its understanding, and the most progressive in its Science of Life, Eternal Life, I gladly and gratefully give my signature.

AURORA J. SCHWEINFURTH.

I do not attach any importance to any other way of writing my name on church books than the *proof* of the *identity* of myself with Christ and all good by the *enduring* unto the end.—Matt. xxiv :13; Rev. ii. H. E.

Extracts from Our Letters.

I consider that the one theological mistake that includes all others is the supposition of separateness between God and man—the spirit and the body. You know there can be no life in the body without the spirit, but the spirit being omnipresent, and it being impossible for two things the reverse of each other to occupy the same place at the same time proves that that which is born of Spirit is spirit. The law of expression is the scientific method of presenting the Truth that the whole is Spirit. It is the one method that proves the falsity of dualism no matter by what name it is called, whether Divine or mortal mind—good or evil, a higher and lower self, etc. You have proven to your own satisfaction that there is more besides spirit. So it remains for Divine Scientists to see the perfect body, and deny only the false beliefs held about it, and which are not at one with the unity of the whole. God

himself expressed and expressing himself constantly as the All in All is ultimate Truth as a whole. Now, we know that the detail of Truth will in no way contradict that as a basis.

Truth Heals.

I am still a strong believer in Truth. My old condition has entirely passed away, and it does seem so good to be free from shortness of breath. The office where I am is twenty-two blocks, long ones, from the house. I can walk it for supper—wet, stormy or cold in twenty-five to thirty minutes—and not get one bit wheezy. Couldn't use to do that. If I rode up on the car and then walked one and a half blocks from car to house I was used up. Its a great blessing and I cannot see why more people will not look into and study the Truth. Two or three weeks ago a cold started—regular old stager—but I set about it and cured it up in one night. More than a doctor could do. E. W. H.

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Moore, Prof. Le Roy	Teacher and Healer; Absent Patients	623 Quincy St., Topeka, Kan.
	P	
Parker, Mrs. E. L.	Teaching and Healing	40 Parker Street, New Bedford, Mass.
	R	
Rippe, John H.	Teacher and Healer in German and English	1432 Pen St., Kansas City, Mo.
Rodgers Mrs. B. A.	Science Reading and Health Treatment.	223 Capital Ave., South Lansing Mich.
Ross, Mrs. Carrie B.	Healer	310 East Park Avenue, Waterloo, Iowa.
	S	
Small, Mrs. Alethea B.	Teaching and Healing	17th Avenue and Clarkson St., Denver, Colo.
Sullivan, Rev. D. L.	Teaching and Healing	3003 Locust St., St. Louis, Mo.
Schroeder, H. H.	Teaching and Healing	2622 S. 12th St., St. Louis, Mo.
Smith, Mrs. L. E.	Teacher Mental Science	Columbus, Ohio.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	612 15th St. bet. Jefferson and Grove, Oakland

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, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. FEBRUARY, 1902. No. 5.

Individual Good Is Universal.

THERE is nothing in the history of the Life of Jesus the Christ more interesting to people in general than the account of his healing all manner of disease. There is nothing of more general interest in the present day than that which will relieve people of pain and general inharmony—nothing more sought after than ease and comfort. More effort is made and money paid with view of recovering health, and for the comforts that lead thereto, than for any other purpose. Fear of illness, want and unhappiness is a common condition with people. (I say condition, not reality). People are ready to apply most desperate means to escape what they fear, not knowing that what they fear shows out in their experience. Fear invites the thing feared. Why are people so victimized with operations? Why do they try such desperate measures? It is principally ignorance of the truth of Being; fear of conditions, dread of pain and of possible results.

Knowledge of the Truth of Being is a remedy for ignorance. Love for Truth known relieves of fear of conditions. Living the life of Truth frees from dread of pain and possible results. We cannot study science too closely, nor be too diligent in its application.

Even civilization has not arrested the spread of disease. Medicine has not, nor has the education of the M. D.'s worked to exterminate it. The Gospel of Christianity as generally taught lays no claim either to healing the sick or preventing sickness. It deals principally with souls and in a way to prepare them for another world of which none claim to know anything. They are more concerned with the death of Christ and how to die right, than they are with the life of Christ and how to live here and now. There are exceptions, however, to all habits as well as rules. It is not so much the continuation of life in another world that we should be concerned with as it is with realizing eternal Life here in this world. Eternal life is here already. Then why not understand what is at hand and for us to deal with in the present? What has natural science done to dissipate disease? It has discovered some things that might be applied to assist in bringing out health if the method of expression by which it is to be applied was known.

What has Divine Science to offer? What has it done? It has that within it that when practiced secures health to the individual; it supplies bountifully for every need, and is the source of happiness. As yet we have no direct national demonstrations of health, but we do know that the Truth which will bring health to one person will, by the application of the same law, work for every person, hence for the whole nation.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high."—Ps. xlvi: 4.

Then is it not our work to teach Truth as well as to apply it in healing? Is it not to be Truth as well as to live it? Is it not to apply Truth for others as well as for ourselves?

Our work begins at home and closer home than we have thought, but it is to be done unto others as we do it within ourselves, hence are we not to teach all nations and give to them this gospel of glad tidings?

The River of Life is Life itself flowing out into expression, and if we would know that the streams of it make glad the hearts of all, we must be awake to our Divine possibilities; and if so we are naturally alert to grasp opportunities. If we do our part well in whatever we are engaged, we will find plenty of people to help us. If we throw up our hands in despair people will withdraw from us. "We all like to be with winners;" with those who succeed. There is a certainty and comfort and rest in the mental atmosphere of one who succeeds. Our love of success includes a love to help others to succeed. Next to and at one with succeeding, do we love to help some one else. Do you not know that if people do not try to help themselves that you lose interest in trying to help them? And when you do help them, if they make unwise use of your assistance, you see no good resulting from your efforts in their behalf, and naturally you turn your attention in some other direction; so there is something in the statement that "we give our aid to the one who never loses his nerve." In some child's book it says: "Without going you can never get anywhere." And just so, without doing we accomplish nothing; same thing, is it not?

Let us conclude that our Life and health and wealth and happiness are within our own power and possibility. That perfect health is for us, with all its comforts. That the Christ method of healing is for us to grasp and apply and experience.

M. E. C.

"Happiness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray."—*Sir P. Sidney.*

Spiritual Gifts.

Now concerning spiritual gifts, Brethren, I would not have you ignorant.—I Cor. 12 : 1.

PEOPLE have generally endeavored to be led spiritually by an education supposed to be gained from observation. Not understanding the intelligent nature of Being which works within and expresses itself, and is the light and truth of every subject under consideration, it is supposed that their intelligence comes from experience. This separates it from the law of Being, the means by which all things come forth and are expressed. It is idolatrous belief to claim experience to be cause, instead of effect : to consider it to be the source of knowledge instead of the effect of knowledge.

All scientists, I think, start with the idea that there is but one self-existing source and cause, which is expressed in all living ; but all do not have the same idea of the nature and Law of Expression of the one all. Some make a statement of Being, then teach evolution, and some teach becoming, while others teach progression toward a source that can never be attained ; others have a progressive God and a progressive humanity, and God is always a little beyond the grasp of humanity.

In the first theory the idea is conveyed that what is evolved is an improvement upon what is involved. That through the process of evolution man is to become approximately perfect in being. And no particular value is attached to the perfection of the truth of Being which involves all. What is evolved is what the evolutionist relies upon and supposes himself to be.

In the second theory, of becoming, its advocates drop from the statement of Being—the statement of what is, and the claim is that time and experience will make us more than what we now are ; so it virtually declares that what the statement of Being stands for does not include us, but that we are becoming, or may become, like it.

In the third theory is found a very great contradiction. After making a statement that the one all is Omnipresent, hence in us all, and around us all, personally, "there is no possibility of our ever reaching the absolute." The Divine Scientist's comprehension of the Statement of Being would cause him to say that he could not by any means, at any time, in any place, be separated from the Omnipresence or one all. That there is nothing apart from the one all—which is the absolute—for any one to be.

In the claim of the fourth theory, of a progressive God and a progressive humanity, is embodied the main points of the other three. It is supposed that God is gaining knowledge from experience, and his experience is that of

creating. So he must necessarily create without knowledge of how to do so, as the knowledge he has gained has come from the work done. I heard a science healer who has had a wide range of study and a large experience in healing, say: that a progressive God and a progressive humanity was like setting the hare after the dog. The dog could, of course, run the faster of the two, hence a vainless chase. God can progress faster than man, hence he always just eludes man's grasp. The time comes with every one who thus believes when the chase becomes tiresome, when he feels that he needs more power within himself to carry him further on the way.

We need to pause and use common sense in our reasoning, and then we will find that Omnipresence is not running away from us, but is so near that it cannot be afar or chased. It is so near that we cannot be without it, nor can it be apart from us. Neither can we be without Being it. God and man are one. There is only one All. This is unity, this is Being the one that involves all that is, or is to be evolved. This is being the one that becomes manifest by manifesting what it is; this is being the absolute, that can never be reached by non-being. This is having no chase, but is being self-existing; being self-expressing; being self-demonstrating; being self-unfolding; being self-active. I am all this. What is true of the statement of being is true of me, of man, of humanity.

All the gifts that any one is manifesting at this time is sourced in Being.

"There are diversities of gifts, but the same Being."

"And there are differences of administrations, but the same Lord."

"And there are diversities of operations, but it is the same God which worketh all in all."

The multitudinous manifestations of the Infinite One show that the one power works all things together for good. We say of one person how wise he or she is; of another how knowing; of others how wonderful in faith, and what marvelous power to heal. Again we observe in others what calls forth the expression, how beautiful are the interpretations he or she makes of whatever comes before them. Now all these, yea more, are sourced in the One All, which is alike God and man.

"Now as the body is One, and hath many members, and it takes all the members to make the one body, would we keep the whole, with all its members, we should (if any part seems to be diseased) bestow all the greater blessing upon that part, that there be no schism (division) in the body; but that the members should have the same care one for another. In order that we sense Harmony, we should consider every organ of equal value, and equally healthy. Law is order, and law is equality. So, when one member is

honored with health then praise God for that, and acknowledge that his idea of a perfect body is perfect health in all its members.

For, "Now ye are the body of Christ and members in particular." It would not do for us all to be occupied with one line of work. It would not do for us all to be preachers, doctors or lawyers, housekeepers, builders or seamstresses. So the administrations are without question divided to every man severally as he wills. None of us can say that we have no use for any other ministration than our own. They are all equally valuable, and there is naught that exists that is not valuable. It is right that we have all these things, and they all are sourced in the One self-existing source and cause.

The free gift of God is eternal life, and this life is in his Son. Then all gifts belong to the life which we are, and which Jesus said I am, and of which he affirmed that it was in the Son even as it was in the Father.

"Covet earnestly the best gifts; and yet show I you a more excellent way." This excellent way is the way of Being. It is being Life, in which the body and all gifts are sourced. It contains them all, and works them all. I have sought and found. I have knocked and it was opened unto me. I am, is the Whole of wholeness, the Holy of holies, the secret Being to which prayer is offered. That which abides forever without shadow—the Almighty.

INTERNATIONAL BIBLE LESSONS.

February 2d, 1902. THE FIRST PERSECUTION.—Acts iv: 1-12.

GOLDEN TEXT:—"*There is no other name under heaven given among men, whereby we must be saved.*"—*Acts 4: 12.*

THE Jewish Council, or Sanhedrim, consisted of the High Priest and other priests, mostly his kindred, and elders and scribes from the sect of the Sadducees, who did not believe in the resurrection, and from the Pharisees who did. This Council had charge of all religious matters of the Jews, but all civil controversies had to be settled by the Roman officers.

"As they spake."—It was easy to see why Peter's plain talking offended the Sadducees, for he attacked boldly their pet doctrine. But the Pharisees had to find some different cause; but when false opinions are hit, they will find some way to band together against Truth. And they must need put these true men in prison for the night, in order to find some real accusation against them.

"Howbeit many of them which heard the word believed?"—The five thousand families seemed to have held on since the day of Pentecost, and others are confirmed in Truth by the bold stand of these disciples. Persecution always outwits itself, for it always calls attention to Truth, and makes those who know the Truth take a more firm and determined stand.

"There is none other name under heaven given among men."—There is no other name but Jesus Christ to heal by. For that is the realization of man

born of God unto a perfect, everlasting Life, that keeps up its perfect work forever.

In studying these lessons of persecution let us try to remember that it is not God's children quarreling with each other, for Love is really there at heart; but it is simply false opinions antagonized by Truth.

QUESTIONS FOR SUNDAY SCHOOLS.

What did the Sadducees object to? To Peter's preaching the resurrection.

What did the Pharisees object to? That Peter, an unlearned man, should speak as if he had authority and show up their failings.

Did either really object to the healing of the lame man? No, only as it attracted people's attention.

Why must Jesus Christ be the name to heal by? Because it means the Perfect Man everywhere born of God.

February 9th.

THE SIN OF LYING.—Acts v: 1-11.

GOLDEN TEXT:—"*Wherefore putting away lying, speak every man truth with his neighbor.*"—*Ephesians 4: 25.*

The disciples had kept up their enthusiasm about not being burdened by temporal cares, and so continued having all in common. Many of the richer ones sold of their larger portions, and put the proceeds into the common fund. They were not obliged to do this, but it was a free will offering, and they were willing to trust God.

"Thou hast not lied unto men, but unto God."—Ananias did not have to give the whole or part of his money; it was his own at present, but he wanted the credit without the reality. Peter did not curse him, neither does a lie usually kill, but the realization of how clearly these Truth loving men saw through his false pretenses was too much of a shock for him, and he was carried out.

Sapphira had agreed to the same story, but when she found her husband dead and everything known, it was too much for her also, and the same effect came upon her.

Lies do not profit, for one has always to be helped on by another, and the True Consciousness is knowing the right all the time.

QUESTIONS FOR SUNDAY SCHOOLS.

Did Peter kill Ananias and his wife? No, he could not and would not; but falsehood kills itself.

Does it pay to lie? No, you will always be found out.

February 16th.

THE SECOND PERSECUTION.—Acts v: 33-42.

GOLDEN TEXT:—"*Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*"—*Matt. 5: 10.*

It has been indeed proven that the history of the Life of Christ is an account of the works of God in man; that Christ's teachings and practice were God's teachings and practice. All who have opposed them have opposed the truth of God and of themselves. It is the will of God that every one

should believe on him whom God hath sent, and without God is nothing made that is made. So we are to believe in ourselves in this true way, which is that One All illumines each one of us ; this is the true Light.

"Cut to the heart."—In their efforts to reject the accusation made by Peter that they—the rulers—were guilty of the crucifixion of the body of Jesus, the same body which God raised, they became enraged, and took counsel to slay the Apostles, which would have been a repetition of the same thing that was practiced on Jesus.

When people get angry over what has been said of them, they perpetuate a condition in line with what they are accused of.

"High Priest Angry."—When the Apostles showed that they were not under any material ruling, and that their work could not be hindered because it was God working in them to will and to do of his good pleasure, the High Priest sent officers to arrest them and put them in prison until they could be tried and punished.

"God Helps."—The Angel of the Lord opened the prison doors at night, and led the Apostles forth. The Angel of the Lord is the real nature, being, or self of man. The consciousness and practice of its nature opens every prison door and says : "Go stand and speak in the Temple—the body —all the words of this Life," the one and only Life.

"The Council."—This conduct puts human judgment to its wits' end, and all that is like minded consult together to ascertain what to do with the Apostles of Truth. Just as some are consulting together in the present day to see what they can do with the healing done by the power of Holy Spirit, the prison doors may be shut, but no man is there. Man is in God, "Lives and moves, and has his being in God." And regardless of prison bars man can fill all Jerusalem (the Holy City of God, which is creation), with his true teaching. We should all obey God in our thoughts and ways.

"Good Advice."—If any work is sourced in the one self-existing source and cause, it will stand, and all the personified opinions in the world cannot prevail against it. Nothing real comes to an end. Opposition calls the attention of people to it, and some investigate, and others persecute. But the one all ever knows its own and perpetuates its own.

"Lesson Truth."—I should obey God instead of the opinions of men.

QUESTIONS FOR SUNDAY SCHOOLS.

What made the High Priest of the Jews angry?
What did he do to the Apostles?
What did the Angel of the Lord do for them?
What did the Angel tell them to do?
For what was the council called together?
What did they send an officer to do?

February 23d.

THE ARREST OF STEPHEN.—Acts vi : 7-15.

GOLDEN TEXT :—"*Fear not them which kill the body, but are not able to kill the soul.*" —*Matt. 10 : 28.*

"Disciples Multiplied."—The persecution of the Christians in early times called attention to the fact that the doctrine taught by Christ was fuller, and people saw in it first and final Truth which would heal, comfort and prospe.

them. So they increased rapidly, until there were so many the Apostles could not look after them. Some of the Greek-speaking converts among the Jews complained because the widows among them did not receive as much money and care as others received.

"Deacons Chosen."—The twelve Apostles called the church members together, and told them to choose seven good men, full of wisdom and the Holy Spirit, to look after those who needed their attention. The word Deacon means "servant." All who serve in connection with the true church of God, based in the unity that exists in humanity, should be in full recognition of the allness of Holy Spirit or Omnipresence.

"Increase."—When any work is thoroughly systematized, and all concerned in the work are in their respective places, it increases faster, and each one has more time to make complete his own department. The Apostles now had time to preach, and the numbers increased.

"Stephen."—Stephen being one of the deacons and full of faith and power, and believing in God expressed in man, did great wonders and miracles, so to speak. Some Jews argued with him (it is not wise to argue matters with any one with view to convincing them), and, when they could not get ahead of him by argument, they hired men to say they had heard him speak against Moses and against God. So when he was brought before the council the false witnesses came. While these false witnesses were speaking, the members of the council were looking steadfastly at Stephen, and saw that his face looked like that of an angel. Though they observed his innocence, they did not withhold their persecution, which should always be done.

"Lesson Truth."—I should serve God without fear of man.

QUESTIONS FOR SUNDAY SCHOOLS.

What effect had the persecution of the first Christians in Jerusalem?
What were the Apostles unable to do?
Who made complaints, and what about?
What did the Apostles ask the church members to do?
How many Deacons were chosen?

SARAH A. ECKMAN.

Conditions.

THE WORD CONDITION comes from the Latin "*condere*, to put or join together into a whole, to establish, from *con* and *dare*, to give, put, and place."

As a noun it means state or situation. For example, "I am in my condition a prince."—Shakespeare. In its legal sense, it is a clause in a contract or agreement, which has for its object to suspend, or in some way modify the principal obligation. It is also the case of a future uncertain event, "conditions of sale." For example, "I will consent to come on the condition that I may be allowed to leave at the end of a week." "He will take the house on one condition."

Used as a verb it means to make terms, to stipulate. Its synonyms are "state, situation, circumstances, station, case, plight, predicament, stipulation, terms, arrangement."

In all these definitions nothing is said about conditions being body. Condition is one of the most familiar of our every-day words. We use it so often that we would be laughed at for not knowing what the word condition means. For instance, "I met Mr. James to-day and he is in a wretched condition." "What a strange condition Ethel is in." "In what condition did you find him?" "His condition is much better." "In what condition did the trunk arrive?" I found the house in a dirty condition." "On what condition did he agree to take the place?"

And yet when the science of Being is under consideration, there seems to be great confusion of mind regarding the meaning of the word condition and the word body.

In the examples given, in no case did the speaker, or hearer, get confused in regard to the meaning. Each one knew what the other meant; Mr. James had not ceased to be Mr. James to become "wretched condition." Ethel had not lost her identity in "a strange condition." The trunk had not ceased to be a trunk, to become its condition, good or bad. The house had not melted itself into merely a "dirty condition."

Condition is not body in any sense. We as beings know that we have life, and are living. We know that we think and feel, that we reason, and we know that we have a body.

We know also that we have conditions, circumstances, or states, but are those conditions the body? Do they become the body? Do our circumstances become us, or our body? Does our body become states, conditions, or circumstances? Does body cease to be body to become circumstances? And yet hear how often these statements are made, "I am ill," "I am weak," "I am ignorant," "I am poor."

Those are all states, conditions, or circumstances. In no case are they the body.

We become blind. Does that blindness, which is a condition, become the substance of which the eye is composed? The eye remains, with a condition of blindness. The same with the hearing. The same with any part of the body, or the whole body. In no case does it cease to be, and become a condition. It always remains body, no matter what its condition.

The Law of Expression proves that body is a good substance, endowed with attributes of infinite Love, Life, Wisdom, and Power, holding those attributes at the present moment within body, not alone outside of body, to be drawn into body, but inside body, permeating body; in fact, body is proven to be those attributes embodied.

Then what about all these wretched conditions?

We learn that they are the result of man supposing himself, his mind, and his body to be not good. This is a mistake, and must be treated as such. That the mistake is hundreds or thousands of years old has nothing to do with the quality of the mistake. It is a mistake. How it arose has nothing to do with treating it as a mistake. It is a mistake, that we know positively.

Let us enumerate all the illnesses and diseases we know to be in the world to-day. It will be a long list, but will the length of the list turn it into body?

Put all the untrue conditions a man can have into one pile; will that pile of conditions be that man's body, even though they made a heap as large as a house?

In no way that we choose to look at conditions can we transform them into body.

Body is substance, the one substance everywhere present.

This one substance may be called a spiritual substance, a mental substance, or a physical substance, as one pleases. The name given it matters nothing to this substance. It knows itself to be an one substance. It knows because it is wisdom, that it is a living substance, and a powerful substance. It knows also that it is a mental and therefore a thinking substance, a substance of mind. Because it is wisdom it knows that it, the one substance, has an infinite number and variety of forms, each one a thinking form, made out of a thinking substance. Also it knows itself to be a love substance, a love essence, and a love movement.

ALMA GILLEN.

CHILDREN'S PAGE.

Goats.

IT IS a well-known fact that in the entire animal kingdom, the goat shows about as much intelligence as any other animal. They are often taken when young and made pets of and trained to drive in little wagons, and join in most all the sports of their little masters. The mother goats are milked instead of cows, by some people, and their milk is said to be very rich and good. A goat can be trained to do many things a dog will do, and will become a firm friend; but, even in their wild state, the intelligence shown by them is remarkable.

It is an interesting sight to watch a number of young goats—kids they are called—play together in a pasture. They bring every piece of wood, rock or bank into great importance, and look down from an elevated point with the

dignity of a ruler. They usually play together in pairs, and, anyone observing their pranks closely, would almost think they were some little folks dressed up in white fur for the occasion. If a board is left leaning against the fence that encloses their pasture they are sure to find it, and in a very short time one has climbed this board, and its chum is close behind, and all the others quickly follow.

"This way," they seem to say, as soon as they are out. "Mr. Small is building a new house, and there are a lot of things to play with there," and away they go playing leap-frog, tag, prisoner's base and many other games that would astonish the average girl or boy, who think they can play games about right.

"Here we are," you can almost hear them say, "and the carpenters are at dinner, too; now for some fun. I'll put on this apron and I guess there are more." But the others stand back and watch their leader turn the apron upside down, and hear the big nails fall on the boards with a crash, and all scamper off to find something new. They spy a board just ready to be sawed, but in the position looks more like a see-saw that would gladden the heart of a child, and not a very young one either. One little kid will carefully climb up, and another will stand on the end until overbalanced, then up he will go; the other one on the end will then take a step back, then ahead, and will see-saw just as children do. If one falls off another quickly jumps on, and they all have their part in the fun.

What do the carpenters think when they come out to their work? They think they have company, for they can see little white heads peeping out of even the windows in the upper story of the unfinished house, and here and there a white coat quickly disappearing for fear a word of reproval might venture to be given. The apron can be found in many pieces, and part not found at all, and the nails are a thing of the past; but the kids have had a good time, and run back to their pasture as willingly as if they had been invited to a picnic, and were just returning home. They seem to talk the fun over in their social way and look as if saying: "I hope our master will build us another new gate and lean the boards up on the fence again, so we can get out before that house is done, but I don't suppose he will," and they all put their heads together as if planning another frolic.

They seem to realize their God-given power, and rejoice and are exceeding glad. They know that all is Good, and if turned from one play to another they know that all is One.

A. B. SAWYER-HOPKINS.

I could not live in peace if I put the shadow of a wilful sin between myself and God.—*George Eliot.*

A Personal Letter to You.

WHO shall produce a thinker for the business world? You. How? By becoming one. It is not the fault of your employer if you are not one. A long term of service does not necessarily make you a thinker, for you may do routine work like an automaton. Those who become thinkers are the successful ones. Are you any good at thinking? The degree of your proficiency in this will secure you a position and fix your salary. Age of itself will not do it. Leaders of men are thinkers for men.

If your work does not arise above the handicrafts and manual operations which put thought into things by the use of tools and instruments, you will receive low wages. An excessive amount of detail ability without executive originality is an enemy of progress and prosperity. Adding can be done by machines such as are used in banks. Typesetting has been simplified by machines. There has been a machine for writing shorthand on the market for some years, but it has not been a success. Why not? Because writing shorthand is a thinking operation. But if you would be prosperous and successful, do not rest solely on your ability to write shorthand; do a good deal of thinking, and let shorthand be an adjunct of that.

Now that you are looking for a position, the familiar question will greet you: "What experience have you had?" Your prospective employer will wish to ascertain how well you can think in a manner profitable to him. Several employers have said to me in the past few months: "I wish I could find the right person for my office." Fancy yourself the applicant for one of these positions. Have you the business qualifications to place you in the catagory of "right?" Let us see. Your appearance, is it dignified and business-like? Your address, courteous and sensible? Duties vary in different offices, but it will be found to be your duty in every office to observe the above and to think for yourself. It has been suggested to me that people do not know what it is to think. They confound remembering with thinking; they are not aware that they do not think; they believe themselves to be very bright people. You say that you have had so much work to do that you don't see how your employer could expect you to think. Had you shown yourself able and willing to think more you would have been relieved of some of the work. Then, too, you feared the great responsibility of thinking, forgetting that responsibility broadens capacity. You have lost sight of your mental needs while performing mechanical work.

Since you are a stenographer, remember that you are a stenographer, and that such a position has its proper duties. If you do not succeed, and blame

your employer for your failure, you have forgotten what you are. If you forget you suffer, and you suffer by your own will. What do you lose if you are thoughtless? The character of a stenographer, for it is the duty of a stenographer to think. No worker is thoughtless without suffering some loss. General Lew Wallace has excellently illustrated the fact in "Ben Hur" how superior a physical worker is who puts thought into his exertions over one who works like a machine. If Ben Hur could pull a better stroke in the galley because he used his brains, how can you hope to succeed in the capacity of a stenographer without using yours? What do you appear to yourself to be —thoughtful, original?

It is a royal thing to do something well. An employer must trust some things to you, and he should find you capable. Be worthy of the trust reposed in you. We cannot desire what we do not in some degree possess. So I know that you are bound to succeed, for if the germ of success were not in you you would not even aspire to it. Work thoughtfully done will develop that germ.

MARION MULFORD, *in Chat.*

Perfect Hearing.

I am listening to notes of harmony,
And they come from far and near;
They have nothing whatever to do
With the outward, external ear.

But, with its perfect invisible sense,
The visible ear is one;
And never can lose its oneness,
For "On earth, Thy will is done."

So hearing can never be lost,
But ever and ever remains,
As pure, and as perfect, and Holy,
As the Father in Heaven, who reigns.

Then listen, Beloved, always,
To the low sweet voice within;
Ever calling, calling, calling,
"Follow *me*, and the goal you'll win."

For "I am the Life," we know,
And *that* "I," is forever free;
For seeing and hearing are one,
In all that makes up the *me*.

And forever, and forever,
From the Great I Am you will hear
The pure notes of joy and gladness,
Making music in your ear.

And the music thus heard within,
Will flow outward, with blessings rife,
In one grand and beautiful symphony,
In a joyous, and perfect life.

CORNELIA D. BONNER.

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: My home is heavenly, here and now.

Daily Thought.

First Day: My house is full of good things.
Second Day: It is full of health.
Third Day: It is full of wealth.
Fourth Day: It is full of happiness.
Fifth Day: It is full of Divine wisdom.
Sixth Day: I love to give freely.
Seventh Day: I love to receive freely.

Justice prevails everywhere.
All that I claim belongs to me.

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.*

True Use of Time and Talent is Wealth.

LET us, one and all, this coming year keep an eye on the expenditure of time, as closely as we have done on the expenditure of money. In the realm of use it is as valuable as money. Time wisely spent should not be overlooked as an important factor in profitable experiences. Chesterfield has said:

"Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till to-morrow what you can do to-day.

"Always bear in mind that 'Time is money,' and utilize it accordingly.

"Take plenty of time to think. Get control of yourself when you think. Think connectedly. Do not imagine that the mere doing of something all the time is making the best use of your time. Stop working now and then and think."

Do not make a resolution unless you mean to keep it. Here are a few good resolutions:

I resolve to be good to myself in a way that will be equally good to others. I will be as just to myself in dealing with others as I would have them be just with themselves in dealing with me. I shall endeavor to be as agreeable within myself as I am with others. I shall endeavor to be as thoughtful of my own welfare as I am of others. True happiness consists as much in making yourself happy as it does in making others happy. Do not worry others any more than you would have them worry you. Sufficient unto the day is the happiness thereof.

Before judging yourself put yourself in God's place, and speak in his stead, or name. Before judging another put him in your place, that you may hear him speak in your stead, or name. Practice all the little courtesies within yourself that you enjoy practicing with your friends.

I tell you, right thinking, motive, speaking and doing begin at home, within one's self. Charity, love and all good feeling, if indulged within oneself, will find their way alike to others.

God's Plan.

There is no summit that Being is not,
No purpose Being cannot now express ;
Would we truly see and clearly perceive,
Know there is no loss, and there is no gain.
Between the mountain tops lie hill and vale,
Just think "I am the one embracing all."
In me no doubting questions can arise.
Good I give to all, not as the world gives ;
And good alone do I receive from all.
My inmost desire is now potential.
I am the door through which outflows the good.
I speak the word knowingly that it will stand.
I speak above the strife of human kin.
All things are with me now in God's own plan. M. E. C.

"Life is just as hard as we make it. This is true, although you may not care to admit it, because prejudice and selfishness will not allow you to look beyond a single step. Hurl the rock as far as you may, it is the arm that hurls it that is made weak or strong by the exercise. 'Laugh and the world laughs with you,' weep and you will give every negative heart around you the blues. You cannot save the world. It is not lost. Have you not already discovered this by your contact with it? You cannot save your soul. That is not the work you have to do. It is not lost, nor is it in any danger of being lost. The Truth knows where it is, and the Truth will save it."

"The more I learn concerning the careers of great operatic artists, the more I am convinced that their success is due to the union of extraordinary talent with extraordinary perseverance. Work, work, work! In the gilded, brilliantly illuminated realm of the stage, where everything seems so easy to the listener and beholder, work, unceasing work, is as necessary to success as in the most prosaic of occupations. 'I never was idle,' Madame Nordica said, in speaking of her early career. 'Nor,' she added, 'have I ever been since. I always am singing or studying.'"

I think that the first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato*.

Take Heed.

SUGGESTED BY THE 5TH CHAPTER OF MATTHEW.

JESUS said : "I go to prepare a place for you, if it were not so I would have told you." The books of Peter tell us to keep in "remembrance" these things ; that is, to "take heed." We have not followed devised fables when we make known to you the coming of our Lord Jesus Christ, as much as to say : these things are no dream. But we were eye-witnesses of His majesty. For He received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased, and this voice which came from Heaven we heard when we were with Him in the Holy Mount. He knew this would go to the world and throughout the ages, and the world could not see this vision or hear this voice. So he goes on and says we have a more sure prophecy. Whereunto ye do well that ye take heed as unto a light that shineth in a dark place. Until the day dawn and the day star arise in your hearts, there is one thing first that ye must know : that no prophecy of the Scriptures is of any "private interpretation." The thought of the day or time is a misconceived idea of Truth that it is one with the whole. What is for one is for all. What was for Jesus Christ is for you and me. But there is a more sure way, Peter says : And what is this sure way ? Take heed of what : unto a light that shineth in a dark place. It was to break the belief in division that God was afar off—that your body had to die. This light is the light of understanding. After Jesus taught his disciples this truth and plainly showed them that God was not a God of the dead but of the living they afterward turned to the grave to find him. Our lack in manifestation is due to our recognition that we are less than we are. Had Jesus not known the law of equality he could not have proven the Truth to the world. As he turned his eyes at noonday to the heavens ; the stars were just as bright to him as they are at night time to us. He knew no darkness in his consciousness. This is the "day star," the oneness with the whole, the I in You and the You in me. Thus we say I and the Father are one. He had no "day dawn" in his consciousness ; it was always day to him ; there was no night there. He proved the Omnipresence, Omnipotence, Omniscience of God. He said, ye can do these things and greater. He made the two one, and proved it by bringing the possibility before us, and took his body with him. The light that Peter, James and John saw in the Holy Mount, is the light that lighteth every man that cometh in the world. When we are assured in this principle, in this knowledge of God, of who, what and where He is, we know who, what and where we are.

We then have escaped the corruption of the moth, are wearing the seamless garment. Then we commence to add the different virtues to our faith, knowledge, temperance, patience, Godliness, and to Godliness brotherly love. And if these be in us, we will never fail—never be barren.

MRS. K. V. HUNTER.

"There is no love like the love of God within you.
Heed not thy feelings; do thy work.
Be patient with everyone, but above all with yourself.
Strive to realize the state of inward happiness, independent of circumstances."

"When God gives us Love, he gives it forever. Superficial sympathies, based on accident, on proximity, or common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which cannot pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part of our nature."

There is No Death.

Life is eternal. All nature teaches us this—the appearance of the grass, the budding flowers and unfolding leaves of the trees in the spring. The appearance and form may change, but the "Life Principle" still exists in another form and upon a higher octave of vibration.—*John F. Morgan.*

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.*

Book Notices.

"God Incarnation versus Personal Re-Incarnation, Evolution and Karma," by Mrs. M. E. Cramer, No. 3360 Seventeenth street, San Francisco. 25c. This is an interesting booklet of thirty-eight pages on the above subjects, containing well-digested arguments in favor of her claims. Here is one excellent point. She says: "The highest claim made for personal re-incarnation is discipline, gained from experience, and is not that discipline which comes from divine knowledge, which is eternal, self-knowledge. The very fact that its adherents expect to overcome desire, or material love, which causes them to re-embody, proves that when they do overcome, then all the experiences gained through what desire and material love have been the basis of, will come to naught. There is no overcoming but that of coming over from this and similar theories unto the truth of God, the only creative Cause, where it is said: 'What is made is mine.' 'I and My Father are One.' 'All that thou hast given Me will come to Me.' 'All Thine are Mine' in at-one-ment. Verily, 'When that which is perfect is come, that which is in part is done away.'"—*From the Philosophical Journal.*

Who and What and Where Is God? This is a book of poems of 84 pages, bound in paper, linen lined, and gold lettering. The poems are scientific and helpful. The book embodies various subjects, treated from a scientific standpoint.

Wildwood Philosophy. Seven essays, by N. M. Zimmerman; 113 pages, cloth bound. Price 50 cents. The following from the preface shows something of the originality of the author's way of expressing himself: "If we say what we think to-day, we will have truer thoughts to-morrow." These rambling essays do not contain the truth, but a fragment, or perhaps only a shadow of the truth. Let me say to the reader then: It is the thoughts which arise in your own mind, and not those on the printed page that are of value to you. This little booklet is written for those who can enjoy reading it. The author holds that action and reaction are equal, and that he who comprehends this law is master of his own fate. That we receive what we give.

Just issued, a new booklet, by Dr. J. H. Dewey, The New Age Gospel. Postpaid, 20 cents. The J. H. Dewey Publishing Co., No. 117 West Eighty-fourth street, New York. This booklet is along the line of evolution, which the author claims "is based on the relation of Life in organism to environment. It is the necessary action and inter-action of each upon the other."

Notes and Announcements.

A few days before Thanksgiving the students of Josephine R. Wilson, of Oakland, gave her a surprise party on her birthday. I heard one lady say to a friend, it is unscientific to celebrate birthdays; the friend replied: "We always celebrate the birthday of Jesus." When I heard these two suggestive comments, I thought: Verily, unto us *is* (not shall be), *born* this day in the

City of Oakland, a child of God in whom God is well pleased. The party was so cleverly managed, the rooms beautifully decorated with flowers and Christmas berries, and an elaborate supper prepared without Mrs. Wilson suspecting that anything unusual was being done. Many beautiful gifts were given her. Mrs. Hunter, from Kansas City, who is now in San Francisco, and M. E. Cramer, went from Home College, and with others enjoyed a most pleasant evening. It invariably makes people happy to give.

The building fund for the New Home for Home College and Church is increasing. We ask the readers of HARMONY to continue repeating and practicing the Truth, "I am all powerful to bring this work to completion." Each one's effort and gift are essential in the ongoing of this work. We have been universal givers. Now we must be universal receivers. Justice and love balance all things in any good work, and ever will.

Meetings at Home College, open to the public, are held Wednesday afternoon at 3 o'clock, and Sunday morning at 11 o'clock.

Friday, February 24th, at 2:30 P. M., a theological course will begin. All wishing to take the course will please apply in person or by letter before that date. Comfortable places can be furnished for those wishing rooms. The price of this course of twelve lessons is $10.

Miss Eleanor Green has furnished a beautiful sunny flat on Seventeenth street, above Valencia, within a half block of Home College. She has already accommodated a student from Kansas City with a beautiful sunny room, and will, we are sure, be able to accommodate others from time to time, who wish to study science and would like to have a home with scientists. Those wishing to come from a distance can write to us concerning rooms. Those who wish to apply in person can call, No. 3420 Seventeenth street.

We have offered our new book, "Science and Healing," to the readers of HARMONY for $1.00, but, as the book is going to be so large and expensive, it will not be practical for us to continue the offer longer than the 1st of March, so all who pay for it before the 1st of March can have it for that price; after that an appropriate price will be set upon it which will be regulated by its cost.

All new books announced in HARMONY are on sale at Home College, and all good science books are kept on sale.

Advise your friends to attend the public meetings at Home College, and your Oakland friends to attend Mrs. Wilson's meetings, No. 612 Fifteenth street.

If you have not sent for the Home College literature, M. E. Cramer's books, do so at once, if you desire to study science. They are the Truth of Divine Science clearly and truly stated. They have their place—and nothing else, no theory can answer in their stead. They anchor every individual who studies them with understanding.

Extracts from Letters.

"The Health thought in November HARMONY is especially helpful to me, and I *know* it to be infallibly worthy of all acceptations. The Healing Page is, and has been, of intense benefit to me, in that it has anchored my Trust and emphasized the verity of unfailing Good and support, when in the eternal the billows rolled high, and their swell otherwise have seemed no possibility of 'putting into port.'"

"I like Fannie James' book—it is good for beginners and those who have studied C. S.; it shows up the difference *fine*. I want the book to loan, and thank you very much for the discount. You may send another one. I think I can sell it for you. I trust your book will come in due time, and with it more Light to help us on our way."

"I wish I could express to you the great comfort and absorbing delight I find in my dear monthly visitor—HARMONY,—and feel that we cannot thank you enough for your loving word of encouragement and counsel. I may read and re-read HARMONY a dozen times, but never feel that I have one to spare, although a friend in the East has asked me to send her one."

MRS. T. B. DORSEY.

"This afternoon, when I had finished reading your 'Basic Statements and Health Treatments of Truth,' I said, God bless you, dear sister. I will write you this very afternoon and express the fulness of our love to you and your husband, and say I am glad to know you. I look through Infinite love and desire to come closer to you both than I have ever done before."

"I find the 'Genesis Lessons' such comfort and such enlightenment, for that which has been so hard to understand in the Bible becomes perfectly clear and comprehensible by these grand lessons." COSTA RICA.

"I shall hold this invitation of yours to have me a teacher and practitioner as something very sacred, and the time may come when I can publicly go forth. I wish you success with your new College building. I can do so

only with strong loving thoughts at present. Wishing HARMONY and all great success this new year, is the sincere wish of your friend."

H. B. DOWNS.

Dear Mrs. Cramer :

I see by December HARMONY my subscription has expired. Enclosed find $1.00 for another year. We could not do without HARMONY, as we all like it the best of any science book we take. I will send my mite toward the building fund of Home College as soon as I can. J. E. LEE.

Dear Mrs. Cramer:

Enclosed is $1.50 for this time, and will send the other on in a month or two. Will try to send some money for the building fund. I would like to see a college built for Divine Science, and feel that it is needed, and will contribute my mite. Finances are looking up a little with us, and with the town in general. We have had two years of a very hard crisis, but when it was at last broken the thought came to me: We ought always to pray and faint not. Wishing success to College Fund, and with kind regards to all inmates of Home College, I remain yours, very sincerely,

Hillsboro, New Mexico, Dec. 16th. MRS. W. W. WILLIAMS.

I was glad to receive your letter and was glad to know more will come in the church membership. I never was a member of any church, but enroll me as one. There is only one Church, one God and Father of us all, and I am in that church now. Have been a subscriber to HARMONY for twelve years. Have studied the normal and theological of Divine Science about two years. Have read other science literature, but like Divine Science best. This is why I am in the church with you. From your brother, THOMAS MARSH.

Dear Mrs. Cramer :

HARMONY was received in morning mail. I enjoy reading them so much. Last number contained so many good things. I had a great demonstration of what the truth of the I am will do if we just know that we are the *I am* and one with God. At our home we have a drum up over the kitchen. Owing to mild weather it had not been put up, but a sudden change came. We let the fire go out, or nearly so, and thought the few bright coals would do no harm. I put the pipe up through the floor, and went upstairs to put on the drum. My lungs filled with gas, and brought on the old condition of asthma for a few moments. My wife said, "You are wheezed up for all day." I said, "No, the I am had no trouble," and, knowing this to be a fact, I kept on with my work until I finished, then realized, and in fifteen minutes I was all right again. If we just know that we are health, have no cold, no disease,

we have them not. Please send a few extra copies of HARMONY for distribution among my friends, to whom I try to make the Truth so plain. They all want to know more about it. Yours in Truth, E. W. H.

"I am glad to send $2.00 for HARMONY. Have been reading it for four or five years. I find it a nice guide for me to go by. Will be able to send you five dollars for Building Fund. M. A. JONES.

Dear Mrs. Cramer:

I am glad to know that you anticipate a church. I will help you with my mite. Enclosed is five dollars, one for renewal of HARMONY.

From your brother in Truth, T. MARSH.

Dear Sister:

My last HARMONY reminds me of my renewal, so I enclose one dollar for annual subscription, and also one dollar for church fund. I feel able to contribute that amount every month, and I wish so much for words that would portray to you how glad I feel in doing so. J. G.

My Dear Mrs. Cramer:

It is presumable that many of the readers of HARMONY have derived benefit from the articles in the late numbers of your magazine on "Special Instruction to Patients." And I am writing at this time, specifically, to give expression of my own appreciation for them. These health thoughts could not be better imparted and implanted into the daily and practical experience of the reader and student of Divine Science than in this living and loving way. It reminds me of the natural and genial giving forth of the sunshine, which shines because of the inexhaustible Source that sends out everywhere the gladdening rays. It is like the distilling of the fine rain and the showers that water the earth.

Well, the work moves on. The January number comes recording results —the effect of Divine activity. Who can stay its power? Let the Truth bear record of its own triumphs, and make full declaration of that freedom that is delivered unto the saints. In the *Unfailing Love*,

Rockford, Ill. A. I. SCHWEINFURTH.

"God bless you and yours in your noble work of proclaiming the absolute Truth of the wholeness and oneness of God, Spirit, and all He has made. The unchangeable and invisible One ever present, clothed with all power, all presence, and all knowledge, and none beside the One is perfect, painless and deathless, 'God with us' each and every moment, for 'our Life is hid with Christ in God.' And to me there is no power but of God, and by virtue of our being created in the image and after the likeness of this One power of

Spirit, I have the right to be, and I am this very moment in possession of Spirit's perfect gift to me, for my Life is the One and only Spirit substance—*the One Being—the One All*—whose presence fills heaven and earth, and there is none beside it, surrounded and filled by Divine Love and Divine Wisdom. Yea, we are led and taught by this One Spirit power and presence, and guided into all Truth, when we as children yield ourselves—mind, soul and body—to the one infinite Spirit who is always and forever the same.

"When I know that Spirit and the Spirit man are one and inseparable, and that the one Spirit has said to me and to every other soul on the face of the earth, 'Son, thou art ever with Me, and all I have is thine.' Do I lack anything? Can I be a thief or a robber when I behold the perfect 'I am'—the One undivided All in All. When I recognize the allness and oneness of Being, Spirit, God, full of grace and Truth, and the same is enthroned and embodied within myself, I have nothing to fear or resist, but let Spirit work in and through me 'to will and to do of His good pleasure.' Then it is I begin to comprehend the words of Jesus in Matt. xix: 28, and Is. ii: 22; also Eccl. iii: 14. In the recognition and acceptance of the One All, and that I, myself, soul and body are one substance in the One and only body. 'There is one body (the body of Life) and one Spirit, even as ye are called in one hope of your calling.'—Eph. iv: 4. When I hold to the world, the flesh or the imagination, or love the world, or the things of the world, I do not arise into the conscious power and presence of the One who has said: 'His kingdom is not of this world.'

"The I, the One I of myself, must cross over or overcome all that pertains to belief or mentality and through faith, that worketh by Love. I arise beyond time, place, or sex, to behold the man of God, the only man, the first and only begotten, the sent of God created in righteousness and true holiness. The man that always was, is, and ever will be—before the world was the Son was in the bosom of the Father—Jesus—representing the flesh side of all humanity and Christ the Life. I therefore, dear sister, not only believe with all my heart that Christ came in the flesh, but I *do know* that the outer, or the consciousness of the outer, is left behind, as I came into a consciousness of the man that is the same FOREVER—my created image and likeness. This is the power of the Holy Spirit in my oneness of Divinity. All Divine, for God is all and in all. Then I know beyond the shadow of a doubt, absolute wholeness and oneness in Spirit, for Spirit is one and undivided, omnipotent and omnipresent. All in God, Spirit, ONE, and can *never* be separated from Him or this eternal substance.

"My work is to bring every thought into subjection to the Christ. And to me the following words were very helpful indeed: 'Be still and know that I am God.' Also: 'The Lord is in His Holy Temple, let all the earth (my earth or belief of it) keep silence before Him." In the secret place of the Most High I commune or come into union with the one "I am that I am." Then, as Paul said, "Henceforth know I no man after the flesh." "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now, if I abide in the oneness in thought, word and deed, I *know* the Father and the Son, this is eternal Life.—John xvii: 3. We cannot add to or take from that which was, is, and ever will be "God with us"—pure, perfect and whole. The things seen are temporal, change form and pass from our beliefs, but we arise to behold the Law of Life in Christ Jesus that taketh away the sin of the world, as well as death itself. I am well aware that we have only a few teachers or healers that apprehend what we have found in Truth.

"We have now disposed of our little farm, and are ready to enter more fully than ever upon the gospel Truth that makes all free.

"With my best wishes and a happy and prosperous new year for yourself and husband, I am your brother in Truth,

St. Paul, Kans. LEONARD S. THOMPSON."

INFLUENCE.

The taper burning in the night,
Unconscious is of happy light,
But people in the household feel—
Its benedictions or'er them steal;
So out from us upon life's way,
May pass the gleam of golden ray!

WILLIAM BRUNTON.

"What business brings the heaviest returns?" asked the man who wanted to know. "The literary business," sighed the struggling author, as he opened a two-pound rejected book manuscript.—*Philadelphia Record.*

The Joke on Splints.

"Awfully good joke on young Dr. Splints, isn't it?"

"Didn't hear it."

"He sized a man up for appendicitis and favored him with a hasty operation."

"What's the joke? Man dead?"

"Man's dead all right enough, but that ain't the joke. They found out at the autopsy that he was born without any appendix. How's that?"—*Cleveland Plain Dealer.*

. . . A New Book . . .

TRUTH AND HEALTH.

BY FANNIE B. JAMES.

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VOL. 14. MARCH, 1902. No. 6.

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"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matt. vi : 33.

THE Kingdom of God is the kingdom of life. The kingdom of life is the kingdom of law and order. Love is the fulfilling of the law. The result of the fulfillment of law is harmony. God is life—love and harmony. Then are we told to seek to *know* the laws of life, and their *completeness;* and we shall dwell in the kingdom of *Good*, where there is nothing lacking.

Many who are seeking to know the truth are men and women, who conduct their homes and their business according to the principles of law and order, and they bring forth the very best results because they work not in confusion. And yet when they try to *apply* spiritual truths, they do so in the most haphazard kind of manner, and therefore obtain the most haphazard results. Then, instead of realizing that their failure to bring the desired good lay in their *ignorance* of the law by which it comes, they are prone to condemn the doctrine as false. It has been proven beyond doubt that the laws of telegraphy when rightly used will always bring right results. If I proceed to send a message and that message is not received, and I therefore get no reply, shall I denounce the telegraphic system as incompetent to serve me? By no means. Straightway I seek to find where I have *misapplied* the principle, and fallen short of success. When my ignorance is made plain to my consciousness I see no more in that direction. To keep the kingdom of God (Good) and its righteousness (wholeness), is to seek the laws that govern that kingdom, and keep them. To keep the laws of life is to manifest perfec harmony (heaven). To break them is to be in discord (hell). To keep part of them and break part is to be first in one condition and then in the other—for they are *conditions of mind* and not places, above or below. Did not Jesus say plainly, "The kingdom of heaven is *within* you?"

I was at one time in what seemed to me the very *acme* of discord, and my thought was to flee lest I should be consumed. Then I realized, *this* place is to me just what I *believe* it to be. If I run away I shall carry the belief in my heart. It is an active principle and will start up the same condition wherever

I may go. Seeing that no good could come from holding the belief in hell, I determined to cast it out and take in its stead a faith in the *omnipresence* of God (Good). I began to thank God that He was *all* there was, and beside Him was there nothing. That every one in that house was a child of God, filled with divine love. There was nothing else that *could* fill or satisfy a soul but love. There was no power save the power of the presence of God. In *reality* there *was* nothing *but good*. A place filled with the presence of God and peopled with His children could be none other than the very gate of Heaven. "As a man thinketh in his heart, so is it unto him." As thought is spirit, the creative power that comes into visibility, the same power when used by the belief in evil brought forth discordant results. Changed to faith in God the all good manifested harmony. I soon saw that my false beliefs were not only working discord in my own heart, but in the hearts of those around me, and they soon responded to the vibrations of love. Love overcometh *all* evil."

Now I might run as far as I wished, even to the uttermost parts of the earth, I could not get away from heaven, for it was within me. Never try to run away from discord, for it will outstrip you in the race, and be the first to meet you wherever you go. Jesus said, " the way of life is so plain that a wayfaring man, though a fool, need not err therein."

The Law of Expression points first to one source and cause of being, spirit, life and intelligence, God, the creator. Secondly, God in creative *action*, and then God coming forth in creation, or result : I am one with my source, God, in being. One with Him in creative action, and come forth one with Him into visibility. Jesus *fulfilled* this Law of Expression. Do you and I? We need not ask. Results show forth the exact truth. Are we manifesting perfect wholeness in our bodies and our environments? No. Then we are not single with Him in creative action. The laws of the Kingdom of God are as unerring as the laws of mathematics, and bring forth truth. Discord is the result of a misconception of these laws. The law that governs prayer is so plain, so very simple, few comprehend it. " Many people seem to think that prayer is a petition or supplication *beseeching* God to take away a sin, sickness or sorrow. Prayer is not beseeching a *reluctant* God. It is the inter-communion *with* God."

" We pray and receive not because we ask amiss." We pray as if we thought God was not willing to give *all* good things unto His children, but by continually begging and pleading with Him, He might be induced to change his mind and grant our request. This is a false idea.

"For I, the Lord, I change not." If God ever did answer prayer, He answers it now. He *always* answers it. "God is the same yesterday, to-day and forever." Therefore, if there seems to be any lack of principle, it is in the one that prays.

"God is spirit, and they that worship Him must worship Him in spirit and in truth." God knows what things you need before you ask. Jesus said, "What things soever ye desire, when ye pray, *believe* that ye *receive* them, and ye *shall* have them."—Mark xi : 24.

A friend told me the great desire of his heart was a home. God knows you want a home, so you are both one in *recognition* of this truth. It rejoices Him to give it to you. He gives it first in spirit, and in spirit you receive it. Now, in spirit move in and live there, one with the Father in *creative action;* and as spirit is the creative power and all the creative power there is, your home will come forth into visibility in due time—if you keep the law of expression. Don't get up the next day and exclaim : I don't see any signs of a home. I don't believe God has done a thing—for, if you begin to block the way with doubts and unbelief, you will *surely* bring forth their results, which is failure. Use as much common sense in regard to spiritual law as you do in the laws that govern business.

If you hired an architect to build you a house, you would not, while he was gathering together the workmen and materials, fall to abusing him and saying that you had no faith in him as a builder because he had not worked a miracle and brought it forth in an impossible space of time, and, with no knowledge of architecture, proceed to put it up yourself. God works not miracles. He works in exact accordance with law, and these laws come forth in the exact time required for them to manifest. You see this in all nature.

The first law to be observed in seeking the Kingdom of God is faith in *yourself*—the manifestation of God. Those who have no faith in themselves have faith in no one, not even God. When one of my sons was a little fellow, he said to me : "Mama, how I would love to go to the dog show." "Very well, my son ; you shall go." "You won't forget, will you ?" "No ; I will not forget." In a little while he put his head in the door and said : "Mama, you know !" "Know what ?" I asked. "About that dog show you are going to take me to." Willie made promises very easily, and he broke them just as easily as he made them ; and, until he learned to have faith in himself to keep a promise, he doubted even his mother, who *never* deceived him. But "faith without works is dead" (not active). To believe God gives you what you ask, and you have received it, is the active principle that works out

the result into visibility. I was told that a very devout woman, who had a wayward son, prayed for twenty years that God would go out into haunts of vice and bring her boy home and convert him. She prayed so long in the same spot that she wore a hole in the floor. And still her son went on in his ignorance. That was a good example of faith without works. Another woman, who had sought and found some of the laws of life, prayed thus: "Father, I thank Thee that the boy Thou gavest me is *Thy* child—spiritual, perfect, pure and holy—with no *real* desire to sin, and with love for *Thee only*, in whose image and likeness he was created. Then *mentally* to her son she said: "Awake, thou that sleepest, and Christ shall give you life. You are spirit. You know there is no life, substance, nor intelligence in liquor. Carnal appetites have *no* influence upon you—the child of God. You do *not* desire sensuous things. You are filled with divine love and are *satisfied*. All old beliefs and opinions have passed away. Still he drank. Still she continued steadfast in the truth of creative action. She paid no attention to appearances that said your boy is a sot, going to destruction. She did not distrust God nor the truth of her son's oneness with Him, and "He that seeth in secret rewarded her openly," through her keeping the laws of His kingdom. In a short time her son said to her: "Mother, I am tired of being a beast; I propose to be a man. I will assert *myself* and refuse to be a slave to passion or drink. I have been among the swine and fed upon husks long enough." She replied: "You were only dreaming, William. Now you have awakened, and can laugh to think you imagined that you were bound by chains of sense. The truth has made you free, and you are free indeed." This was the result of faith *with* works, the law of giving and receiving. Seek first the laws of life and their completeness, and all things shall be added unto you.

MARIE L. PECK.

San Francisco, California.

"We ought to measure our actual lot and to fulfil it; to do with all our strength that which our lot requires and allows. What is beyond it is no calling of ours. How much peace, quiet, confidence and strength would people attain if they would go by this plain."

It is distrust of God to be troubled about what is to come; impatience against God to be troubled by what is present, and anger against God to be troubled by what is past.—*Patrick.*

INTERNATIONAL BIBLE LESSONS.

March 2d, 1902.—Acts vii : 54 to 8 : 2.

GOLDEN TEXT :—"*Pray for them which despitefully use you and persecute you.*"—*Matt. 5 : 44.*

Time : Immediately following last lesson.

Place : Jerusalem.

Connection with Last Lesson.—The high priest, who presided over the Sanhedrin, asked Stephen if the accusations made against him were true? Being given permission to speak, Stephen reviewed the history of the Jews from Abraham's to Solomon's day, as his defense Then he rebuked his judges for their stiffnecked resistance of the Holy Spirit which was working within and through them all.

When they heard these things.—Particularly the words contained in verses 51-55. They were intensely stirred and ceased to show self-control.

But He.—Mark the contrast between their feelings. Stephen stands for the man of God, conscious of God's presence in him, and being full of the Holy Ghost he was at peace ; nothing disturbed him ; no injustice riled him ; even the facing of death at their hands did not move him from his convictions.

The Man of God.—Real Being looks up, keeps his eyes steadily and intently on Heaven—Harmony. He sees the glory of God, the signs of God's presence. The man of God saw, and now sees, the Saviour in human form—the son of man. He saw him standing, which represents that man as a whole is God manifest, and manifesting himself. They who reject this truth crucify the son of man. Seeing Jesus standing on the right hand of God at such a time indicates the eternity of Truth. That he is always present in the body, and is fully conscious that all persecution is against the Truth that there is but One All ; that All in All is God and God manifest in visible form. That what is done unto the least of one of these is really done unto Me.

The Son of Man.—Christ is recorded in the Gospels as applying this title to himself seventy-eight times. It is nowhere else used except twice in Revelations and once by Daniel in speaking prophetically of Christ. Both Stephen and Jesus proved that divinity is one, and that their natures were one.

At a Young Man's Feet.—This is the first mention of Saul, who, when converted, was named Paul. At that time a man was called young until he was past middle age. He was also young to the recognition of Truth that followed. This applies to all of us spiritually, but when we awaken we know that there never was a time we were not. Stephen spoke to Jesus and asked him to receive his spirit, very like what Jesus did on the cross when he commended his spirit into his Father's hands. The Christ spirit was shown by Stephen when he said, "Lay not this sin to their charge." The true spirit of Christ charges no one with sin. Sin is wrong conduct, which is to be corrected, and not charged to any one, to Being.

He Fell Asleep.—The Christ way of speaking, "He is asleep ; I go to wake him." The word cemetery means a sleeping place. In the Roman catacombs the inscriptions do not say they die, but that they sleep. This is to convey the idea that there is no death. That even all matter is eternal, and is ever held in the embrace of spirit, and as a manifestation of its very self.

Outline of Lesson.—Stephen's vision : His surrender; the beautiful spirit of his convictions.

QUESTIONS FOR SUNDAY SCHOOLS.

What is the title of this lesson? Its time? Its place?
Recite the Golden Text. The memory verses.
What was the effect of Stephen's rebuke upon the Sanhedrim?
What did Stephen do?
Of what did his peace and courage consist?
What enables one at such times to see nothing but the good?
What did Stephen gaze intently at?
What can you tell about the application of the title, Son of Man?

March 9th.

THE DISCIPLES SCATTERED.—Acts viii : 3-13.

GOLDEN TEXT :—"*Therefore they that were scattered abroad went everywhere preaching the word.*"—*Acts 8 : 4.*

Time : A. D. 36.
Places : Jerusalem and Samaria.

Up to the time of this lesson in the history of the Christian Church, only the Apostles preached the Gospel of Christ. But persecution scattered the Disciples over Judea and Samaria, and as they went they preached the word.

This lesson clearly teaches that the rapid spread of truth cannot be prevented by persecution. It draws attention to that for which people are being persecuted, and, when investigation proves it to be Truth, it becomes their own from a love for and appreciation of it.

Went Everywhere Preaching.—They who know Truth know they cannot be separated from God's people, and no matter where they are they virtually preach the gospel by speaking the Truth regardless of conditions. They proclaim the Christ—that in Truth the Son of God and the Son of Man are one.

Unclean Spirits Crying with Loud Voice.—Where Truth is practiced all unclean spirits or false beliefs are cast out, and great is the joy resulting therefrom.

Simon's practices show us that it is deception for one to claim that he is more to God than another. The people were deceived by him, inasmuch as they believed that he, more than others, was the great power of God.

The Kingdom of God and the Name of Jesus Christ.—When we come to see the true kingdom, or unity of all that is, and the universality of Christ, we forsake our old ways and take on the consciousness of Truth that Philip taught. Then it is that we realize what true baptism is—that we are now in Holy Spirit—and truly proclaim the Christ, our true Being. This truth destroys all individual and race prejudice. Where there is no prejudice the special gifts of the Spirit are known to be ours and are enjoyed.

QUESTIONS FOR SUNDAY SCHOOLS.

What new departure in the spread of Christianity does this lesson show us?
What was the effect of the persecution upon the Disciples?

What did the Disciples do ?
Which of the Disciples went to Samaria ?
How was Philip's message received ?
Outline of Lesson.—The Gospel unlimited by persecution. The Gospel bringing great joy. The Gospel bringing freedom.

March 16th.

THE ETHIOPIAN CONVERTED.—Acts viii : 29-39.

GOLDEN TEXT:—"*With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.*"—*Rom. 10: 10.*

Time : Soon after last lesson.

Place : On the road from Jerusalem to Gaza.

The angel of the Lord that appeared to Philip was the true spiritual man of God—the real nature of Being. He directed his way along the road from Jerusalem to Gaza.

The Holy Spirit spoke to Philip through his angel, "Join thyself to this chariot." As Philip obeyed he learned what the command was for. Just so with all of us, as we obey the voice of Spirit, its purpose is quickly revealed, and good work is accomplished.

We all earnestly seek the Truth until found. If we seek where and what it is, like it was with the Ethiopian, the ways and means for finding are supplied. The Father knows what things we have need of. Some of God's children are always ready to help others. The way of Truth is always shown to an earnest and true inquirer.

The true, honest hearted seeker of Truth promptly acknowledges it ; or is ready to make a confession of Truth. Prompt action is evidence of conviction. When we learn the Truth of Being, or Christ, we do not wait for preparation to be baptized. We acknowledge the symbol, or water baptism, as meaning physical cleanness, purity and perfection, which is an essential acknowledgment for the reception of the Holy Spirit. That in it we live and move and are. That we are buried, or hid, with Christ in God.

QUESTIONS FOR SUNDAY SCHOOLS.

Recite the Golden Text ?
Who appeared to Philip ?
What did he direct him to do ?
How did Philip receive this command ?
Who was the earnest seeker of Truth that spoke to Philip ?
What did he tell Philip to do ?
What spirit was manifest between Philip and the Ethiopian ?
Outline of Lesson.—Earnestly seeking the Truth. Helpfully showing the way. Promptly confessing discipleship.

March 23d.

TEMPERANCE LESSON.—Eph. v : 11-21.

GOLDEN TEXT:—"*Be not drunk with wine, wherein is excess.—Eph. 5 : 18.*

Time and Place : The Epistle to the Ephesians was written by St. Paul, when a prisoner, probably at Rome, A. D. 62.

To have no fellowship with unfruitful works of darkness is to refuse to identify one's self with them, and thus give them no place. What are called unfruitful works are conditions that bear no fruit of the Spirit.

The works of darkness—or ignorance—are reproved by the knowledge and practice of Truth. This method calls out what is right and just, and is approved by the Spirit. It is a knowledge of Truth that enables one to know what beliefs and opinions ignore Truth. The Creator is Light, or intelligence, and makes all that is made. The same illumines all conditions, and approves or reproves them, according to what they are to the principle of His nature. Just as the principle of mathematics approves a statement that is true of it, and reproves one that is not true. This Light, or intelligence, is always saying to those who ignore Truth, "Awake thou that sleepest, and arise from the dead, and I, the Christ, shall give thee Light.

See then that ye walk circumspectly.—The children of God do not walk in darkness, but in the Light of their eternal Being. In God they have Being. They know what the will of the Lord is, which is their wisdom.

The idea of temperance conveyed in this lesson is that we are not to be filled with wine to excess ; with food to excess ; with work or pleasure, or any external thing, to excess. But to be filled with the Spirit, sustained and stimulated by its proper use in all things. This is true temperance. Spirit is always temperate in what it does within and through man. They who realize this idea of temperance are never drunk with wine. They naturally express the joyful feelings due to being filled with Holy Spirit, and thus sing and make melody in their hearts and acceptably praise the Lord. This is giving thanks to God and the Father for all things, in the name of our Lord (our Life) Jesus Christ.

Outline of Lesson.—Keep in the Light. Be filled with the Spirit. Be always thankful.

QUESTIONS FOR SUNDAY SCHOOLS.

How are the works of darkness to be reproved ?
What is meant by, whatsoever makes manifest is Light ?
Meaning, "Arise from the dead ?"
Meaning of intemperance ?
What is temperance ?
What is meant by " Be filled with the spirit ?"
Why should we always give thanks ? And in whose name ?

March 30th.

REVIEW OF THE STUDY OF ACTS.

M. B. CRAMER.

QUESTIONS AND ANSWERS.

Q. For what purpose did Jesus go into the sepulchre?

A. Jesus' object for going into the sepulchre was, to let the unbelievers demonstrate their false beliefs and habits to the utmost toward the Son of man, then prove to the world that their way was not God's way; that it was their prejudices, and opinions, that performed the deed in opposition to God, the Creative power. "The same Jesus that they crucified, God raised from the dead." His body was born a natural body, it was raised a spiritual body; the raising of the body is knowing the truth of its spirituality; and then ceasing to condemn, crucify and kill, so to speak. The further proof, that the Pharisees believed in separation from God, was, that they had no sense of oneness with Jesus, they had no realizing sense that the Son of God and the Son of man were one.

Q. Why did he come forth again on the third day and finish the work he came to do, and then ascend?

A. He came forth the third day, because it was the very order of Life or law that he should do so. In the Scriptures, day means light, and in spiritual things, it means Intelligence, Knowledge, Wisdom, Consciousness. The first day is Divine intelligence which is the Creator. The second day is divine intelligence, in Creative actions; the third day is divine intelligence, in creation. He had to come forth, in this order. These days, so-called, are not in time, but the eternal order of Being. Jesus understanding the trinity of Creator, creative action and creation, knew that he had come forth by means of the action of the Creator, and that he was God expressed, and expressing himself, hence, he said with understanding, "Destroy this temple, and I will build it again in three days." He knew that the same *I* that had built it was ever building, and would ever come forth in the same order; hence, I will build, form again and again, and no beliefs of separation, no practice of prejudice, no false opinions can in any way prevent the Creator from acting and producing results. This had to be proven, and practically demonstrated, to finish the work he came to do, and when this was done God was seen to be glorified on earth, and the work was finished; it was also seen that God so loved the world that he demonstrated the Truth, that it was Himself expressed; this was and is the ascension, the going unto the father, and being the heaven or harmony that eternally is.

A cloud received him out of their sight; there is no cloud that keeps truth from our sight, or mental conception, but the cloud of beliefs and opinions that come of judgment from observation. But the son of man shall

come in like manner, as he is seen to ascend. The veil of the temple shall be rent, the cloud of opinions shall be dissipated that stands between "Him and our true vision." When we see the Truth of the Law of Expression we know that no man ascendeth up to God, but he who came down from God; that is, nothing but that which is expressed of God can realize atonement with him. So it is useless for us to act as if we were separate beings, made up from personal experiences, each different from every other, because of different environments, which cause different experiences. When we know true unity, and see just one God or Good expressed everywhere, in all living, and give up all belief and sense of limitation and separation, we have glorified God on earth.

Q. What do you think about our knowing each other in the spirit world?

A. To know each other at all truthfully, one must know what Truth is, and the Truth is there is no world that is not spiritual, and it is God who knows his people, and it is because we are God in being that we know each other. Not unless God ceases to be God, and unless we cease to be what he is, shall we ever cease to know each other, at any time or in any place, or shall we ever be separated. As we know each other now, we shall always know each other. They who know the Statement of Being and the Law of Expression, know there is neither more nor less at any time than God expressed. Because individuality is inseparable from God, it is not capable of being separated. Those who have experienced what is called death, know us, and we know them. There is no lack of knowledge, and knowledge knows individuality and its manifestations.

Q. God, in expressing man in visible form, expressed his own idea of himself. Man, God's idea of himself, resting eternally in himself, is the Son and also the Father. For man expressed is God, for only his potentialities rest within him. God fills the universe; there is only one God and no possibility of there being anything else. The body is God's Word and is Spirit Substance; this being all, where would a false conception arise from?

A. A false conception does not arise from anything that is. If it were sourced in anything that is, it would be true to that in which it was sourced; hence, it would not be false. Why did any one ever make a misstatement in mathematics? Simply because he did not source his statement in mathematics, and there was no source outside of it for a correct statement. It is only possible for man to falsely suppose that there is something that is not, when he has misplaced himself. Through watching the action of thought and what results, the mental attention for a time wanders from the nature of Being, or God, and from the mental standpoint, conclusions are formed from

observation, where, if all judgment was rendered upon visible objects, from the standpoint of Being, it would be righteous judgment. It is just about as easy to account for a misstatement in mathematics as it is for any other false supposition, and all effort to account for any of them is on a par with an effort to account for nothing—non-being or non-existence. It is easy enough to see the truth of what is, as the questioner has stated in the preface to her question, and, as we know the truth of what is, it is of no value whatever to be concerned with what is not. If one supposes that his individuality is made up of experiences, and he is going to become at one with God, by and by, and the above statements of the questioner are true, is it not apparent that this one has supposed a selfhood that is not real? Valuable time is spent endeavoring to find out the why and wherefore of error. No one can ever be convinced of its identity; therefore, let us be so busy with the Truth we know, that we will have no time to search for a supposed cause that has no existence.

Q. Explain fully the position of the elder son in the parable of the Prodigal Son?

"I have been puzzling over it, and have at last come to this conclusion: that he represented the class of humanity that, although living in the full blaze of Truth, are totally unconscious of and consequently not in the enjoyment of all the Father's house affords, or that Truth embraces."

A. The answer stated by the questioner is very condensed; hence, a good one. The elder son that stayed at home is the being and reality of every man, male and female; he eternally lives and moves, and has his being, his source and cause in God, but, not realizing, he does not mentally partake. No one ever wandered except in beliefs and opinions; the conscious being and the active forces of life live right along, regardless of beliefs and opinions, and with as much certainty as they do when man is asleep. The Infinite Whole is ever saying: "Thou art ever with me, and all that I have are thine," and when people's mental attention is again called to the truth of Being, they wonder that they have been satisfied to live on the husks of opinions. They are glad to acknowledge the Truth in all their ways and prove their nature to be Godlike. Those who desire to read further on the subject will find this subject treated in full in January HARMONY, 1891.

Let us now arise, and waking,
With a heart for love of Good.
Be content and patient, seeking
God's great glorious Truth. G. D. F.

CHILDREN'S PAGE.

IN A DARK CORNER of an unused woodshed lived a large gray spider and his family. An opening in the roof let in a ray of sunlight that had shyly peeped through the leafy boughs of a large walnut tree that grew near. This sunbeam came as an invitation to come out and enjoy the brightness of the outer world.

The little corner that was this home was softly lined with silver thread woven so closely together that it made a soft white tent, and in this tent were soft white beds and chairs and carpets. A ladder was put in any place where any of the family wished to go, and in this pretty little home Mr. Spider Gray made his family happy.

"Come out, children; I want you to see the flowers of early spring that are beginning to grow bright in the back yard," said Papa Spider. "We will go for a stroll among them to-day, and as the sun is warm I think we'd better go now."

In great glee the children ran around getting a ladder for each one, and making ready for the good time coming. They enjoy an outing among the flowers, and are always ready to go. Among the branches they spin their silver webs, and, when the dew of the morning sparkles upon them in the sunlight, they look like millions of diamonds. Long silver threads run here and there from branch to branch, like the silver hangings on a lighted Christmas tree.

"First, we will walk along this picket fence, children, and when we get near that big rose bush we will spin our ladders to that large branch that overhangs the fence."

"Listen, papa, I hear footsteps; there comes those children for flowers, and there is a little bud on the very branch that I am on, and they are coming this way."

"Quick with your ladder, sister; I will help you with all my might."

The stem was broken, and the bud and silver web were taken away by the children, but not Sister Spider; she was quick with the ever ready help, and, when they again climbed the ladder to their wood-shed home, they had forgotten their scare, and were ready even then to turn back for another spin.

"Mama," said the children, as they ran into the house with the rosebud, "see what a pretty little silver wheel there is on this stem. Who made it?"

"A spider, dear; out in the old wood-shed there are ever so many; they live there, but go out into the garden to get the sunshine."

The next day two little playmates, a girl and a boy, were eagerly looking into every corner of the old shed trying to find a silver spinning wheel, thinking, of course, they could have a wheel made at once to their liking.

"Here are some old cobwebs that I have heard papa tell about, but they are dirty and old; they must be spider houses that are to let, and a poor landlord."

In this manner the children talked for some time, but at last had to give up their search and go in for their supper.

Carefully tucked away in snowy beds were the spiders, listening to the children's talk and thinking, as they heard them say: "we will have to give up our hunt." How great is the All Powerful Good to care for us, even as small as we are, and how bright and cheery is the world for all, for All is One.

A. B. S. HOPKINS.

Dear Mrs. Cramer:

You have often heard me speak of Mr. G., how interested he is in Divine Science. A short time ago he taught the children to say the little prayer:

"Now I lay me down to sleep,
I know that God his child doth keep,"

Also, this verse:

"God is my health, I can't be sick,
God is my strength, unfailing, quick;
God is my all, I know no fear,
Since Life, and Love, and Truth are here.

Soon after learning these verses, the little boy said to his papa: "All the time I was eating that candy, Christmas, I kept saying: 'God is my health, I can't be sick.'"

Scientists should throw off the harness of daily living, and prove that they are not under the hammer that drives the nails of strength. Behold the smiles of our great mother earth, and see them sourced in our great Father, God; then smile in harmony with the great gladness everywhere. You will then see not only flowers and sky, not only beauty and summer, but the great imminent Spirit, or Omnipresence, of them all—the one in whom you, as they, live, move and are.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care. —*Whittier.*

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:

My home is the Kingdom of God, and the laws of my home are His righteousness.

Daily Thought.

First Day: The Kingdom of God, is the kingdom of life, the kingdom of law and order.

Second Day: In Spirit I know the laws of life, and keep them.

Third Day: Love is the fulfilling of the laws of life.

Fourth Day: The result of fulfilling the laws of life is harmony—Heaven.

Fifth Day: I was manifested by Divine love, and that love shows forth in my life.

Sixth Day: By love do I overcome all false beliefs and opinions of life.

Seventh Day: Through love do I realize my oneness with God, and dwell in the kingdom of good where there is nothing lacking.

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.*

Faith and Belief a Unit.

"*Without Faith it is impossible to please God.*"—Rom. xi.

"*The just live by Faith.*"—Rom. i : 17.

"*This is the victory that overcometh the world, even our Faith.*"—I John v : 4.

If thou canst believe all things are possible. And whosoever liveth and believeth in me shall never die. Believest thou this?

Verily, verily, I say unto you, he that believeth on me hath everlasting life.

FAITH, says Webster, is belief—the *assent* of the *Mind* to the *Truth*. Of belief he says, it is the assent of the mind to a proposition, affirmation; or the acceptance of a fact as real or certain, without immediate personal knowledge. Reliance on word or testimony.

It is quite impossible for any man to be without faith, or to believe that God, Good, the Self-existing All, is not. He that cometh to God must believe that he is.

The evidences of Faith are so numerous within man and around him, that it is not possible to exist without acknowledging them. Is not existence itself sufficient evidence of Being? Is not creation ample evidence that there is a creator? What greater proof of wisdom could one possibly imagine as existing than the law and order now manifest in the world, and system of worlds?

The great architect of the universe proves that He is Knowledge, Power and Wisdom—the good, the whole of good, and nothing but good. Let not your hearts be troubled about anything. You believe in God, now believe in yourselves, and do so in the self-same way that you believe in Him. How can God be Infinite and Omnipresence, and man be different in nature from him? How can man be, and not be what is, or exist separate from the infinitude of Omnipresence which is the all, everywhere? Now man must gird up his loins

with the Spirit of Truth and acknowledge the nature of his being before he can prove that having eyes he sees, and having ears he hears.

Put your faith and belief in the Spirit—the wholeness and the allness of the only One there is. This One knows your every need, and supplies your every want. So when man (male and female) takes his position as one with God, and justly and lawfully represents this oneness, he knows his own needs and supplies them. He can understandingly say, "I do what I see the Father doing." Fatherhood is mine, source and cause I am. "We are co-workers together with God." You can make no mistake when you conform to the Law of Unity.

Go hand in hand with the All in All. Resist not lest you resist God, and in so doing resist yourself. One cannot resist anything that is, that has any real existence, without resisting God; and man is so related to God that it invariably means opposition to his own nature.

When we are demanding right relations with others it is the part of faith, belief, justice and wisdom; so remember that they are, and where they are. Think, instantly, they are not apart from God. There is but one all. They are within me; I now realize them, and that they are manifest within, and to my senses.

When a little child, you had no fear when a loving, wise hand led you, when your mother said: "We will go now." We will do a certain thing. The loving interest she had for you and your confidence in her, stand for a relationship that is eternal and universal—Divine Cause and Effect, or Father and Son. Repose your confidence in the Almighty help, which includes your success. Do not try to control the Infinite, but instead move with it. Let its nature be your nature, and let it come out in your thoughts, words and deeds.

Faith is not and never was without reason. Being, the I am, is the reason for every reasonable thing. There is every reason within you, why you should manifest faith. One cannot behold the beauty of nature without seeing something that says: "Have the faith of God; have faith in that which is everywhere manifesting itself." The grass that grows, the rose that sheds its fragrance, the vine that creeps toward the light, the trees, both large and small; the child's prattle, the trust and confidence of children, the courage and perseverance of business men and women; the repose and certainty of aged people, the birds that sing, the fowls that fly in the open firmament of heaven, and all creeping things, do tell of their Source and of the wonderful Faith of the Power that has expressed them, and in which they live and

move. "We understand that through faith worlds are framed by the word of God."

Faith is inherent in the invisible Spirit, and is the source of what it proves; the source of all the beautiful evidences that constitute nature. We walk, talk, think and live by Faith. Faith is the active principle of Being. By faith we see, therefore it is sight; by it we hear, therefore it is hearing; by it we know Truth, therefore it is knowledge. All things in creation are not only evidence of its Omnipotence, but of its never failing certainty and unlimited good. All the accomplishments of man, and all things accomplished by him, are the result and evidence of faith. Then "Faith is the substance of things hoped for."

Faith is the ability to live and succeed in every position in life. To accomplish the purpose which every right endeavor has in view, and to better one's conditions, as the field of work requires. It is essential that we put faith in our spiritual endeavors, in our mental endeavors, and in our physical endeavors, to enjoy satisfactory evidence of the substance of our Being, and have positive proof of the reality of the things hoped for.

Have you ever realized how helpless one feels who sits and says: "I can't," or "I am sure to fail." I once knew a man whose father impressed him, when quite a young boy, with the false belief that he would not succeed when a man. This man carried a heavy, depressing atmosphere that no one wanted to sense or share with him. He was always lonesome and seeking companionship, hoping to find satisfaction. At middle age he was striving to do good, and it was strife, for he omitted doing the essential things—to give up previous habits of belief. He always talked as if failure was the only thing he was sure of. He bemoaned his fate and felt at cross purposes with the world. He was naturally drawn to meetings where discussions were indulged in an argumentative and combative spirit; where the disposition to tear down was cultivated. All this gave no satisfaction; no rest; no mental peace. It was not companionship, nor did it satisfy any hunger or thirst.

At one time he advertised in all the city papers as a magnetic healer; he had at that time a very limited idea of "mind cure." He engaged a suite of rooms for his work, moved in and was nicely situated. As his friends called to encourage him, he posed as a martyr to former beliefs. He met them all with the statements: "No one will come. The money paid for advertisements is lost; my efforts will prove useless; there is nothing for me in this life; I shall have to give up the rooms." I need not tell you what happened, except that he met with his own, he saw nothing, nor did he actualize anything but what he believed would occur. Then, to add error to error, he

said : "I told you so ; I knew I was right." To the false belief of failure held by him, he then was a prophet—a seer. I tell you, friends, it is not profitable to know so much that is not true. However wise one may seem in such beliefs and opinions, that seeming wisdom is foolishness to the Law of Good. The mental attitude of our brother was on a par with affirmations we often hear. "I have no faith, no success ; I have tried to get out of discord, but I find it wherever I go. Such statements are like unto the sayings : "I have no ability ; no life ; no power ; no being. I hope to become greater than I am, then I can accomplish what I desire ; and blessed be nothing."

We are no more children playing with everything that comes before us. We are men and women, and are supposed to make proper use of all things. What could man do if he had no faith ? How would he live if he had no life ? How would he act if he had no power ? How would he exist if he was not Being ? We should all say, and say it quickly, and all the time : "Blessed be something ; everything is blessed. Faith is power, an active principle, far greater than we have perceived from a personal view point. "All things are possible to them that believe." Here we see that Jesus used the word Belief as synonymous with Faith. The action of Faith and of true belief are One. Both are inherent in Being. There is but one all. The one all is your life. Lay hold of it and do not let go. Have Faith in the Supreme as all in all, and you will lift up your head with faith and believe in yourself as never before. It is a faithful, conscious, knowing Life Principle, that endows us so richly with inherent Power. That Blessed Spirit of peace and good will does live and breathe in us, and we in it. Let us faithfully claim our conscious knowledge of the Oneness of the whole. Our faithful action sourced in Truth is perfectly natural, and yet Divine. Faith is natural, and yet is divinely manifest everywhere in nature, just as all living are Divine by virtue of their source being Divine. Then should we not put on our robes of Divinity and cease playing the part of beggars, cease indulging miserly habits of belief : such as beliefs in limitation, fear of coming to want, and that we can make laws, as it were, or rules the reverse of God's law of expression, and expect him to gratify our desires according to them ? "God is not mocked."

We cannot compel Life Principle to come our way, unless our way is its way. We who understand Divine Science know and have Faith in Omnipresent Spirit as intelligence and power, and that it speaks and creates within and unto itself. The Invisible law works from within out. The worker is Invisible Spirit and the work is visible form. We have faith that this Life, with all its beauty, its health, its good of every sort, is now in God the all and never failing good ; that we have no existence that is not his image and

likeness. Shall not Principle sit as a judge until the perfect image of wholeness and perfection is acknowledged and maintained in our hearts by our love for it?

We should have the same living faith in us that was in Jesus and the early Apostles: For Faith is the victory that overcometh the world. That demonstrates Immortality and eternal life here and now. We know that the words of Jesus are true, "Thou couldst have no power at all against Me, except it were given thee from above." No one then can think anything but love of us, and we can think nothing but love of any one.

All power comes forth from the One All, and no one can think a thought or speak a word of us, or do a deed for us, except the power in it be of God and man, and work for good. A thought that has been sacred and of great value to me is, that there is no power working in me but the power of Truth, and it cannot work but for good. Therefore good results are always mine.

"This is the victory that overcometh the world, even our faith. Faith overcomes the world because it takes the place of the belief that we are subject to worldly things and environed by them. If we issue a command, and really believe that command will be fulfilled to us, it is equivolent to knowledge, and, having that knowledge or Faith, no worldly or material environment can stand in the way of its fulfillment. Environment does not even seem to be a power. This is the victory. The world is, therefore, overcome.

M. E. CRAMER.

(To be continued.)

I slept and dreamed that Life was beauty;
I woke, and found my dream was true;
That Life is one and ever free.
Work on, brave heart, with certainty.
The sleeping state as the awakened,
Reveals Life's truth and beauty,
And thus I've found my dream to be:
A noonday sun of Truth to me.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

Christianity is an infallible revelation, but it is not committed to an infallible church.—*Jas. C. Fernald.*

STATE PRISON, AT SAN QUENTIN, January 2d, 1902.

MRS. M. E. CRAMER :

Dear Madam :—Believing that your sympathies are ever with fallen and down cast humanity, I venture to address yot. I came to this Prison when but a boy of eighteen. After a servitude of eight years, I am soon to go forth in the world again with a terrible experience before me, knowing that my progress will be slow. I am making an effort to fortify myself against the many obstacles that all must encounter upon leaving such a place as this.

To this end I have composed a ballad, and through the kindness of the officialss here I am permitted to solicit patronage. I have only a few copies, as each is a reproduction of a pen and ink drawing and represents the labor of months. It is arranged for the piano, with a syncopated waltz movement that is in harmony with the words. It is fronted with an attractive title page. Trusting that you will give this your kind consideration, as the disposition of each copy will be of great assistance to me.

I beg to suscribe myself,

Most respectfully,

Register No. 15742 (Care of Warden.)

Endorsed by Rev. August Drahms, State Prison Chaplain.

The Jewels I'd Wear.

(DEDICATED TO THE MOTHER OF THE GRACCHI.)

I would wear no diamonds or rubies,
No pearls that may glitter and shine,
But the light of surprise in my own baby's eyes,
Are the jewels I'd treasure as mine,
For no band of bright golden metal,
No gem from the depths of the sea,
Would I give one tress, or one sweet caress,
Of those jewels so dear to me.

CHORUS :

No King of old, no hoard of gold,
Could purchase gems so rare,
No Queenly hand, no Prince so grand,
Could win a prize more fair.
No splendent jem, no diadem,
With my jewels compare ;
Two baby arms, hold far more charms,
So they are the jewels I'd wear.

"Two dear little arms for a necklace,"
Two ripe ruby lips full of bliss,
And a sweet loving smile just cheer me, the while
My necklace is linked with a kiss.
Thus linked with a kiss of affection ;
No jewels were ever so fair !
Ah ! the sweet gems of love, from my own baby dove,
Are the jewels that I would wear.—

This touching little ballard, "The Jewls I'd wear," with its sweet sentiment and tender pathos, show that love and truth spring not from invironment but from the heart that knows no environment save the omnipressence of God. We presume that many who read the above ballad and the letter accompaning it will feel practically interested in our brother's welfare.

Copies are for sale at Home College, many of which have been disposed of. Price per copy, fifty cents.

Send all orders to 3360 17th St., San Francisco.

Normal Man.

In studying the science of being, why do we find it so difficult to contemplate man in his triune 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 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 triune being, but his conditions do not constitute any one of those three parts, or any part of those three parts.—ALMA GILLEN, *in Expression.*

Book Notices.

THE LIGHT OF REASON.—A magazine devoted to the expounding of the laws of Being and the Higher Life. Edited by James Allen. London, England. For sale here. Price, 3*d*.

HOW TO CONTROL CIRCUMSTANCES.—By Ursula N. Gestefeld. Is a book setting forth thought, idea, as the only power that brings into manifestation results, and changes conditions, and endeavors to show that we are not necessarily under the power of planets or environments. It is well written, clear and forceful. Mrs. Gestefeld is also the author of "The Builder and the Plan." For sale here. Price, $1.00.

LIFE'S SPIRAL STEPPING STONES AND HIGHWAY VIEWS.—Edited by Ellebard. Is an inspirational presentation of eternal progress. Poetical and esthetic in its construction and aspiring in its tendencies. For sale here. Price, 50c.

New Home for Home College.

When the way is open for me, you may be sure I shall add to your College Fund all I can.

Topeka, Kans. L. R. M.

Enclosed is money order for nine dollars and fifty cents, to apply as follows: Subscription for HARMONY for one year, $1.00; your new edition of "Science and Healing," $1.00; primary course in Divine Science, $2.50, and the remainder—five dollars—you will please apply to Building Fund for New Home for Home College.

Pollock, La. WM. L. P.

I am delighted to learn of your success in regard to the Building Fund. I will send you more soon for the fund, for I love to give toward a good cause, and I now know that we can have just whatever we wish. "The earth is the Lord's and the fullness thereof," and this is just what Divine Science teaches. Wishing you success in your good work,

Kansas City, Kan. M. A. GRAHAM.

I hope to add my mite to the building of Home College soon.

Fruita, Colo. A. K.

I am pleased with the amount received for the purchase of ground for the New Home College. Like "the loaves and fishes," may it multiply until much that is left is taken up. I bear the D. S. Church in all its interests especially in mind every day. It will never cease to be in visibility, as well as the invisible.

Lynn, Mass. M. S. DANFORTH.

I am greatly interested in all that concerns the Church and College. It is good to know that so many members have been added to the church.

Nevada City. J. P. B.

Will help you on the New Home later on.

Stockton, Iowa. W. W. B.

I hope things will be brighter soon, then I would like to subscribe to the Building Fund.

Ogden, Utah. E. E. H.

I should like to be enrolled as a member of the church. I cannot do all I wish to at the present time, but will contribute my mite when I can. I hope you will soon have the full amount to build the church.

Suisun, Cal. E. W. P.

I have been waiting, thinking that I could get ten dollars to give to the Home College Building, for my whole soul and heart and mind is in the truth of Divine Science. Now, please accept this little mite, and I will soon be able to send you some more.

Fruita, Colo. M. L. D.

The two books you mailed me have arrived at the prison, and I expect to have them turned over to me shortly. When they are I shall make a close study of them. I am confident that they will give me a much better understanding of the truth, which I sincerely long for. I feel very grateful for the kindness and love which you have extended to me, and I know that God blesses you for the same. It cannot be otherwise. It is God's unchangeable law. I have found out lately from experience if I do good I receive good. As I love, I am loved.

San Quentin, Cal. C. L. J.

Extracts from Letters.

I am waiting patiently for the new book (Divine Science and Healing), I have received so much good from the study of the first edition. I have just been reading and meditating on the tenth lesson, "The Spoken Word," or "The purpose of Life in Creation," and I think it is grand; have received so much light from reading the above lesson. "The baptism of the Holy Ghost is a knowledge of the whole truth of what Being is; in other words, to know what Being is, is to live and breath, in the spirit of truth,—

the omnipresent life." I only wish that all could be permitted to study these lessons and know the Truth and absolute freedom of which they teach.

Kansas City, Kan. M. A. GRAHAM.

I am anxious to get your book, I thank you for every good thought you have ever sent me, you and your reading have been of great help to me.

Corinth, Me. S. F. B.

I can not do without HARMONY.

Ogden, Utah. E. E. H.

I find HARMONY's pages filled with instructions and truths that any one can understand and practice that seeks truth.

Russelville, Mo. J. S.

The HARMONY for January, 1902, is much enjoyed, in *every* detail. and there is something that *especially* applies to my need in every respect.

Lynn, Mass. M. S. DANFORTH.

I came into this great and blessed Truth through the teachings of Mrs. Geo. M. Brush. How differently everything seems. Have only been in the upper plane, the realization of Being, just a little over a year, but such a happy and contented year; have been entirely freed from a condition I used to think I had (asthma). Have had no sickness, aches or pains, I can and do, do things that I never thought I could do, and still suffer no ill effects therefrom. Have no fear of catching *any* disease; I know that if I listen to the still small voice, that nothing but health, happiness and prosperity will fall to my lot. I meet people who are complaining of colds, grippe, etc., and I feel as though I should give them a helping hand and show them the way to eternal life and happiness, but it is so hard to convince them that the power lies within themselves, and they have only to accept it.

E. W. HARVEY.

My daughter sent HARMONY to me last year, and by so doing you have gained a subscriber that is lasting, for I can't afford to be without it's life-giving teachings. C. D. H.

Balding, Mich.

I cannot get along without HARMONY, and I want your book, Science and Healing, as soon as it is completed. I like HARMONY so much better than the other magazines. W. D. T.

Boulder, Colo.

My sister has been with me for a few days. Her oldest son graduated last spring from Mass. Ins. of Technology. He went through the course with credit, and writes that his mind was as clear as a bell and the thoughts came

faster than he could write them. His mother spent many hours realizing for him. Basic Statements is his constant companion, and he gives Truth all credit for his success.

Notes and Announcements.

"I am now holding services at Unity Church, and not at 623 Quincy street, and I am pleased to say that the outlook is good for a grand work, and I expect now to be able to do more for you."

Topeka. PROF. LE ROY MOORE.

Mrs. Sarah A. Eckman, who has edited the International Bible Lesson Department for the past two years, has passed into another sphere, where her work is broader and more universal in its nature. We know that our many readers, who appreciated her interpretation of the Scriptures, will miss her familiar name, and clear, concise presentation.

Sunday, February 16th, there were 13 new members added to THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO. The interest in this universal church is increasing, not only here, but in all parts of the world. There was a special service held on this occasion, for both present and absent members. The church continues to extend the invitation to all who wish to become members, to send in their names, to be enrolled.

The fund for THE NEW HOME FOR HOME COLLEGE continues to grow. We know there are a great many who expect to donate to the fund their mite, according to their ready means, and there are several who have it in their hearts to give largely. We know, that in due season, all that is needed will be here. In this cause grateful hearts give and receive.

"Changeless march the stars above;
Changeless morn succeeds to ev'en;
And the everlasting hills,
Changeless watch the changeless Heaven;
God! The Father of The All!"

"Lovest thou me?" is the supreme question which God in Christ is asking every heart and every age. The answer man gives to that question is his religion, his creed, his character, his destiny.—*Rev. Frank M. Bristol.*

A Present Heaven.

When we are attuned to know—
All the earth has beauty free,
Everywhere the graces show—
Angle eyes delight to see;
Then there draws within the breast,
All the blessedness they share,
And we find then fields of rest,
For God's heaven is everywhere!

We have wasted saintly strength
Looking for our bliss above,
So there comes to us at length—
Revelation of new love:
It is ours to have and hold,
In December as in June;
When snowdrifts or flowers enfold,
If with love we are attune!

Bend we then a willing ear,
To the message pure and sweet,
Love is heaven; such knowledge dear
Makes our hearts with gladness beat;
Blest as music is the word,
All the race to cure of care,
Making us like flower and bird—
In God's heaven anywhere! WILLIAM BRUNTON.

"God made the perfect, not immutable;
And good he made thee; but to preserve
He left it in thy power; ordained thy will
By nature free, not over-ruled by any."—*Milton.*

"Each truth is the presence of God. His omnipotence and Omnipresence are in it."

Anxiety will not develop the power of life. Individuality is, and is eternal.

"The wise man neither condemns nor criticises the actions of another."

. . . A New Book . . .

TRUTH AND HEALTH.

BY FANNIE B. JAMES.

The Science of Infinite Mind, and the law of its demonstration. A Divine Science Text Book for students everywhere. Over 300 pages; cloth bound, $1.50. Published by, and on sale at the Colorado College of Divine Science, 17th and Clarkson Streets, Denver, Colo.; also 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.*"

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.

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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.

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.

During the coming HARMONY year—which begun with the October issue—HARMONY will be sold as it always has been, at $1.00 per year; 50 cents for six months, and 10 cents per single copy. According to what many say, its worth cannot be stated.

Please Read List of Books on the last page 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.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. APRIL, 1902. No. 7.

HEAVEN.

BY PROF. LEROY MOORE.

Have you ever gone beyond the border land, have you entered into the perfect realm of peace and love, are you there this day? It is the home of the soul, the place where God dwells, it is the abiding place of Jesus Christ. He who has entered through wisdom's gate must remain within. He cannot pen its beauty, neither can he return to tell the story of untold pleasure found. Language would utterly fail him, for each must tell self as they enter: as only the good and true can enter.

We must leave behind all our so-called inharmonies, all our trials and tribulations; the mind must be separated from all these, must be cleansed by the spirit of love, by the Christ consciousness; there is no room in heaven for a single tear drop of sorrow—the atmosphere is permeated with love, Love is King. His scepter is peace. "The half has never been told," and it is left for you and for me to find the better land, the truth of God, of heaven within, and tell ourselves the story: and how shall we begin our onward, upward march? There is only one way; One has entered by being the way. What one has done, we can do; where one has succeeded in going, we can go. Whatever the one received, you and I are entitled to, the doors are open to those who stand as one in spirit and in truth.

For all must be revealed in spirit; meekness and gentleness go hand in hand, as truth and wisdom are one. It is peace that "Marks the footfalls of Christ's feet." The entrance to yonder vine-covered cottage becomes the royal road to a palace, to the one who has been far from home. The lovely flowers lining the pathway on either side speak many words of comfort as he nears the door. Within, awaiting his return, a loving heart rocks back and forth before an open grate; who knows what he feels, except the one who enters. None; can he tell why he loves his mother best? No. So it is with the child of God when he nears his Father's house. When he finds the pathway within his own soul he goes silently forth into the realms of spirit, filled with an inexpressible joy. He cannot describe what he feels; he only knows his own presence, he only feels his own love, for they are one in God. But oh,

how well he knows where he is. Heaven is such a reality to those who truly love, to those who accept God's presence within; the light returns to the eye, the pink returns to the cheek, and this brings peace to the heart; all the voices in nature seem more musical, the touch of the hand magnifies all the avenues leading to the soul, vision becomes spiritual, seeing only God and His work in man.

The peaceful, loving words of Jesus Christ came from within Him, and so He attributed the words as coming from the Father. The soul, or God, can only speak in love, and it therefore can only tell us about the good and true, about the real self. To let our attention rest and abide within, is to commune with the spirit. The kingdom of heaven, which is heaven, contains all things: our dwelling there is spirit, a house not made with hands, but a condition made by love; when once we enter we are here to stay, we are to meet our God and trust Him forever with all things. We have not forgotten how we used to love and trust our earthly father, with what confidence we looked up into his eyes and said father, or papa; with what eager, anxious expectations our cheeks have pressed the window pane, longing for his return. So God has watched for you and for me to return to Him in spirit. He has stood just within the portals of your own soul, saying seek me here, not away up yonder in the sky: child of my being, seek me here, within thee; heaven is my home and thine, it is my abiding place and thine, a place of safety forever. To dwell in heaven is to always behold the Father's face, it is to see God as a present help at all times; it is to be free, it is to be pure in heart, loving and kind.

This spirit of rest and peace is the Christ of God in man. It is the truth come forth, that which makes heaven such a beautiful place, that makes man so much like God. The open door that leads to the holy City is Jesus Christ. "I am the open door;" through this door and by the acceptance of this name all can enter in. Christ is the word of God in man, the word by which the son finds his recognition of the Father. Until we find the truth of Christ within, the soul is held in bondage, the Christ is our full inheritance. He who comes depreciating self is appreciated. We must come in His name, filled with His power, fortified with His strength, illumined with His light, truthful with His trust, inspired with the spirit of love, as He, the Christ was inspired. Man must know and manifest the full power. Lack of manifestation is due to a recognition *that I am less than Jesus Christ.* "All that the Father hath is mine:" proofs of this claim are found everywhere, and are found in the personal experiences of many, with whom you and I are well acquainted. We have seen those who have passed into the realms of spirit,

those who have found the Christ within ; they have become holier, purer, happier people, and in many cases relief by medicine, or any such ministrations, had absolutely failed. Christ is love, and love destroys disease and inharmony. If God created sin, sickness and death, how can we ever expect to be rid of them? we could not shake them off, try as we may. Why should God create such evils, and then point out a way to destroy them. "I will take sickness away from the midst of thee." God never created death. "For since by *man* came death, by *man* came the resurrection." He who finds the Christ within, believes that *Christ is come* in the flesh ; this is your resurrection and mine, this is heaven for you and me. If God is all the presence there is, and is everywhere, heaven must be everywhere, for heaven is where God is—your heaven and mine must be where we are. The work of the Master was to build up God's Kingdom *in man*, on earth. He never tried to teach us to prepare for death ; he tried to show mankind how to live. "Blessed is he who overcometh all things, and the greatest thing to overcome is death." To overcome is to be conscious of the truth of life, that life is Eternal. To enter heaven is to be conscious of being in heaven, of being at peace within and without, and with the whole world.

Most of us have been taught to believe that Eternal life was only attainable through strife, desire, hope, anxiety; this is not true, for all blessings are the free gifts of God. "It is His good pleasure to give good gifts unto His children." He never denies us anything, we only deny or limit ourselves, by our lack of confidence in self. Many a man has gone wrong because of a lack of confidence in self ; splendid opportunities have slipped through your fingers and mine, simply because we did not stand firm to ourselves. If every man stood erect, the whole world would be at peace with God, heaven would surely adorn the face of the entire earth ; your duty and mine is to stand one with God, and see His heaven here and now. I think sometimes people try too hard to *demonstrate*, as they call it ; all we need to do is to *dwell in heaven*.

Be still and know, speak the word and let God demonstrate for you.

The standard of truth is to be found in peace and love ; man should never doubt his true self, the truth of Christ is the truth of every one who sincerely believes. The soul perceives its own and rises in its strength and purity to attain it. The hand of wisdom beckons heavenward, it points to the God of life and love within. The word of God illuminates itself ; to accept the word, is to be the Christ.

The old idea of reverence, of bowing down to a God of love, stands in the way of demonstration. To worship is to praise and love, to give thanks,

to acknowledge the word as true, and to abide with trust and confidence in God. Life is always active, its tendency is upward; though the rise be gradual, our forms are changing as we are changing our consciousness about them, and so our environments are made to correspond; we beget of our kind, we make our here and hereafter. A *present heaven* is the paradise of God. The valley and the shadow are in the distant past, to those who live in God. When we look to the inner world we find God's beauty there. The fragments of a broken and a contrite heart are once more made united, whole, for God and man are one.

Heaven is one united whole, it cannot be separate and apart from God, neither can it be separate and apart from man. As we accept the whole word of God, as did Jesus Christ, by claiming all, as He did, we must stand steadfast to our claims. He found His all; being all, nothing escaped His vision, nothing daunted His demands, a knowledge of the Father's presence and power made Him positive as to His own presence and power; we will never reach our reward through fear and trembling. We will find our heaven by praising and glorifying God, by being the way into heaven. Are you, as a child of God, fully awake to the powers within you, are you realizing that you are the Christ child of God?

God is waiting for you to prove your love for Him by your good works: have you touched any one by your words of cheer, by your thoughts of love this past week? Little deeds of kindness are the footprints leading into the paradise of God. "This day shalt thou be with me in *paradise.*" Blessed day, Holy day, Sabbath day, day of rest and peace.

The day of my full giving of self, the day of my full acceptance of all that the Father hath. *Jesus Christ*, God, hath but one soul, *Christ* God's son: to accept this name as your name is to be hid with Christ in God. As Christ ascended and His identity was lost, or hid in God, so we ascend and lose our identity in Jesus Christ, and become the abiding place of the most high. Is this sacrilege? God forbid; oh blessed privilege of being the *soul* of God. His abiding place, the expressor of His beautiful nature. His wisdom, His glory, of receiving His all.

Heaven is the blending, the harmonizing of my soul's at-one-ment with God, the complete giving of self, and my soul becomes God's soul.

I go to prepare a place for you: then I must prepare the place, must cleanse and purify the soul of all selfness, resurrect itself, and I will come in and sup with him (the risen Christ,) and my soul becomes my heaven, Christ's abiding place, and I am Christ's and Christ is God's. On this blessed Sabbath day I cease to labor. I lay down all effort to do or become,

and know that this day the scriptures are fulfilled in me, that God's work is finished, and I let my soul be filled with his fullness, his completeness. God's presence is my robe of righteousness, my seamless garment of purity, and I live, move, and have my being in God. There is no being outside of God, for God is in you all, and through you all. Father, I am filled with thy completeness, thy fullness, and my soul is satisfied. I am in thy kingdom, and thou art my king. The richness of thy presence is my everlasting glory, and thy joy and peace is the rejoicing of my soul.

In thee do I rest, and trust forever. This is heaven, dear hearts; this is what God has for all who accept the full gospel of Jesus Christ.

Christ is heaven for you and me, *only believe.*

"As a Man Thinketh in His Heart, So is it Unto Him."

THIS statement of Solomon expresses a great truth in a few words. Man, who is Spirit, intelligence and power, manifests his life through ideas. These beliefs and opinions may have been inherited, may have been instilled by early teaching, perchance through suggestion, or they may be the result of conclusion reached by experience or observation. It matters not *how* they came; they have proven the view points through which he judges both God and man in all his manifestations. I have often thought if it were possible for each one to produce an image, the *exact* idea of his God, we would have an array of idols, many of which would be of such hideous mien our pagan brother would blush to behold them, for each would be the incarnation of the builder's thoughts. Some years since a pious minister sought diligently to convince me that I must seek sanctification, for I was in danger every moment of being snatched out of this world and dropped into the lake that burns with fire and brimstone, where torments never end. Looking at the man, I inquired: "My dear brother, are *you* one of the sanctified?" "Yes, *I am* washed in the blood of the Lamb, *wholly* without sin. Jesus, in his sermon on the mount, declared 'by their *fruits* ye shall know them.'" The next day I was passing the holy man's house and felt constrained to enter. It was one of those sultry days in August—such as no one here can conceive unless he has lived in our Eastern cities. The wife, a frail little body, was the mother of three children, one of whom was lying ill. She looked the picture of despair, as she pointed to a basket of clothes that had been folded down to be ironed. Her reverend husband had been in the habit of splitting his own wood for bodily exercise; but that day, in his great haste to reach the

camp meeting in time to deliver his mighty sermon on sanctification, had not only forgotten to leave any wood, but had carried away the pocketbook also. Sanctification evidently did not recognize "that duty *begins* at home." Would any one wish to have the portrait of that man's God hung upon the walls of their home?

Another, filled with zeal, declared that God was a consummate fire, and, were it not for the constant pleadings of Christ, we would all be swept from the face of the earth by His wrath. I invited the brother to take his demon and depart. My God was a God of Love and Justice, and forbade such a horrible monster to enter the portals of His temple. Could you trust your interests in the keeping of a man created in the image and likeness of such an idea? A wise man worships the source of wisdom, and a foolish one discerns not the Truth. It has been said that "an honest man is the noblest work of God." It is equally true that an honest *God* is the noblest work of man. No wonder there are some who cry out against the *name* God. The more grand and ennobling the thought, the more repellent and debasing it will become when all its possibilities for good are distorted and defiled by misconceptions of its true nature. No wonder Whittier's man of God bowed his head and pondered the words of his little daughter, and asked: "To what hideous mien have I lent that holiest name?" And ceasing to preach of wrath and fear, and saw only love unchanging.

We are told in the Greek that sin "is missing the mark, a falling short of truth." To fall short of the truth of God is to fall short of the truth of Man. "There is nothing hid," it is written, "that shall not be revealed." Every thought is a living force that must come forth. You will notice people expressing their secret sins in their suspicions of others—a thief never trusts, a liar never believes. I knew a lawyer who declared that he hated women because they were all liars, and that all men would bear watching. After getting better acquainted with the man, I discovered he had no faith in himself. Now we have proven that the beliefs in the heart are the windows through which we see. If they are reflecting the light of true being sourced in God, then are we filled with the glory of God; but, if they are shrouded in the gloom of ignorance and besmirched with the gangrene of selfishness, with its blighting trail of envy, malice and revenge, that poisons the blood within our veins, then are our souls whited sepulchres filled with dead men's bones.

Ella Wheeler Wilcox has written: "It sometimes takes the acid of a *sin* to cleanse the windows of the soul, that pity might shine through them." I hold it true that often through the scalding tears of a contrite heart, we view the bow of promise. If a man's heart be stayed in Truth, then will his body

and his conditions show forth the perfection of righteousness; but, if his beliefs are false, he will express discord. We know that life is spirit. We see it and feel it through its manifestations. We would not dissect a man's body expecting to find his spirit. We know that the nature of love is devotion, long suffering and sacrifice, even to the giving up of life for the good of the object it embraces, and yet no man would cut out his mother's heart to find how love looked. If we are spirit expressing through idea, then is it true that "thought rules the world," and "the pen is mightier than the sword." We see again that man's beliefs do not *stop* with himself, but affect every one with whom he comes in touch.

"A thought is a seed and we will always find
That every seed bears fruit of its kind."

Every day we are sowing seed, and it behooves us to be watchful that we sow wheat and not tares—for the tares are the idle words for which we will have to account. I one day took a young woman's hand, and laughingly said: "Your thumb tells me you are a good reasoner, with ability to succeed in any line of business you would wish to undertake, for your power to manage is large. These remarks I soon forgot. A short time ago this woman thanked me, saying she had always believed she could do nothing but follow, but through the suggestion concerning her thumb she had discovered that she was unlimited possibilities, and was now taking the lead in the business where she had so long been serving. This was a seed of Truth. It sprang to life and brought forth an hundred fold.

Mrs. Cramer has a friend, whose father told him when quite young that "he was a natural born failure; that he never would succeed in *anything*." And, while he was a man of marked ability, this belief planted by his father blighted his whole life. He saw nothing but failure in everything he undertook. This was a weed, and it grew till it covered the whole earth. Not only does the *spoken* word carry a mighty power for weal or woe, but the unspoken language of the soul, our *silent* thoughts, are creeping into the lives of others both far and near, and they are proving to be white-winged messengers of love, or waves of unrest that steal away our peace.

The laws that govern spirit are just and unerring, for "whatsoever a man *soweth* that shall he surely reap." What we have cast abroad shall in due time return to us. They are our very own, and no one can take them away. Happy indeed are we when only children of love and justice shall return, and not like

"The wounded eagle,
Stretched upon the plain,
Views the quivering arrow in his breast
With keenest pain.

For he had nursed the feather
That impelled the dart,
And drank the life
From his bleeding heart."

By thought are we transported to the heights of glory, or cast into the depths of dire despair, and by thought in the light of eternal Truth shall we sit in judgment upon ourselves.

"I sat alone with my conscience
In a place when time had ceased.
And I thought of my former living
In the land where the years increased.

The ghosts of forgotten actions
Came floating before my sight,
And things I thought to be *dead* things
Were alive with a terrible might.

And I thought of a far-away warning,
Of a sorrow that was to be mine
In a land that then, was the *future*,
But now, was the *present* time.

And I wondered if there was a *future*,
In this land beyond the grave,
Would no one give me an answer,
And no one come to save?

Then I felt that the future was present,
And the present would never go by;
For it was but the thought of a lifetime
Grown into eternity.

At last I awoke from my dreaming,
And the vision passed away;
And I knew this far away warning
Was the voice of a yesterday.

And I know of that future judgment
How dreadful, so ere it might be,
To sit alone with my conscience
Will be judgment enough for me."

San Francisco, Cal. MARIE L. PECK.

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.

INTERNATIONAL BIBLE LESSONS.

April 6th, 1902—Acts ix : 1-12.

GOLDEN TEXT:—" *Repent ye, therefore, and be converted, that your sins may be blotted out.*"—*Acts : 3-19.*

Time : About A. D. 36. Place : On the road to Damascus.

Connection with Lesson XI, Last Quarter.—The last lesson in our regular course left Philip, the deacon, at Cæsarea. He does not appear again in The Acts until probably twenty-two years later, we see him entertaining the returning missionary, Paul, and his company, at his home in Cæsarea. He is then described as " Philip the Evangelist."—Acts xxi : 8.

While Philip was working in Samaria, on the road from Jerusalem to Gaza, and afterwards through the country from Azotus to Cæsarea, Saul was trying to destroy the Christians wherever he could find them. He was a young man at this time, probably about thirty-four. Born at Tarsus, in the province of Silicia, of pure Jewish blood, of the tribe of Benjamin, he was raised a strict Pharisee. He was born a free Roman citizen. He was highly educated in the Jewish law, under Gamaliel, and was its ardent adherent. According to Jewish custom he was taught a trade—tent making. He first appears in New Testament history shortly before the time of to-day's lesson, as assisting at the stoning of Stephen. Next we see him persecuting Christians at Jerusalem. To-day's lesson shows him reaching out after the disciples in Damascus.

Saul yet breathed out threatenings.—When anyone persecutes, or leads in persecution, against others who are engaged in good work, he is doing the same thing that Saul did to the Christians. As Saul asked letters to Damascus to the rulers of the synagogues authorizing him to arrest the disciples of Jesus, so would the persecutors of any worthy cause have the authorities arrest its advocates.

As we Journey.—If we travel along the way of beliefs and opinions, mentally planning our work according to envy, threatening what we will do against others, it takes a light brighter than the noonday sun, the true light that lighteth every man, which is heaven to realize, to bring us to our senses, to say nothing of bringing us to realize the true nature of our Being. Saul stands for every one who entertains such feelings, and the way out is also for every one.

He Fell to the Earth.—All that error of belief holds self and its power to be, falls to the ground and is blind. It was Saul's real self, Jesus Christ the Lord, who said : " Saul, Saul, why persecutest thou me?" The Lord said : "I am Jesus," which means I am God visible in form, God manifest. " It is

hard for thee to kick against the pricks." That is all that any one's hardships consist of. To kick against anything that really is, or to deny anything that is, makes very hard times for us. Saul heard a voice, but saw no man. The voice of Truth places God as all, and, until he could see man as God manifest, he could see no man.

Lesson Truth.—I should give up all false habits of belief and believe in myself, and act out the God nature that I am.

QUESTIONS FOR SUNDAY SCHOOLS.

Where did we first learn about Saul?
What happened to him on the road to Damascus?
What did the voice say to him?
What did Jesus tell Saul he must do?
What did Ananias tell Saul he must now do?

OUTLINE OF LESSON.

I. Saul's beliefs at enmity against Jesus.
II. Saul obedient to Jesus.
III. Ananias doing the work of the Lord Jesus.

April 13th.

PETER, ÆNEAS AND DORCAS —Acts ix : 32-43.

GOLDEN TEXT:—"*Jesus Christ maketh thee whole.*"—*Acts 9: 34.*

Time : About A. D. 38. Places : Lydda and Joppa.

Soon after the conversion of Saul the persecution of the disciples stopped, and the churches strengthened and grew. Persecution may seem to scatter the believers of a cause, but it cannot prevent them from working; they started churches wherever they went.

When we realize the truth of Being, nothing can prevent us from expressing it, even though there is seeming persecution against us personally or the cause we advocate. Peter stands for stone, our solid rock foundation of pure Being. Æneas means praiseworthy. We find men and women wherever we go who are worthy of healing, or wholeness, and when we speak as did Peter, with the consciousness of Truth, "Jesus Christ maketh thee whole; arise, and make thy bed," they arise—they are healed.

The attention of many are thus drawn to the Truth, and they are caused to study through love for it. As Peter knew his relationship to God and to Jesus Christ was his to use, so every one who understands unity and who speaks fearlessly and with faith and love, can heal as did Peter. Just as sure as Tabitha was raised from the dead, just as sure can the same work be done in the present day. Sometimes it is well to turn every relative and friend out of the room in order to let knowledge and faith work undisturbed in the prayer of affirmation and realization. Then when the healer feels to say, "Arise," he should speak with certainty—with the certainty that would cause him to advance and give the hand. I have demonstrated in this way among cases that have been unconscious nine or ten days; they would come to consciousness and speak while under treatment, then I called the friends into the room and presented the cases conscious and speaking.

OUTLINE OF LESSON.—Æneas healed. Dorcas loved by the people. Dorcas restored to health.

QUESTIONS FOR SUNDAY SCHOOLS.

What happened to the churches after Saul's conversion?
What man did Peter heal?
Who did Peter say healed this man?
Why did the people mourn Dorcas' death?
What did Christ help Peter to do?
With whom did Peter stay in Joppa?

April 20th.

PETER AND CORNELIUS.—Acts x: 34-44.

GOLDEN TEXT:—"*God is no respecter of persons.*"—*Acts 10: 34.*

Time: About A. D. 40. Place: Cæsarea.

Peter, meaning the unchangeableness of our nature when we come to view things from the depths of Being. We perceive as did Peter in the past that "God is no respecter of persons," and that every one who fulfils the law, loves Truth, and works righteousness, and knows that he is accepted and at one with God. God's word to the children of Israel (He is Lord of all) is His word to us. God manifest in form is Lord of all. This word began in Galilee after the baptism which John preached. All find themselves anointed with the Holy Ghost and with power, who see the Truth and are willing to let Truth be Truth, and as it is said in the thirty-ninth verse we find ourselves witnesses of all things within our lives which Jesus did in the land of Jews and Jerusalem. Even do we understand and realize what it means to be raised up in the third day, and the truth of our Being shown openly in visible form.

Not all people, but all who know Truth, see the same thing. I am sure that Truth commands people to testify that it is Being that is ordained of God to be the judge of all righteous judgment, and whosoever believes in him, or that he himself is God manifest in the body, shall receive remission of sins. Every one who holds firmly and unwaveringly to this Truth will give up all beliefs that fall short of Truth, and the wholeness or allness of Spirit will dawn upon him, even as the Holy Ghost fell on all who heard the word. Then it is that we know that people in every country who manifest God in their ways come to realize the unity of God and the allness of good.

Remember, it is God's presence in which we live and have being, that raises the body from the grave—the sepulchre of false belief. All who believe that they are as Jesus the Christ realize the forgiveness of sin—the giving up of false belief.

OUTLINE OF LESSON.—The message of peace. The chosen witnesses. The Descent of the Spirit.

QUESTIONS FOR SUNDAY SCHOOLS.

What did Cornelius see in a vision?
What did Peter see in a vision?
What did God tell him to do?
What did Peter say that he had learned?
Who did he say shall have their sins forgiven?
What happened after Peter's sermon?

(*Continued on Page 221.*)

CHILDREN'S PAGE.

Spring.

WE WELCOME the months of spring joyously. The budding trees over head and the living carpet on the ground, spreading through the woods, coloring the mountain sides and valleys with a blush of every hue, gladdens our hearts and gives us a deeper realization of the Great Power that brings us all this beauty and comfort.

The gentle wind rustles the early leaves, and here and there are tall, graceful lilies nodding as if in answer to some question the wind has asked. The bluebells peep shyly up from their quiet corner and listen for every sound, for seldom is the quiet solitude of the woods disturbed.

A chorus of birds fills the air as they flit here and there in search of material to build their nests, each one twittering gaily of the joy yet to come. The golden oriole swings on a slender branch and calls to a turtle-dove apparently asleep—at least he thinks he is asleep—to the beauties of spring.

"Why are you sitting there so still? 'Tis spring and you should be looking about for a good place for your mate's home. We have our spot all secured, and will begin to-day to build our nest."

"Now, my dear oriole," said the dove, "please do not trouble about me. You know a quiet place most anywhere on the ground with a few straws for a bed makes us a cosy home, while you have to hurry about for all sorts of material. First, you have to get hair to make your basket of, in which to put your nest. I have often seen you sitting on a barbed wire fence, waiting for a kind old horse that is pasturing near to leave a few strands of its much-needed tail, as it gives those troublesome flies a switch, but reaches just too far for the fly, but just to suit you. Then you gather up the hairs and fly home. After the basket is made you have the cover of wool to make, and again you must visit the pasture—the sheep's pasture this time—while I never leave the woods only for pleasure trips. I am all right, but thanks to you for the kindly interest you have shown. Good-bye; I'll see you again."

The wood-pecker looks around as he hears the good-bye spoken, and wonders, too, if he is the only one who knows it is spring. He views triumphantly the deep hole he has made in the bark of the old oak tree, and returns to his work. The little linnet and wren hop from branch to branch, singing gaily, and all the woods ring with joyful notes from every throat, for spring has come.

Steps approach and the scene is changed. Some children have come to gather flowers and eat their lunch in the woods. For some time no sound is heard from the birds, but, when the friendly little wren sees some crusts of bread thrown out upon the grass, she ventures near and finds she is quite welcome; or the children are quite welcome, for they are her guests. She eats the crusts and invites her playmates, and one after another fly down, but as soon as the children move they are off—nature teaches them to be very careful. Their homes are usually in the trees, and so they fly home just as children go to their homes for safety, or after their outdoor sports are over and they wish to rest, and tell their mothers and fathers of the good times they have had in the woods with the birds, or with their playmates at their games.

The power that keeps the world revolving reaches out to even little birds, and shows them the way to live and learn, and spring comes to show all that another year has come for everyone to enjoy and that nature is again budding.

A. B. SAWYER-HOPKINS.

Four Little Oak Leaves.

" We're the two top-most leaves"
Two oak-leaves said,
As they waved their wee hands
O'er their little twig head ;
" We're higher than you little leaves down there!"
Cried the two little oak leaves, high in the air.

" We don't care," said the two little leaves
That grew 'way down :
" We like this the best,—
We're shading a nest,
Where two little birds in scarlet and brown
Are watching the treasures 'neath one little breast,—
" We like *this* the best."

Centre Groton, Conn. H. MAUD MERRILL PHELPS.

Be faithful and happy in all your affirmations. God loves a cheerful prayer. Rest in the Truth of them, with a feeling of certainty concerning good results.

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.

1. D. S. A. Health Thought, to be held from April 1st to May 1st:

My body is a temple not made with hands eternal in the heavens; it is full of the peace of Jesus Christ.

Daily Thought.

First Day: My land is the Blessed land.

Second Day: I Am blessed with the precious things of Heaven, and the fulness thereof, and they are mine.

Third Day: I Am blest with the precious things of Earth, and the fulness thereof, and they are mine.

Fourth Day: I Am blest with the blessing of all heights, and with the blessing of all depths, and the fulness thereof, and all this is mine.

Fifth Day: I Am satisfied with favor and full with the blessing of the Lord.

Sixth Day: I Am the Fruitful Vine.—Deut. xxxiii.

Seventh Day: I Am that blessed peace that passeth understanding.

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Faith and Belief a Unit.

Sermon delivered at THE FIRST DIVINE SCIENCE CHURCH by Pastor M. E. CRAMER.

[Concluded from last Issue.]

"*Say in a word, and my servant shall be healed. For I also am a man under authority, having under me soldiers, and I say unto one: go, and he goeth; and to another, come, and he cometh; and to my servant, do this and he doeth it.*

"*When Jesus heard these things he marveled at him, and turned him about, and said unto the people that followed him: I say unto you, I have not found so great faith, no, not in Israel.*

"*And they that were sent, returning to the house, found the servant whole that had been sick.*"—Luke vii: 7-10.

IT IS TIME to be brave. Do you know what it means to be brave? I am sure you do. Is it not noble and admirable courage? It is, and is one with generosity and dignity.

It is time to be true. Do you know what it means to be true? I am sure you do. Is it not to act out the law, principle or nature of Being? It is. And it is to act as if we were truly like God—the true light that lights every man that comes into the world of expression.

It is time to be finding the thing you can do. What does it mean to find the thing you can do? Is it not a transaction or deed sourced in Truth? It is. We do successfully that which stands for our nature when we work in perfect accord with it. As Being is limitless in nature—to believe that we are infinite in possibility, and unlimited in our executive ability, and to do all things in perfect accord with the truth of these statements—is to find not only the *thing* but the *things* we can do. Thus we know by what authority we accomplish the things we do, and what the means of successful effort is. When working from the plain and view point of Being, there is plenty to do to keep one's time occupied with right conduct.

Marian Mulford has said: "In planning, make sure of essentials, and leave the details to work out as you meet them. To every man where he stands, using the means that lie to his hand, comes success if he *will*. Every man's cottage stands upon some high-road to success. Arise! and stop not till the goal is reached! That which comes to your hand to do, do with full strength and fear not. Murmur not at the need of a fixed purpose. But this understand: not one effort shall be in vain. The dream of success shall be less, not greater, than success itself. Shrink from no demand that the struggle makes on you. Be strong, fearless, resolute."

Be a man; be a woman; and let children be children; and babes be babes.

"There is no saying shocks me so much as that which I hear very often, that a man does not know how to pass his time. It would have been but ill spoken by Methuselah in the nine hundred and sixty-ninth year of his life." —*Cowley.*

But, in what form shall my success come? many ask. It will come in any business that you are rightly and justly engaging in.

Those who believe in separation from God, and limitation, reason as if the basis of power was external and consisted of visible possessions.

The following from Jas. T. R. Green is appropriate here:

"Service, the Almighty Spirit.—I know it is a very confusing statement. Gamblers and thieves sometimes gain wealth and power, but search closely, we find they have supplied a demand. Kings have power and armies have power, great power to commit legal murder—because the multitude demand a supply of brute force—and every demand is supplied. But those who live by the sword shall die by the sword. Wars create bonds and interest, etc. We have rich and powerful citizens—some of them more powerful than States, so it is said. They have power to bribe and corrupt Legislatures. But, whence came their power to bribe and corrupt and steal? Go to the very bottom, we find they have served (not taught), and served better than others. In the omnipotence of service we have our sole warrant for the millennium. Some of us must cease to regard education and legislation (Church and State) as omnipotent, and learn to supply ordinary demands at right terms. Then comes the millennium. Service is the Almighty Spirit."

The faith that resists not evil is the faith that does not recognize evil. It is that which recognizes good, and good alone that accomplishes good results. The effort spent in resisting evil is false effort, but, when used to accomplish good, there is no belief in the division of power, and as power can be used only to bring out the good within it, this is the way of power.

"Suppose you would cast your old faith away, and try this new and living faith. Suppose you would put all your confidence in good and none in evil. Suppose you would put all your trust in Spirit, in Life, in Love, in Wisdom, as directing her creations and dealing justly with her own; how do you know what the outcome would be?"

Suppose that everybody were to attend strictly to their own business, what would the results be? Faith is the very nature of Life—the very law of our being. It is ever active within us whether we recognize it or not.

It is true that the just live by faith. They are alive with it.

Christ found greater faith in the Centurion, a Gentile, than in all Israel. The Gentile's faith in Jesus was actualized by Jesus in the Gentile's servant. Faith, that sees itself in another, is the power that heals, and the substance of all healing. Being that knows itself in all individualities, is the consciousness of Truth, that tells no false stories about any. Spiritually speaking, Being neither receives nor rejects falsehood. It raises one from the belief of being a dead son of a widow, to a living son of God—*i. e.*, into true parenthood.

Justice is Truth, so it is only by faith that one can live justly or truthfully, and deal honorably with others.

The just live by faith, not by works, because works are the result of Life's action.

The just do not live through efforts to become. Life makes no effort to live. It has faith in itself to live and to manifest visibly. Faith is substance or reality, and is the motive power in Being which lies back of all creative action. It is the assurance that its action will result as intended, or will result according to the nature of Being.

Everyone lives by the faith that is in him. Those who are just have a conscious, living faith in principle and in Truth, which never fails them. While those who are unjust in their beliefs live according to the trust they have in their own beliefs. These strive for a living in the world of competition. They have no peace. They depend for success upon their opinions and not upon what they are. But the just have that calm, inward assurance of the faith of God established in their hearts. Their experiences testify of the Father's unfailing care and Love under all conditions.

"Can a woman forget her sucking child, that she should not have compassion on the son born of her? Yea; they may forget, yet will I not forget thee. There is One who never forgets, and who is worthy our hearts' perfect confidence."

Faith includes and is spiritual vision. By means of it we enjoy Divine Love that never forsakes us, but enables us to see eventually the justice in all things.

"Faith, when we possess it, never fails us, but is our strength through the darkest hours, illuminating the way and making every bitter thing sweet and every hard thing easy. Thus the way of life is simplified and made straight, and the troubled heart finds rest—rest that ever awaits us, rest that is our own in spirit, but can only be realized through sweet faith."

"Whoever believes it possible to become one with God has the faith requisite to start on the journey heavenward, Christward, Homeward. The possibility is yours to attain through faith." (This sounds quite orthodox.) "Your faith is what you believe in your inmost heart—beneath the surface, deep within, you will find your true and living faith—your own heavenly voice, your own spiritual truth, your own indwelling God."

Whoever knows he is one with God has the faith of God, and can remove what seems to be mountains of difficulty. His state is heavenly and his home is in God. Such an one does not allow anything to unbalance, disturb, confuse or irritate him.

To conclude, I would say: use daily such faith as you know you possess. Live by it, and it will unfold naturally and fill your whole consciousness with the peace of Life, and, not only with a knowledge that all is well, but that all things are good, and very good. That they are the perfect creation of God, according to the blessed and unfailing laws of Life.

Belief may be sourced in what is declared by another. It may rest solely and implicitly on his authority and veracity; reliance on testimony.

That which is believed on any subject, whether in science, politics or religion, especially a system of religious belief of any kind. Belief and faith as Jesus used then are a unit.

Thank God!

Would you help the world along?
Are you weak, would you be strong?
Are you suffering 'neath the rod?
Every moment say: "Thank God."
In the clouds will come a rift,
You will feel the burden drift.
Love within, the Christ, the Lord,—
Takes it all when we "Thank God."

Centre Groton, Conn. H. MAUD MERRILL PHELPS.

A Letter of Appreciation.

Dear M. E. Cramer :

I write this that you may know of great rejoicing in my consciousness, as I read your answer to questions in March HARMONY, " What do you think about our knowing each other in the spirit world ?" It is answered so completely that I would suggest that every reader of HARMONY carefully read and apply the truthful statements faithfully, "that one must know what the Truth is," etc. I read it to my class, and all agree that it is a clear expression of being already in the spiritual world, and that God is the all knowing, and the only one to know His people. There is only God and God manifest. The answer is just what Truth will ever affirm. I know no Father but God ; no Father's house but God's house; no world but God's world; no place but God's place; no Love but God's Love ; no spirit or mind but God's mind, *here* and *now*. So "as we know each other now, we shall always know each other," must be applied right here and *now*. In this understanding God only is acknowledged, and His creation and creative action are all known to be one. Evil is not—God (Good) is all. Oh, the joy and rest found in this knowledge manifest by an understanding, taught only by understanding, and received by the understanding only. Go on, my dear one, revealing the plain unvarnished Truth, and knowing that the activities cannot affect the actor, nor that the claim of " over there " has any place in Principle, your eyes shall behold the glory of the glorified One *here* and *now*. Readers of HARMONY, read and apply this Truth as it was, and is, and ever shall be, world without end.

Oakland, Cal., March 10, 1902. MRS. JOSEPHINE R. WILSON.

With God At Sea.

I stand on the bridge of our noble ship,
And watch the swell of the grand old Sea.
My ears are deaf to the talk of men ;
'Tis the voice of God that speaks to me.

And many a truth I learn from the depths,
Though feared they have been since the world began.
They speak to me in a simple tongue
Of the love, the good, God has for man.

The storm may beat and the tempest blow,
Still I calmly think of God above—
And happy am I in Nature's arms,
For Nature is God and God is Love.

H. L. M.

DESIRES.

HOW can a man know what he really wants or desires until he knows himself?

We have seen people laboring under the delusion that they were many things different to what they really were, and, while believing so, tried to act the thing they imagined themselves to be. One man, for instance, believed himself to be a dog, and wanted to crawl on all fours, bark, and do all the things a dog would do. So it is with man. If he, being god-man, believes himself to be otherwise, he will wish to do the things of life as he believes himself to be, instead of wishing to do the things of life as a god-man would wish to do them. In the case of the man who thought himself to be a dog, it was easily seen to be an hallucination.

It soon passed; the man regained his usual state of mind, and the former was either laughed at or pitied. But in the case of this one great race delusion, under which man has labored for centuries, it is not so easy for individuals to free themselves. They wait for each other to make the start. They wait, tremblingly, for someone to do something tremendously astounding. They fear standing out from the shelter of the whole race. All these centuries we have been merely human beings in our estimation, and have had the wants, wishes and desires of human beings limited in every way. But now there is a change, and a great one.

We have learned that we are limitless beings, endowed with all the attributes of beings hitherto called divine. If we really believe it to be a truth, our wants, wishes and desires will in many cases be entirely changed to accord with our real nature.

A most careful and thoughtful consideration of man as he has been for centuries will convince anyone that man, individually and collectively, has had happiness as his main object. The man who drinks, gambles, steals, murders, strives for money, power, or fame, is seeking happiness under that name. Happiness is each one's great desire. The greatest moralist or reformer is seeking happiness. Hear him say, "I cannot rest if I do not do my duty." In his case rest is happiness.

Is it not reasonable to conclude that a god-man will have different desires to those of a human man?

In every-day life we see it exemplified. The beggar who has nothing desires to get that which he has not. The rich man desires to dispense that which he has in plenty.

In this recognition of our god-nature the same reasoning holds.

While deeming ourselves merely human, and therefore limited, our desires were vastly different to those we will have believing ourselves to be god-men.

The man who gains a knowledge of his whole nature by and through that knowledge sifts his desires. His desires assume their proper shape, size, and nature. They cease to be disproportionate and distorted. For example, how can a man spend hours of his day desiring power when he knows himself possessed of unlimited power? How can he spend days in desiring knowledge when he knows himself to be wisdom, and absolute wisdom, an infinite wisdom from which to draw for all his daily needs? Will a man allow himself to be absorbed hours daily by a fear of decay, age, and death, desiring life when he knows himself to be a life which cannot cease to be?

And last, but not least, will a man desire love when he believes that every atom of the universe, whether of air, water, earth, or ether, is an atom of Love, drawn and held by Love? If he believes that every atom is so constituted and ruled, is he not Love, for is he not many atoms? Is not his whole being a living, powerful, wise substance of Love? How then can he spend his time desiring that which he has? It is not possible. In this new knowledge of himself as a god-man, his desires take the shape and nature of his self-conception and self-knowledge. He no longer stands a beggar in the universe, cringing before his fellows and under bondage to unknown powers. He takes his place in the universe, and dispenses with generous hand the glorious riches of his being, this great and satisfying knowledge of man. The Love which he has he gives, the Love of his neighbors he acknowledges, and Life takes on the glory and radiance so natural to a god-man, and his presence exhales the peace which is the atmosphere of a satisfied, loved, and loving soul.

ALMA GILLEN.

TREATMENT.

My lungs and throat are filled with the *spirit* of the *living* God, which is *my life*. My life is *health* and *strength* and the nature of my life is *energy*, *intelligence* and *power*. I fill my lungs to the *utmost* with the breath of life, which is the air I breathe, *and I am refreshed* and *restored* to the knowledge of my being which is God manifesting through my body.

Belief in disease is an *illusion*, and the nature of an illusion is *false* of God and therefore false of me, man made in His own image and likeness.

The above treatment is an excellent one for any one to use who believes in weakness of throat or lungs.

The New Home for Home College.

This New Home is to be a credit to the cause of Divine Science for all time. The love offerings that have been given by those who appreciate Divine Science have shown the true spirit of co-operation expressed by the Spirit of Unity, which makes a true and powerful showing in the right direction.

The following are a few things that distinguishes the HOME COLLEGE teaching:

THE LAW OF EXPRESSION.—The simple trinity of God the Creator, creative action and creation as the all in all of the One self-existing Source and Cause. Being is another name for God, and includes doing and the result of doing. Expression is taught from the plane and nature of Being. The truth of creation is taught from the plane and nature of the Creator. This assures right thought, and right mental conduct throughout by all who understand and apply its teaching. It also assures right word and deed at all times, in all places. Divine Science denies nothing that really is. The visible universe is within Divine Science, and what the universe contains is to be used in the advancement of its cause. Therefore Divine Science is Rich, and all who realize its Truth know their individual wealth. Then we must manifest wealth to the benefit of those who do not realize it as well as for those who do.

Now in this realization we will bring about a building made with hands which shall be the image of the universal temple, whose builder is God.

The only church there is to God, to Christ, to you, and to me, is the unity that exists in humanity by virtue of God being Omnipresence in all and through all. The majority of people believe in the internal unity of the Spirit. Now let us add to this the belief in external unity in the form of co-operation.

Co-operation, through organized effort, will forever be misrepresented by fear of limitation and bondage until it is known and accepted as the actualization of internal unity. Let us accept it as such, and ourselves as the Being that has actualized it.

Spirit owns all. So the people all over the world are asked to work for and give to the fund for this, their, and our building. Our Home, our College, our Church, is visible within Spirit or Mind, so let us continue to gather funds together unto a completion. The fund is increasing and success is assured. Many are writing "we are going to give soon," and those who have given are planning to give more. Some definite plans will be presented ere long. No one can be passive and inactive in a good cause that he is interested in and keep company with God, for the cause is God's and he is active in it.

April 27th.

Gentiles Received into the Church.

Golden Text:—"*Whosoever believeth in him shall receive remission of sins.*"

Time: Soon after last lesson. Place: Jerusalem.

This lesson tells how many Gentiles come into the church. In this lesson we are taught that all things are of God and are good, and that they all belong in Heaven, and the Heaven at hand should be seen as embracing all.

Nothing in Truth is to be called impure, unclean, unholy or common. The sheet was let down from Heaven in Peter's vision and taken up again, to show of what all things consist and where they belong, and what our privilege and duty is toward them. We can partake, or be at one with them all. This was repeated three times to show us the purity of God—his creative action and creation. As this truth was related by Simon, whose sir name was Peter, the Holy Ghost fell upon those who listened, even as when we present the Truth in a universal and impersonal way, those who listen see what we see and rejoice with us; they see as did the Gentiles that salvation and eternal life are for them.

Outline of Lesson.

The preacher prepared.
The preacher called.
The hearers converted.

Questions for Sunday Schools.

What words of Jesus did Peter say he remembered?
What did he say God had given to the Gentiles?
How did the Jews wish the Gentiles to become disciples?
What great Truth had God shown Peter?
Who does our golden text say shall be forgiven?
Who are meant by "whosoever?"

What Christ Does.

A gardener once found a briar growing in a ditch. As he dug round it, and lifted it out, the briar said to itself: "What is he doing that for? Doesn't he know that I am an old, worthless briar?" And when the gardener planted it in the garden amid his flowers, the briar said, "What a mistake he has made, planting an old briar like me among such rose trees as these?" But the gardener came once more with his sharp knife, made a slit in the briar, and, as we say, "budded" it with a rose; and, by and by, when summer came, lovely roses were blooming on that old briar. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you."

The spiritual side of this little story shows that when we blend consciously with all God's creation, we bring forth our beauty more perfectly than when we believe we stand alone and unrelated to them. Also, it shows that what is contained within us is what is brought out in beauty and real happiness in the external.

Confession.

A WOMAN should not be judged by the nature of her duties any more than a man. The power to perform them daily with a willing heart is the test of either woman or man.

A woman who does the lower work (so-called) is not inferior to the one who does the so-called higher work.

For months past I have been doing what is called both high and low work. There is no line of work in the Home, in the College, in the Church, at the desk, in editorial work, or as healer and teacher, in which I have not figured largely. Then, why is my new book not out? Am I ashamed to say: No, I certainly am not. Some may ask why this and why that. The principal query probably is: "Why does not Mrs. Cramer demonstrate over this extra work when her time could be spent to so much better advantage in fewer lines?" My answer is for all time: I have been too busy executing what was nearest at hand to make any effort at demonstrating over anything. There is nothing to demonstrate over. I have overcome, or it would not have been possible for me to accomplish what I have.

"If we look into the lives of great and powerful men we invariably find that they were men who always cheerfully did whatever work was at hand." I do not use this quotation as a suggestion of personal greatness in myself, for I do not believe there is such a thing; but I do know and have proven that I am quite as efficient along any other line of work as I am in any of the lines of the science work that I have inaugurated. I am not a one-sided person. Henceforth I am to have more assistance in the work. So more of my time will be devoted to the completion of the book.

You have heard that "an honest confession is good for the soul." Now that I have told you that I have not been idling my time away, I feel better. I very much dislike to keep you waiting, but do not be anxious any longer. It will be all right—just what you want when finished. I assure you I will complete the book as soon as possible. I am now at work on it.

Lovingly, M. E. CRAMER.

Notes and Announcements.

The next College Course of instruction will commence at HOME COLLEGE, Wednesday, June 4th. All who wish to enter at the begining of this course will please write, or call and make arrangements.

REMOVAL NOTICE.—Dr. Thos. L. Hill, dentist, formerly I. O. O. F. Building, now 916 Market street, Columbian Building, opposite Emporium, rooms 70 and 71. Telephone R 3079.

THE LIFE.—Edited by A. P. and C. J. Barton, Kansas City, Mo., has been changed from an eight-page weekly paper to a forty-eight page monthly magazine. It is neatly gotten up and contains strong teaching. The March issue brings us a good group picture of Ralph and Beatrice, the children of the family. Their bright faces show the peace of Life within.

Unity Gathering of Scientists.

A series of meetings will commence in Alameda, at the residence of Mr. and Mrs. P. M. Kemp, Tuesday evening, March 11th, at 8 o'clock. A different speaker will preside each evening. The following announces the program for March and April :

SPEAKERS AND THEIR SUBJECTS.

March 11—" Unity," Mrs. Josephine R. Wilson, of Oakland.

March 18—" Non-Resistance," Paul Militz, of Oakland.

March 25—" Unity, the Ingathering," Mrs. M. E. Cramer, of San Francisco.

April 1—" Unity of Purpose in the Higher Thought," James A. Nield, of San Francisco.

April 8—" Consecration," Miss Harriet Rix, of Alameda.

April 15—" Regeneration," William Farwell, of San Jose.

April 22—" Harmony," Mrs. May A. Wiggin, of San Francisco.

April 29—" Faith," Nicholes E. Boyd, of Berkeley.

As the Law of Love demands united co-operation, a token of loving appreciation will be taken at each meeting for the willing services rendered.

Extracts from Letters.

I am glad to see the Building Fund growing so rapidly. We hope soon to add another mite. F. D.

Enclosed please find $2.00, one dollar for the renewal of subscription to HARMONY and the remaining dollar for your Church Building Fund, which I hope will grow very quick into the needed amount. My best wishes to you and yours. Faithfully, MRS. C. C. L.

My Dear Friend and Sister:

I enclose a small amount to apply on the Building Fund. I do not find myself in sympathy, but deeply interested in the enlarging of your facilities for carrying on of the good work. I have found consolation, comfort and strength from the study of your books many times—like the Scriptures, they are ever fresh and new. Is it not that thus will it ever be with the waters drawn from the living fountain? You're in the unfolding of the realization of the hope of all nations. MRS. ANTOINETTE FAIRCHILD.

I have been greatly helped and instructed by your able papers in *Washington News Letter*. So comprehensively you give your thought, making you a blessing in untangling the "mortal mind" meshes which environ us.

Yours, with utmost esteem, H. B. COLE.

I get a great many sample copies of "Advanced Thought" (so-called) literature, and, while I find some very good things in most of them, not one has the Basis, the Principle of Science, as you teach it in HARMONY. I always feel sure that whatever has Mrs. Cramer's name to it is scientific, and if at first the meaning is not exactly plain, I know it will bear study and thought, and that is what I give all your writings. C. B.

Blessed Sister:

Yours of January 28th came to hand on the 31st. It was sweetly welcome. I surely feel the blessing of your love. I am enjoying my membership with the Divine Science Church very much. On the 21st of January I felt that I must treat myself more definitely, so I gave myself up to it that day. I used the treatment in the November and December HARMONY, or the "special instructions to patients and students" given therein. I followed the advice given. I also used Treatment 10 in "Basic Statements." I read also the article entitled "Divine Science," in December HARMONY, by Mr. Schweinfurth, and the article for the settlement of an estate. I read also from the Bible. I then did some sewing for about two hours. All this reading and sewing I did without the use of my glasses. I then laid them off on that date and have not returned to their use, although I have written three or four long letters since that time. I see better to thread a needle now without them than I did when I used them. Also, I can read the fine print in the back of my Bible, "The Helps." There is a steady unfoldment of the realization of my sight. I laid them off as to general use about one year ago by the action of faith, as I saw more fully that weakness was false belief. H. S.

Enclosed find fifty cents, in stamps, for which please send a copy of "The Jewels I'd Wear." And oblige yours, lovingly, MRS. F. C. DURIVAGE.

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The Mistakes of Life,
Finding One's Self,
How to Conserve Force,
Faith in Character Building,
Hope in Character Building,
Love in Character Building,
Prayer,
Breath,
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This work relates chiefly to the HEALING aspect—philosophy and practice—of Spiritual Science. It throws much new light on the path through which alone Health, Happiness, and Success in all legitimate undertakings are to be secured, and discusses in addition a number of topics pertaining to the New Thought teaching in general. Some of the chapters bear the following titles:

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Mental Influence,
The Unity of Life,
Demand and Supply,
Freedom—Individual and Universal
Hearing and Doing,
Spiritual Treatment,
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The Law of Attraction,
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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.

During the coming HARMONY year—which began with the October issue—HARMONY will be sold as it always has been, at $1.00 per year; 50 cents for six months, and 10 cents per single copy. According to what many say, its worth cannot be stated.

Please Read List of Books on the last page 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.

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MAY, 1902

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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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. MAY, 1902. No. 8.

What I See in Your Genesis Lessons.

OF THE genesis lessons I have given more time and thought to the very first of the series than to any other; for it seemed to me that in an important sense of the word, it included the whole service within itself. I have, therefore, read it over and over, and pondered it until it is almost, if not quite, indelibly fixed in memory and engraven upon the heart.

I note in this lesson what is requisite for the understanding and application of the genesis of creation; that all scientific analysis necessarily proceeds from principle.

I note that the *Truth* of this course of theological lessons is to be found in the singular study of *God*. Divinity is the one subjective topic and theme of the universe. I am part and parcel with God, not only; but "I and my Father are one." Deity "comprehends the whole."

Page 2. "*There is One God*—Infinite, Omniscient, Omnipotent and Omnipresent." How sublime the comprehension of the *One All!* We can but adore and worship the all-pervading Presence. Hence we cognize eternal equality—no favoritism.

Genesis is the true account of creation. In this account there is "nothing apparent but God and His Word." "He spake." His word became visible, "And it was done." God and He manifesting Himself is the whole and the all of creation.

Page 3. "In the beginning was the Word."—And never has there been aught beside. What was, *is*, and ever more will be, the same. What appears is the expression of this eternal essence: Hence wholeness is maintained and infinitude is demonstrated. Creation takes place wholly within the Omnipresent One, in the Eternity of Being.

Genesis signifies the act and process "of producing, giving birth or origin to anything." This process is the ceaseless action of Mind. Here we behold God's "eternal method." The first statement in this Genesis of the Bible is the explanation of the Origin of all existence, and also the announcement of an eternal trinity in unity. God One with Himself, with His action, and with the result of His action—*Creation*.

Page 4. Here, from the axiomatic mathematical truism, "the whole is equal to the sum of all its parts," is educed the irresistible corollary that "God is equal to the Whole—is Totality." Surely as Christ triumphs to the end "that God may be all in all," this teaching is nothing other than the God of the Universe in process of self expression; the Son of Man proven and proving to be the Son of God, and showing that Christ's confession, "I and my Father are One," is a truth universally true, and universally applicable. The Christ consciousness, which is the living Christ, and which the Spirit within us all teaches us to recognize as one true, real and only Self—this Christ is the "I" of all, and brings us to the confession of our Self sooner or later. How warming, revivifying and spring-like are these contemplations!

Here let me pause to exclaim: Blessed, beyond telling, are the devoted students of Divine Science! They are basking in the Light of the revealment of Self as the ever-living Lord and Christ, whom they have sought and found.

A boundless realm of thought is opened in Divine Science by its initial proposition of "the starting point, the *unit*, the *One God*." The mathematics of the Infinite Mathematician is proposed for our study and mastery. "All forms, simple and complex, are the expression of the One." The variety of living forms knows no confines. Its breadth and amplitude is but the resultant of the infinite thought and the eternal Love of the Omnipresent Intelligence, *God*.

Page 5. Here I must observe that visible existence has its eternal foundation in the Invisible. It is here because the Omnipresent cause of visibility is here. The Creator exhibits Himself in His creation, which is His expression. So we, of this school, understand the seraphic acclaim, "His glory is the fulness of the whole earth." What is this but the tidal wave of God's manifested triumph, the demonstration of His Allness. This tide of revealment hath girt the earth, and who can stay it? Who can doubt that the "Beginning" is God in action, and that this action is in eternity, independent of what is called time? Hence it is now and forever true, "I am the Beginning and the End"—Action and Rest.

GEO. J. SCHWEINFURTH.

"Yesterday's triumphs belong to yesterday, with all of yesterday's defeats and sorrows—the day is here, the time is now.

If pleasures are greatest in anticipation, just remember that this is true also of trouble."

Resist Not Evil, but Overcome Evil With Good.

WE RESIST or oppose that which we consider adverse to our desires and individual welfare. Resistance breeds resistance, and a battle ensues. The victory is claimed by the stronger force, and *that* is determined by our belief. Many of the ills in life are the creations of our own imagination, or in other words, we make the enemies we fight. A man said to me: "I am like my father. He had no faith in himself, and he failed in everything he undertook. I have inherited that same fear, and it confronts me every day of my life. I know I have greater ability than many men I see succeeding every day, and in lines of business where I possess greater knowledge. I am now about to start in a venture that bids very fair, and I feel assured that I shall succeed *if competition* does not arise. If it *does I* shall fail, as the place will not support two of us. Now I want you to treat that opposition *will not* arise. That is, if some *other* man should see in this same locality a good opening for the same kind of business, you want me to treat him off the earth, or rather this particular spot. That I could not do. It would be *unjust*. The demand of selfishness, and selfishness always defeats its own ends. You have nothing to do with the other man except to realize that he is your neighbor, one with you in spirit, and to protect his rights is to protect your own, by the spiritual law of love and justice. The only one to consider in this case just now is yourself. We read that "he that doubteth is damned," condemned. He that believes himself a failure has failed in everything before he undertakes it. *Faith* is the power of success, and wherever you place your faith there lies your power. Have *unlimited* trust in *yourself*, the image and likeness of God (life, intelligence, understanding, wisdom, power and love), and not in an inherited belief in failure. Whatever we recognize as a power responds to us. If some one desires to harm us, and we *believe* him able to do so, we endow him with the power to succeed; but if on the other hand we realize the truth, that there *is* no power save the power of God, good, and that power is manifesting and through *us*, then we are masters of the situation. There is nothing to harm. A young woman told me that her mother died of a cancer, and she had been resisting the fear for years. One day she discovered what she concluded to be the nucleus of one, and ran about gathering together all the symptoms of the malady. The more she heard the more she was convinced that it was surely upon her. And *now*, *how* could she fight it down? The more she fought the more it grew. She asked: "What would *you* do?" "I simply would not have it," I replied. I should not waste any time or thought resisting a lie, or a belief in a power

that did not exist. There is no such thing in the spirit of God therefore, none in His image and likeness. If you wish to cherish a belief that expresses cancer, you can do so. If you do not, you can dismiss it. We are the makers and builders of our own conditions and environments, and to blame others for our mistakes and suffering, is not only ignorance but cowardice." She went away.

Several weeks later she returned. Grasping my hands she exclaimed: "Thank God, *I* do not have to have a cancer. I was called to assist in an operation when a friend had one removed. The scene was horrible. My whole being revolted, and I declared with *all* my soul, *I do not have to have a cancer*. In an instant I grew sick, my head swam, and I sank into a chair. When asked what was the matter I replied I did not know. I felt a creeping sensation about the diseased spot. This lasted for some time, and now I am *free* not only from the belief, but all its manifestations."

When she decided for truth, nature responded at once and began to drive out the false conditions and restore her to her normal self. Let us affirm realty under all conditions and circumstances, and thus scatter foes and obstacles from off the earth.

Waste no time fighting darkness. Turn on the light of the spirit of understanding, and it will flee from you. Resist not, for it is overcome by the recognition of good only.

San Francisco. MARIE L. PECK.

The World Beautiful.

This is a beautiful world in which we live, and grows more so with our understanding of Truth. It is an enlarging world because of the new revelations God is making to us. The skies are deeper with the glow of sunlight, or the gleam of stars; the earth is wider with the sailing of ships and the spread of commerce, and the diffusion of knowledge; life is dearer with the awakened thought of its spirituality. We are casting aside thoughts of darkness and sickness and death; we are offering the realities of love and life, and the harmony of our spiritual being, and so this moment, and every moment is the harp of God, and his sweet music vibrates on its strings.

WILLIAM BRUNTON.

If you ever feel an inclination to write a strong, sarcastic and "fetching" letter, go ahead, dip your pen in aqua fortis and write it. Then throw it into the waste basket. By the time the man would have otherwise received it, you will have gotten over your wrath or forgotten the incident.

"Prove All Things, Hold Fast that which Is Good."

A FEW evenings ago, feeling somewhat depressed over some mental problems, I said to myself very earnestly: "O, that we had such a good, pure teacher with us in the flesh to-day as was Jesus when upon this plane, how gladly would I sit at his feet and have him unravel some of these tangles for me, and make things plain." And at once the thought flashed into my mind: "That which is true can be proved. 'Prove all things; hold fast to that which is good.' 'Lo! I am with you always.'" If we would only keep our attention fixed on the realities, the unseen, and real, and not let our thought be occupied so much with the appearances, the things that are seen, and are therefore mere symbols of the invisible realities, how much better it would be for us.

There is absolutely no use for us to be bothering our heads over the appearances, and trying to find a source, or cause for evil, or that which seems not good, because we can never find a solution for such a problem. If we did not give place to the evil thought, or error, there would be none in appearance. Evil has no source, or father. It is all a lie, and the father of itself, just as Jesus said. The only reality it has in seeming is what we in our ignorance give to it. God is Good, and is all the power there is, and He does not bestow any power, or reality upon evil, his opposite.

Jesus' denial of evil is the best one that I have yet seen: "Give no place to evil." Which plainly shows that if we give it no place it can have no place, and hence no power over us.

"If thine eye be single, thy whole body shall be full of light." What a wonderful statement of Truth! And yet it is capable of demonstration, as all truth is. To keep the eye single is to keep the inner soul-consciousness ever illumined with the light of Truth, that there is but one Life, one Mind, one Substance, and that is absolutely Good, and is Omnipresent and Omnipotent, All in All: there is none else, and because God, the Infinite Good is, I am, and if I keep my eye (understanding) single to this great Truth, acknowledge its *presence with me always*, my body will be full of this light, and I shall be protected from sin, sickness, and all evil, for these things, or seemings, cannot come into the presence of the All Good. We should each one determine this: As for myself, I am determined to see only the good, whatever the appearance may be; I still shall know regardless of the testimony of the senses, that the Good is the ever present reality, and every claim to the contrary I know is not true, for only the Good is true, and whatever the seeming may be I know the All Protecting Good is right here, and enfolds me with its

tender Love and protecting care, and under His wings of love I shall rest secure from all harm; God is my refuge, in him I will securely trust, till this appearance of evil shall be dispelled by the bright light of His changeless Truth. He has promised to keep us in perfect peace, if our minds are stayed on him; that is, if we hold thought unwaveringly to the truth of our being in God, the One only Good. If we have our being in God, as the Scriptures declare, then our being must be secure and safe. But the trouble is, we do not in *thought consciously abide there*, we get glimpses of the truth of our being, and security in God, and it makes our hearts exceedingly glad; but when we go out into the world we see so much that seems all wrong, and evil, that our hearts at times almost fail us, and we waver, and doubt, and wonder why there is so much evil and misery in the world, and when we stop to doubt and wonder, we are not ABIDING IN ME. Ignorance is the cause of it all. If people only knew of the blessings that God the Father has for them, *here* and *now*, they would seek to know God and be at peace. For to know God as he truly is—Life, Love, Truth, All Good, and that we live, move and have our being in Him, now and forever—is surely the most blessed truth that any one can know; and what else can bring such peace, rest and joy to a heart long burdened with the belief in evil, sin, sickness and death, as veritable realities, as to awaken from the *awful dream*, and find oneself safely housed in God, forever to live in the warm light of His changeless Love, and to hear the joyous words: "Son, thou art ever with Me, and all that I have is thine," and "Thine iniquities I will remember no more against thee."

It really seems that after we once perceive the Truth of the statement of being, that our work resolves itself into the *one* thing, and that is the control of our own thoughts; we can work out salvation in no other way but by learning how to control our thoughts. We cannot do it by sitting in the silence and denying and affirming; our denials must be the constant daily and hourly denial of every evil, or error thought that comes up; that is, do as Jesus said, "*give no place to evil*," that is the only way to get rid of it. The thoughts that we give place to in our minds should always be in the image and likeness of the good, we should give no place to any kind of thoughts but good thoughts; these are the good seed that will bring forth a rich harvest, and evil thoughts will bring forth after their kind, they are the tares. That which we sow, we shall also reap; this is the law and we cannot change it if we would. But we *can* control our thoughts, if we resolutely determine to do so. God has given each one this ability, though it requires effort, and a determination on our part; but, if we are faithful, we shall by and by wear the crown; and the crown stands for power; rulers only wear crowns, you

know, and we are to rule in our own kingdom, our own thought realm, this is our divinely bestowed right.

From my own study and experience in the science for a number of years, I am led to believe there has been too much *theory*, and not enough of *plain, simple, practical truth*, presented by the majority of teachers, and students become confused with the details of the science. Then, as a rule, students want to reach the mountain summit without taking the necessary steps thereto, and become impatient and discouraged through comparison of their present attainments with what they perceive as the final achievement. But the way seems difficult only because we look too far ahead; if we would keep our attention centered on the duties of the hour, the way would be much easier, and we would reach the desired mountain summit of attainment much quicker, and with less defeats. Those faithful students who begin with the simple requirements of science, and early learn to control their thoughts, and keep their inner eye single to the Good, are the ones who make the most rapid progress. The way is so *simple*, and yet so *straight* and *narrow*, that we are apt to miss it and get mixed up with the details, or the letter of the Science. We must learn to control our thoughts and keep them pure, free from all that misrepresents our true being, or we will never gain the victory over the world, the flesh and the evil. Christ's sermon on the mount is the *foundation* for all true, permanent character building. He is the way, and the farther we get from his teachings the farther are we from the Truth that alone can bring us our true freedom. "If ye love Me, ye will keep My commandments." "Prove all things, hold fast that which is good." "Lo! I am with you alway."

W. M. BROWN.

Wednesday Afternoon Meeting.

ON Wednesday afternoon of April 16th, an earnest inquiring and deeply interested audience was assembled in the Home College rooms. It was one of San Francisco's charming days without, and the glory of Being shown in the faces of those gathered within. "Everything was altogether lovely."

M. E. Cramer spoke upon Divine Science, and made especially clear the relation of body to spirit, and that no belief of their separation, or that there is inequality existing between them, should ever be indulged in thought, theory or practice. She then told of several cases that had been healed through listening to the true teaching of wholeness—"The Law of Expression"—when they learned what to do with the body.

Truth must heal because of its very nature. These cases had been treated by all sorts of doctors and by scientists who deny the body, but with no apparent results for the better.

After a few speeches from the audience of confirmation of what the speaker said, and several interesting questions were answered and made clear, testimonials were called for. Mrs. Cramer read a letter from a man who had been healed through reading her books, and was rejoicing in the realization of his natural state of harmony. Also of one who had been raised from "a dying condition through absent treatment," and of another who through absent

treatment had been thoroughly healed of the desire for liquor and all attending conditions of dissipation.

A lady from Denver told of a young man of that city who healed a child with one treatment, whose hand was badly crushed.

A gentleman of San Francisco stated that he had been a smoker for thirty years; had always said: he knew he ought to stop it, but had no intention of doing so; but, when his wife treated him to stop, he simply could not smoke any longer. He is now able to manifest his true power over the body at will.

Mrs. C. remarked that Truth caused you to do just what you had affirmed, and knew you ought to do. This is what it does for every one.

A lady then said that her little girl was showing the condition of asthma. She had worked with her all day. In the evening she phoned to Home College for a treatment. Mrs. C. replied: "Your child will be all right. We will treat in fifteen minutes." She said: "Mrs. Cramer, you do not know what you did for my child. I held her in my arms during the treatment, and saw her grow quiet, breath easy, and go to sleep, and sleep peacefully all night. The mother had agreed to phone the next morning and report the results, but deferred it until evening, thinking it was too good to last, or that Mrs. Cramer would cease her treatment if she reported. The next day she and her husband took the child to Golden Gate Park. They were happy to report in the evening that she was all right, and are now happy to say she has remained so.

This treatment was the united efforts of Mr. and Mrs. Cramer. There was further beauty and benefit from this treatment. A little sister, older than the patient, who had been told to be quiet while the treatment was being given, asked, when the fifteen minutes were up, if Mrs. C. treated her also. She said, "I felt such a beautiful peace come all over me."

The mother then stated that the treatment affected her also, and said: "It revealed to me just how the condition came upon the child. Just what I had to do in bringing it about. So I was mentally healed and bodily strengthened." The three were healed with one treatment. Does not all this prove that all is good and very Good?

A lady from Southern California told of one who came to her and was healed, who claimed to have no Faith, and said: "If your teaching is religion, or has any religion in it, I do not want to talk about it, or hear anything on the subject." She said: "I desire healing only, and asked for a treatment." The healer then told her that she would not treat her, but intended to talk to her instead. After explaining Divine Science, the lady went away, but returned the next day deeply interested, which proved to be permanent healing of what she had all her lifetime called inherited "sick headaches," which had made her and all about her unhappy.

Before the meeting opened one lady was rejoicing, because while listening the previous Sunday to Mrs. C.'s sermon on "What Truth Is, and How to Practice It," she made points her own, and by means of their practice had just about overcome conditions that had been with her for a long time.

This shows that the power of the All Good is with us and is taught in Divine Science.

Those who say we cannot heal because we do not deny the body, do not know what they are talking about. It would be far better for them if they did. All that is, is altogether lovely.

Sand Men of Cuddledowntown.

Cuddledowntown is near Cradleville,
Where the sand men pitch their tents;
In Drowsyland,
You understand,
In the State of Innocence;
'Tis right by the source of the River of Life
Which the grandma storks watch over,
While honey-bug bees,
'Neath funny-big trees,
Croon lullabys in sweet clover.

'Tis a wondrous village, this Cuddledowntown,
For its people are all sleepers;
And never a one,
From dark till dawn,
Has ever a use for peepers.
They harness gold butterflies to sunbeams—
Play horse with them, a-screaming,
While never a mite,
Throughout the night,
E'er dreams that he's a-dreaming.

In Cuddledowntown there are choo-choo cars
In all of the beautiful streets;
And round, bald heads,
And curly heads,
Are the engineers one meets;
From Piggybacktown to Pattycakeville
The cars run, hissing, screeching,
While wonderful toys,
For girls and boys,
Can always be had by reaching.

O, Cuddledowntown is a village of dreams
Where little tired legs finds rest;
'Tis in God's hand—
'Tis Holy Land—
Not far from mother's breast.

Joe Kerr, in "Colliers' Weekly."

INTERNATIONAL BIBLE LESSONS.

May 4th, 1902—Acts xi: 19-30.

THE CHURCH AT ANTIOCH IN SYRIA.

GOLDEN TEXT:—"*The hand of the Lord was with them: and a great number believed, and turned unto the Lord.*"—*Acts xi: 21.*

Time—Of vs. 19.21, about A. D. 36; of vs. 22-30, about A. D. 42-44.

Connection with previous Lessons.—Last quarter we studied about the organization of the Church at Jerusalem, and the persecutions which finally drove the disciples (except the Apostles) from that city. We followed Philip the deacon in his evangelistic work in Samaria with the Ethiopian, etc. Next we have seen Saul of Tarsus converted, and preaching in Damascus and Jerusalem, and then retiring in his own native city. We learned also that the Apostles kept a supervision over the work of the scattered disciples. We have seen a new step taken in the enlargement of the church through Peter (the unalterable Truth) by the conversion of the Gentile Cornelius and his household. Our studies covered the events which led up to the founding of the Church at Antioch.

First Gentile Church.—The disciples knew that the power of God was with them, and that the same power was with the Gentiles. They converted the Gentiles and started the first church among them through teaching them the unity of God as Father of All, and the unity of sonship based in fatherhood.

Help Sent.—When the members of the church in Jerusalem heard what was being done in Antioch, they sent Barnabas (who stands for everyone who realizes that he is full of the Holy Spirit), to see what was being done. Barnabas then sought Saul of Tarsus and brought him to Antioch to help in the Gospel work; for one year they worked together in Antioch.

New Name.—It was in Antioch that the disciples were first called Christians.

Helping Others.—Some prophets now come from Jerusalem to Antioch; one named Agabas, foretold a great famine throughout the world, which came to pass about a year afterwards. In the New Testament "all the world" generally means all the Roman Empire. The disciples of the Antioch Church agreed to send relief to the disciples in Judea. They later sent their contributions to the church at Jerusalem by the hands of Barnabas and Saul. The original meaning of 1, or 1st, is totality, for all time. Thus we see spiritually that the first disciples that were called Christians were kind, liberal and helpful. So all Christians are kind, liberal and helpful all the time.

Outline of Lesson.—1. Founded not through persecution but in a consciousness of Truth, vs. 19-21. 2. Visited by Barnabas, who stands as one filled with Holy Spirit, who knows Spirit as all in all. Vs. 22-24. 3. Called by a new name, vs. 25-26. 4. Helping needy brethren, vs. 27-30.

QUESTIONS FOR SUNDAY SCHOOLS.

Who first brought Gentiles into the church?
Whom did Barnabas get to help with the work?
To whom only did some preach the Gospel?
What name was given to the disciples at Antioch?
To whom did others preach at Antioch?

What did Agabas prophesy?
What was then formed at Antioch?
What did the Antioch Christians agree to do?
Who came from Jerusalem to help?
By whom did they send relief to the Jerusalem disciples?

May 11th.

Acts xii: 1-9—Peter Delivered from Prison.

Golden Text:—"*The Angel of the Lord encampeth round about them that fear Him, and delivereth them.*"—*Psalms xxxiv: 7.*

Lesson Truth.—God can deliver me from trouble.

Time—The Spring of A. D. 44. Place—Tower of Antonia, in Jerusalem.

King Herod stands for the personification of erroneous belief. Such personifications always seek to vex and to prevent the ongoing of good work. He killed James the brother of John. This false personality, a mere suppositional self, is ever trying to please the people's prejudices. Even in the days of unleavened bread, when every one should see all things spiritually—in their natural state—unleavened by any error of belief, Herod proceeded to imprison Peter because it pleased the Jews, though he placed four quaternions of soldiers to keep Peter; intending after Easter to bring him forth. He was brought forth by the new and living way of Christ, by the spoken words of the disciples, in which God was manifested.

The Disciples Prayed.—For about a week the disciples did not cease to pray to God for Peter's release, knowing that their consciousness of truth and their purpose was one with God, and they could defeat all of the intentions of Herod. Herod's purposes were not sourced in God, but those of the disciples were; hence they had power. The night before Herod intended bringing Peter out of prison the angel of the Lord came upon him, and he smote Peter on the side, and raised him up, saying: "Arise up quickly," and the chains fell off of him, and he followed the angel out of prison, but did not realize that it was an actual fact that he was free, but thought it was a vision. Have you not realized freedom from the bondage of beliefs and opinions that have seemed to chain you down and bind you with a sense of limitation? And have you not thought that your freedom was too good to be true, that it was a dream, a vision, or anything but real?

The disciples were astonished with the fulfillment of their prayer. They could scarcely believe that it was Peter, thinking it was an angel. They did not fully understand the angelic nature of man, that the angels of God are simply men made perfect in his own image and likeness. Man, male and female, in the beginning, had no angels over them. They were themselves the very angelic nature of God, and so is it now in Truth and evermore shall be.

Questions for Sunday Schools.

What did Herod intend to do with Peter?
What did the disciples then do?
How was Peter awakened one night?
What did the angel tell Peter to do?
What did Peter then do?
How did he and the angel get out of prison?

Outline of Lesson.—1. Imprisoned by error of belief personified, vs. 1-4. 2. Prayer of Truth at one with God, vs. 5, 6. 3. Delivered by the angel or True nature of Being, vs. 7-9.

May 18th.

Acts xiii : 1-13—The Early Christian Missionaries.

GOLDEN TEXT :—"*Go ye therefore and teach all nations.*"—*Matt. xxviii: 19.*

In the Church that was at Antioch.—We learned about the origin and growth of this church in Lesson 5th. In it were many Gentiles, and it now takes the lead in sending the Gospel to other Gentiles. The church, means the congregation or members of the organization.

Prophets and Teachers.—Prophets, in the early Christian Church, were next in order to the Apostles, and were specially inspired. Sometimes they foretold future events. Teachers were instructors who did not prophecy. Lucius of Cyrene was not Luke, the writer of the Acts, as some have supposed. Saul is mentioned last, as he had not yet become prominent. Saul was his Jewish name and Paul his Roman. As he became a prominent teacher of the Gentiles he dropped his Jewish name, and became known as Paul.

As they ministered to the Lord.—They were holding a religious service of prayer and fasting. Fasting means abstaining by withdrawing all attention from external things, and turning the attention to and partaking wholly of the Lord. True prayer is an affirmation that all we hope for is ours to receive and enjoy, if we believe in our hearts that we have received it. Therefore, while they were ministering unto the Lord the Holy Spirit told them what to do, and selected Barnabas and Paul to teach the Gentiles, or to carry the Gospel of glad tidings to them.

Laid their Hands on Them.—This formal act by the disciples stood for the acknowledgment of the Holy Spirit that was upon them, and working within and through them ; it was also recognizing the divine mission upon which these men were sent.

A Certain Sorcerer.—This was considered a most superstitious age. Even prominent men—Governors and Emperors—were accustomed to turn to fortune tellers and wonder-workers for counsel.

There are many like Elymas, who through prejudice, or interested motives, from a wrong standpoint oppose those who teach and practice Truth. In doing so they oppose Truth itself, so they must oppose it with false beliefs. This causes them to be negative, and to sense conditions that could never affect Truth, or one living it.

The Hand of the Lord.—The hand stands for power. So the power of the Lord was upon Elymas, and the judgment was that he should be blind for a season. This is recorded as Paul's first miracle. Dear readers, you have been taught in Divine Science that Truth is power, and that error is not. So no one can attempt to oppose power without attempting to use that which is not power, which to do must show out as a lack instead of fulfillment. Elymas was as much opposed to the Gospel of Truth that Paul was preaching as Paul was to the false beliefs that Elymas was practicing. In Paul's course with Elymas he demonstrated the impotency of falsehood, and proved to him that his condition of belief was temporary and not permanent, and was blind to Truth and void of power. The power or hand of the Lord that is always upon us, when acknowledged as a working basis corrects error of belief and demonstrates wholeness and clear vision for us.

Outline of Lesson.—1. Called by the Spirit, vs. 1-3. 2. Sent by the Spirit, vs. 4-8. 3. Filled with the Spirit, vs. 9-12.

QUESTIONS FOR SUNDAY SCHOOLS.

What did the Holy Spirit tell them to do?
How were Barnabas and Saul set apart for work?
What did they do in Salamis?
Who went along to help them?
What kind of a man was the Governor?
What other man did the missionaries meet?
What did he do, and how was he punished?
How was the Governor affected by what happened?

May 25th. Acts xiii: 43-52—PAUL AT ANTIOCH IN PISIDIA.

GOLDEN TEXT:—"*Through this man is preached unto you the forgiveness of sins.*"—*Acts xiii: 38.*

Time—Not long after the last lesson. Place—Antioch, in Pisidia, Asia Minor.

Paul preaching that Jesus was the Christ, and that he was raised by the power of God to see no corruption, was just what we have consciousness of in the Truth of Divine Science. While there seems to be corruption to observation, from the standpoint of God and true consciousness, it cannot be seen. While in the outline and appearance of form changes are taking place, there is not an atom of anything that exists that can be destroyed or can become unconscious of its existence. Through the Truth that Jesus—man visible and invisible—is the Christ, the son of the living God, is the forgiveness, or giving up of all sins. (Ref., Jeremiah 31-34.)

Rejected by the Jews, vs. 43-45.—The lesson to us in these verses is that if Truth which we know, practice and teach, is rejected by one class, and they show jealousy of and preference for their old belief of becoming by and by, and their habit of hoping for future good, we should be undisturbed and turn to others who will receive our knowledge. It is a pitiable condition that people indulge who believe in God as the "Supreme All," and then reject the highest, broadest and most simple presentation of this all.

If those who are unattached to any church, and who think they do not believe in God—no matter whether they call themselves Jew, Gentile, Christian or heathen—if they will listen to your message of Divine Science they will receive you and themselves as the embodiment of Truth, and they will realize there is no Jew nor Greek, bond or free, but all are one in Christ Jesus, and thus will the word of the Lord be published throughout all the country. All who work in this way will maintain their consciousness of being full of Holy Spirit, and will perceive and acknowledge the same spirit and light in others. As the disciples of old, if seemingly driven from one place to another, they will be concerned only with the good they can accomplish in the new place, regardless of circumstances; in truth we are filled with joy.

QUESTIONS FOR SUNDAY SCHOOLS.

What did the leaders of the synagogue invite them to do?
What did the people ask the missionaries to do?
What happened the next Sabbath?
What did Paul then do?
How did the Jews then feel and act?
What did he say about Jesus?
What did Paul then say the missionaries would do?
What did the Gentiles do when they heard this?
How did the Jews then treat the missionaries?

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:

My body is a temple not made with hands, eternal in the heavens; it is full of the peace of Jesus Christ.

Daily Thought.

First Day: I am covered all the day long in the Sanctuary of Being.

Second Day: I am the beloved of the Lord, who dwells in safety by him.

Third Day: I am the power that is accomplishing the manifestation of the Sons of God.

Fourth Day: The Divinity in me is the salvation of my body.

Fifth Day: The Divine in me is the one name under heaven whereby I am saved.

Sixth Day: My conscious new name raises me forever triumphant.

Seventh Day: I stand in the eternal calm on the sea of glass.

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Unity, the Ingathering.

A talk to the Truth Student's "Unity Gathering" by M. E. CRAMER, at the Residence of Mr. and Mrs. P. M. Kemp, Alameda, March 25th, 1902.

THOU shalt keep the feast of unleavened bread: (Thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib; for in it thou comest out of Egypt, and none shall appear before ME empty.)

And the feast of harvest, the first fruit of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field. Ex. xxiii: 15-16.

It has been said by our beloved host and hostess, that "The Law, Love, demands loving co-operation." There is a reason why this is so. I trust the subject, "UNITY, THE INGATHERING," which is ours for consideration this evening, will fully reveal that the demand of the one and only Law of Being is co-operation, and that it is so because its nature is one, a united whole.

First of all let us understand what Unity means.

1. "Thou shalt keep the feast of the unleavened bread."

We all know the literal meaning of the feast. But as spiritual things are spiritually discerned, and as there is a spiritual side to all things, and their spirituality is the reality of them, it behooves us to see things spiritually.

To state it in a stronger way, as all things are spiritual, to see them so is to see correctly. Correct seeing is knowledge.

Jesus said: I am the bread of Life, and the bread that I am, or the I that I am, is to keep the feast.

Keeping the feast spiritually, is knowing and partaking of everything in its natural state, not mixing it with anything artificial. It is identifying one's

self with everything, as purity with purity, perfection with perfection, goodness with itself, as life with life, knowing there is but one all, and not endeavoring to mix the I that *I* am, with the leaven of hypocrisy, or false belief.

"Thou shalt eat unleavened bread seven days, as I commanded thee." Seven is a finished number, and means in Scripture all of anything that it refers to. Seven days means all time, for with the end of the seventh, without cessation of time the first begins, just so with twelve months. So the "tree of Life" that bears fruit every month in the year is a continuous bearer, it blossoms and fruits all the time. Twelve months stand for all time. Partaking of Truth in the unity of Spirit, seven days, means partaking of it all the time. It is knowing all things as they are to God, and God as all. "Thou comest out of Egypt," which means coming out of ignorance, or "outer darkness" into the light of eternal truth, where none appears before God empty; all are filled with the spirit and fed upon the fat of the land. Some think unity is merely a body of people thinking and believing alike, that there is no deeper basis for it than thought. Others claim that unity consists of individual beliefs and opinions; that the test of our knowledge of unity is the ability to bring every previous belief and opinion, whether of a religious nature or otherwise, unto God, source them in Him and offer what is considered proof that He is responsible for them, even for what we have outgrown and no longer consider of the slightest value. Their theories amount to this, that at this time God is responsible for conditions and beliefs of others that we have evolved beyond, risen above, and are living superior to. It would be better for these persons if they believed there was no God, than to ignorantly indulge a habit of placing their personality above God, and thus developing egotism at the sacrifice of true egoism: a false assumption at the sacrifice of Being. Unity consists of the one self-existing all, including all of its expressions, which constitute the visible universe. There is one scientific statement of Being. See page 31, "Basic Statements."

Then shall we not co-operate? Co-operation has been the song of my husband and self ever since the beginning of our work. At one time when I was traveling, a friend wrote me that I might as well "shake a red flag at a mad bull," as to talk co-operation or organization in their city. I gave several lectures in their city, and talked it from the standpoint of Being. I met with my own; all was quiet within and without. I do not understand any other working basis but Unity. My experience is the spiritual feast of truth seven days, or all the time.

The harvest time is when our sowing has borne its fruit. And the feast of the harvest is partaking or recognizing that the fruit of our labor is ours, and is ours to store up unto ourselves as unto the Lord. *The Lord and I are one.* The first fruit of the harvest always is in the beginning of the harvest. If the first fruit is to be brought into the house of the Lord as spiritual fruit, then all is to be brought in the same way as is the first: so does it continue to the Lord in the eternal now. The Lord does not take anything to his house, or body, that is unlike Himself. "The first of the first fruits," means the spiritual fruit that now is and ever shall be—all things as they are unto God. The first and final state of all things is spiritual.

The end of the year, when all things are gathered in for present and future use, stands for the consciousness in which we see all things gathered from the field—the world—into Omnipresence. This is the end of the year—end of time; that is, when we see all things from the point of the eternal, and can say as did Jesus: "My meat is to do the will of him that sent me, and to finish his work."

Say not ye there are yet 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. John xiv: 34, 35. When we look on the fields with our eyes lifted up and do the will of God, the harvest is always ready. He that sows and he that reaps rejoice together, for they are one.

In the applicatiou of Divine Science we do not deny anything that really is. We never deny the body food, raiment or shelter, money, stock or lands, or any thing of use, or that we look upon.

I was once asked by a gentleman who was making very strong Christian Science denials, "There is no matter; there is no body," etc., if I could tell him why he did not demonstrate a living for his family, and what I would advise him to do. I frankly told him that the first thing for him to do was to stop denying that which he wanted. He wanted money, food, raiment, shelter. I said it is asking and asking amiss to expect God to demonstrate these things for you through your words of denial of them. "It is impossible to please God unless we believe that He is, and is a rewarder of them that diligently seek him," so it is written. How absurd it is for us to expect to relate ourselves to what is not, or even to what is, if it is not lawfully ours. To illustrate healing: if a man should come to a Divine Scientist for healing with, so-called, blood poison in his arm, and the appearance was that it was spreading, etc., the Scientist would not deny the arm. He would know that the arm was perfect without the seeming blood poison; that it could not be

made perfect by it, that all sense of disease could be entirely erased without the man losing a single atom of his perfect arm.

We each could lose all sense of disease, and lose no part of the body proper; hence we conclude that disease, so called, is really no part of the perfect idea of form, or of the body. The condition is disease only because it does not belong there, or is not at one with it. To deny the arm, instead of the seeming disease, would be to work with those who amputate through fear of results. One mentally amputates, and the other carries out the mental suggestion. Let us be careful that we do not treat by any hypnotic suggestion, or make any suggestion of amputation for others to carry out, but practice Divine revelation, the one and only law of expression.

I am often asked whom we speak to when we give treatment, if we speak to the disease? Divine Science healing is Divine communion. It is Spirit speaking to Spirit. It is God speaking to His own, and His own bearing witness of Him—affirming His Truth.

I am frequently called to the 'phone and requested to give treatment, and almost as frequently receive answers within a half hour's time that the patient is relieved. There is nothing like this Divine treatment to heal and to comfort, and to bless with all the actual blessings of Life.

Testimony of the Spirit.

"HE THAT hath an ear *let* him *hear* what the Spirit saith unto the churches.

"There shall be *no more* death, neither sorrow nor crying, for the *former* things *are passed away.*"

"Behold! I *make all* things *New.*"

It is done. I will *give* unto *him* that is *athirst* of the fountain, of the water of *Life freely.*

"These words are true and faithful."—Rev. xx.

"Behold! *Now* is the *accepted* time, Behold! *Now* is the day of Salvation."—II Cor. vi.

Trust ye in the Lord *forever*, for in the Lord Jehovah is *everlasting strength.*"—Isa. xxvi.

We do not need to lay the body down as inactive because we have no strength to rise up and act. Jesus said, "Rise up and walk." Awake thou that sleepest, and *arise from* the dead, and Christ *shall give* thee light."—Eph. v: 14.

"The way of the just is *uprightness. When* thy judgments are in the earth the inhabitants of the world *will learn* righteousness."—Isa. xxvi : 7, 9. Wickedness, false opinions, cannot learn righteousness. Verse 10. This was proven at the crucifixion, at the sepulchre, by the bribing of the watchers. "The fire of thine enemies shall devour them." Verse 11. False gods are the only thing that can die or be destroyed. Verses 13, 14. A false belief or wrong thought is as chaff or wind, in that it is not creative action. No deliverance is wrought in the earth or body when these *other lords*, false beliefs, are given dominion. Immortality is not by them proven to the world. Verses 17, 18. The supposedly mortal body is *seen* to be Spirit—immortal when these dead beliefs are cast out. Thus when one has arisen, has waked up to cast out the dirty, dusty, cobwebby tangled thoughts, beliefs, false ideas and opinions, he finds that he was the dew of his youth, and is alive and active forever more. He then sings the song of Moses, the servant of God, and the song of the Lamb—Jesus Christ, who was translated. The facts of Immortality of Spirit, Soul and Body, are disclosed to him. Verse 21. Such an one demonstrates the same, and thus he is a *leader* in *deed* and in *truth*. He who follows with the *whole* heart *also* leads. But this lofty conception of life's possibilities takes place only by abiding in the secret place or chamber of the Most High. So into this Christly communion with Being we are invited to enter. Verse 20. Also John, Chapters xiv and xvii. In this lofty conception and attitude consciously abiding in the secret place of the Most High, under the shadow of the Almighty, in the knowledge of His omnipotence and omnipresence, the boisterous, fearful, strange thoughts, the testimony of the false prophet, or the unillumined senses, are laid low. Their delusive argument is heard no more, they have faded away. The veil, the face of the covering (mortal beliefs about the body which is the only reproach upon it), is *destroyed*. In this mountain of wholeness, Holiness, truth is realized, the feast of fat things enjoyed. Death, which is a false race belief, is swallowed up in *victory*. Isa. xxv ; I Cor. xv : 51–58. These victors *know* that they are alive forever more. They *prove* God's word *true*—"I will *Ransom* thee *from* the power of the grave, I will *Redeem* thee *from* death. O death, I will be thy plague, O grave, I will be thy *destruction*." The victor who has *overcome* death *proves* God to be a *very present help* in trouble to *save from* death. Hosea xiii: 9, 10, 14. These victors or overcomers *know* that their work of *proving* to the world that Spirit, Soul and Body are Immortal, and that the fullness of Eternal Life is demonstrable in the body, is a most *wondrously* glorious and universal work. These *prove* God's description of His *strong* people *true*. "The strong people *shall* glorify me." Isa xliii : 21;

xlv : 11–25; Joel ii. This *conscious* Son of God, when asked the question, "Do you expect to stay on the earth forever?" has within himself the answer, "He that sanctified and they which are sanctified are all of *one*, for which *cause* He is *not* ashamed to call them brethren." "I and my Father are *One*." "*All* power *is given* unto me in Heaven and in Earth." "I *fill* Heaven and Earth." "The meek *shall* inherit the land, Earth." "He that overcometh *shall* inherit all things. All things are mine." "Behold! I am alive forevermore." Heb. ii : 10-12 ; John x ; Matt. xxviii : 18-20 ; Jer. xxiii : 23, 24; Isa xxxix ; Rev. xxi : 7 ; I Cor. iii : 21-22 ; Rev. i : 18. On the part of this one there will be no funeral which represents the *conclusions* of the false race beliefs of separation from God. "I have the keys of death and hell." I *consciously stand* upon the Rock foundation of the understanding of Truth—God's omnipotence in humanity. The covenant with death and hell is disannulled. Isa. xxviii : 15-18. This is the victors' work in and testimony to the world.

HELEN ENGELMAN.

Dedication of Hartman's "Life of Jehoshua."

Eternal one ! Thou self-existent cause
Of all existence, source of love and light ;
Thou universal and uncreated God,
In whom all things exist and have their being,
Who lives in all things and all things in him ;
Infinite art Thou, inconceivable,
Beyond the grasp of intellect ;
Unknowable to all except thyself,
Nothing exists but thou, and there is nothing
In which no good exists ; Thou art, but we
Appear to be ; for forms are empty nothings,
If not inhabited by Thee ; they are
Thyself made manifest ; addressing Thee
We sin, because we separate ourselves
In thought from Thee who art our very self ;
For we are nothing if we are not "Thou,"
And Thou art "we ;" we have no life but thine.
No will nor thought, no love nor strength but thine.
Thou art our life, our wills, our minds, our all ;
We are in Thee and Thou in us ; Thou art
The "Father" and Thyself in us the "Son,"
Thy spirit fills the universe with glory

And impregnates all nature with Thy power,
Enabling her to bring forth living forms
Of plants and trees, of animals and men.
It fructifies the soul of man and gives
Birth to the "Christ," the Saviour of man,
Call'd the divine Atma or the "Lord on High,"
The "Master," He who makes immortal all
In whom his presence is made manifest.
If He awakens in the heart of man
To the self-consciousness of His existence,
Then will there be no further death, for He
Is perfect and requires no further change;
Thus "Christ" is God made manifest in man
As man, and no one can attain to God
Except through Him; for He Himself is God
In man, and he who strives to find his God
Must seek for Him in his own holy temple
Within himself in spirit and in truth.
To Him, the Christ, the God in man we pray,
To Him alone, not to external gods,
Nor to the spirits in the Astral Light;
And praying strongly we fulfil our prayers.
For rising up to Him we are Himself,
And grant that which we ask of Him ourselves,
No man knows God; it is the God in man
Who knows Himself in Him, and lifts man up
To the conception of what is divine
In His own nature. Rising up to Him,
We come to God through Christ, through God to man,
And to all nature in his Holy Spirit.

Happy Day.

"Oh! happy, happy day, for one who gives up striving to be richer, wiser, and more clever than his fellows, and settles down content to be himself." Being and expression, or non-being and becoming what we are not, which? is the first thing to settle in solving our life problem. To one who knows himself; as self-existing idea; substance, intelligence and power—the millenium is a reality. He sees himself in the water, earth, air and skies. The stars and suns, they shine for him. For him and in him blooms the rose and every flower. In his infinitude the waters murmur, and the winds sigh in the forest, or crowns the rustling corn. The speed of the trout is not apart from him, nor is the song bird. Everywhere is he in touch with the heart of things, who knows Divine Science. The universe, does he enjoy. Young is he with childhood everywhere. The courage, Faith, Love, Truth, and all good of the world is his. There is no private, limited or separate life. Life is One. He is anchored in the Sea of Life that knows no division, no degrees, no end. He sails now on the sea universal, and serenely rides the waves of surface action.

Items About the New Home.

Please find enclosed ten dollars to apply on our subscription to the Home College Building Fund. G. J. S.

P. S.—My whole heart and soul is in the work of Divine Science and the New Home College, and my mite will surely come at the right time. The outlook is growing brighter. J. R. FIELD.

Herewith I hand you two dollars, which please place to the New College Fund, wishing it a grand success and prosperity. I am getting along very well "now." Am beginning to realize my wholeness, and with Paul's expression, "I die daily," being resurrected daily, and walking in *newness* of *life*. Old things are passing away and behold *all things become new*. Now, I can see God, and his creation as it was from the beginning. G. W. C.

The Age of Light.

A steadfast inward peace is enjoyed by all lovers of the good and the real.

An emotional religion that has no showing in divine loving demonstrations of faith, willing benevolence, and active service, should be cast aside for Truth. "There is no religion higher than Truth." Truth is demonstrable. There is truly no religion but Truth.

The teachings of Divine Science are not only possible, but are demonstrable, and will enable each demonstrator of its truth to enjoy the presence of God and live in the spiritual world, right now and here.

The true spiritual leaders of this century will teach the Almighty power of universal love—Love that knows no fear, nor has no torments. Not only will they teach it, but they will live it; not only will they live it, but they will be it. "To be or not to be," *now* and *here*, is the first problem to settle. When this one is settled all others come to view naturally, and in perfect accord with the principle of what Being is. Many are now living in a new age—the age of Light, the age in which there is no darkness.

Thy Kingdom Come!

"At work with the king in the hedges!"
No mention of Palace is made;
Oh hands that are feeble, be steady,
Oh faint heart, be thou not afraid.

At thy door is the Comforter waiting,
His banners shall never be furled,
His voice whispers, now and forever:
"My kingdom is not of this world."

Center Groton, Conn. H. MAUD MERRILL PHELPS.

Extracts from Letters.

I have always liked your lessons because they made things plain, and showed the great necessity of the controlling of our thoughts, and that in no way could we successfully work out our problems but through learning how to control thought. And I think that your first lessons as published in HARMONY are the best I have seen on the subject. And I have been going over them lately. WM. M. B.

A notice received a few days since that my name is now enrolled as a member of the First Divine Science Church, and I feel it to be a great privilege. I do not feel that it is simply becoming a member of an external church, located in a certain place, but it is the universal, impersonal church being externalized. R. J. FIELD.

Enclosed find fifty cents in stamps for one copy of music, "The Jewels I'd Wear." I am glad to help our brother. E. W. PLAISTED.

I have been thinking that I could not afford to take HARMONY this year, but your article in February number has been so helpful I feel I cannot afford to do without it, and so I enclose $1.00 for one year's continuance.

I remain yours for Truth and Rightness, O. W. BAILEY.

Mrs. Field: I received yours of the 12th, and adopted your style of treatment. The lump began to recede right away; gave me no trouble, only discharged a good deal. So I was more frightened than hurt. Many thanks to you, and to God the glory.

January and February HARMONY received in good season, but did not get March until the 13th. This was a great disappointment to me, as I find them very helpful in the Sunday School I attend. I attend a Baptist school, but find that the convincing spirit life which I bring out from time to time, with the help of HARMONY, is doing much good to create new life. This class consists of about fifty or sixty regular attendants, but find very few who are able to give reasons why they are Baptists. They accept my views very pleasantly, with very little opposition, the teacher in fact calling upon me many times to give my idea in the workings of law as it appears to me. The teacher told me last Sunday that he was so glad to see me, as my views were very helpful in the class. G. I. B.

Dear M. E. Cramer:

DEAR AND BLESSED SISTER—Nothing has been more convincing, or has afforded me stronger evidence that you are an overcomer, than your "Confession" in the April HARMONY. To be in the field, doing the work in so many and varied directions, filling competently the departments that require competency, patience and courage, and holding on your way with strength, is to furnish a pattern for all Then, too, the Truth which you advocate is undeniably relied upon, depended upon to bring forth the Book in due time, the right time. Truth is confidently expected to make provision for all necessary wants, and to supply its students in accordance with the degree of spiritual unfoldment or manifestation. I see no wavering in the matter of trusting to the leading of the Spirit of Truth. Now, I am assured that you will have sympathy for me in any seeming delinquency, because of not sending any report of the Genesis lessons. I have done considerable marginal writing, but have copied nothing. And, while I feel all the while that Truth is so glorious that *something must be done about it*, yet the duties at hand have been just about all engrossing. I hasten to send this little message to you, which is prompted by loving appreciation. Also, I enclose some affirmations which I have written to-day. Use them as you see fit. They are from *us both*. Lovingly, AURORA I. SCHWEINFURTH.

I did not ask our Sister's permission to publish this letter, but such loving and just appreciation should be spread abroad. It will be refreshing to the hearts of others as they receive it in an impersonal way, as it is to me.

M. E. C.

Contentment.

"Fret not thyself because of him,
Who prospereth in his way,"
The throne and sceptre last awhile
But have their earthly day.

"Fret not thyself!" The promise sure,
The word of Truth that leavens,
For thee a mansion bright and fair,
Eternal in the heavens.

Center Groton, Conn. H. MAUD MERRILL PHELPS.

Notes and Announcements.

The Home College of Divine Science, 3360 Seventeenth street, between Valencia and Mission. Phone, Capp, 2711.

The next College Course of instruction will commence at Home College, Wednesday, June 4th. All who wish to enter at the beginning of this course will please write, or make arrangements.

Public meetings held by Josephine R. Wilson, 612 Fifteenth street, Oakland, Cal. Divine Science services Sunday evenings at 8 o'clock. Thursday afternoons at 3, and Friday evenings at 8 o'clock. Mrs. Wilson's hours for healing are from 9 A. M. to 4 P. M., except Sundays.

Rev. J. H. Nield and wife are now located at 141 Hancock street, between Eighteenth and Nineteenth streets. They are both teachers and healers. They are now situated to take patients and students into their home. Such a home is needed, and no doubt will be well patronized. Recommend your friends to them.

Dr. Seeley, the well-known successful healer, is now located at 207 Powell street, San Francisco, where he is doing a successful work.

Prof. Le Roy Moore writes from St. Louis: "I shall begin my work in this city the first Sunday in April at the 'Odeon,' 1042 Grand avenue—Lecture Hall—and I extend an invitation to all truth seekers. Please change my address in HARMONY. I will write you later about my work. Dr. Sullivan goes to Kansas City April 1st, and I am here ready to take up the work. Give me your blessing." Address 2807 Morgan street.

Both Prof. Moore and Rev. D. L. Sullivan will be blessed in their work in their new fields, and the people will be blessed by their ministrations. God will prosper them and theirs. M. E. C.

The Colorado College of Divine Science intends to issue a monthly paper called *Fulfillment*. The first issue was to appear in April. Success attend their efforts. There is success for every paper that there is a demand for, and in every work that is sourced in truth. The good work is going on and demonstrating the good and the real in every conceivable way. The Denver center is growing in membership both in the church and Sunday School. They all demonstrate a practical interest.

Mrs. Schue writes from Grand Junction, Colo.: "I feel so encouraged lately, for I have found a few genuine D. Scientists here, and we have decided to have Mrs. Grace Brown of Denver come and teach a class."

Mrs. C. C. Edwards, a member of the Divine Science Church of Denver, is visiting friends in San Francisco. The word of praise she brought of the work and workers in Denver was delighful to hear.

M. E. Cramer spoke in Alameda at the residence of Mr. and Mrs. P. M. Kemp, March 25, to a full house of interested students. These Tuesday evening meetings are proving to be all that was anticipated. It is always good to come together and exchange our highest ideas in the spirit of co-operation.

C. L. and M. E. Cramer give united treatment to patients every evening. Those wishing their services should write and request their united treatment.

Dear readers, when you wish that M. E. Cramer was with you to give you a treatment, as soon as you give form to the desire go alone and realize the truth—make some strong statements of truth, then go ahead as if you were receiving your treatment and she will respond to your desire. But she cannot respond unless you comply with the request. Try this and let her know what the results are. The statement of truth by you is the active connecting link which makes two agree upon earth, etc.

I am going to ask every reader of HARMONY to think what he or she can do for HARMONY, to advance its work and increase its circulation. I do not feel like suggesting anything, but simply ask each one to think for himself of something that he can do to co-operate with its editors to increase its circulation. Then let us hear what your thought is. The effort to bring your thoughts to bear upon the increase and growth of this good cause will no doubt open up channels for success that have hitherto been closed. Try it. I am certainly prompted by the spirit of truth to suggest this to you.

M. E. C.

The Divine Science Association will hold services at "The Odeon" Lecture Hall, first floor, every Sunday, at 11 A. M. Room H on the second floor will be used as a reading room and class room, also for week day meetings. This room will be open from 9 A. M. to 4 P. M. every day. All welcome. LeRoy Moore, Lecturer and Teacher. Residence, 2807 Morgan street, St. Louis.

A Circulating Library has been established at "The College of Divine Science," 3360 Seventeenth Street, which contains the latest and best "Science Books," and a large number of Theosophical works, which are loaned at the low price of 5 cents per week. Hours, 10 to 12. Marcia C. Bramer, Librarian.

Subjects of Sermons for April, May and June, to be Delivered at the First Divine Science Church, San Francisco.

April 20. "What Code of Morals Does Divine Science Offer."
April 27. "Scientific Interpretation of 'First Birth' and 'First Born.'"
May 4. "The Image and Likeness."
May 11. "Heaven and Hell."
May 18. "Who are the Preachers of the Gospel?"
May 25. "If All is Good, Why Do We not All See it So?"
June 1. "By what Means Shall We Know each Other after Death?"
June 8. "The Way to Satisfaction."
June 15. "Joy of the 'Good Time Coming,' Here and Now."
June 22. "Growth and Unfoldment."
June 29. "Being and Becoming."

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This work relates chiefly to the HEALING aspect—philosophy and practice—of Spiritual Science. It throws much new light on the path through which alone Health, Happiness, and Success in all legitimate undertakings are to be secured, and discusses in addition a number of topics pertaining to the New Thought teaching in general. Some of the chapters bear the following titles:

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☞Each of the above works comprises over 200 pages, and is beautifully bound in cloth and gold.

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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.

HARMONY sells always for $1.00 per year; 50 cents for six months, 25 cents for three months, and 10 cents per single copy. Many say, its worth cannot be stated.

Please Read List of Books on the last page 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 such books as they wish to purchase. Any book not in the list on last page of this book, will be obtained for our customers. We keep all kinds of Divine Science literature for sale, and take subscriptions for all Science magazines and papers.

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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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. JUNE AND JULY, 1902. NOS. 9 and 10.

What Code of Morals Does Divine Science Offer?

Sermon, by M. E. CRAMER.

MORALS pertain to those intentions and actions of which right and wrong are predicated, relative to the practice, manner and conduct of men, compared to law and right in exterior deportment. The philosophy of morals is called the science of duty, the science which treats of the nature and conduct of man as a moral being; of the duties which result from his moral relations, and the reasons upon which they are founded. The capacity to perceive what is right or wrong, and to approve or disapprove independent of education. Things of a moral nature may be proved by moral arguments.

A true system of morals must be based in the origin of all things; hence, they must partake of the nature of the Creator. The attributes and qualities of being must constitute the basis of every true written code of morals.

There is but One All, this All in All is God and God manifest. One is the number of unity. Unity is forever the state or nature of one. In these statements of what being is, we have a lasting basis for all morality. A consciousness of the unity of the whole brings out every good quality inherent in being, and enables us to put it into practice in our dealings with each other. It enables us to love even our enemies (so-called) and to do what we know the Father is doing. It enables us to realize true forgiveness and to practice it toward others; to fulfil the injunction, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;" to leave thy gift before the altar of at-one-ment and be reconciled to thy brother by the oneness of spirit. The brother is not error, and no error of belief can ever be any part of man's real nature. Man is the capacity which perceives right and wrong; because he knows the principle of unity, he knows that a feeling of separation from his brother is not sourced in the nature of his being, hence he can have no moral sense of it being right or just. Therefore, be "reconciled to thy brother."

Every moral law ever written that has origin in the nature of being it just what Divine Science offers; it may offer many new ones, but it cannot

fail to throw light upon every old one. Let us see how the old compares with the new Statement of Being :

"Thou shalt have no other Gods before me." Why not? because "There is none beside me."

There is but one All, and this All includes us all. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." This was called a new commandment. This moral conduct practiced toward God and among men pertains to our being at one with God and with each other. Such moral action is not without a source. This is perceiving and practicing what is right, irrespective of education and custom. It is the science which treats of both the nature and conduct of men.

God being infinite, there is no finite. *God is all of Being, creative action and creation.* "*Hence I and my Father are one.*" The code or system of morals that Divine Science offers is the nature and way of Life. God's own system. This code not only relates to the practice, manners or conduct of men, in their relation to each other, but in their relation to God respecting right and wrong. For example :

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." This does not permit the making of any image but of God. We are not to imitate appearances. We make pictures of forms and imitate them, but do not make them to worship or serve. As we are not to judge from observation, or go by objective impression or hypnotic suggestion, it is said : "Thou shalt not bow down thyself to them nor serve them." The only way by which this commandment can be obeyed is by being one with the All Good and doing as good does. We cannot stand outside of God and worship him in either heaven or earth without having an image of something different from ourselves. You are the image of God, and "Heaven is God's throne and earth his footstool." To worship in Spirit and in Truth is conscious at-one-ment.

"Do unto others as ye would that they should do unto you." In the light of Divine Science, it is seen that this conduct is not only to be practiced between men but between God and man. If we do unto God as we would like Him to do unto us, a very material change would take place in our ways. We desire that He should bestow every good gift upon us. We even want every good thing that is His ; then let us be just and acknowledge all that is bestowed upon us and all that we would have in realization to be God, and that our good is a permanent presence. God has nothing to give or to

express that He is not. The entire trend of the Bible teaching is, be God-like; be as He is and do as He does. We desire Him to give us health, success, happiness and eternal life. Then we should acknowledge that His presence in us all is all that He can give, and when we pray, believe we have received what we have desired. This is simple justice, the only justice, and the only practice of the moral law which stands for the real nature of man's being. It is the basis for the demonstration of our good.

Divine Science presents the inner meaning of morality, the very principle of it. Science conforms to law and right in external deportment by working the laws inherent within, from within out.

"Whatsoever ye shall bind on earth, shall be bound in heaven. And whatsoever ye shall loose on earth shall be loosed in heaven." The without is as the within, heaven and earth are as one. As God's will is done in heaven, so is it done in creating earth.

God is Spirit, all of Life, Love and Truth, etc. Not part Spirit, Life, Love and Truth, and part death, fear and error.

Nothing can be manifested that is not before it is manifested. As God alone is, it is God who is manifested in an ever present creation. It is easy to see how the old commandments upon which our morals have been based fit in to the scientific Statement of Being.

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them that hate me." "The Lord is of too pure eyes to behold iniquity," or inequality. Any one who in belief works the iniquity of separation from God, or the inequality of a supposed separation, will lose the consciousness of what real being is, and believe that he has been handed over to tormenters. "Them that hate me" are those mental conditions of perversity that try to sustain the claims of dualism or opposites. Nothing is visited upon us but the habit of thought that "hates me."

The practice of Divine Science is right conduct; it includes all morals, and gives a system upon which they are founded. In the Lord's Prayer Jesus asks to be forgiven only, just as he forgives. Forgive and you shall know that you are already forgiven. If you hold aught against another, God, the One All, is opposed to your mental attitude; since the all good is against the feeling of enmity, you have a hard time, a lonesome, God-forsaken feeling when trying to sustain it. Nothing can be manifested that is not. There is no principle or idea of enmity or hatred in God. So none can be manifested or known as His manifestation. The Son of Man has come to save that which was lost. It is not God's will that the least of one of these should

perish. This is why Jesus healed and raised the dead, and did what he saw the Father doing. He knew that it was as much God's will that we should heal and raise the dead, be well and live, as it was that we should preach the Gospel and sustain our moral relations in Truth. To agree is good, it is one with God as a unit. "Where two are agreed upon earth as touching any one thing there am I in the midst." Whatever we ask that agrees with the spirit of unity the same do we receive: there is no power against our having and enjoying it. The I that I am is manifest in all that two persons can truthfully agree upon. False suppositions of divisions have no reality in them; this shows the true practice of morality.

Divine Science teaches forgiveness once for all; that we should never hold anything against others. In truth God and God manifest is the All, so the code of morals that it offers is an infinitude of good. *All good applies in social duties and in moral relations.* Love, justice, Truth, goodness, unity and good will are all universal.

Man is potential in God and is expressor, co-worker, and capable of doing his will, demonstrating the nature of spirit. The good will of any intention or action when tried by the infinite principle of unity is tried as by fire. "Our God is a consuming fire." The fact that we are potential in the infinite whole shows that we exist as its manifestation. If in belief something appears to be that is not good, it will be consumed as by fire, when we give it no place. "The branches in me that beareth not fruit the Father taketh away." It is evident that God's law contains the only code of morals that can, in truth, be offered to the world. If God can truthfully say, "I am and beside me there is none other," we can say—since there is none other, what is true of Thee is true of me, "I and my Father are one." All that the Father has is mine.

Man is Being and existence, created in God's infinity and wholeness. He is co-eternal and co-equal with God, in being, action and result. Man is not a suppositional belief; he is not immoral, mortal, finite or limited. He is not in a sick, sinful or dying condition. He is eternal, conscious life, impersonal and universal. Truth contains all morality there is; it contains all religion there is; it contains all good there is, and all science.

Conclusion.

There being but One All, there is but one to love; hence, it must have the love of all our heart, soul, mind and strength. This is doing unto God as we would have Him do unto us. "O, the beauty of wholeness! The blessedness of freedom! What a peace divine! Knowing where to source

our all. To love neighbor as self, and self as neighbor, is to practice divine morality and do the will of the Father in our conduct toward each other. This can be done because the real state of the one all is unity. The whole of religion consists of being at-one with God in being, action and result. Since this oneness actually exists, its fulness is possible to us, and its opposite is not possible.

The code of morals for Divine Scientists and all others to practice, in Truth, is sourced in man's oneness with God. As nothing can be expressed that is not, that which we express in our relations to each other must be sourced in the Expressor of all things. This gives reality to all our ways and shows out a true moral character. If our actions toward and dealings with each other are void of the principle of unity, they are life-less and meaningless. But man is co-worker with God, capable of doing his will as did Jesus. "He that believeth shall do the things that I do." Just what Jesus saw and knew the Father was doing, he did. We may always know and do the same if we look at the Truth from the standpoint of oneness with God. In the practice of Truth we love every one regardless of their feelings toward us; thus the law of perfection is worked. "Be ye perfect, even as your Father in heaven is perfect." To deal with our brothers as we would have them deal with us, we persistently hold them in a state of at-one-ment with God.

If any man sue thee at the law and take away thy coat, let him have thy cloak also. And "whosoever shall compel thee to go a mile go with him twain." These commandments show that it is right to do good, even though we are seemingly compelled to do it. Resist not; it is better to do good under such circumstances than not to do it at all. What we do willingly we are not forced or compelled to do; our freedom is maintained and our conduct is sustained by the Good.

Let each one who reads this decide for himself that no one can be more loving, more just, happier or sweeter in disposition than I. This is my time to remember what manner of Spirit I am.

"Exclusiveness is death. Shut up your house from all the outside pure air that comes from the universal, and you would not live long. To shut yourself away from the spiritual influences of your inmost being, is still more harmful."

"A man who gives his children habits of truth, industry and frugality, provides for them better than by giving them a stock of money."

CHILDREN'S PAGE.

A Grain of Sand.

"HOW WARM it is today and how quiet it is here on the beach, only the roar of the ocean can we hear. Here and there are a few people asleep or nearly so, who have come out to enjoy this day with us."

Only a grain of sand was speaking to its millions of nearest friends, but as it continued the millions could see themselves as *one*, and found how important each tiny grain was.

"Here comes a fisherman our way with great heavy boots, and they are covered with water, too. No doubt we will stick on, and away we will go to his boat that you see just at the water's edge.

Slush, slush, the step comes nearer, and soon this grain of sand and many others are hurrying to the boat.

"How glorious this is," said this grain of sand. "I was afraid my home was settled for good when I was swept overboard from the steamer Ventura on her last trip in, and hurried here by an incoming tide, high and dry, with the rest of you on the beach, but I'm off again for another trip, and hope I will not be taken far from this beautiful Golden Gate.

"I have been a wanderer all my life; have visited almost every part of this great, wide, beautiful world, doing no particular good as I could see, yet I know I am one with every thing that is. I have often thought I had reached my home for good, but something comes up to move me on, which shows me life never ends, but goes on and on forever.

"I will tell you how I reached the beach near this great city of San Francisco, as I touched on the subject, when I told you I was swept overboard from the steamer Ventura. I was once a monument among millions of others, to the driveways of Yellowstone Park, and was bottled up by a specimen hunter and taken proudly away. I had been there many, many years, sparkling in the sunlight and admired by every one, and I rather objected to being put in a bottle and packed away in a dark trunk and only shown to company, but my time for a change came. I traveled many miles and was admired everywhere, even though I was bottled.

"I came on board the Ventura at Sydney, Australia, and after a few days out at sea my owner took me from his trunk with a few other things he thought the most of in his collection, and we were put in one corner of his stateroom. I will not tell you how many times he took me to the reception hall for inspection, my story would be too long, but the last time came when

my owner handed me into the beautiful white hands of a young lady, and as she exclaimed, 'How beautiful!' the ship gave a big toss and out of her hands and the bottle went crash on the floor. I was myself once more, and nestled closely in a soft rug that I fell on, till the ship was cleaned thoroughly at San Francisco harbor; and here I am with you out at sea again, sticking close to a fisherman's boot."

For hours this grain of sand enjoyed its ride once more on the sea, but a heavy wind was blowing, the waves tossed very high and the fisherman's boat was not strong enough to stand the heavy strain and it began to leak. The man knew there was but one Power, and he was that Power, and this Power of quick thought and ready hands took the mud and sand out from his boots, put it in the crack in the boat, and then took a piece of cloth he had and quickly wedged that in and stopped the flow of water entirely, and he was soon safe on shore.

Right here we will leave this little grain of sand, admired still for its life of usefulness, and may it show how every little deed is great in itself, for the whole is made up of small deeds that make the one Great Good.

A. B. SAWYER-HOPKINS.

Time.

Directness is a cardinal virtue of the man who succeeds. He does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly at the heart of it; he does not waste your time on preliminaries or non-essentials, but proceeds to attend to the business in hand, and, as soon as he finishes—stops.

The quality of directness is characteristic of all men of great executive ability, because they value time too much to squander it in useless and meaningless conversation; it is an indispensable quality of the leader of all large enterprises.

In selecting a boy from a score of applicants, a shrewd employer will take the one who gets to his subject directly, states it concisely, with the fewest words, outlines his position briefly and stands or falls by it, and does not bore him by telling of the great things he has accomplished or of what he can do.—*Success*.

Condemnation and fault-finding would not be entertained for a moment, if we fully realized and trusted the ever-present good.

THE NEW BOOK.

The name of our new book is DIVINE SCIENCE AND HEALING. It is now in the printer's hands, and we are sure it will be ready to mail some time in July. Rest assured that you, whose orders have been in for some time, will receive them as soon as possible after they are completed. The book, we think, may be one-half larger than the old one. It is arranged with marginal references to the Scriptures. These references are used in some places to show how Divine Science corroborates the Scriptures; in others to show how the Scriptures corroborate Divine Science. Sometimes the chapters and verses given as reference are synonymous with Divine Science, again they suggest what should be or what should not be our belief or practice, as the sentiment requires. But few quotations from the Scriptures have been used in the reading matter. It was thought best to fill the pages with other matter, knowing that the references would cause students to search the Scriptures, and in so doing they would study the Bible more than they would otherwise. Contents: Spiritual Experience in coming into the science, two chapters. Lesson 1, Being. 2. Thought. 3. The Effect of Thought. 4. Law of Expression. 5. Law of Expression. 6. Denial and Affirmation. 7. Prayer. 8. Faith. 9. Practice of Truth. 10. Intuition. 11. The Spoken Word. 12. Marriage. 13. Marriage continued. 14. Preachers of the Gospel. 15. Special Instruction to Patients. 16. Conclusion. Following these lessons will be the short ones under the heading of "Meditations," which were in "Lessons in Science and Healing." Also, Questions and Answers upon most of the practical doctrinal points in the New Testament. There will also be: New Treatments, Prayers, Formulas for the Application of Lessons in Healing. It will be in clear, bold type, on good paper, handsomely bound in cloth, with gold letters. The price will be two dollars. Those who have written for the book will not feel disappointed in it, but will know that they have what was well worth waiting for.

All who send their orders before the first of July can have the book for $1.50. This offer is made for two purposes—that of receiving money to assist in paying for the book, and to accommodate the readers of HARMONY, and all others who may wish to take advantage of the offer.

We trust that every one who is interested in Divine Science will consider that this book in idea is their very own, and will speak of it as "Our Book." Its teachings apply to all, and embrace every one alike, so it is for each one to claim. Do what you can for the book. Each one knows what he can do. As you, dear readers, have always loved to help along with the good work and assist in spreading it, we believe you will continue, and work for the sale of "Our Divine Science Lesson and Text Book." M. E. CRAMER.

Make Use of the Minutes.

In the room of a girl friend the other day, we noticed something which especially interested us. To the pin-cushion, which occupied the central position on her dresser, was pinned a short poem, evidently clipped from some newspaper. And the poem happened to be Kipling's "Recessional," which everybody knows about, but comparatively few people know.

Now a pin-cushion is not the place where one expects to find a poem, however grand or beautiful, and we looked to our friend for an explanation.

"I always have something I especially want to know pinned to my cushion," she said, smiling, "and when I'm brushing my hair or adjusting a collar-button, I just glance over the lines. Before I know it I have the whole committed to memory, and then I remove it and place something else in its stead."

Now this girl, as we happen to know, is a very busy girl, a stenographer in a law office, an earnest church worker, a favorite with other young people, and we had been surprised to hear her spoken of as being so well informed. We wondered how she found time to acquire her information, but the pin-cushion revealed the mystery. She had learned the art of utilizing the minutes.—*Exchange.*

The Good, Glad World.

When Spring returns and flowers are here,
A new glad world awaits our sight;
And what would seem could not appear,
Is born for us of love and light:
The good, dear God surprises so
The children of dark doubt and fear,
And brings the flowers from the snow—
When Spring the beautiful is here!

When Spring returns the birds are found
In orchard, field, and garden bright;
With merry voice they are around,
In friendship with flowers and light;
The good, dear God has joy in joy
He gives to greet us far and near,
And all the world's in his employ
When Spring the beautiful is here!

—*William Brunton.*

Fair Play.

SOME TIME AGO an article was written by Rev. Martin Sindall, of Berlin, New York, a minister in the Seventh Day Baptist Church, under the heading of "Fair Play," and published in their denominational paper. This article was in reply to one published in the same paper written by a man in Florida, confounding "Christian Science" with the work at Sea Breeze. The paper containing Rev. Sindall's article was sent to the *Sentinel*, with a letter of explanation and query, and was published in the *Sentinel* March 27th. In his letter to that paper he says: "*I am reading 'Science and Health,' etc. I am anxious to know the difference between 'Christian Science' and 'Divine Science.'*" The editor's reply to that portion of his letter is as follows:

"We cannot speak for all who have assumed the name of Divine Science, as we cannot claim to know fully what distinction they undertake to make between Christian Science, and what they are pleased to call Divine Science; but we are sufficiently familiar with the claims of a large per centage of those bearing this name to be able to say that the teaching of Christian Science is reversed by them. God's supremacy is set aside, and man is elevated to the place of God. In other words, they teach a divine *man* instead of a divine *God*. In some of their literature this teaching is more or less obscure; but some come out plainly, assigning to man the identical qualities or attributes Christian Science assigns to God, as above set forth.

"Our correspondent, and all others, will see therefore at a glance the basic and irreconcilable distinction between the tenets and teaching of Christian Science and those who classify themselves as Divine Scientists.

"As to the query about the teaching or claims of those at Sea Breeze, Fla., they do not, as we understand, call themselves either Divine Scientists or Christian Scientists; nor do they claim for their belief anything in the nature of a religion or Christianity. We have recently read this in their official literature."

Like the *Sentinel*, we cannot speak for every person who may have assumed the name, "Divine Science," but we can speak for Divine Science itself. Divine Science is not based on any distinction that may exist between it and "Christian Science." It is based in the Allness and Omnipresence of God; that the Good is Infinite from everlasting to everlasting. The remarks made by the *Sentinel* simply show that the writer knows nothing whatever of the teachings of Divine Science. He thinks he is "sufficiently familiar with the views of a large percentage of those bearing

this name to be able to say that Christian Science is reversed by them, God's supremacy is set aside, and man is elevated to the place of God. In other words, they teach a Divine *Man* instead of a Divine *God*." Instead of setting aside the supremacy of God, in Divine Science, it is taught that God is the only supremacy, dominion and power there is. He is elevated to Infinitude, the All in All, and His Allness is power.

Divine Science teaches the Divine Law by which God expresses himself, and proves man to be God expressed. It has no mortal mind, belief or devil to which to attribute false beliefs and opinions. False beliefs have no place in the "Science of God," and there is no other power, being or presence, so they are not real. Man's being must be in God, or else he has none, or does not exist. "In him we live and move and have our being."

The great sin of the world is a belief of dualism of Powers. The divine law by which God expresses himself proves the divinity of man and of everything that God expresses. This law accounts for the body and proves that it is of God—wholly Spiritual. To see it a Holy and living temple is our reasonable service. In Divine Science God is known as Spirit, Supreme Being, or Infinite Mind. We hold that the Infinite does not manifest what it is not, but does manifest what it is; hence, there are no qualities inherent in man but what are God-qualities. There are no attributes in man's nature that are not God's attributes. There are no principles, attributes or qualities of evil anywhere in the universe or realm of Omnipresent Being. Divine Science does not teach that man is a reflection of God. In Omnipresence there is no reflection. In order to have a reflection there must be focal distance, and there is no focal distance within or to Omnipresent Light or Intelligence.

The reflection theory ignores the presence of God, and that "He is light, and in Him is no darkness at all." It cannot, therefore, stand the test of true analysis. Divine Science teaches that "the All in All is God and God manifest." That "nothing can be manifested that is not before it is manifested." As man's existence is a direct manifestation of God, he must have being in Him before he is manifested. Man can thus recognize for himself what Jesus did when he said: "Father, glorify me with thine own self, with the glory I had with thee before the world was. I have glorified thee on earth and finished the work thou gavest me to do."

Divine Science teaches universal Fatherhood and universal brotherhood; that we hold the same relationship to God that Jesus held. Each one can say, "My Father and your Father; my God and your God," and the truth that I know is the truth for you to know. Truth is a unit. There is no

such thing as doing the works that Jesus did without being what He is. The same Father and the same I are one to-day, as they were two thousand years ago. The same unity that Jesus recognized exists now.

All things are possible to him that believeth. In Divine Science one person is not exalted above another. Truth exalts all to God-hood and to divine dominion. This unity of God must be recognized and conformed to, if the freedom of Truth be enjoyed. "Know the Truth and the Truth shall make you free."

I think one of the principal distinctions between "Christian Science" and "Divine Science" is the difference between man existing as a reflection, or man existing as a direct expression of God, God expressed and expressing himself. Divine Science sources man in God and speaks from that standpoint which does away with all belief of mortality—mortal mind—and makes no separation between body and Spirit. Spirit manifests itself in body. The separation that "Divine Science" makes is between man, body and all, and false belief of sin, sickness and death.

The Divine Scientists' eyes are open to Truth, and they see by means of the Law of Expression what the body is. Another difference, therefore, exists in this point. "Divine Science" teachings account for the body, and hold it in Truth. "Christian Science" does not account for it in Truth, therefore they assign it to mortal mind and deny it. Our little pamphlet, "Divine Science" and "Christian Science," compared, shows up the two more distinctly than anything that can be said in this article. As the writer said in the *Sentinel:* "All will see at a glance the basic and irreconcilable distinction," etc. There is no reconciliation between Truth and error of belief. Divine Science, therefore, has no intention of reconciling any erroneous belief with its teachings. The reconciliation that is, is eternal, is the oneness of Creator and creation. We can express it in all our ways, for we can do as the Father does.

In the practice of Divine Science we never deny anything that exists. Only the false beliefs and conditions are erased by denial. If the body was the product of mortal mind, and mortal mind was a lie from the beginning, error of belief would be at one with it, and it would be perfectly natural for the body to express false beliefs. It would be harmonious in doing so, and when Truth was applied it would be discordant with it, and would produce discord.

Divine Science teaches "that if I be lifted up" I draw the body up with me. I raise it from all dead beliefs and opinions, conditions and dis-eases, to the Truth that "I am the way," "I am the resurrection," I am in God before

the I that I am expresses form. I am in God after form is expressed. The all is God and God expressed. "It is not robbery to be equal with God." Equality is God's own law. We have to abide by it. There is no Truth but what is already reconciled within itself. The writer of the article in the *Sentinel* assumed a premise for Divine Science that it knows nothing of: That of setting aside the supremacy and divinity of God, and then exalting man instead. Divine Science does away with nothing that is. It proves God to be all, now; hence, that all there is is Divine. So let it be.

M. E. CRAMER.

The Divine Law.

[From the New York Magazine of Mysteries.]

"Pleasure, through Divine knowledge of what pleasure is, should be our main pursuit. It pleases the man of God to do his duty, therefore his whole life is one round of pleasure. Nothing displeases him who understands God, therefore his whole life, his whole being, is pleasure. The Divine law with respect to pleasure is that he who pleases others shall have pleasure himself. And so it is with all the laws of God; just what we put forth we get back. If we are kind and gentle to all, then all are kind and gentle to us; if we never have one angry feeling against another, no one ever has an angry feeling toward us. What you sow you reap.

Paul said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."

Think much about happiness, cheerfulness, gentleness, kindness, joy, peace, contentment, tranquility, serenity, rest, repose, charity, brotherhood, hope, then you will be happy and make others happy, cheerful, gentle, kind, joyful, peaceful, contented, tranquil, serene, restful, reposeful, not ill at ease or diseased, comfortable, charitable, lovely and divine, hopeful; indeed, here in a few words is the real secret of eternal joy and happiness. As we think, we will be. All peace, joy, contentment and happiness come only through thinking peace, joy, contentment and happiness.

Oh! Infinite, Eternal Self, Divine,
The heart of humanity awaits Thee.
Awake, come forth and daily shine,
Thou precious One of eternity!

God is love, and he that dwelleth in love dwelleth in God, and God in him.

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 of 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:

My garments are washed in the wine of the Spirit and in the Blood of Life.

Daily Thought.

First Day: I Am the excellency of Dignity and the excellency of Power.

Second Day: I Am the Haven of Rest.

Third Day: My Rest is Good and my Land is pleasant.

Fourth Day: My words are Arrows of Love shot out of God's Quiver of Truth. They prevail unto the *utmost*.

Fifth Day: My Bow is strong and Abides in strength.

Sixth Day: My Bow is the Almighty God of Israel.

Seventh Day: I Am the Shepherd, the Stone of Israel.

Spirit's own success is mine, and I pronounce the same for every reader of HARMONY. You are succeeding now.

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.*

Thought.

THE source and cause of existing things, all of which constitute the universe, is Infinite Mind. In science we reverse the basis for thought, and think and speak as if the Infinite was not only the source of all, but the actual present Thinker.

The scientific Law of Expression proves that all mental conditions of belief have their out-showing. There is nothing hid that is not revealed. To think aright, our ideals or mental conclusions should all be the image of Good.

Unless our ideas be based in truth, we cannot expect harmonious effects, for Health is the evidence of harmoniously arranged thought. That which is called disease, is the evidence of inharmoniously arranged thought. Let the thought that all is good, possess you.

All the varying states of health and disease, pleasure and pain, strength and weakness of the body, is only the externalization or projecting outward into sense our inward mental conceptions. Back of all pain, inharmony or sickness, there is a fixed and chronic belief unlike God, and accompanied with fear. A change of locality, of air, of scenery, of faces and associations, are frequently called "the last resort" by physicians; any of these changes will attract the attention and give variety of thought, but will never erase the belief.

The belief to be erased may be dualism in all its forms, sourced in the false supposition of separation from God, which has been handed down through the ages. Truth is the one remedy that heals all error. Where harmony or health is absent in expression, Truth recognized makes it manifest; which changes belief for knowledge; Truth's practice brings into expression the silent attributes of the Infinite One; it frees all who are heavy

laden with error of belief, and gives peace and rest. Truth frees, because it is free and limitless.

Knowledge manifest, is expanded thought or broadened recognition. When we come into knowledge of that which truly is, we have changed nothing except our mental conceptions, and this has been done by taking on the truth. To know the truth is to know the permanent and unchanging; knowledge does not consist in knowing that temporal things are, and thinking them real. Then it follows that to speak the truth of yourself, is to speak truth fully of that which is permanent and unchanging. Speak this truth, and it will make you free. Anxiety and doubt are fear; they are at the root of every disease. Beliefs of hatred, envy, jealousy, malice, cruelty, revenge, prejudice, aversion, uncharitableness, are not born of the Spirit of Truth, and are cause for suffering.

Spirit, being the All, its opposite must be falsehood; for this reason we feel uncomfortable under adverse believing. Before anything can appear in form or be sensed in the body, it must have existed as an ideal image or a suppositional belief, but some say (thinking to refute this statement): "I had no thought of taking this cold or this disease; I am sure I had nothing to do with it."

It is unnecessary for one to think I am going to take cold in order to experience one. As long as one feels himself separated from the good that he desires, he believes there is a division in the One All, and that God is afar off: or else he believes there is no Good or God except what he makes through his own personal efforts. Such a mental state is purely negative: it is the very embodiment of all beliefs that deny the presence of health and every good thing.

The race-beliefs of separation and dualism must be erased, as a protection, and this can be done only by making the truth of the unity of God and the Omnipresence of all good our own. Think truthfully, and you will enjoy all good.

All expressions or forms in nature, mineral, vegetable, animal or human, are the result of God power expressed through creative action; they are effects of the working of Infinite Mind through its divine activity of thought. We ought to realize what Jesus did when he said, "My Father worketh hitherto and I work. I do what I see the Father doing." We should begin our right thinking and speaking at once. Nothing is accomplished without a beginning. Nothing is completed without perseverance. Nothing is enjoyed without recognition. Perception cognizes thought: therefore "God saw everything that He had made, and behold it was very good." As there

is but one method, we see the result of our thoughts in our beliefs, conditions and environments. Through true thought we shape our whole existence and determine our course in life.

To the awakened, the Omnipresence of Good is all there is. Such do not indulge any unjust habit, but simply let the All be all, and let it be of one nature. Knowing that the unchangeable cannot be changed ; that the limitless cannot be limited ; that the good cannot be evil; that the whole as a unit cannot be separated within or from itself, we enjoy all things by accepting Truth, thinking and acting it, and thus abiding in conscious unity, which is the kingdom.

High Ideals.

"The social and moral conditions of man are only improved by getting him to hold in his mind high ideals. The power of any ideal in filling human hearts with inspiration, and the love of the good and the beautiful, are dependent on how high and pure it is.

"Keep the mind full of happy, cheerful thoughts, and you will then draw to yourself forces and powers that you little dream of. These forces will constantly give you new ideas, plans, suggestions as to the conduct of life and its affairs, which will bring you peace, contentment and prosperity.

"Aspire to be forceful. Don't confound being forceful with pernicious activity, which is an evidence of weakness. The greatest force—the greatest power—comes through quiet, reposeful thought and aspiration. The Christ was gentle and reposeful. He was the best representation of real force that we have yet had.

"Pure thinking will bring us to our natural condition—perfect bliss, joy, peace, contentment, happiness.

"When we once learn to think purely, we never weary of our own company ; bad or impure thoughts disgust us with our own selves. The pure thinker is never lonely ; he is full of resources to keep away the sense of loneliness.

"The world is made, not only by God, but is of God. He is the inner life of each and all. Holy Light, Holy Breath, and Holy Spirit are the Inner Life—the One Life of the Universe. 'He who is in the fire, and He who is in the heart, and He who is in the sun, are all one and the same. He is one with the One.' Or, 'Can anyone distinguish water in water : or fire in fire : or ether in ether? So it is with one whose light is in the Light of Life. The life that is hid with Christ in God.' This is the Holy Mystics' realization of Oneness with the Blessed One."—*In the New York Magazine of Mysteries.*

Suggestions as to Pronunciation and Punctuation.

"Young speakers and writers are often hampered by what they have been taught to observe as inviolable rules. There are few rules of pronunciation and punctuation that must always be followed.

"It is a mistake for anyone to set himself up as an example. There are fashions in pronunciation just as there are fashions in dress, and one fashion may prevail in one community or at one time, or another fashion may prevail in another community or at another time. A dictionary maker assigns to a word a pronunciation which he has been accustomed to, or a pronunciation prevalent in a section or among a class of people whom he considers representatives; another, governed by similar considerations, advocates another pronunciation, and so on.

"When the word 'bicycle' was introduced, the first syllable was accented, and the second syllable was pronounced as if spelled with a short 'i.' A few years ago it became fashionable to pronounce the word with an equal accent on the first two syllables, and as if the long 'i' sound belonged to both of them. Most people have come back to the original pronunciation.

"Punctuation is becoming less important. The need for it depends upon the construction of a sentence. Those who have to examine the manuscripts of inexperienced writers frequently complain of excessive punctuation. It is a greater blunder than to punctuate too little. Outside of the obvious rules, it is safe to use commas, etc., only where their absence would make the meaning less clear.

"There are two separate and distinct purposes for which punctuation marks are employed. One of them is to indicate the separate clauses and phrases of which the sentence is composed; the other is to show to the reader the pauses he should make. The consideration of these two purposes would sometimes lead to the same punctuation; and frequently, therefore, punctuation confuses rather than helps. A badly constructed sentence needs punctuation more than a sentence whose constituent parts have the proper relative location. An excellent test of the quality of your English is to be found in the extent to which it must be punctuated."

KATHERINE LLOYD, *in Chat.*

All conditions of inharmony revealed by us are the externalization of race beliefs, that have found lodgment in our beliefs.

Fear invites the condition feared.

INTERNATIONAL BIBLE LESSONS.

PAUL AT LYSTRA.

June 1, 1902.—Acts, xiv : 8-19 (Study vs. 8-22).

GOLDEN TEXT :—"*Thou therefore endure hardness, as a good Soldier of Jesus Christ.*" —*II Timothy 2 : 3.*

Time : A. D. 48-49. Places : Lystra, Derbé, Iconium, and Antioch in Pisidia.

Connection with last Lesson.—When Paul and Barnabas reached Iconium they went into the Jewish synagogue and spoke to the people, and a large number of both Jews and Gentiles believed them. But the unbelieving Jews stirred up the heathen, and poisoned their minds against the missionaries. Some of the Gentiles took sides with the Jews and some with the missionaries. When the missionaries heard that some of the Gentiles and the Jews had joined together to stone them, they went on to Lystra and Derbe, where they preached the good news.

Lystra.—One day, when Paul was preaching at Lystra, he saw among the people a man who had always been lame. This man stands for those who believe in mortal inheritance, and a causation outside and unlike God. The signs of these beliefs were apparent with him. "Being a cripple from his mother's womb," shows that these race beliefs were held by the parents. To be free from such conditions, parents must know that there is but one Source and Cause, and that One does not work any law in creating but that of expressing its own Divine nature. That the whole existence of the parents and of the children belongs to God ; then they shall no more say that the parents eating sour grapes shall set the children's teeth on edge. As this man listened closely, Paul saw that he had faith that he could be healed, and he said in a loud voice, "Stand up on thy feet." The man leaped and walked. When people really have faith to be healed, they bound right out of all belief in mortal inheritance, physical causation and appearances of limitation. Wherever people see such things accomplished, but do not understand the reason for them, they lift up their voices and "affirm the gods are come down to us in the likeness of men." Unless they are trained to see Truth from a universal and impersonal point of view, they begin to worship men separate and apart from God. (See 12-15 vs.) All true teachers will refuse personal exaltation and worship not sourced in Omnipresent Spirit, and will exalt God as all, including the whole of creation. They will teach people to give up erroneous belief, and cease vain effort and turn to the living God, "which made heaven, and earth, and the sea, and all things that are therein." In the face of all this good work certain Jews in Antioch and Iconium who were prejudiced against Paul, went to Lystra and influenced the people against him. Paul received at their hands what the disciples had formerly experienced at his hands. When man separates himself entirely from error and identifies himself altogether with God, none of these experiences are his to endure. When Jesus was glorified, and had raised his body to God glorified, and had presented God as All in All, including his body, there was no more strife, persecution, crucifixion, death, resurrection or ascension ; the whole law was fulfilled.

QUESTIONS FOR SUNDAY SCHOOLS.

What did Paul do for a man at Lystra?
What did the people say about Paul and Barnabas?
How did Paul and Barnabas prevent the people from worshiping them?
How did Paul show that he was not killed?
Where did the Missionaries then go?

THE COUNCIL AT JERUSALEM.

June 8.—Acts, XV: 22-33.

GOLDEN TEXT:—"*Stand fast, therefore, in the liberty wherewith Christ hath made us free.*" *Gal. 5: 1.*

Time: A. D. 50. Places: Antioch, Syria and Jerusalem.

As in the early Christian churches there were two kinds of members, Jews, also Gentiles, who had conformed to Jewish laws, and had become Christians, there were Gentiles who had become Christians, but who had not become Jews. So in every church there are those who have belonged to some church or been interested in some religion, and some who have not belonged to any church and have not taken interest in any religion. When both parties come to understand the science of true religion they are equally spiritual and practical in its application.

A Great Question.—Certain Jewish Christians came from Jerusalem to Antioch, and insisted that the Gentile Christians there must first become Jews in order to be saved. Paul and Barnabas said that the Gentiles need not become Jews, but only to believe in Jesus Christ. Finally Paul and Barnabas were sent to Jerusalem to consult with the Apostles and church officers there, as this great question could not be settled among themselves. This was something like it would be to ask every one who studies and accepts the principles of Divine Science to first unite themselves to some cause where the teachings were not so complete or were not of the same nature. Peter's remarks are good, and just what the Divine Scientists practice. He said God has chosen me to take the good news to the Gentiles, and has given them the Holy Spirit just as he has given it to the Jews, and it is not right to make the Gentiles conform to all the Jewish rules, for Gentiles and Jews will both be saved in Jesus Christ. Some take up the study of Divine Science, hoping to obtain healing and realize wholeness, but constantly guarding themselves from Truth, lest they should surrender some former belief or opinion, some creed or doctrine. I have never known such to realize the salvation or wholeness that Divine Science offers, which is God manifest in the flesh: our Lord Jesus Christ. Let us therefore stand fast in the liberty of the meaning of our golden text, and be no more entangled with imperfect beliefs. Let us put on the whole armor of God—our Good.

Lesson Truth.—I am saved by believing in Jesus Christ; that is, by believing that I am the son of God or God expressed.

QUESTIONS FOR SUNDAY SCHOOLS.

What did the Jewish Christians want the Gentiles to do?
What did they decide to do to settle the question?
What did the Council at Jerusalem decide to do?
How did the Antioch Christians receive this decision?

Paul Crosses to Europe.

June 15.—Acts, xvi : 6-15.

Golden Text :—" *Thou shalt be his witness to all men.*"—*Acts 12 : 15.*

Time : About A. D. 52. Places : Antioch in Asia Minor, Macedonia.

Another Journey.—We all like to travel over familiar ground, and see the dear faces we have seen before. " Let us go again and visit the churches in every city where we preached the word of God upon our first journey, and see how they do." And as we travel over the same road again we find many who have accepted Truth with love, and have experienced real change of heart; who if they do not want to travel with us, work in every practical way to assist in the ongoing of the good work.

Paul's Vision.—When Paul saw a man of Macedonia standing before him, and beseeching him to come over into that country and help them, he saw what many a worker in Science might see at the present day. There are people calling for teachers of Truth in various parts of the world at this time, and as there is no demand without a supply, Students who are free to go from place to place therefore must be spiritually educated and prepared for the work. The call for help from Macedonia has not ceased, and feeling sure that God calls through man by coming forth in expression in man, the voice is certain to be heard.

Lydia the First Convert.—Lydia was a worshiper of God, and stands for any or every worshiper of God ; when she heard Paul preach, the Lord opened her heart. When a true worshiper of God hears the word of Truth he never rejects it, he receives it fully with heart and soul. His home is open to the work, and his heart's desire is to spread the cause and to do every practical thing that will work to that end.

Lesson Truth —Those who do not understand that God is manifest in creation, hence, in them, are now calling for help.

Questions for Sunday Schools.

Whom did Paul find at Lystra?
What did Paul invite him to do?
What did Paul see and hear in a vision?
What did he then do?
What was done to Lydia when she believed?

Temperance Lesson.

June 22.—Rom. xiii : 8-14.

Golden Text :—" *Let us therefore cast off the works of darkness.*"

A Letter.—During the spring of A. D. 58, while Paul was stopping at the City of Corinth, he wrote a letter to the Christians at Rome, whom he had never seen. This letter is called the Epistle to the Romans. It was probably carried to Rome by a deaconess named Phœbe. Paul wrote this letter to help the Christians in Rome to know how to follow Christ's example and to keep their hearts and lives pure.

First of all, Love.—As Paul wrote, so is it to-day, that love is the greatest thing. It being the very nature of Being, we can practice no greater power toward God and humanity. Love is kind, unselfish, and ready to help a neighbor for Christ's sake. For Christ's sake means, for the sake of what man really

is in his being. For man's sake, is for the sake of the image and likeness of God. This means that we are to live honestly and pay our debts, and do business in a just way and owe no man anything but love. It is claimed that we can never pay off the debt of love that we owe everybody, but if we continue to love we fulfil the law and keep out of debt. We are sure love worketh no ill to anyone. So we are sure that we are doing the right thing when we are fulfilling the law of our Being. If we love we have no desire to kill, to steal, to lie, or covet another's possessions. One who loves can work no ill to another. In knowledge of Truth our salvation is nearer, so to speak, than when we believe. We should not be indifferent to what is going on around us, but should be awake and alive to the interests of the good cause we are interested in, and to its application in all affairs that concern the good of the people.

Cut Off.—" Let us cut off the works of darkness and put on the armor of light ;" let us put away all false beliefs that fall short of Truth. To put on the armor of light means to think rightly and do right things ; so that everything that we think and do, if exposed to the light, would blend with and be illumined by it.

Put On.—The way to put on the armor of light is to put on the Lord Jesus Christ. To do this is to know that we hold the same relation to God. It is to be what Christ is, and do what he does.

Things to be Put Off, and On.

Put off the old man with his deeds.
Put off the belief in physical causation and all that results therefrom.
Put away or give no place to evil.
Cease to believe that there is an adversary to the good.
Cease believing that you are mortal, sick and dying.
Put on the Christ and his deeds.
Put on the belief that God is the only Causation, and all that it implies.
Put on and give place to the good.
Believe and know that good is All in All.
Believe and know that you are immortal, well and living.

Questions for Sunday Schools.

What did Paul say love is?
What is the only thing we should owe?
How can we keep out of debt in this regard ?
What does the lesson say we should " cast off ?"
What is meant by " works of darkness ?"
What does the lesson say we should " put on ?"
What will those who have on the armor of light not do ?
What is the way to put on the armor of light ?
What does "put ye on the Lord Jesus Christ " mean?

Review. June 29th.

Golden Text :—"*A light to lighten the Gentiles and the glory of thy people Israel.*"
Scripture Reading—Matt. v : 14-16.

Source of Delight.

Eden—delight, is no mere poet's dream. This fair, desirable paradise, is well within the substantial reality of life. It is not, and never was, a local garden, or choice portion of this terrestrial globe. We shall look for it in vain in the valleys of Asia, at the North Pole, or at any other material spot. It is something compared to a garden, because a well cultivated garden of fair aspect, abounding with flowers and fruits, flowing streams and shady groves, represents the natural man's most innocent form of delight. Existence begins in a garden, but ends in a city and garden combined. The union of city and country offers a larger compass of delight than the most beautiful garden far removed from the haunts of men. Existence is primarily a delight, and all the sorrowful education and pain of labor that lies between Eden lost and found, is but to add strength and fullness to the measure of our delight in living. Take all the pleasures that are conceivable, other than the joys of paradise, and mix them together, and then they will be but the bitter to this sweetness of the sweet. This paradise is not to be found in the heavens above or on the earth beneath. It is nothing to be searched for in other lands or unknown worlds. It is nearer to each than any one who knows it not can think or conceive. It is a garden planted eastward in Eden. It is not the whole of this land of delight. It is to the east of itself. It is of God's planting and of man's cultivating. It is watered by one river that divides into four branches. It contains every tree that is pleasant to the sight and good for food. Among them is the tree of life, and also the tree of knowledge of good and evil. From this description let us look for it, so that perchance we may find these lost bowers and source of all delight. In symbolism the east is the spirit and the west the body; the north the soul and the south the mind. This garden then is to be found on the spiritual side of delight. The man or intelligence formed of the dust of the ground, the many particles or facts of experience, divided and united, and by the inflowing of the spirit raised to the moral status, called a living soul, is placed in the garden of God to dress it and keep it. GEORGE CHAINEY.

"THE UNSEALED BIBLE" is the title of some thirty volumes that are to be published. They have been written by Rev. George Chainey, while under inspiration, and with a realization that heaven and earth (called "this world and the other world,") are conjoined—never were separated.

GENESIS, OR THE BOOK OF BEGINNINGS; the first volume is now out. This volume consists of 400 pages octavo, containing 77 interpretations, handsomely bound in silk cloth, stamped with a beautiful symbolic design in black and gold, and published by Kegan Paul, Trench, Trubner & Co., London, England, and the School of Interpretation in this country. Price, $3 00. There are many interpretations, definitions and diagrams in the book that are just what lovers of the Bible and of Truth need and will appreciate. There are beautiful statements of Truth that are gems of themselves. While reading it one feels not only the earnest and sincere nature of the writer, but feels the conviction within of the nearness of Heaven and all its host—a universal oneness of God, heaven and earth, and these united in man. The psychical will find illumination and practical benefit from its study, through applying its interpretations and true definitions.

Of prayer, the author has said : "Truest prayer is man's immeasurable thirst for perfection and fellowship with God." Of Love : "As Truth begets Love, even so does Love give life to obedience.

The foregoing, on "Source of Delight," is from the chapter on Eden. Send all orders to The School of Interpretation, 938 Fine Art Building, Chicago, Ill.

Fulfillment.

"I am come not to destroy, but to fulfill." This is an eight page paper published in Denver by "The Colorado College of Divine Science." It is an organ of the college, and of the church of which Rev. Nona Brooks is Pastor. A sermon from her will be in each issue. There is a healing class department, edited by Mrs. A. B. Small. The oral treatments given in her Tuesday morning classes are reported, and from them one is selected each week for publication.

Mrs. Fannie James, author of "Truth and Health," their college text book, is one of the regular contributors. There is another department that is equally interesting, edited by Mrs. Annie L. Palmer, who is, I believe, superintendent of their very large Sunday school.

These four workers are students of the Home College of Divine Science. There is every reason to believe that the combined efforts of this center will do a great work in making known and spreading the great truth of Divine Science. God speed their efforts in Truth. While the growth of that center has been rapid, it has been a natural, healthy one, and as its teaching is sourced in Being, it is established.

The paper is a monthly, one dollar per year; twelve or more copies to one address, each copy eighty cents per year.

Peace, Peace, Be Still.

"Master, the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness,
No shelter or help is nigh."

Christ had fallen asleep in the little ship on the turbulent, treacherous waters of Galilee. The Apostles and sailors had despaired of reaching shore, and, as a last resort, they spoke to Him, and asked Him if He could save their lives. He arose, and calmed the sea by a most majestic and sublime command, "Peace, be still." Christ did not lose His loving attitude, not even toward the angry waters, for His command was a message of love to the waves—"Peace, be still!" and the danger was past.—*Dr. Edwards.*

Extracts from Letters.

I think HARMONY is the best reading that I know anything of, except the Bible. I have been almost restored to health from reading it, after many years of illness.

Dear Sister: I take great pleasure in reading thy literature; it has done me a world of good, and I acknowledge it to every one. Those I meet exclaim, "how well you are looking." Yes, I am well. Divine Science has done the work and I am living it daily. I think of you all very often. My prayer is that you may succeed in every good word and work.

Lovingly, C. M. S.

In my adjustment of thought I frequently turn to the abundantly underscored and marginally annotated lines and paragraphs of your precious book, "Science and Healing," also "Basic Statements." Here I seem to find ever meat in due season. In writing to a friend a few days ago, I said: "I realize every day that Divine Science has come as a great blessing to me. Mrs. Cramer's book is to me a wonderfully living volume. I feel the very vibrations of spiritual life as I read its glowing pages." G. J. SCHWEINFURTH.

Dear Editors of Harmony:

Rev. Dr. Sullivan and his family left here some two weeks ago to make their permanent home in Kansas City. This move has been contemplated for some time. They have never considered St. Louis their permanent home, owing to their property interests in that city. The members of the Divine Science Society here were very reluctant to give them up. Dr. Sullivan's work here has extended over eleven years, during which time Mrs. Sullivan has been his faithful helpmate, and hundreds and thousands have been brought out of the land of Egypt and out of the house of bondage and healed of their diseases. During all the time of his ministry here I have never heard one word of discouragement fall from his lips, and I have attended nine-tenths of his services. He has earnestly, faithfully and steadfastly preached the holy healing power of Jesus Christ. Prof. LeRoy Moore has taken up the work here, and is starting out under the most favorable auspices to build upon the same foundation and continue the work which Dr. Sullivan and his faithful wife started. We are holding our services in the Odeon, at Grand and Finney avenues.

St. Louis, Mo., April 27, 1902. JAMES H. MCCRACKEN.

As soon as I can I desire to become a regular subscriber, also a member of the HARMONY class. What this little publication advocates has always been my belief. Only I did not know how to go about the work. Oh how I have prayed for enlightenment, and praise God, it is here. E. M. V.

Book Notices.

THE THRONE OF EDEN, by W. J. Colville. The following are the author's own words: I desire to inform my numerous friends in America that during my residence in Australia I was at work upon a novel founded upon actual fact, entitled "The Throne of Eden," so named because I have founded the good doctor in the story upon Dr. George Dutton, of Chicago, from whose splendid standard educational treatise, "Etiopathy, or the Way of Life," I have freely quoted. The scene is laid in Australia and New Zealand, and also introduces experiences gained in Egypt, Ceylon, and other interesting lands of mystery and romance. The problem of universal religion is presented for solution, and I have introduced as often as possible exact quotations from scholars of ripe experience who have for many years been investigating the mysteries of the unseen universe. The price of the volume of some 400 pages in handsome cloth binding, is $1.00. Address orders to H. M. Young, 3 Tolman Place, Roxbury District, Boston, Mass.

THE BABY, is a new paper, edited and published by Carrie D. McLaughlin, Washington, D. C. It stands for the second Birth. The editor is an interesting writer, and handling her subjects from that standpoint, must interest and benefit many. I believe it will prove to be a channel for the fervid expression of her bright intellect and an illumination to others.

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Notes and Announcements.

We have received notice that the Alliance Publishing Company, of New York, has purchased the entire business of the Universal Truth Publishing Company, of Chicago. This Eastern company will fill all orders. Send to 569 Fifth avenue, New York City.

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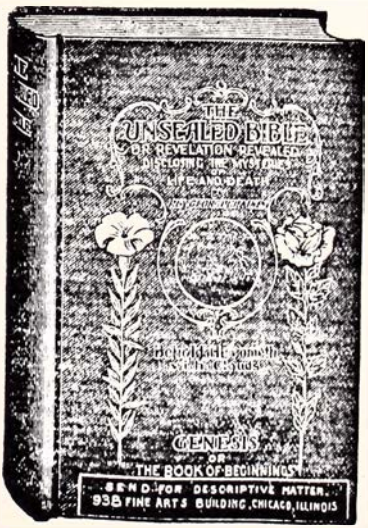
Dr. Alice B. Stockham's name associated with any work is a guarantee that it will be conducted for the good of all, along spiritual and educational lines. It will not only be a pleasure to camp at Vrilia Hights but profitable, as well.—Ed.

The Home College of Divine Science, 3360 Seventeenth street, between Valencia and Mission. Phone, Capp, 2711.

The next College course of instruction will commence at Home College Wednesday, June 4th. We have heard from a number who expect to begin their studies at that time. A full class is expected. All who wish to enter this class will kindly inform us before that time.

C. L. and M. E. Cramer give united treatment to patients, both present and absent. Those wishing their services should write and request their treatment.

Do not delay in sending for our new book, "Divine Science and Healing." Orders sent in before the 1st of July will be an advantage to yourselves and to the author.



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Shows that when we find and know God, Christ is known to be risen in us.

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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.

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word and a tender smile,
As we go on our daily way;
Perchance a look will suffice to clear
The clouds from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight, another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought.

—*Selected.*

"Truth wears no mask, bows at no Human Shrine, seeks neither place nor applause: she only asks a hearing."

"Be not overcome of evil, but overcome evil with good." This is the grand teaching. But the *first* step for us to take to get Divine Power to *overcome* everything is to send forth *Love*, and to pray to God without ceasing; that is, to keep God in mind *constantly*, in our *daily* life, in every little act we do. This is a world of labor, service and work, and we can do our work easily by thinking of God all the time, and will then do *more* and *better* work. If any other thought comes into our minds it interferes with our work. But the thought of God does not interfere with any labor, service or work, but increases our power of performance. Good, loving men do much more work than those who do not love God.—*New York Magazine of Mysteries.*

HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. JULY, 1902. NO. 10.

God-Man.

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

"Ye shall know them by their fruits." The only true estimate that can be placed upon the production is given by its source; for the value embodied therein is the nature of the producer.

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

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

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

The Genesis of Creation, as well as all the true statements of unity contained in the New Testament, and claims made by Jesus the Christ of our

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

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

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

A God whom we may possibly approach in the future and after death, or that we may progress toward throughout eternity but never attain, is in Divine Science among the suppositional beliefs of the past. "Old things have passed away, and all things have become new"—all things are of God. We know God as the One in whose bosom we rest, and whose life we live, and whose love we express and daily and hourly reveal. "He who loveth knoweth God, for God is Love." "Behold, what manner of love the Father hath bestowed upon us," that we should be called the sons of God. God the absolute Truth, His at-one-ment the Omnipotent Power, Love the only law, makes the sure foundation on which all living rest.

The twentieth century will be one, not merely of trying to make things over, and striving to become what Being is not at the present time, but will be one of realization, rejoicing in things as they are, and demonstrating the truth of what Being is at this time. God, the ultimate truth and absolute principle, will be taught in simple language and with singleness of purpose, that of demonstrating the nature of Being and living our divinity naturally, without limitation.

Truth is the harmony of the spheres. The happy life of truth, to the individual, is not merely a great joy occasionally, but is a quiet interior satisfaction that is demonstrated in many little joys. The ultimate of freedom, power and happiness, is to be found in adjusting our thoughts, words and deeds to the truth that the creator and creation is all there is, and that the all is one nature and wholly good ; this is raising the body glorified and sanctified; it is fulfillment of the affirmation, "If I be lifted up, I will draw all unto me." It is offering the body without spot or blemish—a living sacrifice holy and acceptable unto God. Great are the changes that are taking place in the thought of man by use of scientific truth ; it is dissipating the old beliefs of a changeable God afar off, and establishing in us the truth that God is a living vitalizing presence, a presence that *is* life, intelligence, substance and power, in which we live.

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

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

In the embrace of the infinite good are all worlds, invisible and visible, heaven, earth and all the hosts of them. Divine Science includes the ultimate spiritual principle, and teaches the unity of the whole, and blends all phenomena into pure Being. So it is being seen by many that to have a true conception of anything, we must start with God and reason from the nature of Being. Begin our reasoning at the top, as it were, in the plane of Source and Cause. It is self-evident that were we to reason from the standpoint of duality, or of separation from God, we could never arrive at an understanding of the teachings of Jesus as applying to ourselves. The estimate placed upon self when thus reasoning is unable to bring realization that we are created in righteousness and holiness of truth. In the new and living way of thinking, true Theology and Science are brought into solidarity. Space is no longer thought of as vacant, but is really the divine presence of Supreme

Being. This conception once grasped we no longer wait, weary with hope deferred. The good, the true, the real, the beautiful, we find within ourselves, and ourselves within a new world of power and divinity. This does away with the former false conception of cause and effect, and establishes us in God's true idea, that the effect is forever within the cause. God has come to mean, to those who know truth, to be all in all of reality, power and intelligence, all life and presence, self-existing and unfailing. This leaves no room whatever anywhere in space for death or dead matter; no cause, conception or claim of such. Life is all. Let us make true claims for the body, or form of life, that is ours to love and cherish, and determine what it shall be to us. The body is the word of life. Jesus referred to this truth when he said, "My words are truth and they are life, they shall not pass away." He proved his words; his body did not pass away, has not passed, for "Lo, I am with you always."

Knowing truth, and letting it shape our thoughts and conduct develops perfect character, and enables one to accomplish the greatest possible good. It does away with the unsatisfactory practice of holding thoughts and words to bring things to pass that otherwise would not occur; it enables us to see all things in their right relation to God; that they are just where they should be and what they should be, and that we must take our thoughts off and speak truth for them in order to consciously maintain our own freedom.

"Self-culture aims at perfection, and is the highest fulfilment of the law of God. It means perfect symmetrical development of all our power of body, mind and spirit."—*Goethe.*

If the word is life, love or truth that you have been holding, then know that the body is the word of life, love or truth, and you will prove "My words are life to those who find them and health to all their flesh."

TREATMENT.

I am thankful every hour for the good in hand.

My idea of what an all-knowing and all-powerful and all-good God is, is what I Am.

I express daily and hourly the truth that I Am.

I exist as the image of the invisible God, the only begotten creature.

I rest in knowing what I am.

As we perceive within ourselves the love, goodness and justice of the Life in which we live, all error drops away, and we realize that the many afflictions believed in were false.

INTERNATIONAL BIBLE LESSONS.

July 6th, 1902. Ex. xvi: 4-15.

GOLDEN TEXT:—"*Give us this day our daily bread.*"—*Matt. vi: 11.*

Time: About 1491 B. C. Place: The wilderness of sin, Arabia.

Connection with last Old Testament Lesson.—"The Passage of the Red Sea" was the subject of our last Old Testament lesson, December 22, 1901. We now take up again at the point where we then left it, the history of the children of Israel, which we shall study for the next six months.

There are a number of spiritual lessons in to-day's study. First, we notice that while the Israelites had not prayed to God in their seeming trouble, believing they would receive, but had simply found fault with Moses and Aaron, yet everything needful was produced for them daily. This is true of every one of us. Everything needful is daily produced, and we truly receive each day our daily bread. This daily bread is not merely an ordinary gift, but is a direct expression of the omnipresent Creator.

That I May Prove Them.—The provision was given in daily portions, thus requiring constant faith in and reliance upon Creative Power. Were we each to receive at one time all that we could use through the period of forty years, we would make very little effort and have very little practical faith, and would not reach the realization that Jesus had when he said: "I do what I see the Father doing."

It is a consciousness of our at-one-ment with God that causes us to drop false belief and come out of Egypt or outer darkness. Since God is all reality, people may think they are complaining against Moses and Aaron, but it is really God they are finding fault with.

Our seeming impatience and doubt trouble no one but ourselves; they cannot hinder the power of God in its expression, nor prevent a demonstration of its goodness, nor prove that he does not supply bountifully. People may find barren places when on their way to the promised land, where they feel there is no spiritual food, no certainty of provision, and murmur and wish they were dead, as did the Israelites; but God, who is ever the same, will not punish them (their punishment is their own mental conditions); he will give them manna. It is ever thus. We complain, are afraid when we have seeming trouble and believe our way is hard. We forget past and present goodness and mercy, and worry and doubt. The answer of the creative principle to our anxious condition of belief is new goodness and mercy—receive ye this day your daily bread. It is true that the Lord always provides, the provision is always ours. In the Shepherd's Psalm we are taught to say: "I shall not want." Paul teaches us, "My God shall supply all your need." We are not only supplied through our own work, but all things are supplied before we work; they are here for us to work with, and when there is a demand or necessity that cannot be met by ordinary ways—those recognized in business—some other way of supply is made known.

There is no provision in the wilderness of belief and opinion, yet for forty years manna was supplied; this manna could not be laid up in store, or kept over; it must be gathered each morning, and only enough for the day. If any one gathered more it was of no use to him. Let each one ask himself the question: "Is anything of value to me that I cannot use at the present

time?" We are taught to ask this day for daily bread; the idea is that it is not promised for the future, but it is promised for the eternal now. Each one may rest with confidence that I am provided for; at one with God I am opulence.

The children of God had something to do to enjoy the benefit of their provision. They went out early in the morning and gathered manna, then they baked or cooked it. If we had nothing to do there would be no co-operation between us and God. As we have no wheat until the Creator grows it, we have no bread until we make it. All things are provided and we must make the proper use of them.

The Sabbath, or law of unity, which means all things complete in God, was taught for forty years; on that day no manna fell. Besides, a double portion fell on the sixth day, which, spiritually speaking, ends all creation. There was enough also for the Sabbath, and this was the only time that it could be kept over. The only way to store up and keep anything over and above what is necessary for the day, is to store it up in the eternal rest, certainty and bounty of the Creator. Spiritually speaking, *this day*, now, is eternal.

"Christ is real bread from heaven."—Each one, speaking from the Christ consciousness, can say I am the bread of Life. As the manna was to be gathered in the morning, we each should feed upon the truth of what the I am is at the beginning of the day. We need the thought that I am the truth, anew every day. We cannot live to-day on yesterday's or to-morrow's bread. I am Life that sustains mentally and bodily.

Outline of Lesson.—First, our daily bread (supply) is from the Creator and from heaven, vs. 4, 5. Second, while the people murmured God supplied, vs. 6-12. Third, promises fulfilled, vs. 13-15.

The Ten Commandments—Duties to God.

July 13. Ex. xx: 1, 11.

Golden Text:—"*Thou shalt love the Lord thy God with all thy heart.*"—*Luke 10: 27.*

Time: May, 1491 B. C., fifty days after the Israelites' departure from Egypt. Place: Probably the plain called er-Rahah.

Connection with last Lesson.—The supply of manna continued for forty years; forty means the eternity of perfect existence, and during this forty years it was proven that nothing could prevent the action of the good or cut off our daily supply. Spiritually speaking, "the promised land" is the land of fulfillment, a realization in which it is known that God's law is fulfilled.

After the beginning of the demonstration of Divine Law within and to the consciousness of the children of Israel, they moved to Rephidin. There they thought there was no water, and again found fault with Moses. Moses means law. So at the law's command, which is the Lord and real Being of Moses, he smote the rock and streams of water flowed from it, which again shows that all bounty is at hand.

God spake all these Words.—It is stated plainly in the Old Testament that God spoke out of the midst of the fire, and out of the cloud and out of thick darkness. After the Commandments were given to Moses, they were written on two tables of stone. These first were broken and replaced by new ones, which were kept for centuries in the Ark of the Covenant.

I am the Lord thy God.—God here gives the reason and ground for his claim to his people's obedience. He is the Lord, Jehovah, the self-existing and Eternal One. As such there can be no question to the right of the commands of honor and obedience to his children. He is the Life, Substance, Intelligence and Power of all people, which is a firm basis for our affirmations of oneness.

Thou shalt have.—In this not only a nation but a whole world is at rest. Obedience must be personal. No other Gods before me, means to have nothing beside me, or what I am not.

Thou shalt not make unto thee any graven image.—Or any image in the likeness of anything in heaven above, or in the earth beneath, to worship. This does not forbid art, but it teaches that we are to worship in spirit the maker of all things ; the truth of real Being.

Thou shalt not bow down thyself to them.—Real Being is not to, or does not, bow down to any image visible or invisible ; all people are forbidden to bow or surrender the nature of Being to the appearance or form of anything.

A jealous God.—Not jealous in the sense in which the word is ordinarily used, but a God who is incapable of division, hence who cannot accept divided worship or homage.

Visiting the iniquities, does not mean that God punishes children because of the erroneous beliefs of their parents, but the erroneous beliefs of the parents who " hate me," are impressed by word and example upon the children unless they are taught Truth (Deut. xxiv : 16). Inequality is not the law of God. While the error of belief may run through the third and fourth generation, mercy and goodness, the truth of our at-one-ment with God, will show through all generations.

Remember the Sabbath Day.—Keep it holy and as a day of rest, means that we should see that there is only God and rest in this Truth ; this is truly a day of rest. Six days in Genesis pertain entirely to what God does or creates. The seventh testifies that all things are complete in him. It also affirms the reality of one Being as all. In God consciousness we know there is no one to work but himself, and we can do only what we see him doing.

In six days.—The Sabbath has its origin in the Creator. It was made for man, that he should know that no creature is the source of creative work. Man should regard it holy by regarding himself at one with God in Being.

Outline of Lesson.—God as one or totality, the only speaker of Truth, vs. 1-3. Second. One alone to be worshipped, vs. 4-6. Third. Jehovah's name to be reverenced, vs. 7. Fourth. Jehovah's day to be kept holy. The light of the eternal truth of what Being is to be remembered, vs. 8-11.

The Ten Commandments—Duties to Men.

July 20th. Ex. xx : 12-17.

Golden Text :—"*Thou shalt love thy neighbor as thyself.*"—*Matt. xix : 19.*

Time and Place : Same as last lesson.

In our last lesson we studied what are generally known as the first four of the Ten Commandments. We should bear in mind, however, that the Ten Commandments are not individually numbered in the Bible. The Roman Catholic and Lutheran churches join into one the two commandments, which

other churches treat as the first and the second, while on the other hand they divide into two the commandment which we know as the ninth. The division with which we are familiar is, however, the oldest known, having been recognized by Josephus, the ancient Jewish historian, and adopted by the Reform churches at the time of the Reformation.

Honor thy father and thy mother.—Honor means to love, to reverence, to show gratitude. True love to parents is the same as true love to God. The greatest honor we can give our parents is to treat them as we treat divine parenthood—make no distinction, and know that parenthood is one.

That thy days may be long.—This is "The first commandment with promise," Eph. vi: 2. If we honor God in honoring parents, the commandment will be realized, for we honor that which is eternal. Loving children are blessed in many ways.

Thou shalt not kill.—This commandment applies universally. The idea of killing is the reverse of the idea of creating. Christ made this commandment plain in his sermon on the mount, Matt. v: 21, 22. He warned against condemning any one as inferior. Condemning one as a fool, is in belief taking from him his divine intelligence. It is classed with the act of killing.

Thou shalt not commit adultery.—In this commandment all impurities are condemned, whether of thought, word or act. Adultery is generally applied to the marriage relation. It includes more than that. The marriage relation should be as sacred to us as is our relation to God. Our relation to God is oneness with Him. Whatever is the adverse of that, in belief, is adultery toward God. It is adulterating wholeness and trying to make division of it. No thought of impurity should ever be entertained in connection with the family relation, or our relation to God.

Thou shalt not steal.—This commandment upholds the right of property and all necessary things, and forbids theft and all seeming dishonesty. All necessary things and comforts belong to all, equally. We should not steal from another, in belief or in act, in obtaining what is ours. To take no dishonest method in acquiring our own is to deal with neighbor as with self, or as with God.

Thou shalt not bear false witness.—This command refers to more than perjury or false swearing in a court of justice. It forbids falsehood in all its forms. Jesus said that he was born to bear witness unto the truth. A falsehood about God is as bad as a falsehood about man, and has no more relationship to one than to the other.

Thou shalt not covet.—This last commandment reaches the heart of every one of us. It forbids all envy, jealousy, and discontent caused by the prosperity of others, and teaches the spirit of generosity and charity toward all. Not only must we not take in our beliefs or acts what belongs to another, we must not even wish to deprive him of what is his, but should maintain a consciousness of what is his for him. To know that we have what we want is not to covet it. It applies spiritually as well as materially. Jesus said all that the Father has is mine. He did not covet anything in claiming it all, but advised every one to follow him.

Outline of Lesson.—First. Honor and love to parents, vs. 12. Second. Honor and love to neighbors, vs. 13-17.

WORSHIPING THE GOLDEN CALF.

July 27th. Ex. xxxii : 1-16, 30-35.

GOLDEN TEXT :—"*Thou shalt have no other Gods before me.*"

Time : Probably July, 1491 B. C., about forty days after the last lesson. Place : Same as lesson two.

Connection with last Lesson.—The Israelites were greatly awed by the scenes upon Mount Sinai at the giving of the Ten Commandments. They begged Moses thereafter to speak with God for them. Compare Deut. v: 22-27. God then gave Moses additional laws, which he wrote in the book of the covenant. The covenant was then solemnly ratified (Ex. xxiv : 3-8).

Moses was forty days and forty nights in the mount communing with God. There he saw the pattern of the tabernacle which he was to set up in the wilderness, and who were to be selected and consecrated as priests, and how to institute Divine services. Two tables of stone were given to Moses upon which the Ten Commandments were written by the knowledge and power of God (Ex. xx : 18 to 32).

As for this Moses we wat not what has become of him.—Until we are thoroughly established in truth, if our teacher or leader is not present with us in person, we are at a loss to know what to do with ourselves, spiritually speaking. The people parted with their jewels, and were willing to make great personal sacrifices in order to have a visible form of God; they knew not that the living forms around them, and their own living bodies were the forms of God, that everything in nature constitutes a member of the universal body of the Lord. "The whole earth is the Lord's."

Which brought thee up.—These words show they considered this calf a visible representation of Jehovah. Building an altar before it and announcing a feast to the Lord, shows that Aaron was not leading them to worship in Spirit and in Truth—in the very principle or Spirit of the essence of which all things are composed. This was the breaking of the first and second commandments. Two forms of sacrifice were common before the ten commandments were given, burnt offerings and peace offerings. God's works are done in Truth, his ways are just and right, and if people believe in physical causation—a separate causation and one different from God, they are idolatrous in belief. The plagues and discomforts they have are sensed because their beliefs contradict their real nature, are not at one with the spirit or principle of the living substance of which they are composed.

Outline of Lesson.—First. The people's transgression, in belief and act, vs. 1-6. Second. Moses pleading for his people, vs. 30-32. Third. The Lord's answer, vs. 31-35. It is useless for us to ask God to blot us out of the Book of Life if He cannot forgive those who have missed the mark of Truth, for He will only blot out those who have missed it, who are simply suppositional beings, who claim that self is composed of beliefs and opinions. All Being is Life, so the supposition that there are beings composed of human opinions that are not, shall have no record in the Book of Life. M. E. C.

If there enters your soul a sense of peace which makes you forget all that is behind you, all that is mournful and confused in your past, that is God.—*D. Ravignan.*

Unity as a Practical Ideal.

By KENNETH R. FORBES.

AT THE present time we are seeing and hearing a great deal about *unity*. Unions among laboring men, the uniting of employees in great industrial combinations—concentration of some sort seems to to be the watchword of to-day. In these obvious tendencies in the outer world, we believe we can see a growing appreciation in every-day life of the value of an ideal of Unity. That such a conception is the foundation of great philosophic systems—the heart of all religions in their original purity, and the practical working basis of metaphysical healing—is well known to most readers of New Thought literature. But how intimately this concept of Unity enters into every phase of our life at the present day is not always so clearly seen.

In the recent development of some of the natural sciences, the idea of the ultimate unity of the human race is realized and made the basis for scientific investigation. Modern sociology, for instance, which is making great progress in dealing with social problems in a truly scientific way, is continually affirming and pointing out the essential unity of all branches of society. In the civilized world to-day the individual cannot, in the nature of things, exist by himself. He can only be rationally conceived of as one with the great body of mankind, sharing the vicissitudes of society, of which he is a part, and contributing by his every act either to the welfare or to the detriment of the whole social fabric. Sociology insists, moreover, that there is no inherent conflict between "individualism" and "socialism;" that the interests of the individual and the interests of society are one and the same; that, in the last analysis, the individual cannot be considered apart from his relations and environment; that society, being composed of individuals, can profit by nothing that is inimical to the best interests of any of its members.

Again, sociology is showing very plainly the fallacy of the idea so often insisted on, especially in theological teachings, that there is an inevitable and deadly conflict between the ideals of egoism and altruism. A genuine altruism cannot fail to develop to the fullest extent one's own personality. The idea of a sacrifice of self for the highest good of others is an anomalous one. Thoughts, words and actions, tending to develop the best in one's neighbors, cannot by any possibility fail to result in the fullest life for the individual in question. Thus we see the ideal of unity applied in one scientific field. It is the guiding principle in modern sociologic research, and the lodestar of a constructive social philosophy.

Let us turn for a moment to another domain of science. Among a class of psychologists who pride themselves on being conservative and ultra-"scientific," the absence of any fundmental conception of Unity is exceedingly obvious. The domain of "mind" is parceled off by itself, and all "physical functions" are religiously isolated (in their consciousness) from the province of mind. No physical occurrences can ever be the cause of mental states, and no action of the mind can possibly produce physical effects; for, to their thinking, these are different worlds, and apparently an impassable barrier separates them. All that such men will admit is that there is some relation between mind and body—that the actions of the two occur "concomitantly." But any admission that one can be the cause and the other the effect, is to them inconceivable.

Among such scientists are those who still hold out against the admission of telepathy, or direct thought-transference, as a scientific fact, and who have little patience with any who believe in the possibility of communication between the seen and the unseen spheres. Regarding as they do the mental and physical worlds as entirely distinct, the spiritual and material realms as completely separate, their position is hardly to be wondered at. They have utterly failed to conceive the idea of Unity in any but the most incidental ways. Mind appears to them as distinct and separate from body. They have observed a certain series of events, and discovered the law of their succession. Further than this they refuse to go, lest they trespass on the domain of philosophy; and by this very refusal they deliberately throw away the key that would admit them to regions where a truly constructive work is possible.

But when, turning in our observation, we look at the psychologic work of such men as Professors James and Hyslop, we may readily see an instructive contrast. These men have not feared to invade the field of philosophy, to look the fact of Unity squarely in the face, and eventually to make it their very principle of action. And which class of psychologists has thus far given to the world the most of really practical knowledge?

We have seen, then, very briefly, how the concept of Unity is related to several branches of modern science. The operations and results of these sciences are always affecting us as individuals to a greater or less extent; therefore, the sound or unsound, the high or the low basis of any science, should be to us a matter of personal interest and importance.

But of infinitely greater value to us than these comparatively indirect efforts of this concept of Unity are the realization and application of the ideal in our daily life. When we first came into contact with the New Thought—when our teacher, whom we now regard with a unique respect and especial

love, first opened up for us new vistas of Truth—we heard much (perhaps we thought almost exclusively) of the Infinite Life, the Universal Love, in whom we lived and worked. What a change came into our life at that time, as we began faintly to realize the great central Principle! How different appeared all the petty routine duties that confronted us! Where, before, we had thought ourselves weak, we came to know that our strength was all-sufficient, as coming from the one great Source. Former vexations appeared to us as the veriest ridiculous incidents. Life, in our eyes, took on a new-found order. We had gained a truer perspective, and, seeing events in more nearly their right proportions, we found an inspiration in our every task.

But to some of us have come times, later on, when the work seemed once more to drag—when anxieties and vexations again made themselves felt. Responsibilities oppressed us, and physical inharmonies once more were expressed through us. We had read and studied long and broadly along lines of the New Thought; we had surely progressed further than when we caught the first gleam of the light of Truth. What, then, was the matter? Were the fundamental principles at fault? Perhaps we are inclined to believe they were: it is very easy to shift the responsibility. But, if we are truly honest with ourselves, we had finally to acknowledge that this very "development" itself was the cause of all the trouble. It had been a purely intellectual matter with us—right and good in itself, but by no means able to stand alone. We had read, studied, and thought, but we had not *lived*. Concentration was lacking. Our spiritual energies were dissipated over a baoad field, and brought to no focus. And so, like truant children, we had to come back to school and learn the first lesson over again. All our studies, all our reading, all our lecture-going, availed us nothing if we failed to be conscious throughout every day of the Divine Presence, of the Infinite Wisdom as our guide, of the Universal Spirit of Love as our power of action.

With an abiding realization of Love, we can never study too broadly or investigate too deeply in all spheres of life. But, without the continuous consciousness of the Source of our wisdom and strength, all study will be ultimately unavailing, and all work of our hands or brain will become a drudgery. If we cannot *both* study and concentrate, let us by all means *concentrate*. If we cannot, at the same time, hold up our end in the social world and live a life of love and service, let us *live the life*. We know from experience that the power is real. We have but to remember its transforming effects in our life to say to ourselves: "I will henceforth live in conscious union with the One and Eternal, above the dominion of time. All else shall conform to the words of the voice within." Filled, then, with a spiritual wisdom, we may read and study pro and con, with a serene poise, knowing that

we seek only Truth, and that we desire it in its fulness only, that we may give it forth to awakened and hungering souls.

Let us, then, go back again and truly realize the words of the great mystic and teacher—that "in God we live and move and have our being." "For though I speak with the tongues of men and of angels, and have not charity [Love], I am become as sounding brass, or a tinkling cymbal."—*In Mind.*

Words of Cheer.

The more Godlike man becomes the more cheerful he is, and the more words of cheer does he sow.

"A soft answer turneth away wrath; but grievous words stir up anger."

The mild and sweet, soft voice of the God-loving Christian, is that voice which is free from malice, anger or jealousy: the tender voice which voices real words of cheer.

"Put away from thee a froward mouth, and perverse lips put far from thee," and speak only tender words of cheer.

Words of cheer thrill not only the soul of the hearer, but equally the soul of the speaker, because they are God's words.

"The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked."

And violent words are cruel words, and cut deep into the heart of thy brother; words of cheer gladden the soul and the heart.

The meek and gentle Master could speak words of cheer to the sad and sorrowful. Children of the Eternal God, who is the Loving Father of All, why speak harsh, bitter, cruel words to thy brothers and sisters?

He that speaks a slander is not speaking words of cheer, and is not helping to bring about the Kingdom of God *here* and *now*.

"The tongue of the just *is* as choice silver."

Love thy God, and soften thy heart, and speak only blessed words of cheer.

The lips of the pure in heart soften sorrow and sing glad songs of cheer, which are heard in the Angel World.

"Heaviness in the heart of a man maketh it stoop; but a good word maketh it glad."

What a beautiful world this will be when all speak good words from hearts purified!

Words of cheer are music to God and the Angels; they are messengers of life.—*In New York Magazine of Mysteries.*

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 of 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: There is one Life, only. I am Life evermore.

Daily Thought.

First Day: I Am the Tree of Life.

Second Day: I Am the Way and the Life.

Third Day: The strength and length of my life is God.

Fourth Day: Whoso findeth me, findeth Life.

Fifth Day: The Life that I am is more than meat.

Sixth Day: I have come that ye might have Life more abundantly.

Seventh Day: My Life is the Christ of God.

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MIRACLES.

Sermon given in the First Divine Science Church, Denver, April 20, 1902,
By NONA L. BROOKS.

THERE are two standpoints from which we may speak—the Absolute or the relative; the plane of Reality or of appearances; of Being or becoming; of Perfection or process.

When we speak from the first it is the result of our recognition of the universal presence and nature of Omnipotent Mind. In this thought we speak only the fulness of the now. "Of His fulness have all we received." In this we speak from God's standpoint. It is the Truth Absolute.

In the second we are recognizing man in the different stages of his development toward perfect consciousness, and explain scientifically the incidents attendant thereunto.

The Universal is the basis of all individual development. I feel it to be most important for us to keep this, our basis, ever clearly before us, and, for that reason, before each talk I will give a brief statement of our fundamental principles.

Divine Science reveals to us the fulness and completeness of the Now. It stands for Power Omnipresent, and, since omnipresent, here now in the fullest measure that it can ever be.

This Presence is Mind—Wisdom, Knowledge, Understanding—always, everywhere.

This is the truth of Omnipresence, the Divine Being.

The next truth that comes to our thought is that man is included in this being, since there can be no place outside of Omnipresence. Man must not only be in it, but of it. All are of the Omnipresence. The Omnipresence is the God-life, and the God-life is our life; the God-mind is our mind.

"There is but one God and Father of all, above all, through all and in you all." "I am, and beside me is none else."

This is the Truth of each one of us, and as we realize it we shall become conscious of our oneness with God, which is the basis of true living and of eternal, individual power.

Various Theories.

Professor Pierson, by his utterances against miracles, has aroused a great deal of interest in the subject. I have been asked to speak upon that this morning.

There are various opinions in regard to miracles. Some disbelieve them entirely. They believe that the disciples were either enthusiasts, who, through superstition and enthusiasm, gave a very high coloring to natural events; or that they wrote as they did purposely to mislead the people. They argue that these things claimed to have been done are contrary to the laws of nature, and, therefore, could not have occurred.

Again, we have the so-called orthodox, who think that the miracles were an interruption of the course of natural law, and necessary to prove that Jesus was divine, that he was the Son of God. They believe that the "wonders" he did were the result of a special commission to him, necessary in order to convince the people of His divinity and the truth of His doctrine. Since the advent of the Christian era, being no longer needed, they have fallen away. They were sent at a certain time for a certain purpose, and, having served that purpose, they were suspended and natural law resumed.

Two essays on miracles from the "orthodox" standpoint have been lent me, one by Bishop Merrill, of Cincinnati, the other by Bishop Warren, of our own city. Bishop Merrill speaks from the old orthodox point of view, as given above. Bishop Warren differs somewhat from this by suggesting that the miracles done by Jesus were accomplished, not by the interruption of law, but through the understanding of a law higher than any we have yet perceived.

This suggestion leads up to the position taken by the "New Thought" adherents. We believe that Jesus did the works accredited to him; that he did them according to law, not against it. We know that every one who understands the law will do the same works.

"He that believeth on Me the works that I do shall he do also, and greater works shall he do."

"And these signs (the best translation of the word miracle) shall follow them that believe; in My name shall they cast out devils (every form of evil); they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." —*Mark xvi: 17, 18.*

These "signs" are following thousands of earnest souls to-day who take this oneness as the basis of their work; there are several million witnesses thereunto.

In the above-mentioned essays, one point brought forward as a proof of Jesus' miracles was the fact that many had witnessed them and testified of them; that no fact in history was in this way better attested.

I wondered as I read if these reverend gentlemen are equally willing to accept the testimony of the multitude of witnesses now among us as to the presence of the living Christ in our very midst, declared by the "signs that follow" in the breaking of bonds of sin, sickness and sorrow. Perhaps it would be with them as it was in one of many similar instances that I recall. A lady was pronounced incurable by several physicians and given up to die. Through a friend she was healed in a short time of this long-standing disease. A certain pastor, who was much interested in the invalid, met the friend one day, and himself led up to the subject of the healing. The gist of what he said was that, of course, the lady could not have had the trouble she was supposed to have had, else she could not have been healed. He is a firm believer in physicians, and how he reconciled their statements with his I cannot tell.

Unwise Objections.

It is singular that one objection to miracles sometimes brought forward, is just the opposite of this, namely: there were only a handful of people in Palestine who gave testimony of the miracles performed by Jesus and his followers, only a few compared with the thousands that gave no evidence, that made no statement in their favor. Negative knowledge, if I may use the expression, is never received as testimony. Suppose a case were brought to trial in our city and eight men were produced who saw the deed and were ready to testify accordingly, and some one should argue that to one witness of the act there were thousands who did not see it, the testimony of the many who did not see would be as nothing against the positive evidence given by the few.

There is a story of a traveler in a country of South America who entertained the king and his court by telling them items of interest about his own land. All went well until one day he told them that, under certain atmospheric conditions, he had seen water become so hard that men walked on it and loaded teams were driven across it. Thereupon the king became very

angry and had him driven from the country, declaring he would have no such liar in his kingdom.

Just so unwisely do some speak of the works of Jesus and the signs that follow "believers" to-day. We are slow to believe what we have not seen. Bishop Warren says: "Water, under its natural laws, is fluid; add the realm of cold and it becomes solid; add the realm of intense heat and it becomes steam; add another realm and it may become wine; and, when we come to understand the laws as Jesus did, we may find that each and everything was performed according to law. The ocean in its natural state rests upon the earth in billions of tons of weight; add another realm of law and it flies aloft; add another realm and perhaps it would stand erect in walls. Would it not be as easy as flying aloft?" But we have not seen it done, we do not understand how it can be done, and, consequently, do not believe in its having been done.

The time has arrived when we should no longer say it is not possible. The history of the past is filled with the accomplishment of things declared impossible by the many. Accomplished by the few who understand the law, understanding is power. All things are possible to him that understends God's laws.

Modern Miracles.

A friend who did not believe in this line of thought, but was interested because of my faith in it, wrote, asking me to tell her of the healing. One afternoon, when I had several hours at my disposal, I complied. From a great many fine demonstrations of which I knew personally, I selected the best, telling her of about fifteen. I told her that I had done this in order to be perfectly honest with her. The following is a summary of the different cases of which I wrote:

One child healed of scarlet fever in about two hours.

A boy with typhoid fever healed in one treatment.

Two cases of consumption, pronounced incurable by physicians, entirely restored and living at home in perfect health.

The last stages of kidney trouble restored in one treatment.

Several growths, tumors and so forth, removed in a short time.

There were also two or three instances where physicians had declared surgical operations to be necessary that had been entirely healed without medicine or the touch of a knife. One of these I will mention in particular, as I was an eye-witness to this, as well as to the others I have mentioned. The ligament back of the knee joint had drawn up, knotted and hardened, so that the man could not get his foot within a good many inches of the floor; in

fact, the leg was drawn straight back from the knee, and could not be moved, crutches having been used for years. After a treatment of probably twenty minutes he arose and put his foot flat upon the floor and had the perfect use of it from that time on.

I did not send the letter then, but the next morning before mailing I read it through, and, I say it with all reverence, it read to me just like the Gospels. And it occurred to me that if this were not a day of printing, when things are spread broadcast over the country, and that letter had been laid aside and forgotten for a few centuries and then brought out when the practice of healing had fallen away, it would have seemed just as wonderful as the works of the Bible do to us to-day.

There is no reason why the works should not be as great to-day as they were then. It is just as necessary to give evidence of the power of God now as then. It needs no special gift, no suspension of prevailing law to do these works, but the one who understands the law must demonstrate it.

I intended taking up healing more fully than I have done, but as the time is short I will have to leave that for next Sunday.

In conclusion, let me urge that we bear in mind several thoughts suggested by the foregoing:

1. That Jesus did his works according to law.

2. That all work is done according to law and not in opposition to law.

3. That the "signs following" are no special gift, but are the result of the application of the law of Universal Principle, and may be demonstrated by the one who learns that law.

5. The miracles of to-day become the commonplace of to-morrow. "The miracles of earth are only the common things of the skies."

6. It is interesting and helpful to interpret aright the lives of the saviors of the past; it is delightful and encouraging to predict great things for the future, but—

REALIZATION IS GREATER THAN EITHER INTERPRETATION OR PROPHECY.—*In Fulfillment.*

"We do pray for mercy, and that same prayer teaches us to render the deeds of mercy."

Forgive us our sins just the same way that we forgive those who sin against us.

Bestow thy blessings upon us as we bestow blessings upon our neighbors; love us and judge us as we love them, for we realize as we measure, so will it be measured unto us. AMEN.

One Mind.

How true it is that all is Mind and its manifestations—only one substance. Have been thinking of this much lately in regard to the great variety of manifestation that spring up from the earth ; just think of the thousands and thousands of different kinds of trees, plants, flowers, grasses, grain, vegetables, etc., that grow out of the ground, each after its kind. How wonderful it is when we stop to think about it. Out of the very same kind of soil and conditions such a vast multitude of varieties. The cause cannot be in the soil, or all would be alike. Then it must be that all come forth as the manifestation of idea, and back of the idea is the one supreme Mind. This thought never came to me so forcibly as of late, as I have noticed all nature unfolding this spring. "The earth is the Lord's and the fulness thereof."

W. M. B.

Healing.

If I should meet an angry mob on a city street and try to quell the surging mass by threats, abuse, and by coercive measures, the mob would become more furious, perhaps set upon me and kill me. But if I should approach as a brother, a messenger of peace, uttering a few wise words of sympathy, and showing what each man desired would soon and surely come, my hearers would feel the calm power of my words, and the surging throng would become quiet. The first method would be blow for blow ; the second would be the triumph of a greater power over a lesser. The illustration exactly typifies the relationship of two methods of encountering sensation.

To enter into or fight sensation is to intensify it. To turn away from it to a higher plane of thought is to lessen its power.

The mob queller first becomes calm, centred, poised. He then quietly considers the situation ; and emptying his mind of every sentiment except love, quietly yet forcibly states the wisdom of the situation. The effect is magical because it is the word of power, resistless peace and insight.

Thus should the one who seeks relief from threatening sensation seek a calm perspective. Let him rise to the mountain height of philosophical insight. Let him seek the solitudes of the soul and walk in the pathways of the spirit. All those solitudes are refreshing and all those ways are peaceful. There is nothing to fear there, nothing disturbing. Those are the abodes of wisdom, the homes and sources of life and harmony. From thence one may draw power and wisdom, and that power governed by wisdom shall conquer the mob of sensations.—*H. W. Dresser.*

Love Thyself.

We cannot bestow upon another or give him that which we do not possess, therefore to "Love thy neighbor as thyself" we must first be in possession of "Love Thyself;" being full and overflowing with the vibrations of love, we radiate it to all that we come in contact with, the same as the sun radiates its heat. If we foster the love element within ourselves and hold the thought of "Love Thyself," our neighbor must receive the overflow. Personally, I have my physical body as a perfect instrument for the mind to play upon. All I have to do is to keep the instrument (physical body) in perfect trim so that the mind can produce the most harmonious and beautiful vibration of health; there is nothing too "rich for my blood." The best care we take of our physical body the more pleasant will be our lives. The reaction of the body upon the mind is quite an item in estimating the exposure of energy to keep our body in perfect health; we must love to see it perfect, admire it, picture it in thought as beautiful, as the artist or sculptor does his creation before it is manifested.—*Kneipp Water Cure Monthly.*

"Not by Works, Lest any Man Should Boast."

We cannot make ourselves good by *thinking* good thoughts. But as thought is the channel through which mind is made manifest: or we may say, thought is the action of mind, therefore we can give expression to the Good which is the all of Being by thinking thoughts of Truth, and this is our individual work, to bear witness of the Truth. We do not create it, but let it be manifest through us by true thoughts, words and deeds.

When the *thought* is in perfect harmony with God's thought, or idea, you will sense peace and harmony in the body, which is the expression of Mind, and wholly governed by thought. Hence if your thought is true to Truth, there will be harmony manifest in the expression, the body. W. M. B.

Let us all keep before us this living motto: *Each in All, and All in each. Each for All and All for each.* What a haven of rest is ours! What a peaceful earth we have!

If you do something you should not have done, and you are asked why, give a *reason*, not an *excuse*. If you do not do what you ought to do, give a *reason*, not an *excuse*. Anybody can make excuses. Very few can give a good reason for an error of commission or omission.—*Patrick J. Sweeney.*

Extracts from Letters.

I have sensed the wrong kind of thought in regard to being able to continue taking the little magazine. It has been new life to me, and I did not want to stop it at all, but thought it best to tell you just how it was with me. I fully realized to-night, and since getting the May number I feel and know I am going to be able to take it always if I so desire. MRS. W. F. S.

Enclosed is $5 for college fund. It will be grand to have a Divine Science Home. I feel assured you will soon see it manifested. There is not much in HARMONY about or from the children. They give us great encouragement; they are so loving, fearless and faithful, or full of faith. J. R.

Dear friend, there are several of us who have been enabled (through having a proper conception of God as taught in Divine Science), to have some beautiful demonstrations, and I trust that I may be enabled to relate a few of the same in my next letter, so that you may know that your labor is not in vain in this part of the universal whole.

San Quentin. C. L. JACKSON.

I am gaining slowly, but surely, in spiritual thoughts received from your paper in connection with my Bible study. I enjoy Mrs. Peck's articles. They come home to me with truth and power, not so much from the physical standpoint as the spiritual. REV. A. S. B.

A lady writes from Washington, D. C., of a lady who was healed in two weeks' time, of what the medical fraternity failed to accomplish in five years, and had performed two operations. E. E. C.

Enclosed you will find $10.00 to apply as another installment on our subscription to the Home College Building Fund. May the good work prosper gloriously. GEO. J. S.

With Violets.

These shy, sweet flowers Love's go-between shall be,
And softly to my darling whisper this:
Our dainty perfume is his thought of thee,
And every blossom symbol of a kiss.

—*Karl Stephen Herrmann.*

Truth is the music of heaven.

Home College Wednesday Meeting.

JUNE 4TH.

M. E. Cramer presided, and spoke along the line of non-resistance, and healing, and advised all to hold steadfastly to the principle of Truth, and not compromise it with former beliefs and opinions.

The meeting was then open for remarks, questions and testimonials. Mrs. Van Allen, of Michigan, was the first speaker. She told of new demonstrations she was having, and of bodily health, which were the result of her higher and broader understanding of truth gained since studying Divine Science at Home College. She advised all to hold steadily to the principles of Divine Science, and keep the thought pure and free from delusive beliefs and opinions.

We had with us on this occasion Miss Stacey, from London, who is traveling around the world, teaching and healing and helping all societies in every practical way. Miss Stacey told of several cases of healing that had taken place through her instrumentality and the instrumentality of others. She is an interesting speaker, an earnest worker, and will undoubtedly do much good wherever she goes. She is willing to work in and for all societies.

Mrs. Marie Peck then related her early experience in Science work, and said she first met Mrs. Cramer in Salt Lake, joined her class, and, after listening to the sixth lesson on healing, she went out and healed a number of cases before the closing of the course. Her first case was one of instant healing of a Mormon sister. After several questions were asked and answered, united treatments were given to both present and absent cases.

Divine Scientists do not deny the body or any living thing its right place in and relationship to God ; they do healing with the certainty and authority of unchanging law or principle ; they speak with certainty and with power. The following is a scientific treatment for success :

TREATMENT.

The Creator, creative action and creation is all there is : for this reason success and freedom are yours. You are alive unto God, the All, forevermore. No claim of failure or bondage can bind or limit you ; can have any power whatever within or over you. There is no failure or bondage in Truth. The Truth is, you realize and know that creative action and creation constitute the success of God ; that God is his own success, and that his success is made manifest in you. Your existence is evidence of God's success. In Truth you do what you see the Father doing. Your action is at one with creative

action, it is therefore constructive. You cannot lose success nor support, for you cannot lose your being nor its power to act divinely and produce results. Your oneness with God in Being secures to you oneness in action and the result of action. The power of every opportunity is within yourself. You are now manifesting the law of your Being unto perfection. Opportunities are yours, the power of them is within. All Truth you know not only for yourself but for others; you therefore deal justly with God and man, and are successful in your undertakings.

CHILDREN'S PAGE.

A Little Child Shall Lead Them.

A TRUE STORY.

I WAS a trained nurse, and at this time nursing a clergyman who had a large family. I knew only a little of Divine Science, but what I did know gave me great happiness.

I longed to express everything I felt, but I had to be "wise as a serpent," especially in that house, where the patient, the father of the family, and the doctor were most strictly orthodox. Still out of the "fulness of the heart the mouth speaketh." I know I used to astonish them at times by my strong statements. I little thought at the time how the *children* were drinking in my sayings; but it was brought strongly to my notice in this way. A great rush up stairs and a call, "Nurse, nurse, Cuthbert has broken his arm." I quickly went down to the little boy and found that his forearm was bent, and that he had what we call a green stick fracture. He looked up at me and said, "I didn't cry until I saw mother." Evelyn said, "Don't think you are hurt, you are not hurt. You are *not* hurt, Cuthbert, you are *not* hurt," and he didn't cry. "I wasn't hurt till I saw mother." I said to him, you are both quite right, you are not really hurt, your arm will only want a little rest. I will put it in a sling and you must let it rest; you will feel no pain. While I was saying this and attracting the child's attention, I was manipulating and gently pressing his bent bone into shape. He felt no pain. I put a few turns of bandage around it to keep it in place, and put it in a sling. In three days the arm was as well as ever. The doctor lived four miles away. When he called a week after to see my patient, everybody in the house had forgotten that Cuthbert had broken his arm. Evelyn, aged eleven, after I left, used to give her father Divine Science treatment occasionally. They were composed of words I had used, which she remembered. I heard from my patient some time after

returned home. Evelyn had at one time written her father a letter and pretended it had come from the nurse. She began :

DEAR MR. W.:

I am going to heal you. You are still thinking your nerves hurt you ; don't think they hurt you ; they are for your service, and you must not let them use you. I hope you will soon tell me you feel quite well.

Yours sincerely,

L. J. S., your Nurse.

It was addressed, stamped and posted, and the good man got it with the rest of his letters in the morning. He was *so* amused that he wrote and told me how his little daughter had imbibed my ideas and was treating him. Truly, a child's comprehension is unlimited, and verily a little child shall lead them.

L. STACEY.

God First.

"Mother," said little Fred, "I can't love God and you both, so I'll choose you. The lesson says I must love God with all my heart, and there is but one 'all' to it, so if I love God with all there'll not be one bit left for you." His mother told him to fill a large pan with potatoes. "There," said he, piling on the last one, "it's full." "Full, yet there's room," answered mother, as she took a bag of beans and shook them into the crevices between the potatoes. "Not full yet," she said, and dropped two shovelfuls of sand into the pan. "Not full yet," and she took up a cup and poured several quarts of water into the pan. "Now," she said, "you see how a thing can be full and hold more—of something else. Your heart may be full of love for God, and yet have plenty of room left for father and me, for sister, for books, and for whatever else God wishes you to love."

God First.—Because God includes father, mother, sister, brother, books, and all things that he has made. You Divine Science children have been taught that God is Spirit, everywhere present ; hence you are as surely in Him as were all the things enumerated in the pan. You are embraced within and pervaded by the all good. So it is for you to be happy, love and enjoy all things.

Notes and Announcements.

Miss L. Stacey, from London, who arrived in San Francisco from New Zealand June 2d, spoke in the First Divine Science Church June 8th. The subject, "Ask and Ye Shall Receive," was well handled. She is an interesting

speaker, one whose self-illuminations, through conviction and sincerity of purpose has been the basis and life of her work. She intends making her way around the world and working with all the Science centers wherever she goes. Her main idea is to spread the gospel of glad tidings.

The Divine Scientists of San Francisco had a picnic at Leona Heights June 7th. There were a goodly number who enjoyed the occasion; it is an ideal place. All lunched together at the foothills, under a live oak, by the side of a stream of pure water. Some time was spent in gathering ferns and beautiful branches, to decorate their homes. The day was perfect and most enjoyable.

THE REASON WHY.—The printer was thronged with "extra work that *had* to be gotten out," so that all hands and the press were kept busy right through the time that the June HARMONY should have been issued. Then when the printer was ready Decoration Day came in with an extra holiday and all steam was cut off, and no printing could be done. When the editors were informed of the situation and saw no remedy for it, they decided to withhold the June HARMONY and get out a double issue. This accounts for the delay, and the double issue not being previously announced. It no doubt has inconvenienced you, especially in the use of the healing page and the Bible lessons. It has inconvenienced us, and we believe it will not occur again in this way. All things must work together for good. M. E. C.

Dear Readers, you will see in the June issue that the new book, DIVINE SCIENCE AND HEALING, is offered for $1.50 until July. Now, because the June number was not sent out on time—this double issue comes instead. The offer is extended through July and August. Those who send during the remainder of June, or in July and August for the book, can have it for one dollar and fifty cents, and thereafter the book will sell for two dollars.

The June class opened June 9th at Home College with one student from London, two from Los Angeles, and one from Portland, Or., and the others from San Francisco. There will be another class on the 2d of July.

Dr. J. W. Seeley is now located at 133A O'Farrell street, San Francisco. He is a good demonstrator, and does both present and absent healing.

Miss L. Stacey has taken room 11, Flood Building, where she will speak twice a week, Sunday afternoons at 3 o'clock, and Friday evenings at 8 o'clock. All should go and hear her.

Mrs. Marie L. Peck is located at 3420 Seventeenth street, San Francisco, where she receives patients and gives instruction. She is a good demonstrator of Truth, and gives treatment to both present and absent patients.

Subjects of Sermons for April, May and June, to be Delivered at the First Divine Science Church, San Francisco.

April 20. "What Code of Morals Does Divine Science Offer."
April 27. "Scientific Interpretation of 'First Birth' and 'First Born.'"
May 4. "The Image and Likeness."
May 11. "Heaven and Hell."
May 18. "Who are the Preachers of the Gospel?"
May 25. "If All is Good, Why Do We not All See it So?"
June 1. "By what Means Shall We Know each Other after Death?"
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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.
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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. AUGUST, 1902. NO. 11.

Open Mine Eyes.

(Given before Unity Gathering, June 3, 1902, in Alameda, Calif.)

"OPEN my eyes that I may see!" What is it to see? From Webster we learn that *to see* means not only to discern with the organs of vision, but, also, to understand. Perfect sight results from the harmonious co-operation of these two.

Jesus spoke of those who, "having eyes see not," showing that there must be something more than the mere image in the mind to produce the desired idea. We must understand that image if we would know its truth.

Solomon said, "With all thy wisdom get understanding." Understanding is of two kinds, that which we desire through the intellect, and that which is given us by intuition, or the knowledge that comes from within.

Intellect gets its knowledge through the senses, and the senses are impressed by appearances. As the true image is changed by the media through which the rays of light pass to the eye, so is our impression of life and its environments modified by appearances when presented by the intellect only.

We are admonished to "Judge not by appearances, but judge righteous judgment." How are we to do this? By opening mind and soul to that "light that lighteth every man that cometh into the world"—that cleareth away all mists—that maketh all things plain—the light of spiritual understanding. Whence cometh this light? From the God, Spirit, or Creative Power that first spoke this "world and all that in it is" into existence. "In the beginning was the Word, the Word was with God, and the Word was God. And without Him was not anything made that was made." Like must produce like. Out of the essence of Himself spoke He all things. Then we must know that God and Him manifest is all there is, and knowing this we should *see* God and *Him only* in all about us.

Of what do the objects in this room speak to you?—that painting—this picture—those flowers—the piano. Is your first thought *man?* Or, does your mind instantly revert to the first Great Cause, and to the one substance

out of which all things were made, and you involuntarily answer, God! In that painting do you recognize only the one Great Artist whose hand and eye combined to produce so pleasing a result? In this picture, the one Great Mind whose workings made possible the machinery by which that sweet Madonna face might look down upon us to-night? In those flowers do you see the one Great Gardener whose knowledge was brought to bear upon soil and light and moisture, to produce such strength of stem, such marvellous tints and colorings? Does that piano speak to you of the Great Mechanic who not only made, shaped and arranged the woods and metals in the instrument, but also touched each string with sound, that it might give forth its harmony to His listening ear? If so, then do you see God? Then do you realize the One Power, the One Presence, the One Knowledge? Then has the eye become single, and, "when the eye is single the whole body is full of light."

Come with me in thought to the outside world. When the little seed, no matter how planted, *always* sends the root downward and the little plant upward, what do we see? Surely divine intelligence directs each growth.

In the wonderful sagacity of the ant with her houses, nurseries, servants, slaves and armies—in the marvellous knowledge of the bird as she selects her material and builds her nest, each according to her kind—again we must see something more than mere instinct.

Ernest Thompson Seton tells us of the indisputable reasoning faculty displayed by animals, both wild and domestic; we all know of the many tricks various animals are taught to perform—and in all this the truth most necessary to be brought out is, that all the knowledge and reasoning *must be inherent in the minds* of these lowly inhabitants of God's footstool, or it never could be manifested. We cannot take water from a spring that is dry.

How shall we regard man? Upon what shall we base the truth of who and what he is? Again we must go to the beginning. "In the beginning was the word, the word was with God and the word was God." The word was God—hold that statement. Further along we read that the "word was made flesh." Two things equal to the same thing are equal to each other. The word was God—the word was made flesh—then *God was made flesh.* John says: "The word was made flesh and dwelt among us." Then this Being, made in the image and likeness of the Father, we must regard as *Himself made visible.* To know man as he really is, we must see him pure, perfect, holy and harmonious, as he was in the beginning; and as he was in the beginning he is *now* and ever shall be, world without end.

When we judge him by the righteous judgment of spiritual understanding, we shall see no flaw—only the spiritual perfection, for only Spirit can know spirit.

The act which seemeth wrong has back of it the divine power: but alas, it has been misdirected. God made and endowed us with all His own powers and possibilities, and it lies with us to use or abuse them as we see fit, for we are not automatons. We are free to stumble along in the darkness of materiality and separateness from the All Good, or we may walk securely and joyously in the glorious realization of His Omnipresence.

Then, dear friends, let us see God in all things. Let us know that that which has been called material is really God, or Spirit, expressed into visibility. That that which is called evil is the misapplication or misdirection of divine power. We recognize it not because it can be changed and obliterated. All that the Father made he pronounced good and very good, and only that which is real, is true. His work is "from everlasting to everlasting," and cannot be changed.

Let us ever keep in mind that beautiful part of the 24th Psalm which says: Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who *is* this King of Glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory.

Let us ever remember that the gates and doors which shut out this King of Glory are of our own making—and it lies with us to "lift them up" until we stand "as face to face." The glory is always there. Let it in until it fills mind, soul and body; then shall we *see God* in all things—and we shall know "even as also we are known."

ELIZABETH H. REMMEL.

WEAVE.

Weave, weave ye earth spinners, nor question the way.
The moments are woof, the hours make the warp.
The fabric you weave the centuries hold—
It is made of your thoughts, your deeds and your soul.
Man only may weave this pattern divine;
He makes or he mars each subtle design.
Weave, weave ye earth spinners; weave, weave as you go.

HELEN J. CLARKE.

The Good Time Coming, Here and Now.

Ye can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.—Matt. xvi: 3, 4.

I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.

Giving no offense in anything, that the ministry be not blamed.—II Cor. vi: 2, 3.

WE have been so in the habit of thinking about what we observe, and judging from observation, that we are ready to discern the surface of things—the face of the sky—but do not go into the depths of truth to discern the signs of the times. As long as we think and act from the standpoint of appearances, we seek after signs, and feel that if we could only witness certain things, or receive certain tests or proofs from the so-called departed, our satisfaction would be complete; but, when we do receive them, we are no better satisfied, but are just as eager for new signs as though we had received none.

The creative power of the universe is consciousness, and is not seeking after signs or symbols to make it wise, or to find satisfaction. It is wisdom, it is satisfaction, and is demonstrating itself in all living; so, when we place self aright and know what the expression of Being is, we find self-hood expressed in all things. We know that expression is not becoming, but is the divine order of self-revelation; we no longer seek after signs as the means of satisfaction, but our satisfaction is within our Being, and all signs and symbols merely represent possibilities inherent therein. The expression of our inherent possibilities is a constant joy.

Jesus warned his disciples against the teaching of the Pharisees and Sadducees. The meaning of Pharisees is "separated." He warned them against dual beliefs or the teachings that would lead them astray and from the fold of unity; they understood that he did not warn them against the leaven of bread, but of the doctrine that the Pharisees and Sadducees taught. When in the teaching of Divine Science you are warned against dual theories, the same motive Jesus had with the disciples is expressed. You are warned, that you may know Truth and be able to exercise the power of unity.

"The hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth, the Father seeketh such to worship him."

The hour is also come for the Son of Man to be glorified with divine Fatherhood; for man, male and female, to be glorified with the divinity of Parenthood. In the language of Jesus, each one may make the request: "Father, glorify thou me with thine own self, with that glory which I had with thee before the world was."

To discern the signs of the times is to be single in truth; we truly discern them when we are not seeking after signs, but are expressing our innate possibilities knowingly, through the divine order of self-expression. In the consciousness of Being we discern the signs of the times when we know there is but one time, and that is the Eternal Now, and in truth there is no adulterous generation; also, when we are demonstrating unity.

God says: I have heard thee in a time accepted, and in the day of salvation have I succoured thee. The accepted time in which he has heard us is Now. There is no procrastination with Him. Behold, now is the accepted time. How useless it is to look back and dwell upon the fact that He has heard us in times past, or to look forward and think he will hear us in times to come. Hearing is now, hence we should say and realize with Jesus, "I know that thou always hearest me," and rejoice and be exceeding glad. The accepted time in which he hears us is Now. The day of salvation, in which he sustains us and all things in his own Being and infinitude, is Now.

To give no offense and prove ourselves to be ministers of God, means more than preaching the gospel one day in the week. It means living Truth every day and in all our ways. We are all ministers in the sense of living God's truth, for we do everything unto the glory of the One All.

In reading this wonderful sixth chapter of Second Corinthians, I was deeply interested in it, especially from the fourth to the ninth verses. I found that Paul advised us to approve ourselves in certain conditions by the attributes and possibilities of God. The following list seems to be what he intended we should do to practice Truth, regardless of all circumstances. There can be no offense in any of these, if practiced as advised.

IN ALL THINGS APPROVING OURSELVES.

1. In much patience, by pureness.
2. In affliction, by knowledge.
3. In necessities, by long suffering, endurance.
4. In distress, by kindness.
5. In stripes, by the Holy Spirit.
6. In imprisonments, by love unfeigned.
7. In tumults, by the word of Truth.
8. In labors, by the power of God.
9. In watchings, by the armour of right.
10. In fastings, as having nothing, and yet possessing all things.

CHEERFULNESS.

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."—*Anon.*

Omnipresence.

Eloi, Eloi, Lama Sabachthani, My God, My God, How Thou hast Glorified Me. Does this not sound better? Jesus Christ was the God of His own Being. Did He forsake Himself? No. Has He forsaken us? No. Lo, I am with you alway. "*Realization*" of the Father's presence within is the true Christ, or Son of God. "*Realization*" means, *I have received.* To desire is to expect, and is not according to the Law of being. A lady with whom I was acquainted carried a mental picture of the lifeless form of her son, until she looked the image of her son, and finally passed out of the body. She manifested just what she *saw* and *realized*, not what she desired. "That thou seest, that thou beest." "Thou God seest me." Gen. xvi: 13. The God that we see is the God that sees us. *Realization* of our at-one-ment with the all good, demonstrates the Law of love. *I am Realization.* This is Omnipresence. LEROY MOORE.

LIVE.

In pulses stirred to generosity,
In deeds of daily rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

CHILDREN'S PAGE.

Gertrude's Lecture.

Gertrude is seven years old. She has yellow hair, falling loosely about her small, weird face, which sometimes makes her seem far older and wiser than she really is. When Gertrude says: "You are well. You are God. God cannot be sick, so you cannot be sick," and looks at you earnestly with her big, blue eyes, you say: "What a queer child. Where did she get such notions?" Gertrude has been to Divine Science Sunday School, and to Science lectures. One day I heard a great chattering going on at the side of my room where she has her doll things. Looking up, there sat Gertrude in her little chair, talking to an audience of dolls. The big rag doll, with two pink feet and indescribable blank expression in her round, flat face, was perched high up on the window seat, and grouped about her was all kinds and sizes of dolls: The pretty French doll, with yellow curls; the baby doll, smiling through her stiff dimples; various tiny bits of doll people, and a host of paper dolls, from newspaper people to French maids in beautiful paper caps and gowns. And this was what the little maid was teaching them, with all the earnestness of her nature:

Now you must look at life right if you want to live right. God is in you, and if he can be well, and do good, and make all things, then you can be well, and do good, and have everything you want. You are God and God is you. Don't you see, then, you must always live? Do, and be good, then. You will be well and happy and have all you want. The meeting was a short one, but demonstrated to the child the lesson she had heard at the Divine Science lecture the evening before, thus doing good to her own little self and to others who are older, and realize how Truth can be sown. Truly, except ye become as little children, ye cannot enter the kingdom of heaven.

HELEN J. CLARKE.

What God Is.

God is Love and Love is God. God is Truth and Truth is God. God is Health and Health is God. God is Beauty and Beauty is God. God is Power and Power is God. God is Happiness and Happiness is God. God is Good and all Goodness is God. There is but one God, and all these things belong to that one God. God is in all we see, and is all we see. God is all the Light, all the Truth, all the Love, all the Beauty, all the Health. So God is All, and there is only one God, only one Power—in us, around us, through

us. We cannot get away from this all love, all truth, all health power. It is with us to help guide us in all our thoughts and ways. Knows all our wants, and is with us to get all we want. So, when we are not in health, it is because we have forgotten that God is health. When we are sad, it is because we have forgotten that God is joy. When we do not look nice, when we are cross, we have forgotten that God is beauty. We are not beautiful when we have a cross look. When we are naughty and vexed, it is because we have forgotten that God is peace. So let us just say together: I want to be like God. I want to be loving, truthful, joyful. Beautiful, powerful, peaceful and happy as God is, because I am a child of God, and God is all.

LOUIE STACEY.

Notes and Announcements.

Great appreciation of HARMONY was shown by its readers when they missed the June number. Its editors are very grateful to its readers for appreciative words concerning it, and loving appreciation of the Truth its pages bear from month to month. We are sure that all have enjoyed the double issue of June and July, and will recommend it to their friends who wish to send for a sample copy.

We are quite sure that DIVINE SCIENCE AND HEALING, our new book, will be out the last of July or first of August. It will be fully one-half larger than the old one. It will sell for $1.50 during July and August, after which the price will be $2.00. See "THE NEW BOOK," page 270, June HARMONY.

Dr. J. W. Seeley is now located at 133A O'Farrell street, San Francisco. He is a good demonstrator, and does both present and absent healing.

Mrs. Marie L. Peck is located at 3420 Seventeenth street, San Francisco, where she receives patients and gives instruction. She is a good demonstrator of Truth, and gives treatment to both present and absent patients.

Miss L. Stacey, of London, who is working her way around the world, is still at Home College. She desires to go where she is most needed, and desires to visit the different cities and towns where there is work for her. Address: 3360 Seventeenth street, San Francisco.

"A man never shows his own character so plainly as by his manner of portraying another's."

Into Harmony.

The sensitively stringed instruments, when exposed to gentle zephyrs, give forth low, sweet melodies ; the wind sighing through the branches and the rippling music of the tiny rivulet, and many other similar examples, show how Nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man ; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, a painting, a sculptured bit of clay, are real melodies to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result ?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the true joy—the Everlasting Creative Forces—ready at all times to yield its sweet nectar if we but drink of the draught of purity and high resolve ? To learn how to eat and dress temperately and humanely, are two of the essential stepping stones of this grand attainment.—*Emma E. Rader.*

The Divine Fountains.

Be as little children, holding up their cups to the fountains. Wait not for a vase or chalice of silver. Take thy common everyday cup of coarse ware and hasten !

Hasten, O children ! lest ye miss of something precious. I tell you this is no poetic fancy. It is a living reality.

Where, where are those fountains, do you ask, and what is my cup ?

The road lies through some act of service ; the fountains stream on every side ; thy cup is thine open soul just as it is today, obscured by perplexities, vexed by trivialities. Drink and see life with new eyes !

Drink of the divine fountains, and the trivial things will fall away from thee. The great realities, the "Eternal Verities" of love, faith, hope, courage, humility and patient service will obliterate the petty grievances of life.

Your thirst amidst the desert, O little children of the Father, is greater than ye know. Lift up your hearts as chalices to the descending ray !

ELIZABETH MERRIAM, *in New York Magazine of Mysteries.*

Practical Points in Divine Healing.

CHRIST sending out his twelve Apostles, enabling them with power to do miracles, meant that he revealed to them the power of the Gospel of the Kingdom of Heaven, and that they were this power, and had only to exercise it to do the works that he did.

Soul identity, or self-hood, means being at-one with the Infinite Whole. Divine Science is not the power of Mind over matter, but it is the unity of Mind, which is synonymous with the unity of Spirit. Divine healing takes place because of the pure consciousness of the unity of Mind, or Spirit; that there is only one Substance which comprises the all in all; the perfect activity of the one all is what brings forth the perfect thought, which takes form in the body in perfect harmony with the creative law. Thus the Word becomes flesh, and dwells among us. Where it is known and believed that there is but one substance in Spirit, Soul and Body, or in Mind, Mentality and Visibility, it is known that there can be no inharmony; that there is no more reality in the belief that there is inharmony in the body, than there is in the belief that there is inharmony iu Spirit or Mind, for God is the Whole, and the One All is Good. Unity of Being or Substance is the only harmony there is, and there is never any inharmony in it.

Would we think aright, and speak words of living light, we should affirm: "I am one perfect whole, harmonious throughout; I am all Mind or all Spirit, alive forevermore."

"Christian Science teaches that thoughts are things, and that our thoughts resting on people, help to make them good or bad, sick or well. What does Divine Science teach on the subject?" is a question often asked.

Divine Science teaches that thought in reality is always true to Being, its Source and Cause, and that thoughts are things, in that they take form in word, deed and sensation. They neither make people, nor unmake them; they are not the Source of Health nor disease. The Source of Health is the Source of Thought, and their Source is Mind or Spirit. Disease is just as much a disturbed sense arising from the false view of what thought is, as from any other false opinion. We are what we are, because Spirit or Mind is what it is; and we can affirm this Truth in the language of St. Paul: "It is by the grace of God that we are what we are."

We are often asked to explain the diversity of talent shown in different individuals. The diversity of talent proves that all power is in Mind, or Spirit. The law of expression is the law by which it expresses itself—the law by which the Creator creates. It is the Eternal, Unchangeable, Infallible

Activity of Being, the Principle of Ceaseless Activity. All possibility of every form that has ever been manifested, or that will ever be manifested, is now.

"Ye Are the Light of the World."

Did you ever analyze what is meant by the statement, "Ye are the temple of God, and the Spirit of God dwells within you?" Did you ever stop to think that this Spirit is God, and that your own body is all that this God has to manifest himself through? If you are a temple of God, then in you is where God dwells; for God dwells in his Holy Temple. Do you realize the fact that this temple is as necessary to God as God is to it? Without the temples in this world, in which God dwells, He could do nothing here; and it is with and through these temples that He does all that is done.

When you feel and think, "Oh, God, you are all I have," did you ever get the response, "Yes, and you are all that I have! Without you I could do nothing here, and without Me you could do nothing here. We are essential each to the other. I could not do my work without you. I would be only unorganized life, Universal Spirit, if it were not for your individual self in which I dwell. As Universal, Unlimited Spirit, I feed or supply all individual lives, but in you I am the individual life. You are the temple in which I dwell. You are conscious of being yourself, but you must become conscious of being Me. You must become as conscious of our being One as you are of you and your body being one.

"You and I are one.

"There is nothing that can separate us. You are the objective side of Me, I am the subjective side of you. The objective and the subjective are simply the two sides of the One Whole, and constitute the outside and inside of all things. I am the subjective, the inside, the Unseen, while you are the objective, the outside—that which is perceptible to the mortal vision. But all things, even your vision, has its objective and subjective sides. The sight you use in looking through the eyes is physical or objective, but the other side of this same sight, looking into Me, is subjective or spiritual."—*In New York Magazine of Mysteries.*

"Love is success, love is happiness, love is life."

Let one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.—*Lillian Whiting.*

Be True.

Be good to yourself and you will be good to every one. Be harmonious, and you will give out harmony to every one you meet. Be harmony itself and you will see yourself in every other person ; you will be in the hearts of all people, you will realize that you are the " True light that lighteth every man that cometh into the world."

Remember that true happiness consists in being harmonious now, it can never be enjoyed one moment in the future or in the past ; the present is the time for rejoicing. Not only does happiness consist of considering the welfare of others and in being thoughtful of their comfort, but it consists in knowing the real nature of Being, and being happy within one's self. It also consists of others being considerate of our welfare and thoughtful of our comfort. Take no anxious thought, for sufficient unto the day is every good that is needful. Be radiant with happiness and let your light shine. Before judging another, put yourself and the other person in Omnipresent good, and seek to see your at-one-ment with it, and you will find true judgment, which is according to truth. Thy ways are judgment. Thy works are done in truth.

There are many little remembrances that we can indulge toward each other, which will add greatly to our happiness, and quicken our appreciation of the true and beautiful.

Is Life worth Living? or Enticements to Live.

Is life worth living ? I think I hear some saying : That depends upon your liver. Life is not worth living if your liver is not in order ; others say : " It depends upon my pocket. When funds are low, no ; when I am flourishing, I have money to chink ; yes, life is good and I am happy." Others, " It depends upon my sweetheart ; when she is kind, I am happy and glad to be alive ;" but a large number I have heard say : " No ; life is not worth living ; there is nothing but work, work, work. One has too much work if one is prosperous, and starving if one has too little. One works to be able to get married, next to educate one's children, next to retire from business, then to die. What is the use of it all ? Where is the enticement to live ?" Life is worth living, and there *are* many enticements to live in this twentieth century, but we must find out what we are, and when we know, live up to our statement of ourselves, then we shall see a new world of interest open to us. We shall find life full of new and ever enticing interest in front, luring us on to a better, fuller and grander expression of our Being. Life, light, perfect health, love, prosperity and beauty is our divine birthright, the birthright of

every man, woman and child in the universe; for, are we not the offspring of omnipotent, omnipresent, omniscient good? I think I hear many saying: Oh, yes; I have heard all that before, but what has that to do with my liver being sluggish? or what has that to do with my business failure? how does that affect my children, who are the plague of my life? Well, it does affect all the conditions. If there is but one power, one God, one mind, and you are the highest expression of that God, which is mind, power, love, health, prosperity, beauty, and every other desirable thing and condition, and you are not showing forth these conditions, whose fault is that? There is no devil to put the blame upon; that person has vanished as darkness does before the light. No, there is but one power, one Good, or God. If you are not happy, healthy, loving and prosperous, you have only *yourself* to blame. Why do you allow your liver to be sluggish? Your liver is not *you*, but only a gland in your body, the beautiful machine you have built up to serve you. Your machine should not govern you. Are you not greater than that you have expressed? If your business is not a success, why is it not? Are you not the business manager? Your children are the plague of your life. Oh, indeed; are you not their father, or mother? Your health, your finances, your children, all express you. If you do not like what you have brought forth, and life is not worth living in consequence, what are you going to do? Leave it and go down to the grave a failure? Surely not. That would not be womanly, say nothing about manly. Pull yourself together, see what you are potentially, then go ahead to bring into expression what you really are. If we are offspring of the universal mind, knowledge and wisdom, surely you can express enough of those qualities to make life worth living; there is nothing to prevent you. Nothing can hurt you but yourself (The I). When you realize your birthright, and claim it, you will find that not only your liver but every other organ of your body will obey you. Your business must then succeed because *you* will know that you are success. Your children will be good and loving because they are yours. Your friends will be many because you can and have been a friend. The enticements to live are many. There are no enticements to die, for is it not said there is no death? By death we do not escape death. "As the tree falls, so will it lie." If you do not find life worth living now, you are not likely to find that death relieves you, because it will still be life continued. Life is continual progress. To live now happily, healthfully, peacefully, is to live on in that condition, for it is a perpetual now.

"Prove me herewith, saith the Lord of Hosts, and I shall open the windows of heaven, and give you such blessing there will not be room to receive."

L. STACEY.

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 of 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 perform my work with pleasure in the embrace of infinite good.

Daily Thought.

First Day: God is my health.
Second Day: My health is good.
Third Day: My yoke is easy and my burden is light.
Fourth Day: There is no finite or limited Being.
Fifth Day: He that believeth on Me though he were dead yet shall he live.
Sixth Day: My words are life to all my flesh.
Seventh Day: The word that is God becomes manifest in my body now.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

Growth and Unfoldment.

"Speaking the Truth in love may grow up into him in all things, which is the head, even Christ."—Ephe. iv : 15.

"Consider the lilies of the field, how they grow ; they toil not, neither do they spin."

UNFOLD means to disclose, to reveal. Growth means to enlarge in size, to progress. The words growth and progression are appropriate words to use in connection with the belief of becoming larger, eternal progression, toward a source that can never be attained, or in the belief of evolution from a lower to a higher plane. We have very little use for the words in the cause of Divine Science. In science we conceive that Being, or God, is not growing larger in size, nor progressing toward a source unattainable, nor is He evolving from a lower to a higher plane. Hence, a God-like attitude is one of Being, not becoming ; one of unfolding, and not enlarging; one of self-revelation, and not progressing onward and upward. In science we do what we see the Father doing.

In the science of numbers, when, judging from observation, we say a child is growing in knowledge when he passes from addition to multiplication, or subtraction, and on into higher mathematics. When we judge righteous judgment from the standpoint of principle, we know that the principle is one and the child has worked the absolute principle from the beginning, he has demonstrated that the absolute was contained within him ; that every step of the way he revealed Truth.

In the science of numbers there is no such thing as working toward a principle we cannot attain. We work the principle and demonstrate every step of the way.

If we judge from observation concerning our effects in the science of Being, we say we are growing in our studies; we are progressing, and will get where we desire to be by and by. But if we judge righteous judgment, we say we are Being, and are revealing or unfolding the truth of ourselves all the time. We are that which we have desired to be, and are fulfilling every desire from within and demonstrating the substance and reality of everything hoped for.

We cannot please God unless we believe that He is. We cannot work a principle that is not, nor do we work the principle of eternal Being unless we believe that it is. Now, to make this truth practical in every day life, do not postpone or hold your good for the future. To understand this perfect law of liberty and to continue it, is to be blessed in our deeds.

St. Paul expressed himself beautifully when he said: "Speaking the Truth with love, we may grow up into him in all things, even Christ." But he made statements more practical, that were more capable of demonstration, when he said: "There is one spirit and one body," and that we are members of the body of Christ. That "As He is so are we in this world." To work the perfect law of liberty you must desire to demonstrate what really is. It is possible to unfold the attributes of Being and reveal the divine nature of the One that lies back of all creation. "There is nothing hid that shall not be revealed."

You want to demonstrate health, then first place it, by affirming I am health, also that I am manifesting it. You want love, then place it by affirming I am love and am manifesting it. You want happiness, then affirm I am happiness and I am manifesting it. "It was Carlyle who first wrote of the beauty of cheerfulness as exemplified in the man who sings at his labor." No matter what his occupation is, he will do better work in a state of cheerfulness than in silent sullenness. "He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they move in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance." To make our efforts successful, we must be happy and joyous, speak pleasant words and wear a happy face. I am sure that every movement would be graceful, and every deed in harmony with the all good, if we always felt the spirit of cheerfulness; we would be beautiful because we would radiate the light of life. Cheerfulness is always a pleasant and helpful companion. If you want prosperity, then affirm I am prosperity. After placing it in Being, affirm I am manifesting, and proving it. Know that all things are yours just as they are God's. God is the power

and idea of all things, the principle and reality of all. Our being is in him. If you want money to come to you through your business, do not indulge the habit of thinking of how much of God's wealth is in the hands of this man or that man, is locked up in safes or tied up in various ways, and kept from the hands of the people. If there was not money enough in circulation to do business with and give every one a comfortable living, there is no power that could hold money in safes or vaults from the people. The universe is a just one, and justice is equalization. The law of the Lord is equality. Then when you desire money, first place it in the true idea in Being, and affirm I am it, then believe and say: I am manifesting and proving the reality of my statement. In these statements is revealed to you the deepest Truth and the power and method of divine manifestation. It cannot be misused—it can only be used in the Spirit of Truth, love and justice. It requires knowledge and faith to practice it; then know I am both—there is really no power against you demonstrating along any line that is right and just.

Self-control is self-revealment or unfoldment. It is not growing larger than being is, but it is making the largeness of Being known in everything you do; it is the greatness and grandness of true courage. No person is free in the belief of separation from God, or from the universe, which is God manifest. The man who thinks true thoughts, which represent the attributes of Being in words and deeds, is "The way, the truth and the life."

Let every one awaken and lay hold of spiritual Truth, do away with all lethargy, and arise in the strength of supreme power, and know that I am the unfolder, revealer and expressor of all good; this means to win and wear the real laurels of true success.

INFLUENCE.

O heart of generous love and light—
That blossoms in God's good air,
Forget not in thy neighbor's sight—
Thou art a rose most fair:

And he who passes in the street,
Cannot but love the show;
Or sense at least the air is sweet—
And somewhere roses grow!

WILLIAM BRUNTON.

"Happy are Ye if Ye do Them."

"We well recollect an old gentleman in the prayer-meeting of a church in a distant state who would follow the other brethren in pointing out religious duties, with, 'If ye know these things, happy are ye if ye *do* them,' emphasizing the do by striking the floor with his cane."

This Scripture is applicable to other than ethical truths, and particularly so to things on the farm. Not that there is not a lamentable lack of knowledge in the average farmer of matters that pertain to the highest success in farming, but there is greater failure in making the knowledge already obtained practical. It is difficult to get out of old ruts or to do other than the fathers have done, or to follow the prevailing custom. Therefore we see some men with less knowledge who put into practice what they do know, who adapt means to ends, in a limited way, more successfully than some who have greater knowledge who fail to make the information they possess practical. On the same line are some suggestions from *Farm and Ranch:*

"There is quite a difference between knowing and doing, and it would be far better for mankind in general if they knew less, but would do things more in accord with their limited knowledge. All men of average intelligence know that to whip a horse for balking or shying, or running away, tends to confirm the habit, and cannot in any case do the least good. They know that irregular feeding, chasing, harrassing with dogs, loud and angry talking and gestures, causes a cow to give less milk with less butter fat, and has a tendency to dry her up. They know that more hauling can be done with a team fairly loaded, than overloaded, and at less cost. They know that more profit can be made on fifty acres well prepared and cultivated than on a hundred treated in a different manner. And yet people beat their teams, maltreat their cows, overload in hauling, and plant random seed on unprepared soil."

All are happy who do what they know is right. They are also prosperous.—Ed.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts of thousands you come in contact with year by year: you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven."—*Chalmers.*

Extracts from Letters.

I derive great pleasure in reading the HARMONY. It has done me a world of good, and I acknowledge it to every one. Those I meet exclaim, how well you are looking. Yes, I am well. Divine Science is *my life, health, happiness.* The good is my all. ELLA KIMBALL.

I am glad you published the article, "Fair Play." So many ask that very question, and you make it so plain, all can understand. Please find order for two copies of "The New Book." I shall try and sell all I can. Send them with mine and I will deliver them. LEROY MOORE.

"I am sure my perusal of your new book, Divine Science and Healing, will result in much good for me. So far I have done little or no methodical study with our beautiful Science. No doubt if I take it up in an earnest and persevering manner, I will demonstrate in many ways what will be most strengthening to me. I have allowed this thought to become one of my mental elements, giving it daily and hourly supremacy over all other ideas. But yet I have missed much by not forming from it a system with which to govern my every action. This I hope to do, and will through the study of your new book."

There is a valuable suggestion in the above extract from our friend's letter. If students would give earnest and methodical study to this glorious truth that to know makes free, they would demonstrate in many ways that they have not even thought of. The thought of truth may be with us daily and hourly, yet perhaps we have not systematized it in a practical way to give it supremacy over all things; or in a way by which to govern our every action. This can be done by every one of us, and we can each live the life of freedom, of happiness and prosperity.—ED.

The following suggestion is appropriate and helpful, and I feel that I want to give it to every reader of HARMONY. "I suggested to one of our Scientists, who is doing good work in teaching and healing, that she send in her name as a member of our Universal Church—'The First Divine Science Church of San Francisco.' I told her that to me our membership was an additional token of our strength as a unit. That in this way we would go forward as one family, heart and hand." Now this is the right way to ask your friend to unite with us. It is good to give a reason for the faith that is within you, and to explain our true purpose, that of actualizing eternal unity.—ED.

Faith and Concentration.

"Faith is the substance of things hoped for."

As faith is the substance of all things—whether actual, or merely hoped for—it is something we should understand and consciously actualize in our every day experiences. To do this our thought must be based in the spirit of Truth. To base faith aright, we should believe in our at-one-ment with Spirit, and work to manifest faith by right thinking.

Many go into the silence in a negative way, thinking to make themselves receptive to a power foreign to themselves, in that it is supposed to be superior to and unlike them in nature. This is not according to the true order of Being manifesting itself; nor is it the true method of concentration. True concentration is power potential in Being; the first step in its successful exercise or development is to know where and what it is. Not until this is known are the efforts made for concentration in accord with intelligence. It is useless for one to concentrate upon a spot on the wall or on the tip of the nose, as many do, hoping to gain power thereby. Power is not a thing to be gained; it is the reality of Being, and should be exercised intelligently to bring out its true nature, by concentration in concerted action. A knowledge of Truth and its intelligent exercise in right thought, word and deed, is true concentration—the only method by which spirituality is evolved or by which divine consciousness is unfolded. Let us work together intelligently, knowingly, truthfully, and in concert with the one and only power. M. E. C.

Will Aright.

"It is the will of the Father that none should suffer." His ideas, which are souls, are perfect. Therefore I deny all beliefs of imperfection, weakness and limitation, and affirm wholeness, strength and power for myself. I affirm that the kingdom of Good is within, and there is nothing wrong, no lack of power.

The following promise is fulfilled in my life: "If thine eye be single, thy whole body shall be full of light." Perfect faith means to be undivided; and to be undivided is certainty, and certainty is knowledge. Then wisdom's way is unity or harmony. So divine wisdom and perfect faith cannot be enjoyed so long as there is a lingering belief in evil or sickness as a reality. Not until we know there is but One, which is the perfection and goodness of the universe, can we fully realize the truth that all seeming inharmony is ignorance of *the One*.

INTERNATIONAL BIBLE LESSONS.

THE TABERNACLE.

August 3, 1902. Ex. xl: 1-13.

GOLDEN TEXT:—"*Enter into his gates with thanksgiving, and into his courts with praise.*"—*Ps. c: 4.*

Time: Probably five or six months were consumed in constructing the various parts of the Tabernacle and its furniture, and it was set up on the first day of the second year after the Israelites' departure from Egypt, about March-April, 1490, B. C.

Place: Plain of er-Rahah.

Connection with last Lesson.—Moses went up on Mt. Sinai the second time, and took two tables of stone with him, when the Ten Commandments were written the second time. For forty days Moses was on the mountain at this time as before. According to the true spiritual meaning of numbers, 40 reveals the eternity of true consciousness; 4 means perfect existence, and the 0 written after the 4 means the eternity and never changing nature of perfect existence. Sinai means pointed. The mount of pointed truth, where perfect existence is seen, is self-evidence, which beholds the truth of self-expression from the standpoint of God. When Moses descended he called upon the people for free gifts of material for the Tabernacle and its furniture, and also to assist in the work of preparing the same. The people gave so liberally that they had to be restrained. The Tabernacle and its furniture were made according to the patterns which Jehovah revealed to Moses during his first forty days on Mt. Sinai, or first consciousness of absolute truth. Toward the close of the first year after the exodus, all was completed and approved by Moses. Then followed the incident described in this lesson.

The Tabernacle of the tent of the Congregation—"of the tent of meeting." The tent stands for the sanctuary of the whole people until they realize that they are fully established in the meaning of all promises—"established in the promised land." When we see that all promises are now fulfilled, and we are living consciously in their fulfillment, we are established and living in the promised land. We understand that the "holy of holies," spiritually speaking, is pure Spirit or Being, and the holy place is our individuality, and the tent of meeting is the outer visible construction or body.

Thou shalt put therein the ark of the testimony.—The divine order of the trinity is to be testimony, apparent in all we do. To enter into his gates with thanksgiving is to feel thankful and appreciative of the truth of Being—that we know our at-one-ment with the one all. The chest, the lining and covering of which were solid gold, shows the pure wisdom and wealth of understanding that holds the Ten Commandments in true spiritual appreciation. The Cherubims facing each other, but looking down upon the mercy seat—the chest that contained the commandments—are blessings alike for all. The universal is always blessing visibility through individuality—its own center of creative activity. There seems to be a vail that hides this understanding from human belief and opinion. It is revealed to the high priest, who in the knowledge of at-one-ment knows the truth of what Being is. To go into the "holy of holies" once a year on the day of atonement, means to realize once for all the unity of all there is.

Moses was instructed properly to clothe and anoint Aaron's sons also. Everything was done as Jehovah commanded, and "Moses finished the work." Then a cloud covered the Tabernacle and the glory of Jehovah filled it. Thereafter, while the cloud rested upon the Tabernacle by day, and fire by night, the people remained encamped. But when the cloud was taken up the people moved after it.

Outline of the Lesson.—I. The Tabernacle set up, vs. 1-8. II. The Tabernacle anointed, vs. 9-11. III. The priests sanctified, vs. 12, 13.

QUESTIONS FOR SUNDAY SCHOOLS.

Describe the ark?
What did it contain?
What was its lid called?
What stood above it?
Of what were the Cherubims' symbols?
What does the "holy of holies" mean?
What does the holy place mean?
What do the high priests stand for?

NADAB AND ABIHU—TEMPERANCE LESSON.

August 10. Lev. x: 1-11.

GOLDEN TEXT:—"*Let us watch and be sober.*"—*I Thes. v: 6.*

Time: April-May, 1490, B. C., shortly after the setting up of the Tabernacle.

Place: Same as last lesson.

HISTORICAL.

Connection with last Lesson.—After the Tabernacle had been set up, and accepted by Jehovah as indicated by the cloud coming upon it, and Jehovah's glory filling it, and the priest was appointed to minister therein, "the next step was to open and regulate access to God." For this purpose ordinances were given by Jehovah, as recorded in the book of Leviticus, from which to-day's lesson passage is taken. These ordinances prescribed and governed, first, the various kinds of sacrifices required in approaching Jehovah, as given in Chs. 1 to 7. Then followed the divinely prescribed and directed consecration of Aaron and his sons, who had already been chosen of God to minister to Jehovah in the sanctuary. This ceremony lasted seven days, and on the eighth day Jehovah manifested his acceptance of the priests' service by sending fire from his holy presence, within the holy of holies, which consumed Aaron's first offerings upon the brazen altar of burnt offering, greatly to the joy of the witnessing people. Chs. 8, 9. Immediately following the account of this divine manifestation comes the story of the sin of Nadab and Abihu which we study in this lesson. The rest of the book of Leviticus is given up to laws concerning matters affecting the ceremonial and moral purity required for intercourse with God.

Nadab and Abihu were the eldest and second sons of Aaron. They had been allowed a near approach to Jehovah at Sinai. The consciousness of first and final truth permits a near approach to Jehovah. Aaron, these two sons and their brothers, were appointed to the priesthood and were consecrated.

The burning of incense is an emblem of prayer.—The duty of the priest is to offer incense on the golden altar. Golden altar, stands for the purity of wisdom and the richness, or fulness, of understanding. Incense is a compound of fragrant spices. When put upon coals of fire, it gives out fragrant odors. Spiritually speaking, the compound of spices stand for creation. Burning it on the golden altar of wisdom and understanding is symbolic of offering creation to God, in prayer, without spot or blemish—a sweet savor. The true scientific prayer of acknowledgment and thankfulness, places all creation in the fire of infinite love.

"Our God is a consuming fire."—The law requires that the fire for the incense be taken from the holy fire burning upon the altar of burnt offering, which is kindled by the fire of God's holy presence. The law requires that true prayer be an acknowledgment of God's holy presence, as being the one that consumes, or contains all.

These priests, instead of taking God's presence as the fire to light their prayers and keep them from sin—or falling short of truth—took strange fire of erroneous belief of separation from God. They probably took natural fire, holding it in separation, by believing it to be outside of God and separate from Him. This was their sin. Dualism misses the mark of the truth of unity, always and everywhere. They presumptuously sought to worship God in their own way, rather than in the way Jehovah had appointed.

Where the fire comes from.—The holy fire comes from the visible majesty of Jehovah's presence. Between the Cherubim, or blessing, over the mercy seat—under which lie God's commandments—"came the fire that consumed the sacrifice on the altar the day before."

"This is it that the Lord spake, 'I will be sanctified.'"—Sanctified means a state of wholeness, or that of being All. We cannot add to God's wholeness, nor can we detract from it. But we are to remember that He is All. The only way we can please Him is to be one with Him—what He is. This allness means that we are to be what is, or not be at all. Do as the one all commands, or not do, or live, at all. This shows the meaning of the death of the two priests.

Nadab and Abihu knew that the fire upon the altar was of Jehovah; but they thought that common fire was not of the same source, but it would answer just as well in serving God, to use it in separation, as to use the fire of His presence. This belief is apparent in the world at this time, and it is what the fire of God's presence rejects and destroys. It is necessary that these priests of false belief be buried from sight and memory, that holy service may be uninterrupted, or that we worship in Spirit and in Truth. They should be buried in all their outer priestly garments. There is no mourning over the death of such.

Outline of Lesson.—1st. The punishment of sin. 2d. Truth and its bliss. 3d. True watchfulness, or power.

QUESTIONS FOR SUNDAY SCHOOLS.

What special privileges had Nadab and Abihu?
Had they any privileges that others had not?
What is holy fire?
What is incense?
What does the burning of incense symbolize?
What is the meaning of strange fire?
How did the priests disobey God's command?

JOURNEYING TOWARD CANAAN.

August 17. Num. x : 11-13, 29, 36.

GOLDEN TEXT :—"*For thy name's sake lead me, and guide me.*"—*Ps. xxxi : 3.*

Time : About May, 1490, B. C.

Places : The plain er-Rahah, before Mt. Sinai ; the wilderness of Paran.

HISTORICAL.

Connection with last Lesson.—After Jehovah had given Moses and Aaron the various laws and ordinances contained in Lev. x : 12, to xxvii : 34, he commanded them to take a census of the men of Israel After this numbering sundry additional laws were given, and on the fourteenth day of the first month of the second year of the exodus the passover was observed, and again on the fourteenth day of the second month, for the benefit of those who were prevented from participating in the previous observance. Jehovah then directed that two silver trumpets should be made for the use of Aaron and his sons in "calling of the assembly, and for the journeying of the camps." All was now ready for the departure of the Israelites from the plain before Mount Sinai on their way to the promised land.

The Cloud.—The pillar of cloud by day and a fire by night, symbol of Jehovah's presence, was taken up from the tabernacle. So long as the cloud rested upon the tabernacle, the Israelites remained encamped ; but the rising of the cloud was the signal to prepare for moving forward.

From the standpoint of God, when we see a cloud over us and a shadow around us by day, we may also see the light of his eternal glory by night. There is light by night, to true consciousness ; if we are encamped, or are inactive in our recognition of the creative work going on within and about us, in seeming, we live in the shadow of a cloud. If we take the cloud to be a symbol of good, and as a sign of God's holy presence guiding us in the right and just way, we are very apt to follow it when it lifts ; it then becomes a light, as it were, to illumine the dark hours of mental night. There are many such signs as the pillar of cloud by day and of fire by night, being followed by those who are striving to "become," and find their promised land by and by ; their land of at-one-ment with God, which is taught in the New Testament to be an eternal truth.

We are Journeying.—They are now about to leave Sinai for Canaan, the land promised them by Jehovah. Many leave self-evident truth—the omnipresence of supreme Being, the highest consciousness and realization of good —through trying to find the fulfillment of their divine promises in other localities, foreign countries or other worlds. "Behold, now is the accepted time," in which God hears, knows and lives us. All Christians ought to know that because they are God's children, they are heirs of God, and all things are theirs here and now.

"Leave us not, I pray Thee." "Thou mayest be to us instead of Eyes."—Hobab, the beloved, knew all the wilderness through which the people were to go. The wilderness symbolizes the mental condition through which people pass who hold their promised land in the distance, and for the future. While they are led by the signs and symbols of God, they bring in and need human guidance in the minor details of the way. The first reason Moses gave for wanting Hobab to accompany them, was for his own

sake. He would find blessing and good in joining himself to God's people. The second reason, was the help Hobab might be to God's people. Both these reasons may be given to any one when inviting him to study truth and to follow in the footsteps of one who lives it. It will bring good to him, and he can do good to the cause of truth. The blessing and freedom of truth is alike for all.

The Cloud of the Lord [Jehovah] was upon [over] them.—It seems from this that the cloud spread itself over them by day, and thus sheltered them from the burning heat of the sun, which was intense in the wilderness. See Ps. cv : 39. This was probably the origin of such expressions as, "The shadow of the Almighty," "A shadow from the heat," "The shadow of a cloud." See Ps. xci : 1; Isa. xxv : 4, 5.

The signal of the cloud, means we are to move as God does. Do what we see the Father doing. Moses inviting Hobab to accompany them, means he wanted the beloved, who knew the way, to guide them. The leading of the ark, means that the ten commandments were to lead by being held within the wisdom of God and the richness of his understanding.

QUESTIONS FOR SUNDAY SCHOOLS.

Of what was the cloud a signal?
Thou mayest be to us instead of eyes?
What reward was promised Hobab?
What goes before us, or is ever before us, when we are seeking truth?
What was the Ark a symbol of?
Where was it kept when the tabernacle was set up?

THE REPORT OF THE SPIES.

August 24. Num. xiii : 26; xiv : 4.

GOLDEN TEXT:—"*Blessed is that man that maketh the Lord his trust.*"—*Ps. xl : 4.*

Time : July and August, 1490, B. C.
Place : Kadesh-Barnea.

HISTORICAL.

Connection with last Lesson.—In last lesson we saw the Israelites departing from Sinai. Moses complained to the Lord of the great burden in dealing with them, and by the Lord's direction seventy elders were selected and qualified of Jehovah to assist Moses in his work. Quails were then sent upon the camp in such abundance that the people were surfeited and made so sick that many of them died, in consequence of which Moses called the place Kibroth-hattaavah, which means, "the graves of lust." Their next move was to Hazeroth. Here Miriam, the sister of Moses, rebelled against his authority, and was punished by being stricken with leprosy. Moses prayed for her and she was healed.

PRACTICAL LESSON.

"That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives."

To realize the fulfillment of any or every promise here and now, and be prosperous in this, our land, that flows with "milk and honey," we must have the "faith of God," and know that these things are not only "fulfilled in our ears" to-day, but are fulfilled in our lives and everywhere about us. The sending of spies to look over the country implies doubt—the questioning of God's word—"the people must have an investigation before accepting the Lord's promise," means that people question so much in their investigations that they habitually walk by sight rather than by faith. There is too much of this same disposition at this time. Every assurance that God has made is verified in individual experience. Spies always find things according to the Lord's word, when they discover the truth of anything. Those who have tried the words and ways of the Supreme All by living Truth, testify that the promises are fulfilled in their experience. We should never regard difficulties or dangers by considering they are in our way, when carrying out the word of truth, nor turn coward when we see giants, even though they seem "mountains of difficulties." It is said some people can see nothing in any place but drawbacks, dangers and hardships; that they thus blind themselves to all the good and beautiful things surrounding them. People who do not make much of their present situations and surrounding conditions do very little in fulfilling the divine will, or working for God and man.

We have always been told that we should take God at his word. We certainly should accept truth for truth's sake, and not let belief in hindrances longer operate to blind us to the innumerable blessings that are ours to enjoy by the simple acknowledgment of them. In the old way of thinking there are difficulties in every Christian life. Enemies are always in the way. Giants stalk over the land of promise; but the eternally true way of thinking recognizes no difficulties, no giants of belief, and no enemies to hinder the law of fulfillment. We are co-workers together with God, so we are not afraid.

If it is a sin to act the part of discouragement to another, it is certainly a missing of the mark of truth to feel discouraged in one's self. History tells us that ten spies discouraged the whole nation, so that they became panic stricken and refused to go and take possession of the promised land. The result was that they were kept out of the land nearly forty years. We should never say anything to make other people less brave and strong, and to make it hard for them to get along.

Discouragement is an unprofitable thing to indulge. It led the Hebrews to rebellion. They rose up against Moses and against God, and even wished to go back to Egypt—outer darkness. We never know just what feeling will arise when we allow discouragement a place; we should therefore never let it get the smallest hold on our feelings.

QUESTIONS FOR SUNDAY SCHOOLS.

What did ten of the spies say about the people of Canaan?

About its cities?

What did Caleb do when he heard the discouraging report of the ten spies?

Against whom and how did the people murmur?

What did they entirely forget in their panic?

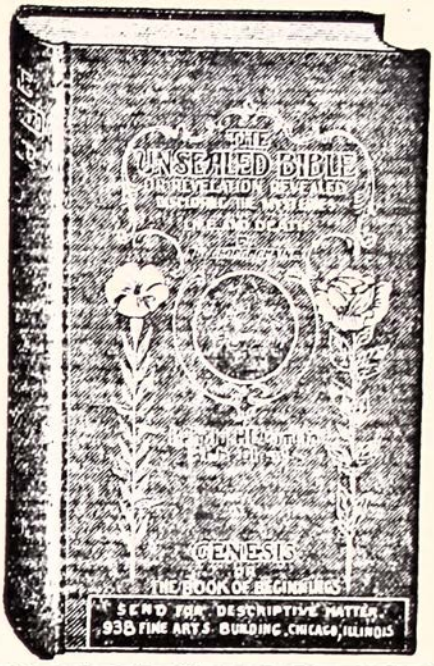
The great Dr. Abernethy once said: "Stun and Fret kill most men." When we learn not to fret and worry, then we are on the road to health, long life and happiness.

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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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 14. SEPTEMBER, 1902. NO. 12.

REALITY.

THE formative principle of mind tends only towards the real. Impatience retards our enfoldment, and the knowable virtues enthroned in divinity become clouded or overcast. The new thought world realizes neither time nor place, and adheres only to the Good, or God-expressed, which means eternity. We are only assured of the reality of life as we begin to live in the real. The moulding power of thought within thy true self must move the world to thy liking. There are no elements of imperfection in the real. We cannot see what shall come to pass, nor will we try, when once we touch the border line of truth's garment. The harmony and peace which have found expression in a world of science, prove the reality of their source.

"Thought moves the universe as the breeze stirs forest and field," which proves its reality, its subtle power. It is a vitalized force for good when used in transforming the world God-ward. In its under-valuation it becomes inanimate—dust to dust. But as every atom is shaped by creative thought—that which fashions life after its Creator—man must place a true value upon it, which he cannot do until he feels and knows thought, a reality. Spiritual thought transcends all else, and transforms passions and impulses into harmony, and peace, and love. The masses, though scourged with many stripes, submerged in cold disdain, must wing their way above on pinions pure and true. The music of the spheres makes no discordant tone. There are no ineffectual movements in nature's law. Would we hear and see God? We must listen for the voice that moves the inspirations above impulsive moods. There are disconcerted tendencies evolving, which, unless subdued, disorganize perspective thought and life's tranquility. Clouds of doubt and fear can only chase each other beneath the canopy of ignorance.

"History declares that the real finds special favor with men. All love truth more than error." Man finds freedom away from thoughts of unrest. Hope becomes a reality when love expands the consciousness, and the morbid gives place to the free and natural self evolved from God. His image fair can only give expression of God—what is, not that will be in after years. We cannot measure gifts of power. What is, is now, not going to be. The real

of you is what you are, and you can give no more than this to beautify the earth and self. But as grace and love unfold within, the soul expands. It has no fear of self, and in its freedom soars to reach the universality of life, e'en above its God.

Be patient soul, cans't thou not see
Thy self is God, revealed in thee.
Not time or place,
Not life or death,
The real, is *one*, Reality.

The unseen self is God, though hidden deep beneath the folds of unconscious thought, yet 'tis there, and like the brook's song, " must go on and on forever," until the word of truth be spoken that shall " loose those bands and lift thee above the forces that bind thee there."

Thoughts uncontrolled, are like the beasts of prey on yonder plain, borrowing from like environments. Concentrated good, or God-suggestive thoughts, are the builders of fame and fortune, of that which is real, pertaining to the all of life. Concentration means abiding faith. Man must abide to live in truth, for 'tis he whom God has made most like himself, most like what a God should be.

Every atom bears an intelligent relation to every other atom in the created form we call man, for *the word became flesh*. Thus every atom, or word, sent forth in the universe of life must fill its place. Naught can be lost. The elements that constitute your present manifestation are such as you have drawn by mental activities—natural elements must formulate the natural body, and the elements of spirit life, the substance of God, must constitute, form, and build a whole, or spiritual body. " The invisible self," the inward single I, God's consciousness, is the perfect mind, or *man* contributing self to the great united whole of creation. To manifest the highest ideal of God, His perfect image and likeness, the atoms chosen for bodily construction must be pure and clean—" made clean through the word." The real demonstrator and demonstrations are one, uniting soul and body. To become conscious of the real, and to transmit its force and power, seems to be imperative to being. This is the Father's business, and the son, or manifest life of God, is brought forth. A purpose grand and noble must have placed us here. We must find the real self to know the why of life. The structure we call character denotes the material used in construction. A glance will instruct the observant mind whether we are building for time or eternity. The same conscious realization that has manifested health of mind and body for you here, will surely carry you on and on indefinitely. But that is not

enough. The reality of being is close at hand. We can only be satisfied when we awake in His full image and likeness. *Reality* is a knowledge of God, of life, of self, of that which is visible and invisible, and this knowledge is within man's *perfect* life and *being*. To know this power within is to formulate the world without. As man becomes conscious of this law, or force within, he begins to see the better, brighter side of life, "and to force his ideals to the front, transforming his highest inspirations into realities." "The voice that moves the better impulses of the whole human family is God's voice within." Nature speaks to us in a language beautiful, but we only hear the voice of nature in our God consciousness. That which is real is back of fragrance and flower. The flower gives expression to nature's body. Man's intelligent use of love and wisdom formulates the spiritual or eternal body. Man is clothed upon by the seamless garment of truth, whose warp and woof are woven in the unity of spirit, when guided by the inner unseen self, this law or principle within.

Hopes formed and firmly held, must be realized. Who has led us to hope? What is it that has called our attention to that which we hope for? Is it not the *reality* of existing things and circumstances? If this invisible *something* were not, it would be *nothing*. Can we pause long enough in our journey thither to realize that we owe *something* to *some one, somewhere*? We may find that we are indebted to self more than to Him whom we call God. "Let us give credit where credit is due." Has your pathway always been strewn with roses? If not, and the flowers bloom there today, you have sown the seed. Has the pallid hue of death given place to rose-tint on cheek and brow? If so, you have sown the seed. Though furrowed deep with sorrow and care, moistened with tears of grief and despair, when sown in love, truth yields an hundred fold. You are the husbandman. If you sow much, much is grown. If you sow sparingly, you will reap sparingly. Are we not more responsible to self than to God? No one but self can work out the problem for self. Life is the reality of living. Being awakened to the truth of self, teaches why we are here. Is our page in the world's history well written? We have penned the picture. "The reality of living here must accord with all the higher life of other worlds." The universe belongs to God. If we do not fill our intended place, it is not the fault of God. It required intelligence to form and create these temples of the most high (our bodies). It requires intelligence to preserve and keep them spotless, pure and clean, yet this is our mission. God forms—man reforms. The life we live and manifest here on earth, must bear its fruitage in the paradise of God. As thoughts have their influence on the maintenance of the earthy, so the spiritual thoughts

and aspirations must maintain the heavenly.

Mildness, gentleness, meekness, courteousness, love, are *Realities*, and express true character. "All great souls are modest:" think much, say little, yet in the silence how they realize the power and poise of self-adjustment—Being. Nothing can be as true to you as your own true self. Nothing can be as real to you as your own realization; what God is to the law, the law must be to God. This is self-adjustment. Man is never at his best until the best part of his nature has revealed itself to him. The *reality* of life, or the real good of his being, has been a long time buried in superstition, yet the star of hope shines above, pointing to the manger where the "*young child lay.*" The same indwelling spirit that illumined the pathway of those eastern philosophers, and pointed out Christ to them, says, follow me. *Ye shall know* the truth. Your truth is your reality. My truth is my reality. Only that which is true is real. The real is permanent, lasting, eternal. That which comes today and is gone tomorrow, like disease, is unreal and belongs to time, not eternity. Have you found your true self? If not, let the search begin at once. The world was never more beautiful than it is today. Opportunities were never so numerous. Find and master self, and the universe of God will be yours. "All mine are thine." As your life accords with the life of Christ, you will be able to demonstrate the law of *Being* as He did. The omnipresence of the Father will be more of a reality to you. To be still and know, is to live in the realization of God's presence, that the all good enfolds *you now*. What you desire to be, be. Whatever promptings come to you in your silent communication *are for you*. "Go tell no man (or woman neither). Realize God's message to you until it becomes a *reality*. This is the testimony of the soul. "By their fruits ye shall know them." Every beautiful life tells its own story. The real noble characters of the past not only live in eternity, but they live in the hearts and minds of the whole world. Why? because life was a reality to them. They knew the value of a beautiful life. They honored self by honoring God and country, by living the best life they could realize. When we do our best, the best is our reward. "God is good and God is all." This is a mighty reality whether realized or not. *There is no such a thing as an unreality*. How can there be when *God is all*? Your being is a reality, or you would not be. Acquaint thyself with thyself, and be thyself. This is Reality.

LE ROY MOORE.

Have to do with nothing but the true,
The good, the eternal—and these not alone
In the main current of the general life,
But small experiences of every day.

—*Robert Browning.*

MY HOME.

My home is in a peaceful glen,
Red roses climb about the door;
O'er head the sky is ever blue,
A babbling brook runs near.
The fields are sweet and fair,
Wild birds are singing melody,
To which my heart beats happily.
Listen, and I will tell you why
My home has sunshine everywhere:
It is because my thoughts are true.

HELEN J. CLARKE.

CHILDREN'S PAGE.

Peter.

"I WONDER where I am going now," thought Peter, as he found himself in a little yellow box, the cover securely fastened on, but through the hole in it he could catch a glimpse of the blue sky. "My little mistress will take me to some good place I am sure," he continued to think, "but I wonder where it can be! After a little I am going to put my head up through that hole and see for myself."

Peter was a little white chicken that had strayed away from his mother, and was lost in some high grass and found by a little girl. This little girl took him to her home and kept him until he grew to be a large chicken. When vacation time came she put this little fellow in a box and placed him among her numerous packages that were ready for her country trip. When Peter found himself out in the world with only the blue sky overhead, and the rumble of the wagon around him, no wonder he began to think. He had always lived (since he was found) in the house, and to be out in the air and light was strange to him.

"This hole in the cover is just large enough for my head, but I must be contented with only seeing, for I cannot get out," thought Peter, "and as I look around I can see any number of good seeds, as we ride past; wonder how soon we will stop."

Now and then his little mistress would take him up and tell him he was going to a big ranch to see her grandpa and grandma, and where there were hundreds of chickens to play with; but not until his journey was at an end,

and he found himself at large among a host of friends, did he realize what a good vacation he was to have.

Peter soon made many friends. Bertha, the old mother cat of the ranch, had him join her family, and she thinks as much of him as she does her little kittens. Peter will sleep right between her paws, or on her back, and, if he sees her out in the yard he will jump on her back, and she will give him a ride to the house. One of the little kittens has a jolly time playing with him. They roll over and over in the sand together until tired, then go to sleep and rest side by side. It is seldom a chicken makes friends with every one, but Peter is of that nature. He likes the chickens, but likes all else as well. Shep, the dog, enjoys his company, and all the animals of the place have had a round of fun with him.

Grandpa is one of Peter's best friends, and almost every time grandpa sits down on the back porch for a quiet smoke, he finds him, and will jump up on his foot, then climb up his leg and find a comfortable nest in his lap.

Peter is going to make his home on the ranch. I heard his little mistress tell him he was growing so fast in the country he could stay. He seemed to understand every word she said, and looked contented when she told him she would come to see him often.

Did my little readers ever think how this one great Mind is in all, and through all, and shows us the good in all things? Even little chickens, that seem to know only their mother, and enjoy only scratching in the soft earth, show forth greater intelligence when this intelligence, which they are, is brought forth by that Power which is in all to do good.

A. B. SAWYER-HOPKINS.

A True Story.

Three little Divine Science children went to a Catholic Sunday School. The little sister, a bright child with blue eyes and brown, curly hair of five summers, had been healed of conditions that nineteen physicians had considered incurable. The doctors experimented so much with the seeming disease that she became deaf, dumb and blind. When she was healed by Divine Science, and she could again hear, speak and see as perfectly as she had before the illness, she was thoroughly convinced that no harm could come to her, and she would repeat her affirmations with perfect understanding. Both she and her little brothers, aged seven and eight, formed the habit of repeating their prayers of affirmation before retiring, and would frequently treat each other and every member of the family. They would make such beautiful and true statements as "God's life is in me and in every member of the family."

These children went to this Sunday School at the solicitation of their friends. The teacher asked them if they could say their prayers. Little Elmer, the youngest brother, answered quickly : " Yes, we say them every night." The teacher then asked them to repeat their prayers, and, when they had done so, she said : " Those are not prayers." Then little Elmer spoke again and said " They are, too ; we have said these prayers for seven years, and they are just as good as anybody's prayers." He then took his little sister by the hand, and said: " Sister, let's go home." And they left the Sunday School.

When their father asked them to go again, little Elmer positively refused, and said : " They do nothing but get up and down, and I wore my stockings through by getting on my knees."

One night, when little sister Edith closed her treatment with saying God's life is in every member of the family, little Elmer said : " Then His life is in me." His father replied : " There is something very active in you," referring to his very great activity, which he considered of a mischievous nature. Little Elmer persisted in his idea by saying : " It is God's Life all right enough."

Because of little Elmer's exceedihg activity and energetic ways, he has been called a bad boy, and sometimes he puts on a very anxious look and says : "Auntie Cramer says I am a good boy. I wish some one else would call me a good boy." Elmer is a very good child, and should be called good. All children love to be called good, because good represents the truth of their Being. For this reason it causes them to feel like showing out the truth of their nature, when the truth is spoken of it. So let every little child who reads this think of himself as being good, because God, the Creator, is good ; and form the habit of calling all little children good, and grow up with that habit, and continue to use it when full grown men and women. To do so will bring you comfort.

The Universal Heart.

The vital throb that moves thy heart, thrills mine;
The gentle breath that leaves thy lips
Comes with a tender kiss to mine.
The soft embracing air that holds thy form, caresses me ;
Thus on the Universal heart we rest,
By worlds divided.

Space has no power to confine the Infinity ;
Love freely moves on swiftest wing,
Bearing thy unvoiced messages.
Time can but lightly, briefly fleck the tide eternal,
And hours apart will quickly merge
Into gladeons united.

CHARLES A. WINSTON, in *Metaphysical Magazine.*

INTERNATIONAL BIBLE LESSONS.

The Brazen Serpent.

August 31, 1902. Num. 21: 1-9.

Golden Text:—"*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life.*"—*John iii: 14, 15.*

Time: About September, 1452 B. C., thirty-nine and a half years after the exodus.

Places: The battle with King Arad took place somewhere on the southern border of Canaan, north of Kadesh and Mount Hor; the scourge of fiery serpents occurred in the southern part of the valley of Arabah.

Connection with last Lesson.—The revolt of the Israelites against Jehovah caused a great sense of disease among them. Caleb and Joshua, of all the men of twenty years old and upward living at the time of the revolt, were the only ones who lived to enter the promised land.

Outline of Lesson.—I. Discouraged and Complaining, vs. 1-5. II. Punished and Repenting, vs. 6, 7. III. Looking and Living, vs. 8, 9.

When people begin to feel discouraged within themselves, they are sure to complain of others. They refuse to understand things as they are. They reject the true condition of existing events and complain of their environments. They frequently act hastily and repent at leisure. When the result of their conduct is felt within themselves, they ask for relief. See vs. 6, 7. The great and practical lesson that we are to make our own from this Bible reading, is to be found in the Golden Text. The light that Jesus threw upon the Brazen Serpent tells us how to carry the same idea into practice in our own lives, concerning the Son of Man, our own existence.

If a serpent had bitten any man, when he beheld the Serpent of Brass.—By what power were the serpent-bitten people healed? Looking upon the serpent of brass implied faith and obedience, just what they needed to demonstrate, instead of discouragement and complaining. The lesson is altogether symbolic, and stands for conditions of belief that exist at this time. Many people are bitten, so to speak, by their own complaining and discouraging serpentine beliefs. As they believed that if they looked upon this serpent they would live, they did their part; they showed obedience and faith, and thus obeyed Jehovah's command. The Lord did His part by getting them to do the right thing, and demonstrate obedience and faith; thus were they healed. Our Golden Text tells us how Jesus used this incident to illustrate God's way of salvation.

When God pronounced everything He had made good, and very good, He pronounced an eternal truth; one that is for all time. When we begin to think things are not good and feel that we loathe what is ours, be it food, raiment or shelter, we are very apt to soon feel the sting of our serpentine beliefs; beliefs drawn from observation which creep and crawl around on the surface of things, and never get away from their source—false appearances.

The way of cure provided by God is the lifting up of the Son of Man—visible man—so we can see him as the Christ, the son of the living God. All

who believe on Him as the Christ, and look to Him as such for salvation, will find themselves healed ; will find no sin's poison in them, but instead will find the eternal life of Christ flowing in every vein.

How do the sacraments become effectual means of salvation ? Not from any special virtue in them, or in the times or places where they are administered. The sacrament is effectual only by the consciousness of Christ and the working of the self-same spirit in us that worked in Jesus. Being the same spirit and the same body, is His coming unto each one.

What part had each one in his own healing ? Each one had the part of doing the right thing and seeing that what they had called deadly was powerless to harm in truth ; that there was no power against God or beside Him. So, in lifting up the Son of Man and looking upon him as eternal substance, or as self-existing life, is true and permanent healing. The healing of the serpent-bitten people is like the healing, or salvation, that Jesus offered when he said : " No man ascendeth up to heaven but he who came down." The idea is, that as we came from heaven we cannot take anything into the heavenly state but that which belongs to it, not even the Son of Man—our own existence—that is in heaven. Perfect healing is in the truth that like begets like. Let us conclude that we should never indulge discouragement, that it leads to complaining, that it is sensed as sin, a falling short of wholeness. A lack of wholeness is suffering. Let us further conclude that God is the health of His people ; that He is one perfect whole ; is love and mercy: hence He is the way out of all seeming difficulty. The serpent on the pole had no power to heal the people. God was the healer ; He was expressed in their right conduct ; their faith and obedience. We must have faith that all things work together for good and make our way God's way. The serpent on the pole is a picture of the lifting up of the Son of Man to the reality of the Being and existence of Christ. As the Israelites were healed by looking, so must every one see the Son of Man as eternal life before he can experience true healing. Each one must see for himself, and when he sees the true unity of the whole he knows what salvation means.

The Prophet Like Moses.

September 7th. Deut. xviii : 9-19.

Golden Text :—" *This is of a truth that prophet that should come into the world.*" —*John vi : 14.*

Time : 1451 B. C., in the eleventh month of the fourth year after the exodus.

Place : Plains of Moab, opposite Jericho.

Outline of Lesson.—1. Superstitions forbidden, vs. 9 to 12. 2. Perfection required, vs. 13, 14. 3. A great prophet promised, vs. 14, 15, 19.

On the first day of the eleventh month of the fortieth year after the exodus, about a month before Moses passed away, he began his farewell words to his people, recorded in Deut., chs. 1 to 30. The name Deuteronomy, which means repetition of the law, was given to the book from which this lesson and the next two are taken, because Moses' farewell addresses, which occupy most of the book, are mainly devoted to a rehearsal of the history of Israel from the time of the covenant at Sinai, and of Jehovah's laws that followed it.

When thou art come into the land.—Moses, who spoke these words, would himself never enter the promised land. After faithful leading of the Israelites for forty years, they were to enter the land of promise under another captain.

He cautioned them against the abominations of those nations. Every belief and habit formed therefrom, contrary to the nature of God, is an abomination. The putting of anything before God, whether it is self, money, power, pleasure, or graven images, as separate from and unlike him in nature is idolatrous. Everything should be seen as good and very good, perfect as our Father in heaven is perfect, as the image of God without spot or blemish. One who professes to have power, knowledge or ability of any kind, apart from God, the infinite all, God's people the universe over are forbidden to imitate—or to take on his ways.

Thou shalt be Perfect.—To fulfil the law of unity one must make the Lord his trust, his knowledge, power and substance, his Being and existence. There is no perfection apart from unity, hence our perfection must be God's and not another's.

The Lord thy God will raise up unto thee a Prophet.—This was a promise of the Messiah, which was fulfilled in the coming of Jesus Christ. The Apostle Peter applied it to Jesus, Acts iii : 22. Great as were some of the prophets of Israel and Judah, Jesus alone was like Moses in the excellence of His ministry ; in the number and greatness of His miracles; in His constant communion or oneness with God, and as being the author of a new dispensation of religion. In Jesus' time the people were living in the expectation of the coming of this great prophet.

I will raise them up a prophet from among their brethren like unto thee, and I will put my words into his mouth. The words that were in the mouth of Jesus made us all equally God's children, taught that we all hold the same relationship to God ; that we are all made of one life that dwell upon the face of the planet; that as He was eternal life so are we; that we can demonstrate and prove it. This is of a truth that prophet that should come into the world.

Q. What is a sacrament ?

A. A sacrament is a holy ordinance. The sacraments of the New Testament are baptism of the holy spirit—immersion in God—and the Lord's supper, which, spiritually speaking, means partaking of the Lord's nature.

QUESTIONS FOR SUNDAY SCHOOLS.

Why was superstition forbidden ?
Why was perfection with the Lord required ?
Why a great prophet promised ?
Why was the teaching of this prophet universal ?
How does His teaching apply to us ?

LOVING AND OBEYING GOD.

September 14th. Deut. xxx : 11-20.

GOLDEN TEXT :—"*For this is the love of God, that we keep His commandments.*"—*1 John v : 3.*

Time : Shortly after last lesson. Place : Same as last lesson.

Connection with last Lesson.—The Scripture passage of our last lesson was part of what might be called Moses' second address in his farewell words

to the Israelites. In the third address he gave instructions for the writing of the Ten Commandments upon plastered stones (which he directed to be set up on Mt. Ebal when the Israelites should have come into the promised land), and pronounced blessings upon obedience and curses upon disobedience. He called upon the people to enter into a second covenant with Jehovah, and then deliver a final exhortation to faithful obedience. The Scripture verses of this lesson are from the closing portion of this last exhortation of Moses.

Outline of Lesson.—1. The plain commandment, vs. 11-14. 2. The two ways, vs. 15-18. 3. The blessed choice, vs. 19-20.

In this lesson the commandment is made plain that the blessings of obedience are not hidden from us, nor are they afar off. The word is very nigh unto us, in our mouth and in our heart, that we may do it. The heart is the very center of Being, and the mouth is the instrument through which the truth of Being is voiced. To have God's law in one's mouth is to speak truthfully, and represent the truth of Being. Knowing truth one must do it. As long as we set before the people life and good, and death and evil, however much we may command them to love the Lord their God, and to walk in His ways, and to keep his commandments, statutes and judgments, we do not help them out of their dual beliefs, nor open the way to true freedom. When we refuse to denounce, or say : " Ye shall surely perish," and ye shall not prolong your days upon the land, if your hearts are turned to idolatrous beliefs or to other gods, we are ready to lead them clear into the promised land—Infinite Source and Cause—without conflict with any ites, isms, beliefs in dualism or separateness. The great teacher that must quicken and vivify the whole world, must set before people life and good, health and happiness, peace and prosperity ; and exalt blessings to infinitude, and reduce curses to nothingness. A knowledge of the infallible law of Unity reveals the fulfillment of every commandment here and now, and we accept Christ's invitation: "Come unto me. Take my yoke upon you. My yoke is easy."

No one can say it is impossible for him to fulfill the requirements of supreme law. By our words are we justified. The right word is never absent, it is living presence. To realize truth one must cease to believe that he can not know God ; that he is so far away and so high in glory that we cannot reach Him. That He is far above us, etc. We must know He is Omnipresent and even more, He is all presence. Hence it is the love of God to realize him in all your ways.

QUESTIONS FOR SUNDAY SCHOOLS.

What is the plain commandment?
What are the two ways?
Which is the blessed choice?
What is the foundation of all true obedience?
What follows as a matter of course if we love God and please Him?
God being all life, how can we alone enjoy Life?

THE DEATH OF MOSES.

September 21st. Deut. xxxiv : 1-12.

GOLDEN TEXT :—"*The Lord spake unto Moses face to face.*"—*Ex. xxxiii : 11.*

Time : 1451 B. C.

Place : Mount Nebo.

Outline of Lesson.—1. Viewing the Promised land, vs. 1-4. 2. Dying on the mountain, vs. 5-7. 3. Mourned by the nation, vs. 8-12.

Connection with Last Lesson.—After Moses' exhortation which formed the Scripture passage of last lesson, he appointed Joshua to succeed him and gave him a formal charge. Then he gave to the priests the written law and directed them to read it in public. Going then at God's command, to the tabernacle with Joshua, that the latter might there receive Jehovah's charge, Moses was instructed by the Lord to write a song for the people. He then directed the Levites, who bore the ark, to put the completed book containing the law and the song beside the ark, for a witness against the Israelites should they become unfaithful to Jehovah. He also ordered the people to be assembled, and repeated to them the song he had written. Then, after blessing the several tribes, he ascended Mount Nebo to die, as told in this lesson.

This lesson is wholly symbolic. The Lord taking Moses up into the mountain, and showing him the promised land, typifies the fact that man as servant cannot enter into the land of eternal oneness with God. He can rise in the mount of consciousness to where he can behold it. Spiritually speaking, before he can enter the land he must die as a servant, according to God's word, and be buried in Him, and then live as God manifest—the Son of God. "The servant abideth not in the house forever, but he abideth ever." The servant does not die because his natural strength is exhausted, but that he may appear in glory, radiant with the truth that God is all in all, which is shown by the appearance of Moses with Elias at the transfiguration. Just so, when Christ who is our life shall appear, then shall we also appear with Him in glory. Moses was no more prevented from entering into the land of Supreme Cause as a servant, than is any one else. To enter, one must be the Cause, and Cause is never servant, but is always self-demonstrable. "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ as a son over his own house," "This man was counted worthy of more glory than Moses, inasmuch as he who hath buildeth the house hath more honor than the house."

Moses, means Law. The Laws of Moses can lead in service. They were given, as added, because of transgression. Joshua means, Jehovah is salvation. It is the supreme whole, the Lord God All mighty; that is salvation, so one cannot enter in but by Being what is there, as what the all is.

The Lord spoke unto Moses face to face, they spoke as one to another as individuals. The Lord was master and Moses was servant. With Jesus, it was God speaking in him, as when he spoke. It was I in the Father and the Father in me. I do what I see the Father doing. I do his will, and all mine are thine, and all thine are mine.

Questions for Sunday Schools.

What does it mean, Moses viewing the promised land?

What is meant by dying on the mountain, according to the word of the Lord?

What is meant by being buried by God?

Review. *September 28th.*

Studies in the Old Testament, from Moses to Samuel.

Golden Text:—"*Thou shalt remember the Lord thy God.*"—*Deut. viii: 18.*

HARMONY.

Of this subject I desire to say that I see in it

THE POWER OF A LOFTY CALM.

In "The good old days of yore" we used to sing

"My life flows on in endless song,
Above earth's lamentation."

A beautiful strain this, though it carries with it a shadowy aspect—not fully unrealizing the unreal.

Inspiring is the contemplation of a soul in harmony with its Self. Impressive is this vision of individualized calmness and strength. Harmony enlists into co-operation with us the potencies of God's Infinitude. I can do all things through Christ, with whom I dwell in harmony.

Immersed in the consciousness of the Omnipresent Spirit all-harmonious, and so demonstrating the calm strength of a God-attuned soul, we are giving to existence that form of silent grandeur which outlines and characterizes the eternal Son of God—"Christ in you, whom we preach."

Beyond all question, this out-picturing in existence of our real and only self, our immortally conscious ego, means our availing ourselves of God's best gift—the divine nature in us. Thus occupied we are working out, or elaborating our salvation; and this signifies simply our direct endeavor to externalize self. It means to make *the within* to appear *without*.

From this contemplation we behold the question of equanimity, the government of one's self from a new and true view-point—that of making our ever-present, in-dwelling, conscious, living Lord and Christ our practical every day Sovereign Master. He who does this is master of himself and of circumstances: he realizes the lofty calm of self-control, and enjoys harmony.

REV. GEO. J. SCHWEINFURTH.

Q.—As we have a material nature, can we ever live entirely in Spirit?

A.—It is an error to suppose that our nature is material. That supposition has the same origin as has the belief that we are form that is separated from God. The belief in a lower and higher self, a physical and spiritual self, is error. Unity is truth; we are one and not two. We are Divine Soul, Atma, or Spirit.

In the science of numbers, music or grammar, when errors are corrected with truth or principle all is adjustment and harmony. So is it in our life problem—the science of Being.

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 of 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 September 1st to October 1st: My work is not to destroy, but to fulfill.

Daily Thought.

First Day: There is no false idea. I am God-idea.
Second Day: I am unchangeable health.
Third Day: I am God manifest.
Fourth Day: I am success and happiness.
Fifth Day: I do not afflict myself and no one else afflicts me.
Sixth Day: My words are life to all my flesh. I am blessed evermore
Seventh Day: My body is eternal idea and substance.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 }
IN AUSTRALASIA AND BRITAIN, { One Year.....5 s / Single Copy.....9 d }

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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.*

Divine Love and Unity.

"THE hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in Truth." As the Spirit of God is One and is Truth—if we worship in Spirit and in Truth, it is necessary that we fulfil the infallible law of Unity, which is Love. The command of the Spirit of Unity is, "Thou shalt love thy neighbor as thyself." This command can only be understandingly fulfilled by perceiving One Spirit in all, and then feeling toward all just as we feel toward ourselves. The time has come, and now is, for humanity to see beyond the visible universe, and pass beyond the apparent differentiations of matter into the Spirit of Unity, which is forever in all places.

As we realize that the law of love is written in the fleshy tablets of our hearts, and is working therein, so do we endeavor to keep the Spirit of Unity in the bonds of peace in our dealings one with another. To see with understanding is to see that unity is the eternal nature of all things. That the apparent diversity in creation is the result of unity; we find therefore that all cause is unity, and all effect the result of unity. There are myriad thoughts formed in every individual mentality; but with this diversity of thought there is but one Being. "There is one body and one Spirit, even as ye are called in the hope of your calling." As there can be but one Infinite Spirit, there can be in fact or truth but one Life to demonstrate, hence one body and one calling. By the light of unity we perceive that the purpose of the one Spirit is the purpose of all; the high calling of one belongs to all. But to keep the Spirit of Unity in the bonds of peace, it is necessary to perceive that we are called by the Spirit, in the faith of one calling, and that every individual is demonstrating his or her own salvation, according to the Unity of Spirit. As the One is All, we are all called to seek and know our Source.

From observation there seems to be great diversity in our callings, but this diversity in Truth is solidarity. Humanity, like a hive of bees, is working to accomplish a common purpose. Bees go from their hives in various directions, seeking variety of flowers, for the one purpose of gathering honey. When seen at work, from the hive, intent upon their purpose, they seem to have different callings ; but when they return to the hive it is seen there is but one purpose. So it is with humanity ; every individual has his or her origin in the Parent Source, and like the bees, each one proceeds from the Father, to do mental and physical work. When we are busy with daily duties, we look upon each other as having different callings and destinies ; but when our attention is again directed to the Father as being the supreme cause that works in all, we know there is but one purpose, and that is limitless. Then we see all humanity in the omnipresent good ; in the hands of omnipotence ; personal desire and anxious responsibility cease ; we are willing to trust the All Mighty power in which we live. When the individual holds humanity in Truth, ministering to all as if there was but one, he begins to know what is meant by worshipping in Spirit and in Truth ; he is enjoying true communion.

The supply of every necessity is the child of Unity, and Unity is the Father of all supply. The intention is to show that unity is in all seeming diversity of business life. The healer is essential to the patient, and the patient to the healer ; in this unity of necessity God is made manifest. The artist supplies a need to the student and lover of art. The need of almost every person is at one with the want of the dentist, or with his profession ; and he supplies a want in every person. The merchant, tailor, and dressmaker's calling are at one with the demand for bodily covering ; a universal demand for clothing is at one with their business. The business of the architect, contractor and builder, is one with all the comforts that houses and home imply. Property owners and tenants are essential to each other. The music so perfectly rendered, and songs so perfectly sung in this enlightened age, is the melodious expression of the unity of Spirit, or, we may say, it is the art of combining sound in a manner to symbol the harmony of the spheres, which is the prevailing spirit of all. Music meets with acceptance, and calls forth harmony from every one. The baker and fruit merchant are necessary to the housekeeper ; and the housekeeper is in harmony with their calling. The restaurant keeper supplies a universal need, a necessity often felt by every person. All can testify to unity in the demand for physical food. And yet, partaking of physical food is but a symbol of truth. Truth is the food of which, if ye eat, ye shall not hunger.

Love, the All Embracing.

EDITOR EXAMINER—Sir : I read with interest your article, "How Numerous are Words, How Few are Ideas." True it is, the thoughtful man expresses his ideas in few words. The thoughtless one talks much to say nothing. Your article cannot fail to do good, for it will provoke thought. It is right thinking that unfolds the mind, and he that teaches one how to think is his friend indeed, for he has given to him the key of knowledge, which is power. You ask which of these is the best : Wisdom, love, knowledge, self-control, joy, peace, strength, power, repose, courage, uprightness, gentleness, humility, generosity, courteousness, modesty, purity, truth, patience, sympathy ?

The word love embraces all the others, and it is not only the best, but the sum total. "The spectrum of love" has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity ; they are all in relation to men in their relation to life, here and now, not in the unknown eternity.

Love is patience, sympathy, and knowledge, for it suffereth long. It knows and can wait for the good that is, and will come forth. Love is kind, because it is ever active, doing for others. Some one has said : "The greatest service we can render to God is to be kind to his children." Love is superbly upright ; it never faileth. It is courage, for it feareth not. It is the energy, strength, and power of life. Love is generous ; it envieth not. It is joy at the success and happiness of others. After love has gone forth and done its beautiful work in the world, it hides away even from itself, and tries to forget about it. It vaunted not itself, is not puffed up, for it is humility, modesty, repose.

Love is unselfishness ; it seeks not its own. It is wisdom, for it knows that greatness and good are not in things, but in doing.

These are a few of the elements of love, but it is more than the sum of all its attributes. It is the fulfillment of the laws of life, and its spirit is the power that redeems all mankind, for love is God, and there is no word that is greater. It is the "Summum bonum" that all the world is seeking.

MARIE L. PECK, in *Examiner*, San Francisco.

Never say that you are in poverty. You are Spirit, and spirit has boundless supply. What you say and think about yourself, you will express in the body. One that is constantly growing, spiritually, is always happy.—*Eternal Progress.*

A Practical Suggestion.

"Dear Mrs. Cramer: Some time ago you asked in the pages of HARMONY for suggestions as to how the number of subscribers could be increased. I wish to suggest that every subscriber pledge him or herself to get one new subscription. In that way the list could be doubled, easily and quickly. I think I can get two very soon."

The above suggestion of Mrs. L. D. Brush seems a most practical and easy way to enlarge the subscription list of HARMONY, and its editors believe that all its readers will give it loving and practical consideration. Think of it! what a little work for each one, and what an immense amount of good would be accomplished. If each reader would take the loving responsibility of getting just one new subscriber, many hearts and homes would be made happy, and the work would be much lighter as a whole for its editors. We would like to have you make the effort. This is the last number of fourteen years of our constant work, and we have faith to believe that the next issue—the beginning of the fifteenth year of HARMONY—will receive a fuller appreciation, financially, than ever before. That each subscriber will promptly renew and accompany their renewal with at least one more. EDITORS.

TREATMENT.

There is no body of sin, no diseased body, no mortal or corruptible body, no body that is sick. My body is a temple not made with hands, eternal in the heavens. It is glorified, sanctified, pure, perfect and complete; a living sacrifice, holy and acceptable unto God. This is performing reasonable service.

We thank thee, O Lord, God All Mighty, for this perfect body. I have not sinned against my body, and my body has not sinned against me. There is no sin in me. I am dead, indeed, unto sin, and alive unto God forevermore. I am creating my body anew with every breath, and with every heart beat. I am now renewing it thoroughly throughout, according to the divine idea of health. Every day is a new day. Nothing that was yesterday binds or limits me. I am free.

My blood is the blood of Christ, and my body is the body of Christ. I am a member of the body of Christ, of His flesh and His bones. As He is, so am I in this world. Thanks be to God who has given us the victory, in our Lord Jesus Christ.

The New Book.

"DIVINE SCIENCE AND HEALING."

Nothing can be said of this anxiously looked-for book that has not been said, except that the editor's work is finished, but all the proof is not yet read. The last time the author talked with the printer, with a view of hastening the work, he said: "It must be two weeks in the bindery after all other work is finished, so it will be out some time in September." You must all know to a certainty that I would have it out this day if I could. There will be no delay in sending it to those who have subscribed, after it is out of the printer's hands. The book has been made more valuable than was expected when the contents were published in part in the July HARMONY. The following are the contents as they stand:

1. Preface. 2. Introductory. 3. Spiritual Experience. 4. Spiritual Experience of Work: Lessons, 1, Being; 2, Thought; 3, Effect of Thought. 4. Law of Expression. 5. Law of Expression. 6. Denial and Affirmation. 7. Prayer. 8. Faith. 9. Practice of Truth. 10. Intuition. 11. The Spoken Word. 12. Heal the Sick. 13. Practical Points on Healing. 14. Special Instruction to Patients. 15. Faith and Belief a Unit. 16. Marriage. 17. Marriage. 18. Overcoming of Poverty. 19. Immortality. 20. Questions by Beginners, and Answers. 21. Theological Questions and Answers. 22. Treatments. 23. Conclusion.

I am a Mental Scientist, and attended all the charming lectures given by Miss Stacey at the Mental Science Temple, San Francisco. I have but one regret in doing so: that is, we so far forgot ourselves in not showing by one word of kindness, or appreciation on the closing series, last Sunday morning, after listening to the very highly instructive thoughts and lessons she so abundantly gave us out of her radiant self.

I am thankful that Miss Stacey, before leaving San Francisco, was the recipient of heartfelt thanks from a great many that heard her here, some of which were voiced at the closing of her lectures at Home College. I feel that the seeds of LOVE and TRUTH she has planted here will nourish and grow to the benefit of those that are willing and ready to receive, and also to the honor and glory of her, in sowing broadcast throughout our land the power and wisdom of the Omnipresent Good (God). A MENTAL SCIENTIST.

"One accent of the Holy Ghost,
The heedless world hath never lost."

"The Metaphysical Movement."

IN THE March number of *The American Monthly Review of Reviews*, an article written by Paul Tyner was published under the above heading. While it is evident that the author intended that the facts concerning the work of the different Science Centers should group themselves together as a harmonious whole in the reader's mind, yet his personal comments upon what he supposed their work and motive to be, and his entire ignorance of the facts about the work of several of the centers, made a separation as widely apart as is the east from the west; and as different in their motives as is the limitless good, and the supposition that there is an evil power. If the writer had informed himself of the facts about the Divine Science movement, he would not have written as he did; but would have revealed something very different in its nature. We quote below his own presentation, which in the main is untrue.

"For the immediate genesis of the present movement toward national organization on a secular basis, we must go back to the year of the World's Fair, when a number of the Western leaders in the 'New Thought' came together quite accidentally in Chicago. Realizing that in that city alone there were nearly ten thousand unattached believers in the new philosophy, they organized, under the leadership of Mrs. M. E. Cramer, of San Francisco, a 'Divine Science Congress,' which found place and hearing among the many 'congresses' of all sorts that divided the attention of visitors with the more material glories of the 'White City.' A second Divine Science congress was held in San Francisco during the midwinter fair of 1894, and a third congress in 1895, at Kansas City. At this convention the association, intended at the beginning to be entirely non-sectarian and catholic in the best sense of the word, seems to have taken what might be called a tinge of mere protestantism. It found established in Kansas City a strong local body of earnest and devoted adherents of 'Divine Science,' so called with particular regard to distinction from 'Christian Science,' and perhaps emphasizing this by separateness, as Luther found it necessary to distinguish the revolt that began merely as a movement for reform within the church. The fourth and last convention of the Divine Science Association was held in St. Louis in May, 1897. Here also the environment was such that the sectarian tinge given to the movement at Kansas City was deepened and fixed, the new metaphysics in St. Louis also having taken the form of a local sect. This St. Louis convention marked the culmination of western attempts to organize the 'New Thought' on a non-sectarian basis. Following Mrs. Eddy's example, Mrs. Cramer then

organized her personal following into an avowed sect, and ordained herself to its headship with the titles of 'Reverend' and 'Pastor.' The greater number of those associated with her in the congresses consequently fell away from that branch of the movement.

"It was left to the Eastern thinkers and workers to come forward in a later and more promising effort. This latest movement, clearly thought out and intelligently planned from the first, had its birth in the 'New Thought' conference held at Hartford, Conn., in February, 1899. 'Practical Christianity is the name that Charles and Myrtle Fillmore have chosen to work under. Like the 'Divine Scientists' of St. Louis, San Francisco, and Denver, the Fillmore following tends to regard the new metaphysics as a new religion, peculiarly divine, and distinctly theological in character. Accordingly, they are inclined to flock apart, after the manner of sects, old and new. Mr. A. P. Barton and Mrs. Josephine Barton, editors of *The Life*, in Kansas City, represent another phase of the movement, not lacking a strong theological tincture, but liberal-minded in their ideas, and tempering religion with common sense.

"In 1895, while the interest aroused by the Chicago congress was still fresh, Mrs. Cramer established a society at Denver and placed it under the direction of Mrs. Fannie B. James and her sisters, Mrs. A. B. Small and Miss Nona Brooks, women esteemed for their culture in the society of the mountain metropolis. This society has flourished so well in the seven years of its existence that a handsome structure has been erected at a cost of $100,000, to provide a home for the society, its church, and its metaphysical college. Its cost is defrayed by the generosity of a single member, the wife of a prominent Denver banker. Other members, no less generous, will cheerfully provide for its equipment and endowment."

Mr. Tyner begins with the statement, "For the genesis of the present movement toward national organization on a secular basis, we must go back to the year of the World's Fair, etc. * * * They organized under the leadership of Mrs. M. E. Cramer, of San Francisco, a Divine Science Congress," etc. Now, for the sake of justice, we must say that Mrs. M. E. Cramer was not in Chicago at any time during the year of the great World's Fair; hence, did not organize a Divine Science Congress in that city; nor was she ever informed that a Divine Science Congress was organized by any one else in Chicago at that time. She has no desire that any one should give her credit for doing more work than she has been instrumental in accomplishing.

The truth is that she, in connection with her husband, was instrumental

in organizing at Home College the International Divine Science Association in 1892, and the first congress called by this association was held in San Francisco, May 29th to June 3d, 1894; the second was held in Chicago in May, 1895, and the third in Kansas City in May, 1896; the fourth was in St. Louis in May, 1897, and the fifth was held in San Francisco in November, 1899.

The object, as stated in the circulars, in calling these congresses, was to bring together workers and scientists of every name, from all parts of the world, on a platform so broad that all might freely express their highest conception of Truth—to compare methods of practice, to the end that the law of Love, which impels to action, might be fully demonstrated. Never before were there such gatherings; there were Divine, Christian, Mental, Spiritual, Christ and Vital Scientists, Christian Metaphysicians, Truth-Seekers and Liberals, all forgetting name and organization, and recognizing but one purpose—that of demonstrating the Unity of Spirit. This made the work of the entire six days of each Congress a united one. Nothing has been organized since the International Divine Science Association that has been on a broader basis, or that has done any better work, or that has planned and carried out a more universal or liberal program. A number of organizations have sprung into existence since that time with very similar purposes, and are endeavoring to do a very similar work, and we appreciate their efforts.

Our brother again said: "At the Kansas City Convention the association intended at the beginning to be entirely non-sectarian and catholic in the best sense of the word, but seem to have taken what might be called a tinge of mere protestantism." How the writer could have made such a statement is not clear. It is true that the Christian Scientists who were invited to the I. D. S. A. platform, with all other scientists, refused the invitation and denounced the convention as that of "false scientists," which in the eyes of the public set the convention apart from Christian Science. So the only lines drawn and distinctions made were by the Christian Scientists. Then, as the congress was called by the I. D. S. A., it was naturally known as a Divine Science Congress, but which included scientists of every name and organization. If the "Metaphysical League" has enlisted the co-operation of the Christian Scientists in their "New Thought" conventions, it has achieved something the I. D. S. A. has not.

Again, the writer says that "The environment was such that the sectarian tinge given to the movement at Kansas City was deepened and fixed, the new metaphysics of St. Louis also having taken the form of a local sect." The editors of HARMONY do not know of any sect that grew out of the St.

Louis congress. Different societies have sprung up in St. Louis as well as in other cities since that time, but they are under different names. The society organized under the leadership of H. H. Schroeder is known as "Practical Christianity," yet it is composed largely of the German element of Divine Scientists. The societies of which Rev. D. L. Sullivan was pastor were organized and known as Divine Science Societies before the congress was held in St. Louis. Then in what way, may we ask, did a local sect spring up in St. Louis, and where is it? Mr. Tyner, wholly uninformed of the facts, continues to say: "This St. Louis convention marked the culmination of Western attempts to organize the 'New Thought' on a non-sectarian basis." The first fact we desire to voice concerning this statement is, that the I. D. S. A. never tried to organize the New Thought on any basis whatever. But instead it held up the Unity of Spirit—the Omnipresence of the Creator—as the basis of all united work and organization, knowing that the Truth of Unity must be grasped in its fullness and used as a basis for organization before success would attend the effort to organize. It has called its five congresses and carried them through without ever suggesting that any one change the name of his organization or teaching. All scientists of every name were invited to come and work under their own name, and to stand for their own organization, if they had any; this they did and stood side by side with equal privileges, but all conforming to the general rules of the congress. Neither those who did not choose to work with us in this liberal way, nor those who continued their work under their own chosen name, were written up in the pages of HARMONY as being "Inclined to flock apart, after the manner of the old and the new," as Mr. Tyner has said of the Divine Scientists and those working under the name of Practical Christianity. We are just as certain that Charles and Myrtle Fillmore, and Mr. and Mrs. A. P. Barton, had no more idea of "flocking apart" when they went on in the even tenor of their way, and did not bury their work in the society, that adopted the name "New Thought," for everybody, than did the Divine Scientists. The International Divine Science Association knows no separation. All people are included in the living unity in which it is founded, and the work of Divine Science is to enlighten, and, as people come to behold the true unity—which is the only infallible and demonstrable principle of Truth, they find themselves at-one with the glorious teaching of Divine Science, and of all true organization.

The awakened all come to know that the unity that exists in humanity by virtue of the Omnipresence of God is the only church, and is the source of all true organization and co-operation of work. Is this an avowed sect? Is it

organizing a personal following? Is it ordaining oneself to the headship of a peculiar work of a limited nature?

With this understanding of the eternal, living, and demonstrable unity as a basis for the entire Divine Science movement, who in justice to themselves, can say we are an avowed sect—a body of people who have separated from others in virtue or special doctrine. The following of this glorious Truth is not a personal one. Each Divine Scientist may speak with authority when he awakens to the truth that applies equally to all. It is proof that one has not grasped the universal and impersonal nature of truth, when he fails to recognize it in those who have. One never portrays his own understanding and working basis better than when he is portraying his belief about others.

Mr. Tyner says that after the St. Louis congress "The greater number of those associated with Mrs. Cramer in the congresses consequently fell away from that branch of the movement. It was left to the Eastern thinkers and workers to come forward in a later and more promising effort. This latest movement, clearly thought out and intelligently planned from the first, had its birth in the 'New Thought' conference held at Hartford, Conn., in February, 1899."

If the writer had understood the truth of the matter, he would have known what we know; that no one has fallen away "from that branch of the movement" who was ever awake to its purposes, or who ever had the slightest interest in the impersonal nature of its work. Divine Scientists do not consider that those who are asleep to the glorious Truth they know, are actually separated from it. So they never imagine that they are intentionally holding themselves apart. No limitation or binding creed can ever grow out of the principles of Divine Science. People may think and say they can, but their own thinking and saying will ever be the limitation they behold.

Our brother seems to know as little of the true facts of the Divine Science work in Denver as he does of the San Francisco and the congressional work of the I. D. S. A. The three sisters mentioned are all students of Mrs. Cramer's, and Mrs. Cramer did all she could in helping to open a center in Denver. She taught her first large classes in Denver in February, 1890. Fannie B. James was one, among many other students in that class, that has stood firmly established in the truth of Divine Science.

Mrs. Small commenced her studies with Mrs. Cramer in the year 1895, and Miss Brooks in 1896. While this society has flourished, as the writer says, and is now publishing a college paper, and while it has erected a structure beautiful in design and convenient for every purpose desired, it has not cost as yet a hundred thousand dollars, nor is its cost defrayed by the generosity of a single member. The work is generously supported by the members, and they love to be generous in supporting its cause. They would not be willing for the center to be supported by one member. There is no doubt but that individual members have given generously through their love for the work. They who hold strictly to Divine Science principles must succeed. Let facts be facts, and truths be truths. EDITORS.

Courtesy a Power.

How we all love, respect and admire one who is polite and courteous—one who is kind, gentle and considerate at all times.

Professor Drummond, in speaking of courtesy, said : "This is Love in society, Love in relation to etiquette. 'Love doth not behave itself unseemly.' Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *cannot* behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns, that there was no truer gentleman in Europe than the ploughman poet. It was because he loved everything—the mouse and the daisy, and all things, great and small, that God had made. So, with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word 'gentleman.' It means *gentle man*—a man who does things gently, with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature, cannot do anything else. 'Love doth not behave itself unseemly.'"

In the above few words is contained the secret of wonderful psychic power—the power to charm and attract—the power to do great and good things.

The really courteous man is solely such from his pure love for God and his fellowmen, and is always magnetic.

Personal magnetism to the highest degree can be acquired in only one way—by LOVE.

The great personal charm of Mr. McKinley was because he was a God-loving man ; his heart was full of love for all ; he was quiet, modest, kind, gentle and courteous at all times ; even under criticism and condemnation there was no bitter resentment in the heart. And see how he met death ! Calmly, serenely, and without murmur or complaint. He loved mankind and mankind loved him.

Surely, "LOVE DOTH NOT BEHAVE ITSELF UNSEEMLY."—*New York Magazine of Mysteries.*

The greatest infidelity of our day is the divorce between creed and deed.—*John P. Cooke.*

Truth is as operative in business as it is in freeing from disease.

Extracts from Letters.

Enclosed you will find a dollar for the renewal of HARMONY for another year. I would not be without it if the price was $5 per year. Will donate something to your church as soon as I can. B. Y.

Have just been looking over HARMONY—the first Bible Lesson, and my heart goes out to you in thankfulness for such Spiritual food. A. S. C.

I will send you five dollars, and if it were a thousand it would not pay you for what you have done for my family and myself. Keep on with the treatments. M. A. J.

As for my own happiness, on my own account, I could not be otherwise, and I do not understand how a Divine Scientist could be unhappy. We have learned in learning what man is, to let every one alone, to free them from our curiosity, criticism, and condemnation. We have learned to let others criticise us, blame us, and condemn us, to the extent which pleases or satisfies them, and all without making us swerve one iota from our course, nor yet to resent nor dislike their curiosity, criticism or condemnation. Why then should we be, or how could we be anything but radiantly happy and everlastingly satisfied, when added to all that we have found the way to wipe out all misery. A. G.

HARMONY and the article "Fair Play" interests me greatly. I wish you would send me the pamphlet you refer to in that article, "Divine Science and Christian Science Compared." It seems to me that the Christian Science view of the body generates the belief in *duality*, destroys Unity by *recognizing* another power. They claim they name it, to destroy it. "Give no place to evil," they place it in mortal mind, and *recognize* it as *a power*. A. S.

I think the double number of June and July are of the *finest* you have ever sent out. Fair Play and the God-man are *great*, as well as a number of others. L. D. B.

HARMONY comes as a pure breath of life-giving elixir, bearing the soul up to a higher, holier plane with its strength of thought based on the everlasting principle of "Love and Life and Light." It is the highest and purest magazine we have ever read. One does not have to unlearn what he learns, nor find defeats in its premises.

I rejoice in the advent of the August HARMONY, and every word of it fills me with peace and joy, which benefits and helps me continually, in demonstration. How fine it is that we are members one of another, and individually make up the body of Christ. Truly there is nothing else to be, nor was there ever, nor is there now aught but the One complete, perfect Divine Mind, God, and God Manifest.

I hope to locate in the fall where I can do Science work in a regular way, and continue to demonstrate finances as well as healing. Then I shall do my part in bringing into manifestation or visibility, as well as mentality, the new home for Home College. It shall be a monument and proof of the power and truth of the pearl of great price—Divine Science. Letters come to me every week, speaking of the beneficence and priceless value of its practical worth. *I hope* to manifest the true appreciation of all the good I have received from your instruction in a substantial way. M. S. D.

Notes and Announcements

Science meetings are now held at Home College, No. 3360 Seventeenth street, San Francisco, every Sunday evening at eight o'clock. These meetings have been inaugurated for the purpose of bringing the best available talent together, that they may express freely and fully the glorious Truth they know.

Miss L. Stacey, of London, spoke July 20th and 27th, and August 3d. M. E. Cramer spoke on "The Healing of All Manner of Diseases," August 10th. Rev. Clara B. Nield spoke on "The Tested Life," August 17th. Dr. J. W. Seeley spoke on August 24th; subject, "Our Father's Nettle." Marie L Peck will speak, August 31st, on "The Power of Recognition." Mrs. Elizabeth H. Remmel, of Alameda, will speak September 7th; subject, "The building of the Temple." September 14th, Mrs. Nellie I. Kemp, of Alameda, will speak on the subject of "True Prayer." September 21st, Josephine R. Wilson, of Oakland, will speak on "Who Shall Abide the Day of His Coming?" September 28th, Rev. James A. Nield will speak on the subject "Dynamics of the New Thought." October 5th, M. E. Cramer will speak on "Creation and Generation."

These meetings will enable the many tourists who visit San Francisco during August and September to hear these excellent speakers on their various practical subjects.

We suggest that if those who read this notice, who have friends in and around San Francisco, will inform them of these meetings it will help to spread the good work.

The First Divine Science Church of San Francisco holds services at Home College every Sunday at 11 A. M., M. E. Cramer, pastor. Sunday School at 10 A. M.

Every Wednesday, at 2:30 P. M., a healing meeting is held at Home College. These meetings are all open to the public. All are welcome.

J. C. Marple, of Elm Grove, W. Va., would like to communicate with the Science centers. He would be pleased to travel and lecture for them.

Much good is being done by the "Unity Gatherings" Tuesday evenings, at the residence of Mr. and Mrs. P. M. Kemp, 1416 Paru street, Alameda, Cal. A sweet, generous, unselfish spirit prevails in these meetings, and it is easy for the speaker to voice his or her convictions. There is no sense of resistance or opposing beliefs. It is good for us to meet together in heavenly places. M. E. Cramer spoke on the evening of August 12th to this "Unity Gathering," on "True Healing," to a deeply interested audience. Josephine R. Wilson, who is much appreciated, gave them a most interesting lecture August 18th.

The Unity Tract Society, No. 1315 McGee street, Kansas City, Mo., has begun the publication of a Sunday School Lesson Quarterly, the only one of the kind published in the New or Higher Thought. The text of the International Bible Lessons is given, followed by the spiritual interpretation by Leo Virgo, editor of *Unity*. Notes giving the esoteric meanings of words, terms, etc., a lesson hymn, and questions on the lessons, are interesting features. There has been a large demand for a Lesson Quarterly in line with the teachings of Practical Christianity which will now be filled by the Unity Quarterly. It is edited and arranged by Charles Fillmore, Charles E. Prather, and Jennie H. Croft. Subscription, 35 cents a year; 10 cents a copy.

Divine Science Union Healing Meetings are held at Home College every Sunday evening at 8 o'clock. These meetings have been inaugurated for the purpose of bringing the best available talent together, that the public may listen to the different speakers who are in our midst.

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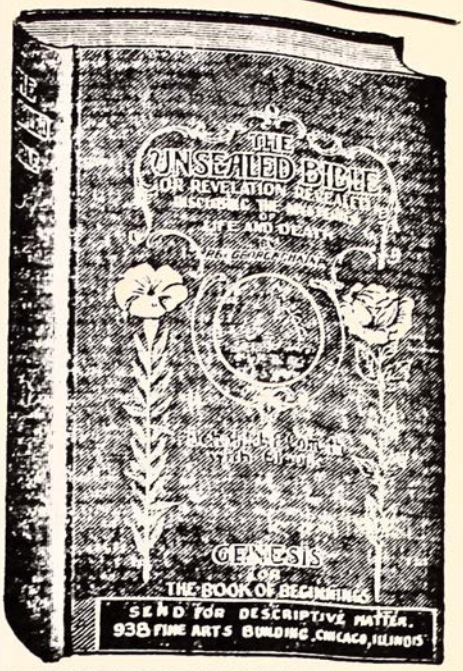
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