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No. 1.

OCTOBER, 1903

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HARMONY

A MONTHLY MAGAZINE, DEVOTED TO DIVINE SCIENCE

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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 beside Truth—than the Christ 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 represent the nature of our Being in our dealings one with another.
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TABLE OF CONTENTS.—October.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 1
The Law of Expression 3
A Factor in Reform ..... *Susie M. Best* 7
International Bible Lessons 8
All Things are Good ..... *Clara B. Nield* 14
The Souls of Men ..... *William Brunton* 15
Healing Page 16

HARMONY—2d Part:

Appearances ..... *Alma Gillen* 17
Extract from Our Letters 20
Extracts from Mrs. Burnell's Last Lecture 21
A Resurrected Disciple's Testimony 22
Hypnotism of Personality 22
Divine Science and Healing ..... *Malinda E. Cramer* 24
Sweet Sixteen 25
Note of Interest 25
Contentment 26
I Will ..... *H. J. D., in Chat* 27
Notes and Announcements 28
Extracts from Letters 29

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. OCTOBER, 1903. NO. 1.

The Law of Expression.

"Man, know thyself, and thou shalt know thy God."

LESSON I.

THE WHOLE visible universe, spread everywhere before us, is the revelation of intelligence and power of the Omnipresence of One, the All. An unreasonable statement has been presented for the people's acceptance—namely, that God created all things out of nothing. This theological claim is merely the lack of comprehension, a falling short of the Truth, that there is but One All and that All is God. The theologians who presented this theory did not take their viewpoint high enough to understand self-expression or revelation; they could not comprehend how the Self-existence, Omnipresence and Infinitude of God proved that creation was the revelation of God, or God-idea expressed: that God being Infinite Mind, that Mind acts within itself to reveal itself. It is the nature of Mind, or, in other words, Mind is constituted to be self-demonstrable; so it is ever revealing itself and is ever revealed unto itself.

"For the visible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. i: 20.

The Omnipresence of the One All proves that the whole of creation is embraced in absolute good, immersed in Spirit; this is the "one baptism." Neither science, philosophy, nor intellect, can be perfectly satisfied with the mere statement that there is but One All, or One is All: for that knowledge includes or is also the knowledge of self-expression. Divine Science proves that creation is not merely the result of a single act at a certain time, but is the result of an eternal, unchangeable, unvarying activity. There is no change of Being, action or result. The seeming changes that take place are not real changes; they appear to be so only to beliefs and opinions that fall

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short of Truth. "The word of God abideth ever." So, the consciousness that the body is the ever-abiding word of God, which is with God and is God, brings immortality and eternal life to light.

Man is seeking satisfaction ; he is earnestly asking :

"Whence?" "Why?" and "Whither?"

Divine Science proves that we are now what is ; we are "the way," now ; we are at our destination now. The Law of Expression proves that our existence is self-expression ; that our identity is identical with God. It is, therefore, the crowning and fulfilment of all seeking and finding.

Because Divine Science proves that God is All and is not ruler over creation, but is Himself Creator and creation, it does away with the false view of cause and effect. It establishes the Truth that there is no master and servant, no ruler and slave ; no law ruling one, and no creation under the rule of law. What is, is Being ; what is, I am ; hence, what has been supposed to be law is not law. Law is the power of self-demonstration. What has been supposed to be cause and effect does not exist ; but cause and effect does exist, and I am is what is. Being what is frees one from the false claim that I am either master or servant. Cause cannot be, nor have, more than itself to produce an effect ; and effect cannot be anywhere but in cause, and cannot be anything but cause expressed or revealed. Therefore, cause is not ruler over effect, for it holds effect as being itself. Effect is not servant to it, for it does not assume the attitude of master, since all there is is one. From the standpoint of God-consciousness, what may be in Truth called an effect is never out of the realm of Being ; is at no time different from Being. Being does not undergo any change of nature ; it expresses itself or reveals the form of its idea ; it is eternally active and eternally expressed, but changes not in its nature or substance. "God is without variableness or shadow of turning."

Divine Science

Teaches with authority. Our existence is not a mere chance, not error of belief; not conceived in sin, nor is it partial Truth. But is here as divine revelation or expression of all there is.

Divine Science is the true standard, reliable consciousness, that knows no change. It is, therefore, illumination and authority of Truth.

The Law of Expression, the Constitution of Being,

Portrays what the whole, or One All, is. The word expression or creation, it is clear, has a different meaning from what was formerly given it. It is a

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word of three syllables, composed of the noun "press," and of the prefix "ex," which means "out," and the suffix "ion." The word "press" reveals a meaning which is power, and conveys an idea of an acting power; that the action belongs to power and is power. The prefix "ex," meaning "out," shows that power outpresses or reveals itself as form; hence, the universe before us is as "the word made flesh."

In dealing with expression the power that expresses must be known to be self-existing, omnipresent, intelligence, invisible, and indivisible; acting within and revealing itself to itself in living form. We say Being works from within out in the following order:

1. Being.
2. Doing.
3. Result.

Could expression take place in the reverse order, or could the visible be the expressor of the invisible life-substance, intelligence and power, that might be called impression, imitation, copy, whether mental or visible, or working from without in. Were this the true order of things we might "receive to ourselves from afar," and we might also work toward an infinite source that we could never attain.

Each visible thing is an expression and lives within an expressor. The word press implies action, and action implies an actor or an Expressor, Mind or Spirit. Divine Science proves a Trinity, which is unity, in everything that exists. So it is called Law of Expression. It sees the meaning of the word expression, as the Spirit of it, and the Spirit of it is all of the

Creator,
Creative Action,
And Creation.

So it is the invisible presence that is swelling the seed in the ground, and causing it to burst its shell, blend with the earth and come forth into the light of day and express a tree, shrub or plant. It is the same invisible presence that is unfolding the leaf and opening the bud into full bloom. It is the same invisible presence that forms and organizes the body of the babe unto a state of completion, and then brings it forth to the light of day, the world of visibility. This is what is meant by "Overshadowing of the Holy Ghost." This is what the "immaculate conception" means. This is what is meant by the law working from within out. This is what is meant by the Law of Expression. Nothing but knowledge can know Divine Science; it recognizes no blind faith. Its conclusions are self-evident. The axiom that there is but one All is proven in every conclusion.

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Many say, as they look at a seed, that within that seed is a plant, tree, or living body. It would be better to reverse the statement and say: that seed, of whatever kind, is within Omnipresence the One All, and the presence of all there is pervades it, and that the invisible presence, which holds it forever in its loving embrace, is that which brings forth after its kind, and after it is brought forth its seed remains within it, and it sins not, or falls not short of Truth, because it is "born" of God, and what is born of God is God. This means not that something is made out of nothing, but it means that nothing can be expressed that is not before it is expressed. One may ask, why the need of expression if it already is before it is expressed. In no worldly sense is there any need of expression; but the truth is, it is the nature of what is, and of all there is, to express itself. Hence, the Trinity of

Being.
Action.
Result.

God is what is, and man is; therefore, he is what is. "I and my Father are one," is universally true. The questions are frequently asked: As the Law of Expression is self-evident, has man a Spirit? Has man a soul? Has man a body? As sure as Spirit, soul and body are, just so sure is man inclusive of the whole of them. If I am spirit, soul and body, how am I to solve life's problem? We have in mathematics a true illustration in answer to these questions. We find that the Principle constitutes a Trinity. For instance, twice ten are twenty. Twenty is the result or effect of the problem twice ten. But by what authority is the problem solved? By the invisible and changeless principle. So, we have equally in the simple and the complex example, the three in one—viz:

1. Principle.
2. Problem.
3. Example.

They are an inseparable whole. The example shows itself to be the effect; the problem is the means through which principle demonstrates the example. Both problem and example are eternal in Principle.

We find in Divine Science that spirit constitutes a Trinity. For instance spirit, the meaning of all things, is both living or acting soul, and body. Body is the result or effect of the unity of Spirit and soul. Then, with what authority do we solve the problem of life? By knowing the

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nature of Spirit and applying the unchangeable meaning which it is. So, we have equally in the simple things of nature as in man, the three in one:

1. Spirit.
2. Soul.
3. Body.

They are an inseparable whole. The body is the revealed effect of spirit. The soul is that which Spirit demonstrates in body. Both soul and body are eternal in Spirit. Spirit being all, it is forever unchangeable. Body therefore must be the perfect and complete expression of Spirit. We should, therefore, cease saying: I have a body; I have a soul; I have a Spirit; and know that the Truth is, I am One, which contains the three.

It is Truth that two things the reverse of each other cannot occupy the same place at the same time. How is it then, since God is Omnipresent, that man and creation has any place at all. It is because man and creation are not what they have been thought to be, or what human belief has claimed for them; but are God himself expressed. Because of this Truth they whose eyes are single, see the body full of light; "the pure in heart see God." And also is it true that no one can see God and live; that is, no one can see God in his entirety as All in All and live a separate life, or be anything but what God is.

A Factor in Reform.

Whose soul's circumference is a creed
Will never mend the world's great need;
No factor in reform is he
Who lacks the lens of charity.

SUSIE M BEST.

It is not good, nor wise, to claim that God does not answer prayers, but that we answer our own. This is making a separation between God and self. Try the spirit of this habit and see whether it is of God.

"It is not a good nor wise prophet who says God does not answer our prayer; that we, *mortals*, answer our own prayers; that cries down religion and creeds and churches and forms and ceremonies. Millions of souls are in that degree of evolution where forms, ceremonies and creeds are helpful. All forms of religious worship are good. The great trouble with some men is that they do not go into the Holy Church at all.—*A Mystic.*"

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INTERNATIONAL BIBLE LESSONS.

DAVID BRINGS UP THE ARK.

October 4, 1903. II Sam. vi : 1-12.

GOLDEN TEXT:—"*Blessed are they that dwell in thy house.*"—*Ps. lxxxiv* : *4.*

LESSON TRUTH.—God's presence in my house will bring a blessing.

WHEN AND WHERE.—Six or seven years after David became king over all Israel. At Kirjath-jearim.

PEOPLE IT MENTIONS.—David, Abinadab, Uzzah, Ahio, Obed-edom.

HISTORY OF THE ARK.—In Monday's reading (Ex. xxxvii : 1-9), we learn about the making of the ark of God. Soon after the Israelites entered Canaan, Joshua deposited the ark at Shiloh. In Tuesday's reading, which is found in Num. iv : 5, 6, 15, we learn of the important rules God gave for carrying the ark.

The lesson truth, "God's presence in my home will bring a blessing," tells the whole story. My home is my body or temple, and, when the covenant or unity is kept within this temple, which unites the two—body and spirit—into a state of at-one-ment, there is an actual blessing enjoyed therein.

The ark of the covenant, spiritually speaking, is the unity of visible man and God. It is said to be too holy for anyone to handle ; but those devoting themselves to Truth could carry it, or, spiritually speaking, be conscious of it being within them. In Wednesday's reading (I Sam. v: 1-5) we learn how the Philistines captured the ark in battle, and what happened when they placed it in their heathen temple. A heathen temple, spiritually speaking, is a temple not believed to be the body of Christ or God manifest. Blessed are they that dwell in thy house—God's house.

Thursday's reading (I Sam. vi : 10-13, 19-21) tells how the Philistines returned the ark to the land of Israel, and it found a resting place at Kirjath-jearim.

MOVING THE ARK.—Six years after David became king over all Israel, he brought the ark into the new tabernacle he had built for it in Jerusalem, as told in this lesson. The new tabernacle in Jerusalem stands for the living temple of God, which is in the city of peace—the truth that all creation is within God and is God expressed. He gathered thirty thousand chosen men, means he gathered all men who are lovers of God to help him. Three means all of Being, all of creative action and of creation ; and the four ciphers signifies the eternity of the whole. If we have mis-placed the covenant, we should now place it in our new idea of an immortal temple—a temple of eternal life—and know that it means oneness of God and man.

God's message to man, that no one should touch the ark without dying, means that it can only be understood, or touched, from the standpoint of God. So, when man handles it, he dies to all sense of separation and lives unto God. Men may move around it on the visible plane, and it may be thought that it will come to us by means of an animal nature. But there is no way of having it come to us, so to speak, but by realizing that our nature is the nature of Spirit or God, and that we have no other.

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Obed-edom, means loving service; so, when the ark of the covenant is combined with loving service, great blessings result. Hence it is said, "The Lord greatly blessed Obed-edom and his family." When the ark entered Jerusalem, the city of peace, it was carried in God's own way. That is the true Law of Expression, revealing it as being there already, is the spiritual side of it. It is supposed that David composed Psalm xxiv, to be sung on this occasion. Read this beautiful Psalm.

To Show what We Know of the Lesson.

What is the Golden Text? And what the Lesson of Truth?
What is the spiritual meaning of the ark of the covenant?
Who is to carry it in consciousness?
What is the meaning of the death that one dies who realizes his unity with God?
Why did God say no one must touch it, from a personal standpoint?
What did the ark bring to Obed-edom's family?

Some Things to Search For.

Where did David finally place the ark of God? II Sam. vi: 17. In the midst of the tabernacle that David had pitched for it.

Where did King Solomon afterward have it placed? I Kings viii: 2-6. Under the wings of the Cherubims, in the house of the Lord that Solomon had built.

What is supposed to have become of the ark at last? II Chron. xxxvi: 19. It is supposed to have been destroyed by fire.

When will there be another ark? Rev. xi: 19. When the temple of God is seen to be in heaven.

God's Covenant with David.

October 11th. II Sam. vii: 4-16.

Golden Text.—"*Thy throne shall be established forever.*"—*II Sam. vii: 16.*

Lesson Truth.—Through Christ, David's throne shall last forever. Scripture verses 18 and 19, in this lesson.

When and Where.—At Jerusalem, soon after David brought the ark to that city.

People it Tells About.—David, and Nathan the prophet.

The Story made Plainer.

Peace and Prosperity.—As David's kingdom was firmly established, when his enemies were no more, and all his people were prosperous, so is it in the kingdom of God; when we see no enmity for ourselves or others, we do so because we are thoroughly established in the permanent consciousness which knows no opposite and which is the unity of good. This is prosperity for ourselves and others. Then, as the holy ark was in the tabernacle, and religious services were regularly held, so do we constantly and naturally worship in spirit and in Truth, when we realize within ourselves the spiritual side or real meaning of the ark of the covenant; then we no longer make

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offerings for ourselves and for the errors of the people. While the figure or letter stands as the most important to us, we must offer both gifts and sacrifices (which cannot make perfect, as pertaining to conscience); we feel that we must make offerings of both gifts and sacrifices, and we feel that we work to become and overcome in order to enter into the most holy. But would we follow the Christ, we should recognize our body as the tabernacle or as a spirit temple, and offer ourselves without fault to God. This is the true purging of conscience from dead works; this is true service of the living God; this is true expression of God-power.

A GREAT DESIRE.—When David thought about how he lived in a fine palace, built of costly cedar wood, while God was worshiped in a tent, it did not seem right to him, and he greatly desired to build a beautiful temple for God. David told Nathan, the prophet, how he felt about this, and Nathan advised David to carry out what was in his heart. You will find this in Monday's reading. II Sam. vii: 1-3.

A DREAM.—That night Nathan had a dream, in which God commanded him to tell David that he could not build a house for Him, for He had never yet asked any one to build a house for Him. God wished David to be reminded of whom it was that made him ruler over Israel, and who it was that had destroyed his enemies and made his name great; that no heathenish belief should afflict any more.

"Every house is builded by some man; but he that built all things is God." Then God can build houses for us, but we personally cannot build for Him; but, from the standpoint of the Christ consciousness, we are the Christ in God and are over our own house. We are pure Being, which is first in order in the Law of Expression.

God, the All, made a covenant with David that he would give him five things: 1. Thy son shall build my house. 2. I will be his father. 3. He shall be my son. 4. Thy kingdom shall have no end. 5. Thy throne shall be established forever. "Now are we the sons of God." We are building the house of God with every breath, with every heart beat, with every meal we partake of. The kingdom of the unity of the whole, as taught in Divine Science, has no beginning and no end—it is eternal—and the throne, which is the at-one-ment of God and man, is forever established. These promises pertain to the Truth of our Being and existence, as being God manifest.

As David went before the ark and praised the Lord for his goodness, so, when we see Truth face to face, our praise and thanksgiving is for the goodness of all there is.

On the door of the old mosque in Damascus, which was once a Christian church, but for twelve centuries has ranked among the holiest of the Mohammedan sanctuaries, these remarkable words are inscribed: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth through all generations."

TO SHOW WHAT WE KNOW OF THE LESSON.

What did not seem right to David?
Who spoke to Nathan in a dream?
What message did God send to David?
What Covenant did God now make with David?
How is it that these promises are extended to us?

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SOME THINGS SEARCHED OUT.

Why did God refuse David's request? I Chron. xxii : 8. Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth.

What did David call God's covenant with him? II Sam. xxiii : 5. He called it his salvation, for it was the divine order in all things.

What did Solomon ask that God would keep? II Chron. vi : 16. Keep his promise with his father David.

What throne was promised to Jesus? Luke i : 32. The throne of his father David.

What did the people call Jesus? Matt. xxi : 9. The son of David.

What did the seventh angel say about Christ's reign? Rev. xi: 15. The kingdoms of this world are become the kingdoms of Christ, and he shall reign forever and forever.

DAVID'S CONFESSION.

October 18th. Ps. li : 1-17.

GOLDEN TEXT :—"*Create in me a new heart, O God.*"—*Ps. li : 10.*

LESSON TRUTH.—I should ask God for a clean heart. Verses 1 and 2 of this lesson.

WHEN AND WHERE.—It was written about the middle of David's reign, at Jerusalem.

THE STORY MADE PLAINER.

David was a man of God the Good, just what we all are.

In the explanation of this lesson in the "Westminister Quarterly," it is explained that David once did some very wrong things which displeased God. He wished to take Uriah's wife for himself; so he sent a letter to his General, Joab, asking him to place Uriah in the front of the battle, etc. This act did not displease God any more than it did David ; for he felt very much dissatisfied with himself. Then the prophet Nathan rebuked David for what he had done, which caused him to confess his wrong and his dissatisfaction. Then he wrote the fifty-first Psalm to be sung in the worship of God. So that all the people might know how he felt, this Psalm is called one of penitence and confession. His asking for mercy was according to Truth. "Have mercy according to thy loving kindness," is asking for that which is inevitable. God could have mercy in no other way. No human beliefs or habits that are not based in Truth are blotted out in any way except by acting according to the multitude of God's tender mercies.

In Truth we are all now thoroughly washed from iniquity and cleansed from sin. David said : Against thee, thee only, have I sinned. As the identity of man is God, the reality of self is good. It is said in this lesson that there are three names for sin. *Transgression*, which means going out of the way; *Iniquity*, which means the belief of inequality, which is called the crooked way; *Sin*, which means missing of the mark, or a falling short in what we do, of what we are in our Being ; to sin against God is to fall short of what he is ; it is also to fall short of what man is.

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In this Psalm David asked God to do fifteen different things, so that his sin would be removed. The putting of the body of Uriah out of the way was missing the mark of Truth for his own body. It is the spirit of Unity that was voiced in the words, "In so far as ye have done it unto the least of one of these, ye have done it unto me." Because neighbor is as self, erroneous belief will show out, so to speak, dead works and fruit of darkness in one's own conscience, as well as against the neighbor. We should acknowledge that God has given us a clean heart.

We should see and pronounce the leper clean; we should see people pure and holy, and do this with a light heart filled with joy, and send all from us with whom we daily meet with a benediction of the truth of their divinity.

To Show what We Know of the Lesson.

For what did David write this Psalm?
What is this Psalm called?
What did David confess that he had done?
How many different things did he ask of God?
What did he ask God to create in him?

Some Things Searched Out.

Who knows what is in the heart? I Sam. xvi: 7. The Lord.

What is cleanness? I John i: 7. The life of Christ, or the unity and infinity of life.

What is promised about sins in Isaiah i: 18? They shall be as white as snow.

David's Joy over Forgiveness.

October 25th. Psalm xxxii.

Golden Text:—"*Blessed is he whose transgression is forgiven, whose sin is covered.*"—*Psalm xxxii: 1.*

Lesson Truth.—I can have the joy of forgiveness. Verses 1 and 2 of this lesson.

When and Where.—This Psalm was written by David at Jerusalem; probably directly after he had written the Psalm of penitence and confession, which we studied in the last lesson.

The Story made Plainer.

The writer of this song of joy had a sense of justice in his heart that made him feel that he had done wrong, and like every person who feels that he has done wrong, he felt uncomfortable mentally, depressed in thought, and lowered in physical vitality. No one can believe that he has done wrong without feeling a lowering of the vital forces of the body; his eyes are not so brilliant, his actions are not so buoyant, and his face not so filled with joy, as they are when he knows he has done the right thing.

What David experienced is just what any one would feel under the same conditions; so, when he told people how to be blessed in their lives, he meant that any one could be blessed who experiences the reality of the truth that all are now forgiven. As he found it the most blessed thing on earth to realize forgiveness, so would each one realize the same blessing in the same way. The fulness of freedom is known and enjoyed when one forgives himself. Not only

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should we confess, but the main thing to do is to pronounce our own conviction of forgiveness in unison with God's forgiveness. In a life of affirmation of the Truth of Being, the floods of seeming trouble are not; they do not come near the expressions of Truth. The man of God, male and female, is blessed because the Lord imputeth not iniquity to him; there is no thought or consciousness of inequality between him and the Lord, so it is said the Lord forgave the iniquity of David's sin. This means he took from him, or blotted out, the belief of inequality; so that David could no more treat his brother man as he had formerly done.

We should all realize not only that God is our hiding place, but is ever our abiding place. In Him we have Being; so we are preserved and compassed about with all goodness. The divine response to David's prayer came as a message from God. "I will instruct thee and teach thee." Here God promises to be near and to instruct him in what he should do. "I will guide thee with mine eye." That is, thy eyes shall be mine, and I will see the light and bright way, through thy eyes. As thou art in me and I in thee, I shall guide thy steps by walking in thee.

"Be not as the horse, or as the mule," whose mouth must be held in with bit and bridle, "who have to be managed, guided, and urged to do man's will, else they will not come near unto thee." Some believe that they are separated from God and are unlike him in nature, and that they must be compelled, through sorrow or physical suffering, or some very bitter experience, to go to him. The idea is that they must be forced into obedience to, and Oneness with Him. A consciousness of the eternity of the Oneness of God and man proves that there is no obedience but self-expression. We must all learn that "To be glad in the Lord" one must do what is right and accords with the nature of Being. Forgiveness means to be entirely free from the habit of falling short of Truth in our ways. All who know the Truth of what Being is can understandingly say: I am upright in heart; I can, therefore, shout for joy. I have God's peace in my heart, and I know what it is to be truly happy and glad.

To Show what We Know of the Lesson.

Who did David say was blessed?
How can we experience the same blessing that he did?
In verse 7, who does David say God is?
Who speaks in verses 8 and 9?
What did God promise to do for David?
What did David tell the righteous to do?

Some Things Searched Out.

How far does God remove our sins from us? Ps. ciii: 12. As far as the east is from the west.

What does God do with sin? Isa. xliv: 22. Blots it out.

What did Jesus say, in Mark ii: 5, about a man of sin? Thy sins be forgiven thee.

What will God do if we confess our sins? I John i: 9. He will do nothing but show us our purity.

Catechism.

Q. What does the preface of the Ten Commandments teach us?

A. It teaches us that because God is the Lord, and is our God, his commandments should be our commandments; that which we command and do within ourselves.

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All Things are Good.

A LITTLE fern root lay hidden away in the mountain side. All was dark and cool and still around it, and the whispering of the water that trinkled past on its way to the spring was the only sound it heard.

The water sometimes told strange stories of the place from which it came, of the shining yellow gold which it washed every morning, and of copper, sulphur and iron, little particles of which it carried away.

The fern root wondered what the great world outside was like, and what the light could be of which the water whispered. It could not imagine what must be the size and form of the people who came to the spring to drink.

One morning Mother Nature called the little fern and said: "Come, it is time now for you to get up and put on your new green dress; the earth needs you to make her picture perfect." Strange new life began to thrill the little dark roots of the fern, and the water stopped on its way to give her an extra drink, and she answered: "Yes, mother; I will put on my new green dress as soon as I can find it."

She now began pushing the darkness aside, and every time the water came by it whispered words of encouragement, and said: "You are coming near the light."

One glorious and never-to-be-forgotten morning the new green dress was seen near the spring, and the children said: "Oh! mamma, see the baby fern."

How bright and beautiful the world appeared; the pine trees reached away and away until they seemed to touch the sky, and the birds' songs were very sweet.

One day when the mamma and the children had stopped for their drink of water, they sat down on the rocks, and mamma told how everything in the world has its place, and nothing ever comes without a purpose. "The All Father," she said, "has need of you and I, and of the tiniest little blade of grass that grows, and all things are for our good whether they seem so or not."

"But mother," said Charles, "it wasn't good for me to lose my new book to-day."

"Yes, my son," she replied, "it was good if it teaches you to be more careful, and thus prevent the loss of something of far greater value. Remember children, 'that all things work together for good.'"

(Charles and his mother never knew that little Jimmie, who lived in a cabin on the other side of a mountain and had very few pleasures, found the book and spent many happy hours over its stories.)

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The fern listened to all that was said, and daily grew more beautiful, adding flounces and frills to the new green dress. She felt very glad, indeed, to know that everything in the world had a place, and that "all was good."

One morning the mamma and the children were busy getting ready to return to their home in the city, and they came to the spring for the last time; the papa came with them and brought a small spade, and dug up the little fern from its home in the dark cool earth.

The fern was too much frightened to cry out, and could only keep still and wonder. At last, after a long ride on the cars and through the noisy streets of the city, the fern was unpacked and planted in a beautiful rustic basket, and put away in a cool place.

"Oh, my!" she sighed; if "I were only back in my old home. I don't see any good in being here; I was ever so much happier where I was."

After awhile Mother Nature began calling, "Come now and grow again," and new life began to thrill once more through her dark roots, and she found courage to add more beauty to her green dress.

Every morning the children came and gave her a drink, and every one admired her. When the mamma was weary she would look at the basket and say: "Oh, you beautiful fern! You are like a breath from the mountains to me. I am rested and brought close to nature every time I look at you."

And the little fern whispered to herself: "I am filling my place in the world, and truly all things are good." CLARA B. NIELD.

The Souls of Men.

Millions of men have lived on earth,
Have lived on earth and passed away;
In God these million souls have birth,
In God they live in love for aye!

They are the lilies of his love,
To bloom awhile in bliss below,
And then in pleasure pass above,
Forever and aye his love to know!

WILLIAM BRUNTON.

The Infinitude of Truth does not swallow us up and make us subject to arbitrary rules and regulations; but instead, Truth proves to us that we are it, and are capacitated to enjoy all there is.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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.

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I.D.S.A. Health Thought, to be held from October 1st to November 1st: One is all there is.

Daily Thought.

First Day: The one all is present, in its fulness.

Second Day: There is no opposite to be present any where.

Third Day: I am here as the fulness of all there is.

Fourth Day: Truth is unchangeable.

Fifth Day: I am unlimited.

Sixth Day: Without variableness or shadow of turning.

Seventh Day: I am unchangeable, indivisible and eternal.

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Vol. 16.
No. 2.

NOVEMBER, 1903

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

HARMONY

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TABLE OF CONTENTS.—November.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 33
There is but One All 35
Do Well what You Have to Do 38
Children's Department ..... *Clara B. Nield* 39
International Bible Lessons 41
Healing Page 48
Universal and Individual Treatment 48
Daily Thought 48

HARMONY—2d Part:

Not Instead of, but Before ..... *Alma Gillen* 49
Questions and Answers 52
The Freedom of Truth 53
A Poem 54
New Books 55
Confidence ..... *Frederick W. Burry* 56
Extracts from Letters 56
Notes and Announcements 59
List of Books for Sale at Home College 64
Books for Children 64

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. NOVEMBER, 1903. NO. 2.

There is But One All.

"If you have seen Me you have seen the Father."

LESSON 2.

I am the science of numbers. Principle is the basis for the solution of every problem, yet we do not say that principle is all there is to mathematics, nor do we say that the example is all there is; but the whole is

1. Principle.
2. Solution.
3. Example.

The whole (of mathematics) is equal to the sum of all its parts. The three constitute a perfect whole.

In Divine Science the Spirit of unity is the basis for the solution of every life-problem, yet we do not say that Spirit, as an abstraction, is all there is tc Divine Science—nor do we say that the living things of Spirit are all, but the whole is

1. Spirit,		1. Mind.
2. Soul,	or	2. Mentality.
3. Body.		3. Visibility.

The whole (of Divine Science) is equal to the sum of all its parts. That is, there is but One All. One of our first and strongest conclusions from that premise is found in the words of Jesus, "If you have seen me you have seen the Father," which we are told must abide in us, would we receive whatsoever we ask.

If there is but One All it is axiomatic that "All there is, is Truth." Hence the two statements are equal in value as a premise. What can be truthfully said of one can be said of the other. What constitutes the One All constitutes Truth.

Each example must necessarily be the outshowing of principle (we need not say if correct, for there are no incorrect examples). Each living body or form must be the outshowing of Spirit (we need not say if perfect, for there are no imperfect

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bodies or forms). Miscalculation is simply the missing of calculation, and where there is no calculation there is no outshowing; nothing is revealed or made visible. Many make the mistake of thinking that miscalculation is something, and they become very confused with the queries that arise in their thought over nothing, or the supposition that there is something there is not. It belongs to the illumined to see the nothingness of nothing.

The Infinite Being, or the mind of intelligence, being all, it can do what it is constituted to do; so when we discover its true action we will find that it accords perfectly everywhere and all the time with its own wholeness and infinity. This makes clear to us what we must do to fulfil the law of Being. We must bring our action up to agree with the nature of Being, to do what we are constituted to do.

The one thing we should keep before us continually is the absolute freedom of truth; that the One All is all Truth. Truth is not error in belief, nor is good evil. Unity, therefore, must be maintained. The three enumerated as Spirit, Soul and Body does not suggest separation. They constitute the infinity of Truth, the One All, acting within and revealing itself. Hence, as sure as man is, he must think, speak, and move from within, and reveal what is within.

The meaning of dissatisfaction is that we are constituted to do that which stands for wholeness, inseparableness and unchangeableness of Truth, and are inhibited from doing so by the suppositions that there is either more or less than the One All, or than Truth. Also that wholeness is not eternal—is separable and changeable.

In mathematics principle is constituted to hold within itself the solution and example of every problem. Being, in Divine Science, is known to be constituted, to embrace within itself the idea and form of everything that lives. If the problem deviated one iota from the principle there would be no example. If any living expression deviated one iota from the nature of Truth there would be no living form. Thus is the divine order maintained from everlasting to everlasting. Thus is the unity of the whole ever maintained. Thus does the infinity of the One All remain unbroken. Let us ask ourselves, "I who made the eye, shall I not see? I, who made the ear, shall I not hear? I who made the body, shall I not live out my freedom—the freedom of the One All—of its eternity and unchangeable nature.

Who causes the voluntary and involuntary actions of the body? Who has so appropriately united its members together to make it an habitation for the Lord but the Lord himself? Shall I, the Lord, not maintain the body in righteousness and holiness of Truth? If I do, I must give it a place in my consciousness as being just like *me* in its nature; free from limitation and environment; not subject

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to erroneous beliefs and opinions; not a creature of circumstances, circumscribed on every side, by every event and condition.

Disappointment ought to be a guarantee that there is much more to our nature and our power to succeed than we are ackuowledging to ourselves. Some say: but experience will finally prove to be the best teacher, and so they seek experiences which means they seek to be compelled by experience to do what is right, or what they are naturally constituted to do. Is it not much better for one to act out his nature and thus play the part of wisdom and enjoy his understanding, than to go about with a bit in the mouth, as it were, being turned to the right'and the left, and lashed on every side by experience.

Some think they are taught by experience, but at best they are only whipped into line and made to do what accords with their nature. As it is more pleasant to eat when one is hungry than to have the food forced down by some one else, so it is more agreeable to act natural and move in the line of Truth than to be forced into line.

Experience is a detriment when we place it as a teacher, and ourselves subject to it. There is no such a thing in all the universe as Being gaining knowledge from experience. Experience, what is worthy the name experience, results from knowledge. The One All is knowledge. If you have seen me you have seen that the One All is knowledge; if you have seen the One All you have seen Me. Knowledge is what this Me is. Knowledge is one, therefore; it is eternal and unchangeable. It does not have to be gained by experience. There is nothing beside the One All for it to be.

We wish to go to a certain village. We plan to go the shortest route. We wish to climb to the mountain-top. We know that there are different trails, but we choose the shortest. We desire to explain the great Truth of God, so we present the simplest, clearest and most powerful method, which shows that the One All is

1. Creator,
2. Creative action,
3. Creation.

Hence, direct expression of Me, the Omnipresent One, is eternal order, law, and is unchangeable. Prior to our presentation of this wonderful law—the unity of God or the maintenance of Oneness—there is mental conception born of absolute knowledge.

Thus we see that in Befng, or in Mind, something is done before there is bodily action, or visible expression—we call this right thinking. I am, therefore I think and speak. Hence I deliver this message to you, who are reading it, whoever and wherever you are. In Divine Science we cannot make thought the basis for outer

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visible manifestation. Some would have thought the All in All, God and devil, good and evil, equally powerful to make alive or dead, well or sick, and as having no object or source for it except to get a result or gain a reward. This is not a scientific idea of thought. Power is self-existing; it is the I Am; the All; the unity of the whole, and it thinks and speaks, and things exist as its thoughts formulated, which makes the living word. Hence power is first in order, and includes thought-action and result:

1. I am,
2. I think,
3. I speak.

We acknowledge thought to be action, and that action requires an actor. It is, therefore, axiomatic that if I act, or truly think, I produce a result. He who wishes to demonstrate, let him place his identity right, and maintain the divine order, then, he may ask what he will and his word will be the fulfilment or the revealment of what he has asked for.

We are all possibility before we discover it. For this reason when we discover it no actual change takes place in our nature. It is clear that Truth, the All, is not only the basis of the Law of Expression, but is the full law itself. The Truth is the unity, eternity and unchangeable nature of the Three as One. One is the number of Unity.

Do Well what You Have to Do.

Do not think that any work God gives you to do in the world is too small for you to do. The whole universe is not ashamed to take care of one little daisy. I say, "What are you doing down here in the grass, you poor little daisy? Are you not afraid nights? You will be neglected, you will die of thirst, you will not be fed. Poor little daisy!" "No," says a star, "I'll watch over it to-night." "No," says a cloud, "I'll give it drink." "No," says the sun," "I'll warm it in my bosom." Then I say to the clouds, "What are you doing there. O clouds?" And they reply, "We are giving drink to that daisy." Then the wind rises, and I cry, "Whither away on such swift wing, O wind?" And it replies, "We are going to cool the cheek of that daisy." And then I bow down and say, "Will God take care of the grass of the field?" And a flower at my foot responds, "Yes; he clothes the lilies of the field, and never yet has forgotten me, a bright little daisy." Oh! when I see the great heavens bending themselves to what seem to be such little things; when I find out that God does not forget any blossom of the spring or any snowflake of the winter, I conclude that we can afford to attend well to the smallest things in life.

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CHILDREN'S DEPARTMENT.

A Rainy Morning.

"It's raining this morning, it's raining!" cried the children, and half a dozen hands clapped for joy. Down came the rain, pittie-patter, pittie-patter, and the clouds hung low and grey where yesterday the blue sky smiled.

"Now we can have our playhouse in the basement," said the children, "and play school and store, and have just the nicest time. O we're so glad it's raining!"

They hurried to dress and have breakfast, and make ready for the day's pleasure.

Some of my little folks may wonder why Carrie and May and Jamie were so very glad it was raining. It may have been because they live in California, where all the summer long from June until October Mother Nature forgets to water her big garden. The hillsides, brown and bare, the flowers are not, and everything except the spots which men care for are dry and desolate.

In the Autumn when the showers come, the hills put on a coat of green, and every place is fresh and fair and sweet again.

Carrie was standing at the window watching the rain drops chase each other. "How glad the trees look, mamma," she said. "They have more hands to clap than we, haven't they?" "Yes, my dear," answered mamma, 'and it does us good to remember that the All-Father makes no difference in sending the rain or sunshine, but gives to all places and people alike."

Breakfast over, the little girls helped mamma with the work, while Jamie cut kindling wood and brought in coal, then they were ready for play.

The basement was soon transformed by their busy fingers into an attractive place. Old rugs were hunted out for the floor, pictures were tacked upon the wall, boxes were made into chairs and tables, and then they played school.

Carrie was teacher, and gave out the lessons to each. Some seats were filled by dollies, who behaved beautifully.

After all the reading and spelling was over, and each one had recited all the pieces they knew, they concluded to play Sunday School.

They opened by singing, "God is love, that love surrounds me," and then Carrie waited for a word to give them for the silence. At last she said, "everybody fold their hands and be very quiet, and think God is in everything, and God is in the rain."

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If you could have waited just outside the door while these sweet children sat in meditation, you would perhaps have understood anew the words, "of such is the kingdom of Heaven."

May had an especially sweet voice, and it was soon heard singing:

"There's good in everything we view,
The truth we none can hide;
In every heart there's goodness, too;
We've all our angel side."

After talking about the lesson as they remembered it from the Sunday before, they were quiet again to send out the healing word, like their teacher did in the Divine Science S. S.

"Now let's remember Harry; he can't come to school because he thinks he's sick," said Jamie; and again the patter of the rain drops on the thirsty leaves outside was the only sound to be heard.

Once more the voices arose in song, this time, "You're healed, praise God, you're healed," and Sunday School was over.

The sunshine came smiling in at the window, the low grey clouds rolled away. Three happy, hungry children were at dinner telling mamma what a happy morning it had been.

In a house across the street George and Kitty had fretted and pouted and scolded because it was raining and they could not run out and play, but then they had not yet learned the *truth* that "God is in all, and God is in the rain."

CLARA B. NIELD.

It was her first year in school, and she had scampered among the company from one to another, proving that she could spell cat.

"How do you spell cat, again?" asked a visitor.

"C-A-T—Cat."

"Very fine. But, how do you spell kitten?"

"Just the same, only with small letters," was the quick reply.—*Exchange.*

One is quite happy in having a large and extended circle of friends on this earth, even though he cannot see them very often. If one extends that circle until it embraces not only the friends on this earth, but in the whole universe, will not his happiness be greatly augmented by this extension?

ALMA GILLEN.

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INTERNATIONAL BIBLE LESSONS.

DAVID AND ABSALOM.

November 1, 1903. 2 Sam. XV: 1--12. *Read chapter thoroughly.*

GOLDEN TEXT:—*"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. xx: 12.*

Lesson Truth: I should love and honor my parents.

When and where: About twelve years after David was forgiven. In Jerusalem and Hebron.

THE STORY MADE PLAINER.

The very spirit of this lesson is the Golden Text: "Thou shalt honor thy father and thy mother;" means that we should honor parenthood as being a great reality of Supreme Being. Parenthood, freed from human beliefs and opinions and viewed from the standpoint of truth, is known to be the power and possibility of Life eternal. It is perpetual youth; the belief in age does not perpetuate it.

To succeed in living the first commandment, "Thou shalt have no other Gods before me, one must realize the Truth of the Infinity of the I Am, who says, "I am the Lord thy God, and beside me there is none other." Everyone is constituted to be great and good; therefore, the happiness of being great and good comes from being natural. The erroneous conditions of belief called envy and covetousness are really one, and if indulged will plot and plan and carry on just such unkind things as did Absalom. The fruit of this tree, so to speak, is as unnatural as is the tree; it is not rooted in the real nature of Being, hence, not nourished with the Spirit of Truth.

One who is bright intellectually or illumined spiritually, "works not the works of darkness."

The character, Absalom, as shown in this lesson, does not suggest the nature of man, the nature of our Being, for Being is One.

TO SHOW WHAT WE KNOW OF THE LESSON.

For what was Absalom noted?
How did he make a great show?
For what purpose did he stand by the roadside?
What did he covet from his father?
What did he send spies to do?

SOME THINGS SEARCHED OUT.

What should all children keep? Prov. 6: 20. Keep thy father's commandment, and forsake not the law of thy mother.

What is well pleasing unto the Lord? Col. 3: 20. Obey your parents in all things.

What does a wise son make? Prov. 15: 20. Maketh a glad father.

What is said of a foolish son? Prov. 17: 25. That he is a grief to his father, and bitterness to her that bare him.

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DAVID'S GRIEF OVER ABSALOM.

November 8. 2 Sam. xviii: 24-33.

GOLDEN TEXT—"*A foolish son is a grief to his father.*"—*Prov. 17: 25.*

Lesson Truth: Disobedient children bring sorrow to their parents.

When and Where: Soon after last lesson, Near Mahanaim, east of the Jordan.

People it tells about: David, the watchman, the porter, Ahimaaz and Cushi.

THE STORY MADE PLAINER.

After David's flight from Jerusalem, Absalom entered the city and set himself up as king. Later, David heard of the treachery of Ahithophel and sent Hushai, one of his chief advisers, to Jerusalem, to pretend to join Absalom's rebellion, but really to defeat it. Ahithophel afterwards hanged himself because Absalom followed Hushai's advice instead of his. News of all that took place at Jerusalem was brought to David, who, with his followers, crossed the Jordan and went to Mahanaim, which he made his headquarters. Here David gathered an army, which he divided into three parts, with a commander for each part, and they went out to meet Absalom's army. David's last charge to the commanders was to deal gently with Absalom. A great battle was fought in the forest of Ephraim, and David's army won the victory. Absalom tried to escape on a mule, but in riding through the wood his head was caught in the branches of a tree, and while he hung helpless, Joab, one of David's commanders, with some of his soldiers, killed him, and they buried him in a pit under a heap of stones. To-day's lesson tells us how David received the news of Absalom's death.

Absalom's death symbolizes what we all experience when in belief we pass from death unto life. When we see that the error of belief that has been personified, and the unnatural ambitions that have been individualized hanging helpless in a tree, we see and know them to be powerless, and soon are they buried or put from our sight. When we behold them as helpless, we know they are life-less and are dead. The supposition that a son is made up of erroneous beliefs, opinions, and false ambitions, is a grief to his father; is sorrow, which is the reverse of parenthood.

Is the young man Absalom safe? stands for the father's love for his children. Irrespective of personified habits, that fall short of Truth, he loves them as he loves himself. "Would God I had died for thee, O Absalom, my son, my son!" Spiritually speaking, this wording means, had I died the mystic death of Christ, and seen the nothingness of sin, and reckoned myself indeed dead unto sin and alive unto God forevermore; had I done this for thee, my son, my son! It is natural to think what a different state of things there would have been.

This lesson gives us a picture of divine love in the Father's heart. "The first runner" said: "King David, there has been a great victory; your enemies are conquered and your kingdom saved. And David answered: "Is the young man safe?" The second messenger repeated the same news, but David's only concern was for the safety of his son. This symbolizes that thrones and crowns and honors are as nothing compared to the Father's love for his children.

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The first commandment requires that we know and acknowledge God to be all in all, and glorify Him accordingly in the Spirit of Wholeness.

TO SHOW WHAT WE KNOW OF THE LESSON.

What did David say to his generals about Absalom?
What was done with his body?
Who broke the sad news to David?

SOME THINGS SEARCHED OUT.

To what should children listen? Prov. 1: 8. Hear the instructions of thy father, and forsake not the law of thy mother.

How should children treat the aged? Lev. 19: 32. Honor them as they love and reverence God.

What is said about a wise and foolish son in Prov. 10: 1? A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

DAVID'S TRUST IN GOD.

November 15. Ps. xxiii.

GOLDEN TEXT:—*The Lord is my Shepherd; I shall not want.—Ps. xxiii: 1.*

Lesson Truth: I should take God for my Shepherd.

When and Where: Doubtless David wrote this psalm, but when and where is uncertain.

THE STORY MADE PLAINER.

This shepherd psalm is considered by many the best and greatest song of David. Martin Luther called this psalm "a little Bible." Some one has said: "If the whole Bible were lost beyond recovery and this psalm were preserved, it would be enough to guide us home."

David had once been a shepherd and knew what it was to care for a flock, so it was natural for him to think of it in connection with God's loving care for him through all the years that he had been called from the fields, where he was tending his father's sheep, to be anointed to be king of Israel.

THE LORD IS MY SHEPHERD.—My shepherd is my I, the I that I am. This statement being true, it is self-evident that I shall not want. The song we study is simply one of many places in the Bible in which the word shepherd is used for God—the "I am that I am," and in which his followers are called sheep. In Ps. 74: 1; 78: 52; 79: 13, and Isa. 40: 11, we have these words: "The sheep of thy pasture;" "guided like a flock;" "we thy people and sheep of thy pasture;" "he shall feed his flock like a shepherd." In eastern countries the people know a great deal about sheep, and shepherds live with their flocks, and watch over them and care for them now just as they did in David's time.

In the tenth chapter of John's gospel, the Lord Jesus announces himself the Good Shepherd by saying, "I am the Good Shepherd who knows his sheep, and who leads them and even gives his life for them."

I SHALL NOT WANT.—"Want" here means need. There may be a difference between "needing" and wishing for things. Spiritually speaking, it is the shepherd's nature to recognize no want. He knows his infinitude, which causes one who realizes Truth to sing out, "I shall not want."

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HE MAKETH ME TO LIE DOWN.—So, we are to conclude that the I Am who is the Good Shepherd is rest. Therefore, I shall not want rest, for I am it. As the shepherd provides rest for his sheep, in the sheep-fold, where their hunger is satisfied, just so do we find ourselves at rest, embraced in God, the All Good, when we understandingly acknowledge that we are the bread of life and are not hungering, that we have asked and found our rest.

In the east the shepherds never drive their sheep, but walk before them and the sheep follow. So must we go before, by keeping the nature of the I that I Am before us, as a guide to right thinking and true speaking.

BESIDE THE STILL WATERS.—Still waters mean the waters of life flowing out into expression, in the form of life activities. We hear no ripple of these waters, but we drink and thirst not; for he who drinks is the same in his Being as that which flows out into expression. Therefore, I shall not want drink.

HE RESTORETH MY SOUL.—I shall not want forgiveness, for I can say, "Come unto me . . and I will give you rest."

HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS.—It is only by "doing what we see the Father doing"—in other words, acting from the standpoint of unity, or oneness of good, that we know that we are the perception of Truth, the very Truth that voiced itself in the statement, "I am the way." This is the path of righteousness; I, therefore, do not want guidance in this perception. *For his name's sake.*—The law of unity is worked by God knowing no distinction, no separation, nothing unlike Himself. "Yea, though I walk through the valley of the shadow," even though there are valleys and shadows, each one can say, I will walk through them and fear not; I will move as if they were not there. I shall not want companionship, for the omnipresent I Am is there. "Thy rod and thy staff they comfort me." As I am comforted I shall not want comfort.

THOU PREPAREST A TABLE.—This means I shall not want food, for I am a guest of the Lord's. Because he lives, I live. The reason for his Being is the reason for my Being. He sits with me at my table. It is not only a mark of great friendship to be invited to a man's table, but a sign of the unity of Spirit which includes body, for the Lord and the I that I Am to dine at the same table.

THOU HAST ANOINTED MY BODY WITH OIL.—It is a custom in eastern countries to pour perfumed oil on the heads of honored guests. I am anointed with the oil of gladness, therefore, I shall not want joy. "My cup runneth over." This means I shall not want anything. My life is so full that I am Life itself. I am Truth itself. I am the new and living way. I am so filled with blessings that they run over. That is, I give them natural expression. They radiate from me.

"Surely, goodness and mercy shall follow me." This means nothing but goodness and loving kindness shall follow me, for nothing else shall flow out from me. I shall not want anything here and now.

I will dwell in the house of the Lord forever. This does not mean any particular wooden, stone or brick temple or house; but my existence will be the house of the Lord forever, the temple of God. Therefore, I shall never want anything. All necessities are supplied and are mine.

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"The Good Shepherd," the I that I Am, leads only in paths of rightness. I show in my daily life whether I am expressing my nature or omitting to do so.

To Show What We Know of the Lesson.

Tell all you can about what the eastern shepherd did for his sheep.
Why does the beloved of God not want rest?
Why does he not want drink?
How does God restore the soul?
What does God lead him into?
When is God his companion and comfort?
How does God give food and honor?
How long are our wants supplied?

Some Things Searched Out.

Who is the great Shepherd? Heb. 13: 20. God, the I Am, who is all there is.

What three things will the great Shepherd do? Isa. 40: 11. He shall feed, He shall gather the lambs with His arm, He shall carry them in his bosom.

What is the greatest thing the great Shepherd did? John 10: 15. He laid down His life for the sheep; that is, he knew the life that he was was the life of all. The protection of the sheep is the protection of our body.

What did the great Shepherd say to calm the fears? Isa. 41: 13. "I will help thee."

What will the great Shepherd do for us in trouble? Isa. 43: 2. I will be with thee, etc.

What will the great Shepherd finally give us? 1 Pet. 5: 4. A crown of glory that fadeth not.

The Curse of Strong Drink.

November 22. Prov. xx: 1; 23: 20, 21, 29-35.

Golden Text:—"*Wine is a mocker.*"—*Prov. xx: 1.*

Lesson Truth: I should never let wine deceive me.

The Story Made Plainer.

King Solomon was a very wise man; he spoke three thousand proverbs, or wise sayings. A proverb is a short saying, in which an important truth is so plainly expressed that people can easily remember it.

Our scripture verses give us a picture not of man, but of personified beliefs and opinions. It is clear to all that temperance means being temperate in all things; hence, it applies to the action of every person in all his ways. The Spirit or Meaning of the lesson truth is the principal point in the lesson. We should never be deceived, for we should know that we are that which cannot be deceived. Our oneness with God is our certainty of freedom.

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To show what We Know of the Lesson.

From what book in the Bible is this lesson taken?
What is a proverb?
What wise king is said to have spoken three thousand proverbs?
What does Paul say about evil communications?
What else is classed with drunkenness, in verse 20?
What is the Golden Text?

Some Things Searched Out.

Upon whom did Isaiah pronounce woe? Isa. 5: 11. Upon them that follow strong drink.

What does the Bible say to those that tempt others? Hab. 2: 15. Woe unto them.

What did Paul say was not good? Rom. 14: 21. To do anything whereby thy brother stumbleth.

What did Daniel purpose to do? Dan. 1: 8. That he would not defile himself.

What two things should we always do? 1 Thes. 5: 6. Watch and be sober.

David's Charge to Solomon.

November 29th. 1 Chron. xxviii: 1-10.

Golden Text:—"*Trust in the Lord with all thine heart.*"—*Prov. 3: 5.*

Lesson Truth: I should trust in God and serve Him.

When and Where: Probably in the year 1015 B. C., the last year of the life of David. At Jerusalem.

The Story Made Plainer.

Even as David acknowledged that God had chosen him as king of Israel, so should we all acknowledge that we are the chosen of God, in the real nature of our Being, over all Israel—the soldier of God; then, be constant in doing the commandments.

David, the beloved of God, was not allowed to build a temple for the worship of God, a house of rest for the ark of the covenant, because he had been a man of war and had shed blood. The temple of God is built in time of peace, in the place where peace reigns. Anything that is built in the name of God is built as God builds, and not in a different way. God builds in peace, without let or hindrance. It seems that Solomon was recognized and chosen by the Lord to be king before he was born.

"Behold, a son shall be born to thee who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon, which means peaceable, and I will give peace and quietness unto Israel in his days. He shall build a house for my name, and he shall be my son and I his father." 1 Chron. xxvi: 9-10.

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"*The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.*" It has always been said that half-hearted service pleased not God; that God knows all thoughts, hears all words, knows what is done and why everything is done. We do Divine will and follow in the footsteps of Christ, when we take the attitude of Oneness; it enables us to think true thoughts, speak words of truth and know why we do things, and to express God knowledge. To seek Truth in the true way is to acknowledge it as all there is. This is finding; this is not half-hearted service, but is expression of wholeness. He who seeks God this way finds Him, and finds himself to be "the way." We learn of what our strength is in Eph. 6: 10: "Finally, be strong in the Lord, and in the power of his might. Put on the whole armour of God." Also in Phil. 4: 13, where we find strength for any work that is ours to do.

God dwelleth not in temples made with hands. The temples in which He dwells are temples of Life. The motto, "Thou, God, Seest Me," has prevented many from doing things that they were about to do, but which they knew they should not do. But the motto, "I Know What To Do," enables one not merely to escape doing wrong, but to actually do the right thing at all times, in all places. This is trusting in the Lord with all thine heart.

Something to Remember.

"A perfect heart" means a complete heart, the whole heart. Wholeness does not accept parts, portions nor degrees. Service is of the whole heart.

Catechism.

Q. Which is the second commandment?

A. The second commandment is, "Thou shalt not make unto thee any graven image," etc.

To show what We Know of the Lesson.

Whom did David select to succeed him?

What does the name Solomon mean?

Why was David not allowed to build a temple?

Why was Solomon chosen to build a temple?

What two things did the beloved of God tell Solomon to do?

Some Things Searched Out.

What promise is made to all who trust God? Prov. 29: 25. That they shall be safe.

Whom will God honor? John 12: 26. They who do as Christ did.

What did David ask God to give Solomon? 1 Chron. 29: 19. A perfect heart.

What did David affirm he would do? Ps. 101: 2. I will walk within my house with a perfect heart.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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. God is the only strength and power.

Daily Thought.

First Day: I am clothed with the armor of God.
Second Day: Truth is my girdle.
Third Day: Rightness is my breastplate.
Fourth Day: My foundation is understanding and peace.
Fifth Day: I am the shield of Faith.
Sixth Day: I am the helmet of Salvation.
Seventh Day: I am the sword of Truth

I am the word that is with God and is God.

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Not Instead of, but Before.

THE RELATION which now exists between thought and action has always existed.

According to a man's mental adjustment so are his actions. It has always been so; it is so at this moment, and it always will be so.

Always has it been that thinking preceded acting. Always in the construction of Being has this order existed, namely, action follows thought, thought precedes action. Not only are actions coloured by thought, but are made by thought, and preceded by thought.

On every hand we see this statement verified. The man whose thinking is adjusted to hopefulness acts hopefully. The one whose thinking is adjusted to sadness shows it in his acts. The one whose thinking is adjusted to bitterness proves it in his actions. The one whose thinking is adjusted to pride makes it manifest by his actions. The one whose thinking is methodical is methodical in his actions. This has always been the case. Thought has always preceded action. Therefore is so much stress placed upon the necessity of having the proper interior mental adjustment before one can obtain the proper exterior action and condition.

Just here, at this point, is where many students stumble; others seem to stand still, and others turn away.

Some have said: "No, I do not want to have anything to do with any form of the new thought; they are all alike, they all teach that it does not matter how people act." Again, "Mental Science is a dangerous thing: it says that a man can commit any crime so long as his thinking is all right."

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To one who understands, these remarks may seem ludicrous, or impossible to be made by anyone who has looked into the subject enough to be called a student. But it is surprising how many there are who are stopped and held back by this idea, and among the intelligent ones. It seems as though they think that this science teaches that thinking is done *instead* of actions.

I can point to people who have for years been attending lectures, and reading books upon these subjects, and are to-day asking this question over and over again. They will write to me and say: "Do *you* teach that our acts do not matter if we think rightly?" "Do *you* believe that we can *do* what we like and it is all right, that it is only the thinking that matters?" Let all who are in trouble over this idea put their question into this form and they will at once see its illogicalness: "Do you teach that thinking takes the place of actions?"

Just the opposite of this is what we teach. So much stress is placed upon thinking, because all actions are a result of thinking. Get the thinking righted and the actions will be righted. To adjust thought truly is to adjust actions truly. Adjust thinking first and by that adjustment of thought the actions will be, must be, in harmony with that adjustment of thought.

It is absolutely impossible to get a new adjustment of action with the old adjustment of thinking. If one wants a new order of action he must first get a new order of thinking. All this teaching is for the purpose, not of belittling action, but of showing that action is always in the image and likeness of the thinking which produced it. For anyone to spend his time trying to alter his actions while his thoughts are unaltered is simply a waste of time and force, and more, *it can never be done.*

Thousands every year go to their graves hopeless and desperate simply because they spend their days attempting an impossibility—the impossibility of changing their ways without *first* changing their thoughts.

If anyone is dissatisfied with his actions let him turn his attention to his thinking first, and adjust his thoughts and beliefs according to what he desires his actions to be, and they will surely take the form of, and be in harmony with, those thoughts and beliefs.

A man can spend twenty years trying to alter his ways and fall. Let him spend twenty minutes, I could say seconds, in deciding to change his thoughts and beliefs, and he will find that his ways are altered. Every day he will find himself acting differently, for his changed thinking produces a changed acting.

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He does not try to act differently; it is all quite spontaneous. There is no effort to act agreeably. He feels pleasant, and he acts out what he feels. He does not try to be cheerful; he is thinking cheerful, courageous thoughts, and he acts accordingly. He does not strain to act kindly, his thoughts are vibrating with kindly sympathetic feelings, and he cannot help his actions being likewise. He does not try to act with self-confidence—he thinks and believes that he is able to do that which he will. He acts accordingly, and succeeds in what he undertakes.

Throughout the whole realm of visibility it is the same. The one law prevails. Any change in the visible realm must first be preceded by a change in the mental realm. If a cure is desired for any outward state or condition, the mental state must be changed *first*; not *instead* of the outer one, but *before* the outer one. Nothing short of this will produce a cure of any ill. Self.control may help one to hide his thoughts and act differently for a time, but sooner or later that barrier breaks and all the world, his world, can see what has hitherto been hidden And in the meantime he has not been happy, or even satisfied in mind, or well in body.

Part of the understanding concerning thought's office and work consists in knowing that thinking must precede acting. As we grow in an understanding of the work thought has to do, we learn that not only actions are preceded by thought, but states, conditions, and circumstances. Also we learn that thought has power over things, but not that thought does away with things.

Another item in the understanding that thought forever and unchangeably and without exception holds this relation to doing, is that the student realizes that part of the proper adjustment of thought is to maintain this relation fixed in his memory. Because he has learned that to re-adjust the thinking is, at the same time and in the same act, to re-adjust the doing.

ALMA GILLEN.

What we desire to be free from, we should be willing to see as unreal.

The axiom, "There is but One All," equals the statement that "Truth is all there is."

"Ye shall know the Truth, and the Truth shall make you free."

There is healing for all.

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Questions and Answers.

Q. Are lost opportunities gone forever; can we never repair them?

A. Opportunity means fit or convenient time. As the only time there is, is now, now is eternal; so there is never any time but a fit and convenient one. Opportunities surround us on every side constantly, and with every event comes the flood of opportunities. In doing from day to day what should be done, we lay hold of the golden, the very best opportunities there are. We must conclude that in Truth opportunities are never lost. The idea that "I shall never pass this way but once, and that I can lose my opportunities and be punished forever in another world," is consistent with its basis and within itself; for if the first statement is true, the other statements are equally true. But as the primary statement is not Truth, none of them agree with Truth. The orthodox view of lost opportunities is calculated to frighten people and weaken them, but never encourages nor sustains in the power of Truth. Nothing that is, is gone forever, and the struggle to repair causes one to overlook the opportunities that are ever abiding and ever present.

We should let nothing cause us to fear, or interfere with our perception that the fulness of all there is, is ever present.

Q. With what body do they come?

A. Everything comes forth after its kind. Its kind is eternal in the One All. Divine Science does not make bread of stones, nor men of monkeys. The One All is revealed in all living.

"To every seed his own body." The infinite possibility of omnipresence includes the infinite variety of form. All kinds of forms are eternal, and are, before they are made manifest to the natural eye; therefore they come forth and are made visible after their kind. For this reason body is eternal, and not subject to dual powers the reverse of each other. In Truth the body is unlimited. We are the consciousness that embraces it within ourselves; this is our oversight of it.

The body should never be denied; it should be given its place in the All Good. No disease is essential to its perfection. No inharmonious experience is necessary for its refinement. It is a perfect expression of perfect Being. This Truth is expressed in body, and is perfect health. The body is supreme and unlimited idea. There is no body of sin. No mortal, finite or limited body—it is wholly spiritual. This is not conceiving it in sin, nor giving it birth in iniquity; it is the Creator expressed in creation. This is raising it a spiritual body. It is resurrection. It is reasonable service.

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The Freedom of Truth.

WHEN one believes that he is controlled by things, he is in belief as one of our "animal friends," who has a bit in his mouth, who is turned to the right or the left by the one holding the reins. By believing that we are subject to things, we place the reins in the hands of things, so to speak, and are turned about by a suppositional influence which they are thought to have over us. This does not accord with the true idea of freedom.

We, who speak Truth, must bring our selfhood high up unto the Lord, and the glory of unity. "Speak ye comfortably (to the heart) to Jerusalem and cry unto her, that her appointed time is accomplished; that her iniquity is pardoned."

Jerusalem means, founded in peace; Zion means, sunny. "O thou that tellest us good tidings to Zion, get thee up into the high mountain." "O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; be not afraid; say unto the cities of Judah, behold your God!"

As long as we are afraid to say to a patient, authoritatively, 'You are, healed, or you will be healed," we fear it is not so, or will not come to pass. This is doubting the truth of our words. When we speak without fear, and with love for Truth, with faith, the power of our words proves itself. To do this, one must abandon habit of belief. We suspect the true nature of Being if, when we say: "Be healed," or "Be whole," we doubt our power to heal.

We should teach and practice that which comforts, speak to the heart—the depths of Being—and say: "Your appointed time is accomplished, iniquity is forgiven."

The voice of him that crieth in the wilderness, prepare ye the way of the Lord. The way of the Lord is to have a desert, as it were, a place barren of the wilderness of beliefs and opinions. A highway is the way of the I Am that I Am.

Unity is comfort, it is the law of equality, the basis for the fulfilment of the commandments of Jesus.

All may be successful who come to a knowledge of him or herself.

They who are steadfast in Divine Science are they who demonstrate.

The One All does not accept a mixed teaching as representing itself.

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A POEM,

Drawn from EDWIN MARKHAM'S pen.

I ride on the mountain tops, I ride—
I have found my life and am satisfied.
Onward I ride in the blazing oats
Checking the field-larks' rippling notes.
Lightly I sweep
From steep to steep,
Over my head through the branches high
Come glimpses of a rushing sky.
The tall oats brush my horse's flanks,
Wild poppies crowd on the sunny banks ;
A bee booms out of the scented grass,
A jay laughs with me as I pass.

I ride on the Hills, I forgive, I forget
Life's hoard of regret.
All the terror and the pain
Of the chafing chain
Grind on. O cities, grind,
I leave you a blur behind.
I am lifted elate—the skies expand—
Here the world's heaped gold is a pile of sand.
Let them weary and work in their narrow walls,
I ride with the voices of waterfalls.

I swing on as one in a dream—I swing
Down the airy Hollows, I shout, I sing ;
The world is gone like an empty word,
My body's a bough in the wind, my heart a Bird.

Individuation—the act of making single, or the same, to the exclusion of others.

The Spirit of Prayer means : returning from the solitude of individuation into the unity of the whole, or indivisibility of all there is.

Learn to do well, seek judgment; relieve the oppressed.

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New Books

" Man and the Divine Order," by Horatio W. Dresser, is a book of essays on the Philosophy of Religion, and in constructural idealism. This new volume is a study of various conceptions of the religious life and the divine order. The aim is to give appreciative expression to each doctrine, then estimate it in relation to the standards of philosophical idealism. Price, postpaid, $1.75.

Oliver S. Sabin has issued a little book, " Divine Healing." He is desirous of giving this book away. Through kindly assistance of friends he states he is able to do so. He asks those who wish the book to simply send six cents postage. This is an opportunity for all who desire such a treatise to get the book very cheaply,

The Noon-Day Club meets daily at 54 West 37th Street, New York City. R. C. Douglass, Secretary. Mr. Douglass is author of a helpful book, " Spiritual Evolution or Regeneration." He is an easy writer and a fluent speaker, and makes his points plain and practical. Write him for further information. His book is for sale at Home College. Price, $1.30 postpaid.

" The New Thought Simplified," is a new book by Henry Wood. Its presentation of the New Thought is so plain that all who read may understand what " New Thought " stands for.

Mr. Wood is a popular writer in the New Thought, as the rapid sale of his books show. His practical instructions for healing, and his pleasant manner of reasoning, has made his books attractive in the line of our growing science movement.

Some of the closing chapters impartially set forth the relation of the New Thought with the Church, Bible, Christian Science, Hygiene, and Modern Reforms, etc. Price, 88 cents postpaid.

" My Change of Mind," is a story of the power of faith, by Mrs. Atkey, author of "A School of Faith," and " My Little Friends."

This is a most interesting and helpful book. Many experiences that have been related by the author, and many things that she has proven true in her own life, are blended together in a most practical way, in a way that makes the reader feel that he can go and do likewise.

The author says that these experiences are blended together in this tale, to form a picture of life as it can and may be. But to us it is a story of Truth as it is and evermore shall be; therefore, all may awaken to it, and realize it is contained in the Truth of Being.

" The time is fulfilled, and the kingdom of God is at hand; change your minds and believe the gospel," Mark 1:15. The true spirit of this text is apparent throughout the book. There are bits of scientific philosophy in each chapter, and frequently a practical treatment given with such simplicity and childlike faith, with such certainity of signs following, that one feels sure that the same law of faith would work universally.

The price of this book is $1.50, postpaid.

All these books are for sale at Home College.

Mrs. M. E. Cramer has been giving lessons at Stockton for the past two weeks, but will return to San Francisco about November 1st.

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CONFIDENCE.

People's confidence in one another is growing. Signs of increasing confidence are in the modern methods of business. The old barriers of suspicion are taken down. The advantages of faith and freedom are presenting themselves.

It is better to be taken in sometimes than to be always expecting or on the lookout for imposture. If we give others a rational amount of liberty, and let them see we are willing to trust them, we shall in nine cases out ten find our confidence well-placed. We shall be saved many responsibilities, and in any event there shall be some valuable experience and lesson.

Confidence means an understanding of the capacities of different people. Some are to be trusted within certain limits or with a particular line of work. We must recognize the limitations in others while giving a reasonable field of liberty.

Others again will have more confidence in us as they observe our growing capabilities. Confidence is a contagious element. Faith is a flowing stream of actual energy.

Every individual possesses some special phase of merit. If we are individually to "get on," we shall find if advantageous to allow the most in other people, to exercise tact, and recognize where the strong points in others lie. If we are to have help and not hindrance, we must inspire a mutual confidence.

Faith is productive from every point of view. How much peace of mind it gives. How much freedom.

Progress in our own sphere will go on as we develop the spirit of confidence --in ourselves, in others, in all life. The old limits and barriers are gone; new kingdoms to be conquered stretch out before us—new opportunities, new life. And these new realms are so large that the old, narrow methods must go—we must have co-operation and combination and expansion. We must have a true uuion of forces. Hence the call for more confidence and actual fellowship.—FREDERIC W. BURRY, in *Chat.*

Extracts from Letters.

I wish to say to you I had much to contend with to overcome the studies I have just passed through before I took up your study. I was taught progression and evolution from a lower to a higher plane. The Law of Expression knocks the bottom out of such teaching. W. H. S.

There are many Science students who are kept from a true perception of Truth because of the teaching of progression and evolution from a lower to

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a higher plane. They try to adjust truth to their theories and as it will not harmonize with them, the students become confused, stirred up, and some times discouraged. All statements of Truth harmonize, and there is a relationship existing between all living. But a teachiug that is not true has no existence in Truth or fact, and its nothingness must be seen to be nothing before the student will realize with consciousness. M. E. C.

My Dear Sisterly Friend—Our Magazine grows more and more in favor, and in the divine stature of wisdom and knowledge. The September number came laden with good things. It seemed just living and breathing in resurrection consciousness. And now again comes additional strength in the October number, so fresh with that Truth which if a man receives and makes use of will satisfy his hunger for eternal life—eternal living. So we love and bless the Expression and the Expressor, the *one* Spirit manifested.

HARMONY brings harmony wherever it goes, and its own spirit opens for itself hearts and doors. We are glad to renew our subscription with the HARMONY year, and were expecting to send a contribution to the good work and cause established at Home College, *and it must come*, for *success is ours*, both there and here and everywhere. AURORA SCHWEINFURTH.

Rockford, Ill.

My blessed sister my thoughts of you are thoughts of gratitude and appreciation. The cause for which you stand is the comfort and strength of my days. The words of the Spirit which come from your heart and pen are of inestimable worth to me. The Eternal Heavens must be and are in league with such exalted and love-fraught labor. I feel like praying the prayer of the Magi: Father of us all, God. What we have is of Thee. Take our thanks and bless us, *that we may continue to do Thy will.*" GEO. J. SCHWEINFURTH.

Rockford, Ill.

The time to renew my subscription for HARMONY has come. BLESSED HARMONY, how much there is in that word and the representation of it in the beautiful magazine. JAMES ROAN.

Enclosed please find one dollar ($1.00) for the continuation of my subscription to HARMONY, which is long overdue. I thank you for sending it right along and will endeavor to be more punctual in the future. Mrs. E. J. B.

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I think more of HARMONY every time it comes, it is so beautiful to me. I feel almost as good as if right with you face to face. MRS. M. S.

I am glad to send the enclosed subscriber's name for HARMONY, and the pay for it for one year. Please begin her year with the September number, as I would like her to have the article, "Offers of thought," etc. It is one of your best. How I wish all could read it, I feel that we will be more successful than ever from now on. Surely it is Being that demonstrates the law, and the *grinding* out of *thoughts* must be laid aside. L, M.

VINTIE ROOT MCDONALD writes the following from the Metaphysical College, 3036 Lucas Ave., St. Louis, Mo.

We have four healthy, growing centers in this city, and we hope to unite in some way for the World's Fair work. The fourth is Mr. Bunting's new work, who I understand came introduced by you. I was happy to take him by the hand. He spoke for me Sunday night and we attended his first meeting yesterday en-masse.

I wish to express my appreciation for your many kind thoughts, and to say that I have been working steadily and conscientiously, and that my work is growing on a sure foundation.

Whatever you wish to do at the World's Fair, I am with you heart and hand.

How can it be known that you are in earnest,
If the act follow not upon the word?—*Coleridge.*

Healing results by falling in line with the universal.

Our eyes are constituted to see. What they are constituted to do they can accomplish.

It is better to accomplish things naturally than to be forced to do them by experience.

"I know, but do not realize," is a contradictory statement of unbelief.

Truth makes you free because in it you are not bound.

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Notes and Announcements.

Rev. Edmund Thomas Bunting writes from St. Louis that he has opened up a Divine Science Centre in that city at 2113 North Thirteenth street, where he will preach the gospel of Divine Science and heal the sick. His card announces that his mission is "to heal the sick and preach the Gospel." He further says: "I never met such noble-hearted people in my life as I find among the Scientists." He expects to preach every Sunday and conduct a Sunday-school.

Our good brother has been a Methodist minister, is accustomed to speaking, is a thorough student, and thoroughly versed in Science, and is amply able to handle the Bible from a scientific standpoint. There is no cause for anything but success to come into his lifework. The editors of HARMONY are glad to recommend him to the St. Louis people, whom they have found to be warm and noble-hearted. St. Louis is a wonderful city, and there is room for many more to work in the great Truth of Divine Science within its boundary lines, and for all to be equally successful.

A class of ten lessons in Divine Science will begin at Home College, Wednesday, November 18th, at 2:30 P.M. This course will be one of illumination and demonstration. The fundamental principles will be taught, and how to express them. Those wishing to take this course can either apply at the College or write to that effect and be present on the above date.

Subjects of Class Lessons as follows:

1. The Axioms of Being, the Foundation Principles.
2. Thought, Reason and Right Judgment.
3. The Law of Expression.
4. Denial and Affirmation.
5. The Unity of Faith, Knowledge and Power.
6. The Redeemed Body.
7. Healing Mental, Moral and Physical Disease.
8. Life Eternal, Life Here, Life After Death.
9. Overcoming of Poverty.
10. Questions and Answers, Summing Up and Demonstration.

The price of this course is $5.00.

The next issue of HARMONY will be the Christmas number. The editors would ask its readers to remember HARMONY and M. E. Cramer's books during the holidays. There is nothing more helpful nor beautiful than Divine Science literature for holiday gifts.

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C. L. and M. E. Cramer are doing a good work in their united treatment of absent cases as well as present ones. People are healed of all manner of disease and conditions. They are healed of despondency, fear, doubt, anxiety, nervousness, pain and all seeming bodily troubles. If you have tried everything else, then know there is one thing more that you should try and be faithful to, as you have been in other things; that one thing is pure and straight Divine Science—unadulterated with human beliefs and opinions—which is the absolute and unqualified Unity and Infinity of God the Good.

Are you in perfect health? If so, come to our meetings Wednesday afternoons at 2:30, and Sunday mornings at 11 o'clock, and learn of the nature of Being—the true reason for the faith that is in you, that you may continue in good health. To know what one is constituted to know is to be able to demonstrate one's highest intentions or ideals.

If you are not in perfect health, come to these meetings, and call upon us privately and be advised. Consultation free.

The word of Truth is like the "Flaming Sword," that turns every way to keep the way of the tree of life. The word of Truth is, also, in its working, like striking the ax at the root of that tree that bears not fruit of the Spirit. When the word that is with God and is God is spoken with understanding, it stills the tempest, causes the leper, so called, to go on his way absolutely free from disease; the paralyzed to abound in strength. It proves that hearing and seeing are qualities of Being; that health, success and happiness are our inheritance.

The word of Truth gives brightness and clearness to the eyes and complexion. It gives mental illumination, a body full of light and a countenance radiant with Life, a sense of peace, a realization of the power of youth.

Write to or call at Home College. Consultation free.

Hours for receiving and healing from 10 to 2 daily, except Sundays.

Charles Brodie Patterson, and H. Bradley Jeffery, have removed their office to Stratford House, 11 East Thirty-second street, New York City.

Our new book, "Divine Science and Healing," about which so many and appreciative testimonials have been received, is recognized as a teacher of truth unqualified. Its more than rapid sale is due principally to the fact that its readers recommend it upon what its teaching is to them. They all agree that it should be in every home.

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The editors of HARMONY have had an enjoyable experience during the past two months of making a new Home College. It has been adorned with new paper, tinting, paint and carpets. Everything is fresh and new—a sample of the continuous construction of living form and the newness of Life. A porch has been transformed into a kitchen; this gives one more room, which was much needed; the kitchen transformed into a dining-room, and the dining-room into a library. The three are both convenient and pretty. Home College has a large circulating Library of the latest and best Science books and kindred literature. They are loaned for the low sum of 5 cents per week.

SUBSCRIBERS, PLEASE NOTICE.

The subscription price of HARMONY is $1.00 per year in the United States, and $1.25 in foreign countries. Single copies, 10 cents.

If you wish club rates for HARMONY and other magazines, money for both should be sent with the order.

If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the notice that your time has expired in the following number. Wait until you receive another number before writing to us about it. Do not think it strange if you receive another number after you have asked to have it discontinued, for the wrapper was already written before your letter arrived. We will attend to your orders promptly.

Regular yearly subscriptions are not discontinued until we receive notice that you so desire.

When sending in subscriptions, always give your full address, and be particular to write the address plainly. When sending change of address, give the old address as well as the new. In sending subscriptions, always state whether it is a renewal. Special rates made to agents.

☞ **The matter of postage is no longer a small item of our expenses, and we request those who write for counsel and gratuitous help, to please assist us in the work by enclosing stamps for answer.**

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BOOKS BY M. E. CRAMER.

PURE TRUTH IN PLAIN LANGUAGE.

DIVINE SCIENCE AND HEALING, ... $2.00
A Text Book, for the thorough study of Divine Science and its application in healing all manner of diseases, and in all the affairs of Life. Cloth; 300 pages.

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Contains Treatments applicable to all conditions; bold, clear type, in both English and German; cloth.

MANUSCRIPT LESSONS, ... 2.50
By C. L. and M. E. Cramer. Complete course of eight lessons.

GENESIS LESSONS, By M. E. Cramer, ... 5.00
This course comprises eight manuscripts and is the Home College Theological Course. It is based in the scientific analysis of Genesis. Nothing has ever been published or written on the Genesis of creation like or equal to these lessons. They have the rock foundation of an eternal, ever present and unfailing source. They are a permanent satisfaction to every one who studies them from the plane from which they are written.

BIG TRUTHS FOR LITTLE PEOPLE, By Alice E. Cramer, ...50
This book commends itself to all who have read it, in that "all the bad" has been left out. There are no trials, troubles or difficulties to overcome. The stories are not based on victories of that sort, but are based in the naturalness, sweetness and beauty of child-life. Every child should have one to read over and over again.

BOOKLETS

WHO AND WHAT GOD IS. 15
Clearly and analytically shows what God is.

NOW IS CHRIST RISEN IN US, ...15
Shows that when we find and know God, Christ is known to be risen in us.

DIVINE SCIENCE AND THE CHRISTIANITY OF CHRIST, AND CHRISTIAN SCIENCE AND GNOSTICISM COMPARED, . . .10
Shows some of the points of difference between Divine Science and Christian Science, and between the Christianity of Christ and Gnosticism.

FAITH AS A GRAIN OF MUSTARD; SUCCESSFUL DEMONSTRATION, . .15
This pamphlet is exceedingly helpful.

GOD INCARNATION VERSUS PERSONAL RE-INCARNATION, EVOLUTION AND KARMA, ...25
Every one should study and read this pamphlet.

WHAT IS DIVINE SCIENCE? 20
By M. E. Cramer and Nona L. Brooks.

Manuscript Lessons in Divine Science.

BY C. L. AND M. E. CRAMER.

This is the HOME COLLEGE Primary Course, and is comprised of eight lessons. It teaches fundamental principles. See, for price of college course, last page of HARMONY cover. This set has been reduced from $5.00 to the low price of $2.50.

GENESIS LESSONS.

HOME COLLEGE THEOLOGICAL COURSE.

BY M. E. CRAMER

This course comprises eight manuscripts, and includes the substance of the first nine chapters of Genesis. These lessons are not to be compared with any lessons hitherto taught on the subject. They are written from a knowledge of the mathematics of Divine Science with an accuracy that belongs only to the Creator manifesting Himself in creation. This set has been reduced to the low price of $5.

Send 25 Cents in Stamps for Trial Subscription to "Harmony" for Three Months.

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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.

New Works by Charles Brodie Patterson

DOMINION AND POWER.

An Important Volume of Studies in Spiritual Science.

This is a large work, probably the most comprehensive of this author's publications, embracing an epitome of the New Thought teaching on every subject of vital moment in human development. It is indispensable to all who desire accurate knowledge of the New Metaphysical Movement. Following is a list of the subjects discussed, an appropriate "Meditation" being appended to most of the chapters:

The Secret of Power,
Three Planes of Development,
The Tree of Knowledge,
The Purpose of Life,
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,
Success,
The Equality of the Sexes,
Marriage,
The Rights of Children,
Immortality,
Dominion and Power.

PRICE, $1.00, POST-PAID.

THE WILL TO BE WELL.

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:

What the New Thought Stands For,
The Laws of Health,
Mental Influence,
The Unity of Life,
Demand and Supply,
Freedom—Individual and Universal
Hearing and Doing,
Spiritual Treatment,
Things Worth Remembering,
The Mission of Jesus,
The Law of Attraction,
Man: Past, Present, and Future,
The Religion of Christ,
The Crusade against Christian Science,
The Dawn of a New Age.

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☞Each of the above works comprises over 200 pages, and is beautifully bound in cloth and gold.

THE ALLIANCE PUBLISHING COMPANY, 571 Fifth Ave., New York.

Church and Meeting Notices.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, bet Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

Please Read List of Books on 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 of books for sale in this issue, 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.

All remittances should be made by Post Office order to

Harmony Publishing Co., 3360 Seventeenth Street, San Francisco.

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List of Books for Sale at Home College.

Divine Science and Healing	Melinda E. Cramer	$2.00
Basic Statements and Health Treatments of Truth	M. E. Gramer	.50
What is Divine Science?	M. E. Cramer & Nona L. Brooks	.20
Ideal Suggestion, paper	Henry Wood	.50
God's Image in Man, cloth	" "	1.00
Edward Burton, cloth	" "	1.25
Political Economy of Natural Law, cloth	" "	1.25
Victor Serenus, cloth	" "	1.50
The Living Universe, paper	" "	.10
The Symphony of Life		1.25
Spiritual Law in the Natural World, paper	Eleve	.50
The Hidden Faith, paper	Alyion M. Thurber	.50
Voice of Hope, cloth	Horatio W. Dresser	1.00
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Power of the Silence	" "	1.25
The Perfect Whole	" "	1.25
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Methods and Problems of Spirituul Healing, cloth	" "	1.00
Living by the Spirit, cloth	" "	.75
Man and the Divine Order	" "	1.75
The Christ Ideal		.75
Truth and Health	Fannie B. James	1.50
The Bible Teaching About Healing, paper	" "	.25
Selected Bible Readings, Fannie B. James	paper, .25; cloth	40
How to Heal, paper	" "	.10
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The Blossoms of the Century, cloth	Helen Wilmans	1.00
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Truth in Song, paper	Clara H. Scott	.25
Don't Wor y	Theodore H. Seward	.25
Philosophic Nuggets, Patriotic Nuggets, Don't Worry Nuggets, } cloth	Jeanne G. Pennington	.40
Love, the Supreme Gift, paper	Prof. Henry Drummond	.15
Why I Am a Vegetarian, paper	J. Howard Moore	.25
The Battle of Love, paper	Levi D. Ratliff	.35
The Wonderful Wishers of Wishingwell, paper	Annie Rix Militz	.15
Seek Wisdom, paper	Leo Virgo	.15
Trusting and Resting, and In His Name, paper	H Emilie Cady	.10
Koradine Letters	Dr. Alice B. Stockham	1.25
Karezza " cloth	" "	1.00
The Lovers' World	" "	2.25
Battle of Love	Levi D. Ratliff	.35
Werner's Dictionary of Synonyms and Antonyms	cloth, .25; leather	.50
Perfect Health. How to Get It, and How to Keep It	Charles C. Haskell	1.00
Who, and What, and Where is God?	L. Estelle D. King	.50

Books for Children.

Big Truths for Little People, cloth	Alice Eckman Cramer	.50
Dorothy's Travels in Nowhere Land, paper	Effie E. Blodgett	.25
Wee Wisdom's Way, paper	Myrtle Fillmore	.25
How Edith Found Fairy Land, cloth	Nina L. Morgan	.75
Slumber Song	" "	1.50
The Story of Teddy, cloth	Helen Van Anderson	.60

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This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

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The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

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OCT 31 1903

Vol. 16.
No. 3.

DECEMBER, 1903

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

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To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion beside Truth—than the Christ 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 represent the nature of our Being in our dealings one with another.
To interpret Scripture, spiritually, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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TABLE OF CONTENTS.—December.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 65
Christ the Truth ..... *M. E. C.* 67
One is the Number of Unity 67
Christmas ..... *William Brunton* 71
The Sunny Side of Life 72
The Journey to Bethlehem ..... *Clara B. Nield* 74
International Bible Lessons 75
Paragraphs 79
Healing Page 80

HARMONY—2d Part:

Competition 81
Notes Along the Way ..... *Geo. J. Schweinfurth* 84
Children's Department ..... *Clara B. Nield* 86
Definitions 88
Union in Christ 88
Notes and Announcements 89
Magazine Notes 90
Extracts from Letters 91
Book Notices 92
Every Man's work shall be Manifest 94

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. DECEMBER, 1903. NO. 3.

Christ the Truth.

Rejoice we do, we are the way,
Christ Jesus is so near,
Our self he is, of Truth and Life,
The joy we sought is here.
I am the way—the Truth, the Life;
I sing these words divine,
Then follow me, for perfect Llfe
Is now and always mine.

Rejoice we do, we are the Truth,
Glad Truth that's ever free,
Good is our all, in it we've found
Health, peace and Harmony.
O Good, we are thy way, Thy Truth,
We are thyself divine.
Then follow Christ, for perfect Life
Is now and ever thine.

M. E. C.

One Is the Number of Unity.

Thought, Reason and Right Judgment.

LESSON III.

"*Reform you and believe in the good message.*"—Mark i: 15, (Wilson's Diaglot).

DIVINE SCIENTISTS believe in liberality of speech, but they know that the only true liberality is the freedom of Truth; so their liberality of speech is not sentiment, is not in the slightest sentimental, but is the fulness of all that Truth implies. They believe that individual reformation must constitute the whole of reformation, in that the whole comprises each and all.

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When the individual has the right perception of things, all things to him are right, just as they are in Truth. One who is thoroughly happy feels the happiness of others. One thoroughly in Love with Truth gladly acknowledges its presence in all.

One who has proven to himself that there is but One All, which is self-existing—in more familiar words, is God-expressed in creation—realizes that "All there is, is Truth;" that the whole is unchangeable. It is then perceived that Unity being forever the state or nature of the One All, Unity must be the basis for right thinking, true reasoning and correct judgment.

The One All being in a state of Unity must prove the inseparableness of Truth; so the statement, Truth is indivisible, is another form of words that expresses the unity or nature of the One All.

The point to be kept in memory all through our studies of Divine Science is unlimited freedom: look for it, make it your own, apply it.

Reform, and believe Truth's message, which is your freedom, and the only freedom: the indivisible and unchangeable freedom. "Be ye transformed by the renewing of your minds" with the original, eternal and unchangeableness of things.

The only reason why we are not sensing the absolute freedom or wholeness of Truth is because the idea of it has been lost to us mentally. We have neither spiritually perceived its infinity and unchangeable nature, nor have we mentally conceived of it or given it form. We have tried to divide Truth, by thinking we could express a little of it, at will, in this, that or the other desire, according to a limited conception of what our needs are supposed to be. A greater mistake could not be made. Truth is not demonstrable in parts, portions nor degrees. It is an inseparable whole, and One is forever a unit. Therefore, its expression or revelation must be just what it is. It must necessarily be wholeness, indivisibleness, One and the same forever. For this reason we are to look for our wholeness, our unchangeableness in seeking for and studying Truth.

Were we to lose the idea of man, we would have no recognition of him. People have been known to lose the memory of self, and they had no idea who or what they were; but the fact that their memory was restored shows that the true idea of man continued to exist, otherwise memory could not have been restored. What is, we can produce an image of by the combination of thought, reason and right judgment.

If one should lose the idea of any musical instrument, that instrument could not be recognized until the idea was restored to memory and mental

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vision. Just so must the true idea of wholeness be perceived and imaged before the sense of unchangeable health be realized.

"Spiritual things are spiritually understood," means that things are not to be understood differently from what they are. Like produces like, means a thing begotten of God the Good is God the Good, and that things are to be understood just as they are, and never otherwise. Be single, henceforth, in vision, for the One All never brings forth anything but Itself. One, the number of unity, reveals no division. Truth confirms us in Truth. Its inseparableness confirms us in wholeness and nothing different. This is right thought, reason and good judgment.

Why is it that Scientists are called to heal all manner of mental, moral and physical diseases, if it is not because the people have been taught wrongly? They have been taught from the plane of memory, which has forgotten the true idea of health, which is wholeness, free from any opposing power. Nothing else could have caused anyone to have supposed there were dual powers, or a law of opposites. If the Unity and infinity of Life were taught as being the One All, they who perceive it could not possibly suppose that there were powers the reverse of each other, and that man was under the dominion of both.

An axiom is a self-evident proposition, or truth; the Mind can conceive it to be just as it is, and eternally the same. Mind is unable to conceive it to be changeable. In other words, "An axiom of reason is discerned by the inability of the Mind to conceive of the opposite." Since all there is, is One, and is Truth, it is the office of reason to reveal what is. Mind cannot conceive of nothing without trying to make something of it, but pure reason cannot do this, so it always, and everywhere, knows the nothingness of nothing; of all suppositions that there are, some things that are not. The Spirit of a thing is its meaning. The Spirit of Truth is what Truth means, or is; it is not only that which is so, but is what is eternally the same—such is the inevitable meaning of Spirit. They who live Truth are conscious of being what is. Being what is, is worshiping in Spirit and in Truth.

Being does not mean what may be at some future time, but is not now. It is not to be gained through experience, evolution or processes, or by the many inventions sought for the salvation of man. It is what is at this time, and all there is at any time. Being is not what is relatively, but what is so, absolutely; then let us acknowledge the infinitude of Being now. Not for the purpose of making it so, but for the purpose of doing that which we are capable of doing: giving expression to Self—the Universal.

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Science students make a mistake when they undertake to practice Truth, believing they are making it so, or real, by their practice; also, when they believe they are the result of what they think. Being is not made by thought. The office of thought, reason and judgment is to represent Being in word and deed. Spencer has said: "Unless a real absolute be postulated, the relative becomes absolute (in belief), and so brings the argument to contradiction." There is much contradictory argument offered to the world because of the supposition of separation and relative good; a good that is supposed to be what it is, and to be enjoyed through contrast with evil. It is not possible to compare Truth with anything, for the reason that it is all there is. One may imagine what might be if Truth were not All in All, and thus postulate a negative, but this would simply mean negation of Truth. Truth brought to bear upon the negation would prove its nothingness.

It is now clear why Christ, the illumined, said: "Know the Truth, and the Truth shall make you free." Does not your illumination say: Truth frees because it is free; that in it is no bondage? It being All, and free, its work is to confirm itself, reveal and image itself. Truth is not under anything; it is not over anything; this is our freedom. If any were truly in bondage, then Truth would confirm that bondage. It therefore frees you, because in Truth you are already free. It proves errors of belief and judgment to have no power, hence as being incapable of binding or loosening. Know this and be free, whoever you are and however you seem to be situated. Truth is your freedom, now.

True Divine Science is not too high to be practical. There is nothing higher than Truth, and there is nothing demonstrable but Truth. Non-being can have no demonstration. Are you still thinking, "I will get there by and by?" "I wish I was where you are?" "This beautiful Truth is for some, but not for me!" None of these statements represent the first or basic principles of Science, which are the axioms of Being set forth in the Statement of Being. The true teachers of Divine Science are not preaching something to people that is over their heads or under their feet, or that is foreign to their ability to express; but is simply presenting the Truth of what is, was, and evermore shall be, and proving to their perception that they are it, that there is nothing else to be; that their consciousness is authority of the Truth of Being.

Letting go of old habits is essential in the beginning of our study and practice. This means to drop the old way of believing, thinking, speaking and acting, which have been based in a suppositional duality of powers. Not to pick up again any theory of duality in any of our ways is essential to a continued perception and practice of Truth. None err in Being, but err in judgment as to what Being is, or as to what it means to be.

What it is desirable to be free from in moral, mental or physical conditions, we should not only be willing but be glad to see their unreality.

Through affirmation and denial, when sourced in Being, great things are accomplished. Affirmation, the power of the word, is the activity of

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Truth, the mental receptivity and activity of Truth. When Truth is affirmed understandingly it is a spiritual, oral and bodily admission of the fulness of freedom. Affirmation spiritually, orally and bodily rejects the suppositional theories based in duality, which duality is supposed to be, but is not. The only denial there is, is in one sense an affirmation, which states that what is supposed to be, but is not, is nothing. Denial affirms that what the One All is not does not exist, or what Divine Mind does not conceive Itself to be has no identity. So, we have the identification of affirmation and denial. As light dispels darkness so does consciousness of Truth dispel the imagination of a supposed evil.

Right thought, reason and judgment must ever stand for the One All as being the number of unity, or as being indivisible. Read and re-read this lesson from the plane from which it is written, "The One All is the number of unity," and thus let us reason together, think and judge together in the unity of Spirit, the Oneness of Truth.

With the January issue of HARMONY there will be a series of valuable articles under the heading, "Lessons in the Delight of Life." They will be cheery, comforting, loving, brotherly, companionable. Humanity needs more of that which gives true enjoyment and satisfaction.

Malinda E. Cramer will continue the course of advanced and condensed lessons on "Divine Science" throughout the year, which was commenced with the HARMONY year—October issue.

CHRISTMAS.

When Love's star arises in the night,
Golden with resplendence of the years;
When the soul is startled with the light,
And o'erflows with tenderness of tears—
Then the Christmas in its ancient glory,
Tells to us its sweet and old, old story!

When the music of the past returns,
Floating like a dream along the sky;
When the heart for heaven child-like yearns,
And that world of beauty seems so nigh—
Then dear Christmas with celestial glory,
Tells to us the secret of its story!

When we feel the brotherhood of man
Move and stir us to diviner thought;
When the good of all in love we plan,
Till God's kingdom close to us is brought;
Then the Christmas gives to us its glory,
Then the world retells the Gospel story!

WILLIAM BRUNTON.

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The Sunny Side of Life.

THE BEAUTY OF LIFE.

How delightful it is to sit down and have a talk with a friend, one who is willing to take you into his true confidence and tell you what is in his heart. It is listening to another soul and catching its gladness as a real influence of light and sweetness. It does us good for the moment, and it is a memory of blessing for many and many a day. This is sunshine to our lives in darkness, and this is how I wish us to help and encourage each other. The listener is also a giver of good, and appreciation of purpose and word helps the expression of what the heart would like to utter.

It is not easy to tell what we think about ourselves, our circumstances, and all our living. We must always keep much in the background—there is a root in the earth that the stem and flower may be in the air. This is part of the beauty of life, its wonderful mystery, its depth past all our searching and finding out.

You see the matter is new to us every breath we draw. Here we are before ourselves students of the facts of being. We have reality we cannot question or doubt. I am a true spirit in the flesh—with life pulsing in me and giving me gladness. Strangely out of the past I come with a consciousness that I am here by right none can dispute. I feel that I was wanted—that I am in my native place, as much so as the lily of the valley and the bird in the air. We do not come as wrecks from some other shore. Not a bit of it. I recall my satisfaction when I first sensed I was on this planet and had the privilege of looking up at the stars, and then on the broad field of day. It was all good. It was all there for me, and I was in fellowship with it at once.

My circumstance was in poverty, and pretty hard at that—but it did not seem to matter. I had a richness of soul that delighted in everything as in the region of romance. It was worth while being born to feel the thrill of the new, old situation. My eyes were apparently looking on old scenes, as if I had awakened from a sleep. I found it intensely interesting to become acquainted with myself and the world in which I was. Nothing was a surprise in itself, or foreign, and yet my home and its garden, my mother and the children I played with, were ever bright and fair.

My theology poured into my ears jumbled this, and tried to spoil my vision, but the truth held in my heart as a perfume that life was sweet and wholesome and from a good source. That battle I had not to fight—it was won for me, and it holds by me as a blessing that life is real and earnest and beautiful in every respect.

We need to be rooted and grounded in this connection. We need to get hold of this assurance, and stand by it all the rest of our days without any wavering whatever.

I am not preaching. I am telling what I feel in sincerity about this. We fret and fume because we are doubtful about our place and prospects. We suppose in a blind way that we could have chosen much better, that we could have been vastly improved at the start—if things had been a little different. I sensed I was somehow right, if I would only do right.

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And mark you that is the secret of it all that comes to us overwhelmingly in some golden hour. It is the great knowledge that right is in us, in our seeing, in our planning, in our performance of duty.

There were time marks touching me that I regret and wonder at—the marks of a lower life, as if they crept in on the body and were bound to be with me; yet I recognized them as not belonging to me. I think that discernment is in our nature from the beginning. We know the difference between black and white, between purity and its opposite, and it is grand if we win our way at once to stability of good, to wish for the good, to stand by it as the essence of all peace and power.

There are some things we do that apparently are to get us into trouble. And if there is a process of perfection going on in suffering, most of us get it. Perhaps the purest metal passes through the fiercest fire. Perhaps, for I am not so sure about it now. I am coming to think that it is true of the spirit that it may express itself in harmony hour by hour, and the circumstance may not interfere with pure placidity of soul.

The real life may smile at any happening because it is conscious that the smile and the frown change, that the sunlight and the shadow chase each other, but the heart may be one of calm in it all.

This is beauty worth having. It is not seeking the support of the outer. It is all there in itself, a permanent gift of the soul.

Then comes happiness, for man is made lord and master of time and his place. The provoking things no more annoy, they are of the hour—and the soul can overlook them.

A man then is in friendship with life. It is good to him, as it was to Shakespeare, looking out on the motley scenes of his day. It is a poem in the heart to you and me, as it was to Wordsworth. The harp-strings of love vibrate with musical sounds, and we live a life of blessing and sweetness.

Now this is what I wished to say as a primary feeling to inspire us with, as if we were walking out into a new springtide of thought and feeling, and as if all the frost and snow were gone, and we were like the first soul in a garden of delight and the eternal goodness was our faithful friend, as He truly is, and as He truly must be forever and forever and forevermore!—BROTHER SUNLIGHT, *in The Banner of Light.*

"The years that have fled like the leaves on the gale,
Since the morn of the Miracle-Birth,
Have widened the fame of the marvellous tale
Till the tidings have filled the earth!
And so in the chimes of the icy North,
And the lands of the cane and the palm,
By the Alpine cotter's blazing hearth,
And in tropic belts of calm,
Men list to-day in the welcome swells,
Sweet and clear, of Christmas bells!"

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The Journey to Bethlehem.

Slowly they journeyed toward Bethlehem,
Joseph with Mary, to whom the mystery
Of motherhood was soon to be revealed.
The decree had been sent forth by Cæsar:
"Let all the world be taxed." They of David's
Lineage turned toward Judah, past plain and field.

From Nazareth they came and left behind
The humble home where daily toil was blest;
To them it was a change, great beyond name.
They talked together of the House of David,
The well from which he drank, and Bethlehem,
And little knew how they would spread its fame.

Weary they grew, though beautiful the way;
The Judean hills, with wondrous lights and
Shadows, lay before as if in greeting.
The city's terraced slope was now in sight,
Where grew the olive tree, the fig and vine,
Glorious place for earth and heaven's meeting.

The Syrian sun was fading from their view
When at last the city's gate they entered,
The streets were filled with travelers greeting kin.
Joseph left Mary amid the crowd, and
Hurried away to find them shelter, but
There was no room for them within the inn.

With others turned they wearily away,
And sought deserted stables, there to rest;
The mangers gave them place to lay their head,
And thus it came that while they waited,
In the darkness of night an infant's cry
Announced the birth which round them glory shed.

O Bethlehem! Indeed thou art not the least
Among Judea's princes, for in thee
The words of prophecy are fulfilled now.
The first born son of Mary is brought forth,
His star has risen in the East to guide
The Magi as they come with gifts to bow.

Upon the plain the shepherds gazed in awe,
As sights most wonderful to them appeared;
Visions of angels made them sore afraid.
"Fear not," the message came, "the Savior's born;
In David's city you will find him there,
All wrapped about and in the manger laid."

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Then with the angels heavenly hosts appeared,
And sang aloud of "Glory unto God,
With good will unto men and peace on earth."
The shepherds hurried unto Bethlehem,
And saw the child with Mary, who pondered
In her heart the sayings about his birth.

The babe upon her bosom nestling
Grew strong, but oft in vision she discerned
The future, with its shadow and its cross.
And then in deepest silence she beheld
The glory of the resurrection morn,
The splendor of the gold that's purged from dross.

CLARA B. NIELD.

INTERNATIONAL BIBLE LESSONS.

SOLOMON'S WISE CHOICE.

December 6, 1903. 1 Kings, 3 : 4-15. *Read chapter thoroughly.*

GOLDEN TEXT:—"*The fear of the Lord is the beginning of wisdom.*"—*Prov. 9 : 10.*

Lesson Truth : God will be pleased if I ask Him for wisdom.

When and Where : The Lord's appearance to Solomon in a dream took place at Gibeon, five or six miles northwest of Jerusalem, and where the old tabernacle was then standing. The time was 1015 B. C., shortly after the beginning of Solomon's reign.

THE STORY MADE PLAINER.

As the still small voice of the All Good spoke to Solomon in a dream and said, "Ask what I shall give thee," so does it speak to each individual. If each one made himself receptive to Truth, by affirmation, this voice would be heard in the convincing tones of Truth, saying: "Ask for what I shall give thee." What I shall give thee is what I have to give, and what I have to give is what I am. When we ask for understanding to discern judgment, we ask for knowledge for what is right, true and just judgment, and how to apply it. The response ever is: "Lo, I have given thee a wise and understanding heart. I have also given thee that which thou hast not asked—both riches and honor."

I AM BUT A LITTLE CHILD.—Spiritually speaking, this was the Christ attitude which He spoke of as representing the kingdom of heaven. He wanted the guidance of unity with God in judging the people. When people came to him with complaints, or with questions, He desired to understand how to decide according to Truth, even as his father, David, walked before God in Truth and enjoyed God's great love.

Spiritually speaking, holding a great religious festival means being conscious of the original and eternal Truth of unity. "Religious" means the rebuilding to God. A thousand burnt offerings means, spiritually, that the whole

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of creation is in God and is consumed as by fire of love. That is, they are God expressed.

The understanding God gives is even greater than that for which we ask. It is clearly shown in this lesson that the Creator's gifts to His children are not limited to what they ask for.

Truth makes One as wise as all men because of its indivisible nature; so the people came from far and near to hear his wisdom. Solomon wrote three thousand proverbs, many of which are lost, and over a thousand songs; and also wrote about trees, plants, birds, beasts, and fishes.

If it has seemed to you that Solomon had an advantage over others in being told to ask for just what he wanted, remember that if you ask unselfishly for the best things, which are alike for the good of all, you may count upon it that they are yours; that they belong to the free gift, which is Eternal Life. Each one must choose to make his business a success by working in line with the Spirit of success. There are matters that we must decide for ourselves.

If people feel nervous and disturbed when their mistakes are kindly pointed out, they should know that they are not humble in spirit.

The beginning of wisdom is the fear of the Lord. Not fear in the sense that we often use that word, but a reverent desire to do what is right, even though we have to break to pieces former set habits. If we have begun to be wise in our own thoughts, we have a reverence for wisdom.

To Show What We Know of the Lesson.

How long did David reign?
How old was Solomon when he became sole king?
Name some of the first acts of his reign.
Where did the people go to offer sacrifice?
What is the spiritual meaning of sacrifice?
How did God speak to Solomon at Gibeon?
What did Solomon ask God to give him? V. 9.
What is meant by an understanding heart?
What shows the unselfishness of Solomon's prayer?
What is the title of the lesson and the Golden Text?

Catechism.

Q. What is required in the Second Commandment?

A. It requires that we worship no image or picture of anything that God has made in heaven or earth; that we must worship in the same Spirit and Truth which God is.

The Dedication of the Temple.

December 13th. 1 Kings, 8 : 1–11, 62, 63.

Golden Text—"*I was glad when they said unto me, 'Let us go into the house of the Lord.'*"—*Ps. 122 : 1.*

Lesson Truth: I should dedicate my heart to Jesus.

Where and When: At Jerusalem, on Mount Moriah, in the twelfth year of Solomon's reign, about October, 1004, B. C., the finished temple was dedicated.

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The Story Made Plaineb.

Soon after David's death Solomon began his preparations for building the temple. Hiram, king of Tyre, agreed to furnish cedar and fir, and a large company of workmen were employed to make ready the timbers and stones. Early in the fourth year of Solomon's reign the foundations of the temple were laid on Mount Moriah, but the building was not finished until toward the close of the eleventh year; so the temple was about seven and a half years in building. To-day's lesson tells us about its dedication, which probably occurred in the twelfth year of Solomon's reign.

When the temple was finished it was ready for the Ark. Before it was carried into the most holy place, where it was to stand, many sacrifices were offered by King Solomon.

Our present body is one more precious, more wonderful in construction, than the literal temple Solomon built for God. However, that temple spiritually symbolizes our living temples not made with hands.

As that wonderful temple, with all its costly stones and its great beauty, was not complete until the Ark, the token of God's presence, was brought into it: so does every living body seem incomplete until God's presence is recognized to be therein.

Everything may be perfect in our homes, literally speaking, but without the Spirit of Truth in them there seems to be some incompleteness.

The Ark is a token of God's presence, and covenant means unity, agreement, or oneness of God and man.

The ark of the Covenant, which contained the two tables of stone upon which were the Ten Commandments, was the most important of all the things in the temple—that is, the temple was not complete without it. Just so is the presence of the All Good, the indivisible Good, the most important thing in our bodies to be recognized—that is, they would be incomplete without this presence.

Let us ask this question: Has my body been dedicated—that is, set apart—to the All Good?

The Golden Text suggests what we should be thankful for. "I was glad when they said unto me, 'Let us go into the house of the Lord.'" Each one who realizes his own body to be the house of the Lord, is glad to go into it or enjoy it as the Lord enjoys it. The tabernacle of the congregation and all the holy vessels, the altar of incense, the table of shewbread, the candlestick, and the brazen serpent, are all in our temple.

The holy of holies, where none but the high priests go, is where God speaks and makes known his will. Speaking from Being, and voicing that which is true of it, is being in the holy of holies. In this consciousness (the oneness of man and God, and God's holy presence expressed in the form), the golden wings overspreading the ark are seen to symbolize that eternal and unchangeable blessings overshadow and pervade us bodily.

To Show What We Know of the Lesson.

When did Solomon begin to build the temple?
What is the most precious thing in the temple of God?
What is the most important thing in the temple?
Where is the ark in our temple?
What fills the house of the Lord?

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Some Things Searched Out.

Where is the temple of God? 1 Cor. 3 : 16. Know ye not that ye are the temple of God?

Who is the chief corner stone? Eph. 2 : 20–22. The Son of God.

What kind of sacrifices should we offer to God? 1 Pet. 2 : 5. Spiritual sacrifices.

What sacrifices are acceptable to God? Ps. 51 : 17. A contrite heart.

What is our reasonable service? Rom. 12 : 1. Offering our bodies a living sacrifice, holy and acceptable to God.

Catechism.

Q. What is forbidden in the Second Commandment?

A. It forbids our worshipping any image, or any likeness of anything that God has made in heaven or earth.

Christmas Lesson.

December 20th. Matt. ii : 1-12.

Golden Text.—"*Thou shalt call His name Jesus; for He shall save His people from their sins.*"—*Matt. 1 : 21.*

Lesson Truth : Jesus came to be my Saviour.

The Story made Plainer.

We have been studying about the great and wise king Solomon, but now we are to learn that this Christmas Day, which we all love to celebrate, represents the birth of the King who is universal in nature. St. Paul tells us that Jesus is the first-born of every creature, and Jesus—man, soul and body—is the only begotten of the Creator, the only Son of God.

The wise men from the east who followed the star of light to a successful discovery of Truth are they who earnestly inquire—though they be Gentiles—"Where is He that *is born* King of the Jews?" People of all nations had heard of the Jewish prophecies about the coming Messiah, and were looking for a great king to be born to that people. We each may realize that we have not only seen his star in the east, but have witnessed his birth in the west. Guiding stars may point the way to wonderful truths; but when Truth is perceived it is found not to be dependent on the stars, nor on anything. This is the freedom of unlimited Being.

Here in the west of great beauty, luxury and wealth—it is seen that the prophecies of Christ are fulfilled universally, and the reply has come to the question, "Where is *He* that is *born* king? He is here, for God is manifest in the flesh, and dwelling in our midst.

The chief priests and scribes of the present day are still demanding to know something more tangible concerning the birth of Christ, but more especially of his second coming; not knowing that unless they find themselves to be the Christ they cannot know the one Spirit and one body, and that their seeking to see his government will prove in vain.

A king of Truth must be as universal as is the inseparable kingdom of Truth. "Know ye not that ye are members of the body of Christ, of His flesh and His bones;" "that as He is, so are we in this world?"

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The first Gentiles that worshipped Jesus saw the Truth of birth; that freed from all human belief and opinions, it stood for God himself expressed in form. "This is the way Jesus came to be my Saviour," each one can say.

CHRISTMAS.—On this glad Christmas Day let us bring a gift to the Saviour, the very best we have in our heart's love, and let us tell others to do likewise. Let us recognize each one to whom we give, and each one from whom we receive, as constituting the universal Christ, or as members of One Truth and one body. Jesus is a name by which each one may know himself or herself to be God manifest. Hence, may know he is saved.

Blessed are the words of the holy man Simeon. It was revealed unto him that he should not see death (that it was only a belief of separation) before he had seen the Lord's Christ. And when he saw the child Jesus he took him in his arms and blessed God. This was blessing God bodily; then he was ready to depart in peace, for his eyes had seen God's salvation, which He has prepared before the face of all people. This truth of God manifest in the flesh is before all people. There is no sin in this conception.

TO SHOW WHAT WE KNOW OF THE LESSON.

When is Jesus born?
Where is he born?
What did the star lead the wise men to realize?
Of whom did they ask information concerning the baby?
What is the best gift we can give Jesus?

SOME THINGS SEARCHED OUT.

What promise did God make about Bethlehem? Mic. 5 : 2. Out of thee shall come forth the ruler of Israel; whose goings forth have been from everlasting.

What did Isaiah say Christ should be called? Isa. 9 : 6. Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

What does Christ call himself in Rev. 22 : 16? I am the root and the offspring of David, and the bright and morning star.

To whom was Jesus sent? Matt. 15 : 24. I am sent unto the lost sheep of the house of Israel.

Whom did He come to save? Matt. 18 : 11. The Son of Man is come to save that which is lost.

Is there any other Saviour? Acts 4 : 12. Neither is there salvation in any other.

PARAGRAPHS.

Have no fellowship with the unfruitful works of darkness.

Darkness cannot change to Light, but Light can dissipate darkness.

"Unfruitful works of darkness" cannot change into fruitful works of Spirit.

Verily darkness—the ignoring of the Spirit, which is the meaning of things—has no fruit.

"All things that are discerned are made manifest by the Light," that I am.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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, is the universal Christ.

Daily Thought.

First Day: Christ freedom is mine.
Second Day: As Christ is, so am I.
Third Day: "I am," does not mean I am not.
Fourth Day: I am Truth unchangeable.
Fifth Day: I am Truth eternal.
Sixth Day: I am without variation or limitation.
Seventh Day: I am peace on earth and good will.

"I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!"

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A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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COMPETITION.

Commit thy works unto the Lord and thy thoughts shall be established.

COMPETITION means rivalry; strife for equality or superiority. We will analyze these definitions. Rivalry means competition, which also means strife for equality or superiority.

To illustrate: There are two persons in the same kind of business. If they have an equal amount of business each then strives for superiority, or to outdo the other.

The one who has less business than the other strives to equal the amount of business that the other has, and the one who has the larger amount of business strives to maintain his superiority. So the competitive system is thought to be a system of strife.

We who see beyond worldly ways and surface definitions know that equality is; therefore, strife for it is overlooking the fact of its existence. This is just the same as it is in the many works that are based on the effort to bring about a universal brotherhood without ever hinting that brotherhood is an eternal and unchangeable truth; or even suspecting that there is no way to bring it about but in our own dealings with each other. And that that can be done only by acting according to the brotherhood that is and is based in a common Fatherhood, or Parent source.

The only way to do away with competition and strife is to acknowledge Unity, not only of Being, but of purpose. Unity within is shown forth by outward co-operation. If two men are each striving to outdo the other in business, they are both doing the same thing. The fact that they are doing

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the same thing shows that they are one in purpose. Thus far they are equal and in a state of unity. Their purpose may be based in covetousness, but they should see that they are a unit in this respect, then they can deal charitably with each other.

It takes two or more persons, supposing themselves to be separate from each other and unlike in nature, to get up competition or strife. So, when men or women begin to see themselves at one in what they suppose is competition and strife, they lose the feeling of rivalry and begin to feel the spirit of Unity. Thus Unity proves itself to be all there is. There is nothing else for it to be since the whole is One and inseparable.

"The Athenians were once called upon to choose between two architects for the designing of a famous building, and each architect was allowed to present his claims. The first architect delivered a long speech, carefully prepared, rehearsing at great length and in glowing figures all that he would promise them if they would only give him the order. And then the second architect stepped forward, and said simply nine words: 'O, Athenians, what this man says I will do.' "

When looking at things from an external standpoint people feel that they must make a great effort, and strive to obtain the work that they are competent to do, but such is not the true way of success.

This story is supposed to illustrate the struggle of competition between pretense and performance. But you will notice that performance has no strife with or of pretense. They were a unit in what was to be done; they took different methods of presenting the same promise.

One who desires the true way of success must be it to prove his work; then he will know that he is competent to do the work for which he is bidding, or which he proposes to design. This will inspire those with whom he has dealings with his competency and genuine purpose. Think as we may of making a display in words, and of what may be accomplished thereby, yet deep in our hearts do we know that we want to employ the one who can do the work; do it right, whether he uses many or few words. The proof that words are true is in doing them.

One may advertise his work by lecture, by writing, by publishing, but what people truly want are the works. They want to see the light shining; they want the right thing done in the right time and place. They are honest at heart, and they desire to pay for that which is done, if it is well done. It is in the heart of every individual to give out their very best as well as to receive it at the hands of others.

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After we have listened to elaborate speeches and read advertisements of what may be done—which truly should be done—and have failed to find health, happiness and success, and have experienced great disappointment, if we would study Truth we would hear it say in thunder tones: "O, dear ones, what Truth is claiming in all theories I will do. I have made all things and I will make them again; with but few words the work is accomplished unto perfection."

Every Scientist of the present day has read beautiful theories of duality and of the process of rivalry, by which the "higher self" is to eventually conquer and kill out the "lower self," and then design and construct a wonderful building. This means that by and through death is our work to be done and completed. This mental method has a false sense of things and can continue only in disturbed and unbalanced conditions. Let each one ask: Is my complete, perfect and finished work—a whole and immortal temple—made by means of death; or is it dependent upon death?

Lo, I, the risen and ascended One, am with you always. "I have glorified Thee (the One All) on earth," and have finished my work by so doing. Truth knows what has been done is being done; and all that has been done and is being done is accomplished entirely apart from any theory based upon supposition that man has a dual nature, and the killing out process of a lower self that never existed, by a higher self that has no existence. Self-hood is neither higher than something else nor lower than something else; there is nothing beside Self or Being.

There is but One I, and that I is "full of light," which is Life. Thus I am the Light, or Life, of the world. So, what every one says is to be done or sets forth as something to hope for, I will do. The glorious structures of immortal Truth are in the world, but the darkness of procrastination and retrospection perceives them not. However, I will continue to construct them. I will do as I have done, says the unlimited whole.

The killing out process is a very old mental habit, but it has never stirred the world by any wonderful works. It is always hinting to you that great works are just about to be accomplished, and you are asked to rely upon these glowing promises. The seeming great and special inducement in these teachings is a wonderful advance "by and by" of all investments, so to speak: You are going to get an equivalent—a higher self—through killing out a lower self.

We shall all find that our own judgment is that which judges us; that our own measure is all that measures us. The limitless is all there is in

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Truth. It is the One All that we all want to have do our work. It is the only demonstration of living works in the ever present Now.

As the best is always the cheapest, it will cost you little or no bitter experience to lay hold of the Truth. To have nothing but the Truth—which is neither high nor low, but is all there is—is the cheapest in the "long run." The long run is the never ending Now. The unity of the whole, the One All at work Now, pays full value in less time than any theory: for the time when one realizes the full value of all things is Now. There is no postponement in Truth. So, if you desire immediate profits, or want to experience present results, know Truth and know that its doing, and the result of doing, are ever complete within itself. Therefore be It, and know and experience completeness of work Now. There is no competition in Truth. The result of Truth performance or doing is ever revealed and spread abroad before us.

If we compare our works unto the All Good, and make them at One with it, we shall be established in our thought and shall think the right thing.

Notes Along the Way.

The one who knows and understands Truth is the omnipresent, all-pervading, self-revealed Wisdom Spirit unto whom the individual is a Sanctuary and a house of habitation, eternal in the Heavens. Brother, Sister, thou art a Star of this Light. Thy radiance is in degree exactly accordant or commensurate with thy recognition, perception and realization of Him "who is nigh at hand."

"Of Him are ye in Christ Jesus, who of God is made unto us Wisdom." Our human experiencing of the Christ-consciousness in the relations of life is our practical Wisdom. This means "back to Christ." This means Jesus Christ living. This is the Wisdom "which God hath prepared for us from the foundation of the world." I live "yet not I, but Christ liveth in me;" and the life which I now live in the flesh I live in the Consciousness of the Son of God.

The Light of the world comes through the gateway of Consciousness. Consciousness is Resurrection; and Resurrection is the open tomb that conducts into the Eternal Day. Resurrexi—Behold, my light has come.

My Resurrection, my redeemed consciousness, realizes that I and my Father are One. It says, "The Lord is my Light." Otherwise phrased, the

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scientific statement comes to hand, My Intelligence is God. Furthermore this renewed consciousness reveals that God constitutes the whole estate of Man. I have and am what God is. I am is all of Him. Beside Him there is nothing.

The presence and power of God in man are named Immanuel, the Christ. Thus we learn our "New Name," and that "I am called by Thy Name." This understanding locates the available Divinity just where Jesus told us to look for it. And St. Paul said, "To as many as look for Him shall He appear." Has He appeared to thee?

"I will instruct thee and teach thee in the way in which thou shalt go." Christ the knowing One is in us all. It is Christ in us who says, "I know the Father." None but Christ, the true "I," can know. We have received the Spirit or Christ which is of God, that we all might know.

This Truth actualized, we dwell in unutterably sweet unity with Christ, our divine Self, in the Bosom of the Father, immersed into the Infinite, Omnipresent and Absolute Good.

Now, what we would manifest must be the sum and substance of our thinking. What we think, that we actualize. It is our sacred duty and privilege to think and contemplate Life, Love, Health, Peace, Prosperity, Intelligence, Knowledge, Power and Presence of all Good.

Existence is and can be but the outward or visible manifestation of the Eternally Invisible. I am constantly proceeding from within outward. Like God, I am manifesting Myself. More than this neither God nor Man can do. Here is indicated the whole purpose of Creation. It is the spoken Word. All that ever will be manifested has from everlasting had Being in the One Mind.

"The Word made flesh" is the divine, eternal Idea incarnated in Man and Nature. The divine Law of Creation establishes the fact that the Outer is as the Inner, and should be so regarded. The divine Idea, held as a mental image by us, is sure to actualize in outward expression. All things in Nature are incarnations of eternal ideas; this furnishes us an object lesson. Man must believe in his eternal divinity; and then, like God, manifest Himself.

All the forms in Nature are, like written or spoken words, the signs or symbols of ideas. Hence everything seen points to the Unseen, the underlying principal of All. "Behold the lilies of the field—your heavenly Father forms them." How glorious the Power to perceive, read and realize the universal Language which underlies all creation, the infinite variety of forms. For truthful interpretation of outer expression, we must commence our perceiving where all things commence; even with the "First and the Last," the "Alpha and Omega," the "I Am."

The I Am, the Christ, or me, ever hears the voice of the Father, and communes in the Language of Heaven. Amen. *Pax vobiscum.*

GEO. J. SCHWEINFURTH.

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CHILDREN'S DEPARTMENT.

One Christmas Time.

MAMIE AND HAROLD were on their way home from school and eagerly discussing the coming Christmas.

"I wonder if we can have a tree!" said Harold.

"I hope so, even if it's just a little one," answered Mamie. "I'm saving my nickel to buy candles. Would you rather hang your stocking, Harold?"

"No; I want a tree; they had one at Roy's the time I spent Christmas week at his house, and it was all trimmed with strings of popcorn, and oranges, and bags of candy, and silver paper, and candles, and oh my! You don't know how fine it was,"

"I wish we could have one." said Mamie. "You know mamma tells us to *expect* the good we want."

The two children turned down a side street, but Grace and Ray, who had been walking just behind them, went on up the avenue, Soon they came to their home, a large, comfortable, rather old fashioned place, which occupied the center of the block.

Their father was home from business early that evening, and after dinner they gathered in the library to discuss their plans for Christmas.

Outside the keen North wind was blowing, and the snowflakes were flying fast and faster. The red house on the corner and the grey one next to it, the brown house and the blue, were all becoming one color.

With her face to the wind and a basket on her arm, Mammy Sue came trudging homeward after her day's work. "I would like t' git de chil'uns sumfing nice fer der stokins," she was saying to herself, "but I don't see how I gwan ter manage it; but, bress der Lord, missus says we must al'ays 'spect de good what we want an' it'll come. Now I's gwan t' try t' 'spect some candy and good things fer dem picanninies an' I's gwan t' try ter 'spect some new shoes, too."

A gust of wind blew Sue's shawl half off her shoulders, but she drew it back with a smile, as she remembered the chicken and cookies in her basket, and thought how the eager ones at home awaited her coming.

Grace and Roy were planning a snow house of pasteboard and cotton, to be built in one corner of the room, when their papa called them to listen. He said: "Mamma and I think you ought to plan good times for others. The only Santa Claus is the kind, loving spirit abroad at Christmas time when we commemorate the gift of the Christ by giving of ourselves. You may both think of those whose homes we can make brighter, and we will talk it over to-morrow night."

Grace looked at her brother, and they remembered what they had overheard.

"How can we find out where they live?" asked Roy.

"Oh, we can manage that," replied Grace. "There's always a way when one tries.

The next evening Mamie and Harold were on their way home from school, and, when they turned down the side street, Grace and Ray followed them and obtained the number of their house, and caught a glimpse of the little brother and sister who were waiting to welcome them.

"They shall have their tree, and it's to be trimmed in popcorn and big oranges," said the children, as they went on their way home. "This is splendid, isn't it? We're going to have a double Christmas."

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At home they told of the children who had never known the pleasures of a Christmas tree, and it was at once decided to send them an evergreen, with decorations and presents for each.

Then they talked of Mammy Sue and the basket that would find its way to her door filled with goodies and comforts for her "chil'uns."

A week later the Christmas whiteness lay over all. Just as the lights began to twinkle, there came a sharp knock at the door of Mamie's home. She ran to see who it was, and found a man with the most beautiful tree, and lots and lots of packages. "Oh, mamma!" she cried: "I've expected it and its come."

Mammy Sue went to the door of her cabin and found the gifts that loving hands had brought. There were toys for the stockings and shoes for the feet, and she exclaimed: "Bress de Lord! I 'spected good and its come."

The night winds took up the song of rejoicing, and the stars shone as on that night so long ago when the angel voices welcomed the little babe in Bethlehem.

CLARA B. NIELD.

A reader of HARMONY and student of Our New Book, "Divine Science and Healing," writes: "For some months I have been making a study of my copy of 'Divine Science and Healing.' You will understand when I express to you my unspeakable help in every way. I have all my thinking life been perplexed in relation to 'mortal body,' 'mortal mind,' 'evil influences,' and 'being born in sin and wickedness.' I have wrestled with this (having been from a 'christened infant' a member of the Episcopal Church, later a member of the Boston Theosophical Society—a reader of many kinds of science literature)—I could not get out of the fog of contradiction. If God were All in All, when did a good Father who created all, place evil—when all He created was good and very good?

"I sent for your HARMONY, and later for your 'Divine Science and Healing.' The clearing up and adjustment has been prodigious, marvellous, in bringing Truth, as clear as noon-day. I no longer have to hold my thought from warring against what my judgment always refused to accept. I wish to make a thorough study of Divine Science."

It is perfectly natural that our sister should desire to make a thorough study of Divine Science.

If HARMONY and "Divine Science and Healing" should never accomplish any greater work than what has been accomplished in this case, they have done a perfect work.

Many are the testimonials of this nature that come to us, and there are many more that we hear of incidentally where health, happiness and success have been restored. It is the nature of the teaching of Divine Science to complete the work one has on hand, and give perfect satisfaction, for it is Truth.

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DEFINITIONS.

Covetousness is a belief that there is something that is not ours. All things are ours. So let it be.

Idolatry is blieving self to be under the dominion of things, and trying to serve them. An idolator, so to speak, is one who serves things, and thus places them as master.

Love, in its infinity, possesses, or is all that it loves. Verily, it is a consuming fire.

The giving of oneself, as a sacrifice to God, is thankfully acknowledging self to be one with Him; to be just what he is, "without spot or blemish."

Uncleanness, or the unclean spoken of in the Scriptures, is a suppositional mixture of good and evil in oneself.

Singleness means self is single, hence clean. "Now are ye clean."

The fruit of the Spirit means all Goodness, all Righteousness, all Truth.

Acceptable unto the Lord means agreeable; one with; all that is His own. The Lord knows that like produces like. Hence, what He expresses is Himself.

Unfruitful works of darkness means the unfruitful efforts of ignorance. The efforts made from the standpoint of a supposed self, either high or low, that does not exist.

Union in Christ.

There is but One All, just and loving;
Trusting One, is light and joy of living.
Ever in One are all united—
Inseparable, never parted.
In the True Light that illumines all,
Everything great, everything small
Share equally, for the Infinite Soul
Doth require us All to make the whole.

Up with the banner of Truth ever bright,
Sparkling with stars of heavenly light,
Whose emblems fair extend from shore to shore,
Proclaiming Christ as All, and nothing more.
Now, through the heavenly skies so blue,
Are heard sweet voices singing the true
"Union is Liberty's Eternal Shore,
Christ is come to remain evermore." M. E. C.

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Notes and Announcements.

The editors of HARMONY would have enjoyed meeting their many co-workers and friends at the Chicago Convention, but business prevented them doing so. They wish the convention, in all its good work, God speed.

"MY CHANGE OF MIND," a Story of Faith, by Mrs. Atkey, is a book that sells for $1.50. It is based upon practical demonstrations of Truth. In it no demonstration is overrated nor underrated. It arrests and holds the attention of the reader with profound interest, because the beautiful experiences are possible to all. Send to HARMONY office for this book.

SPECIAL OFFER.—Look over the books under the heading "Books by M. E. Cramer," on another page, and list them with your holiday gifts. The editors of HARMONY desire to make it easy for you to obtain what you appreciate. So we will combine our books, at reduced prices, from the time this HARMONY reaches you until the first of January. With every yearly subscription received or renewal of HARMONY for one year, or to those whose subscription has been sent in, we will sell either "Basic Statements and Health Treatment," or "Big Truths, for Little People," for 25 cents, and give one-third off our Booklets. Up to that time we will sell our new book, "Divine Science and Healing," for $1.50. These prices will not continue after the first day of January. We make this offer to accommodate those who may desire to own these books, to own extra copies, or to present them to friends. Until the first of January we will sell you two "Basic Statements" or two "Big Truths," or one of each, with "Divine Science and Healing," for $2.00. This is giving half off of the small books and fifty cents off of the large one. This is an opportunity to obtain the books that should induce subscribers to include them in their list of Christmas gifts.

The most popular Science song book, "Truth in Song," should be owned by every one. For sale at HARMONY office. Price, 30 cents. Send for one.

W. J. Colville, the world renowned inspirational speaker, is again in San Francisco. The first Sunday in November was the twenty-fifth anniversary of his work in America. This occasion was celebrated by a presentation of a testimonial from friends who desired to show their appreciation of benefit received from his lectures and writings during his quarter of a century work. The presentation of the love offering was made during a public meeting held in Flood Building, room 11. Many hearts were made glad by the giving. All know he is worthy any appreciation tendered him.

C. L. and M. E. Cramer are doing a good work in their united treatment of absent cases as wll as present ones. People are healed of all manner

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of disease and conditions. They are healed of despondency, fear, doubt, anxiety, nervousness, pain, and all seeming bodily troubles. If you have tried everything else, then know there is one thing more that you should try and be faithful to, as you have been in other things; that one thing is pure and straight Divine Science—unadulterated with human beliefs and opinions—which is the absolute and unqualified Unity and Infinity of God the Good.

Are you in perfect health? If so, come to our meetings Wednesday afternoon at 2:30, and Sunday mornings at 11 o'clock, and learn of the nature of Being—the true reason for the faith that is in you, that you may continue in good health. To know what one is constituted to know is to be able to demonstrate one's highest intentions or ideals.

If you are not in perfect health, come to these meetings, and call upon us privately and be advised. Consultation free.

The word of Truth is like the "Flaming Sword," that turns every way to keep the way of the tree of life. The word of Truth is, also, in its working, like striking the ax at the root of that tree that bears not fruit of the Spirit. When the word that is with God and is God is spoken with understanding, it stills the tempest, causes the leper, so called, to go on his way absolutely free from disease; the paralyzed to abound in strength. It proves that hearing and seeing are qualities of Being; that health, success and happiness are our inheritance.

The word of Truth gives brightness and clearness to the eyes and complexion. It gives mental illumination, a body full of light and a countenance radiant with Life, a sense of peace, a realization of the power of youth.

Write to or call at Home College. It will cost you nothing to do so.

Hours for receiving and healing from 10 to 2 daily, except Sundays.

Magazine Notes.

Mrs. Nona E. Hulings Siegel and son, of Denver, called at Home College a few weeks since on their way to Los Angeles. Mrs. Siegel is editor of "Paid," a small monthly, which is "An Afro-American Sympathizer." It recommends itself to all broad thinking people. Subscribe for it and help the cause. It sells for 25 cents per year. Address 1549 Lawrence street, Room 503, Denver, Col.

THE WISE MAN, is a monthly periodical of Occult Science and Wisdom, simplified and applied to every day life; helpful to everybody and interesting to all. Edited by Leander Edmund Whipple. $1.00 a year, 10 cents a number. It is to be a clean, reliable and interesting medium for the communication of the many ideas and laws of action relating to the finer forces of nature. The magazine is of a convenient size, and the contents of the first issue are: 1. "Announcement." 2. "Greeting." 3. "Thought-Action in Sickness." 4. "The Prayer." 5. "Worry." 6. "Radium." 7. "Cellini Healed of Fever." 8. "Evil Itself a Good." 9. "The Detectives, and the Revival." And several interesting small items. Send for sample copy.

Leander Whipple has moved from 272 Madison avenue to 500 Fifth avenue, New York.

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Extracts from Letters.

I cannot delay longer; I must have your New Book. Enclose Post Office order for twelve shillings, which will suffice also for the expense of transportation. I do admire and appreciate the fearless announcement of the truth of every individual, as set forth in HARMONY. As you remarked, that in the first chapter of St. John, third and fourteenth verses, when taken together, plainly demonstrates universal incarnation (direct expression of God). I was much impressed some time since with the first verse of the fifth chapter of I John: "That Jesus and Christ are to be regarded as *one* and the *same*." A vast difference between *this Truth* and the "miserable sinner" and "unworthy worm doctrine." What blasphemy! What a chasm! Verily, as great as between the colors of "red like crimson," and "whiter than snow," we do indeed need to "be *renewed* in the spirit of our minds," as our God expressed in form told Nicodemus he "must be born from above."

Burnwood, Australia. S. E. LESTER.

HARMONY is growing more interesting with every number. Lesson published in the October HARMONY, explaining the Law of Expression, is inspiring. It fills my heart with joy, with words unspeakable. I am grasping the Law of Expression, and it seems to me like living and breathing in the light of a new day. Like unfolding the new leaf and opening the bud into full bloom.

Utica, N. Y. W. H. S.

I love the HARMONY and all interested in it, and enjoy the daily meeting with them. I have felt helped by it, and meant to tell you so long ago by letter; but I have been sending out my love and appreciation to you in the moving silence ever since I have taken HARMONY.

East Somerville, Mass. J. H. L.

The editors of HARMONY are glad to receive this testimonial. We are sure that the HARMONY staff are benefited in every practical way by this sister's co-operation of thought, word and deed, and that every reader of HARMONY is in spirit and in Truth blessed not only by her words but by every one who unite in the HARMONY class. Write us your true experience in this class before the end of the year.—EDS.

I notice that my subscription to HARMONY has expired. I am glad for the opportunity of renewing the same. I see that to make an exhibition of the claims or propositions as set forth in Divine Science would be none other than to verify the statement in Rev. xxi: 3-7. My soul bows in such lofty conception of God—the one Father of us all. Here is the ushering in of that long hoped for day, and the scepter of love is without a rival. Blessing you and your work. I am very truly yours,

Rockford, Ill. A. F.

I am going to get some more of my friends to take your book. It is a *jewel*. It is the *bread of life*. It is the body of Christ. It contains All.

Pittsburg, Penn. GEO. W. C.

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Book Notices.

PHILOSOPHY OF CHARMS, by Jacob Keith Tuley, editor of the *Reasoner*, is a finely printed booklet of forty pages, making an inquiry into the origin and use of charms and talismans in all ages of the world. The author claims that charms have an occult power for good or evil, and tells how the wearer may use a charm to bring forth good health and good fortune, and oppose their opposites. He claims that the charm in this book is shorn of its superstition, and is brought down to modern ideas of the use of common sense people. The price is 25 cents. Address Jacob Keith Tuley, San Luis Obispo, California.

THE COMING ONE, A PROPHECY, by Henry Seward Hubbard, author of "Beyond." It is in paper cover; price, 25 cents. It is original, and so clear in argument that one could scarcely read it even carelessly without imaging forth the truth it contains. In his chapter on the Sons of God there are some good and practical points, but we might say there are those that are equally good in each chapter. We would like to quote largely, but cannot, for want of space.

"If there is any one idea whose right to exist is more fiercely challenged than any other, it is the idea represented in these words, "The Sons of God."

This is not to say that any one objects to the existence of the phrase in the writings of the Apostles, but let any one make the quiet suggestion that Sons of God may live and breathe to-day with a full realization of their Sonship, and there are battle conditions at once.

Who and where is the man who would dare to make such claim? is instantly demanded. But a writer has an advantage over a speaker in that he can firmly turn down any question whose evident purpose is to interrupt, and can then proceed with his subject undisturbed. From this to the end of the chapter he speaks unhesitatingly of what constitutes Sonship, and how it is received and persecuted from the standpoint of human beliefs and opinions.

IMMINENCE OF GOD, by Prof. Levi Wilson Platt. This pamphlet is made up largely of Scriptural quotations and personal comments. Address the author, 431 Charles Block, Denver, Col.

NEW THOUGHT PRIMER, by Henry Harrison Brown, contains original histories and principles of the movement. It is a book of 64 pages, paper cover; price, 25 cents.

The author and compiler of this book says: "I purpose but an outline of the origin, development, principles and purpose of the widespread and ever widening movement comprehended under the term 'New Thought.' The term has no definite meaning. It covers a movement at present heterogeneous and embracing many minor fields. Its limits cannot be mapped. Each person is to draw his own lines. In this Primer I have intended to make the definition as broad as justice and the principle of evolution would let me. I have tried to be as impartial as Truth, and to look upon every side of the question only as a reporter."

The author has certainly covered a very large ground, in that he has taken in all religious philosophy and phases of thought called New Thought. It is

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truly a heterogeneous compilation. The book was written in answer to the ever recurring questions: What is New Thought? Where did it come from? For what does it stand?

It is not surprising that these questions arise, but it will be more surprising if they cease to arise after reading this book, for the very fact that it is such a mass of theories from different standpoints it will be very difficult for one to realize that the name, New Thought, can stand for them all. He says, in setting forth his ideas on soul culture: "But in the inception of so great a movement, there is necessarily much chaff with the wheat. No method, no philosophy, should be too critically examined, but each should be studied for the truth there is in it, and not as an expected perfect expression of Truth."

This is a charitable way to look at it. I believe the author has intended to be as broad as Truth and as honest as justice, and this is the reason why he has collected everything that has been presented for the world's consideration under the head of New Thought. People will continue to ask, what does it stand for? and where did it come from? until they can hear, know and demonstrate a teaching that does not stand for any theory, but stands for what is and evermore shall be, as an inseparable whole. These books for sale at Home College.

"Every Man's Work Shall Be Manifest."

MAN'S FIXED BELIEFS are what is sensed in the body. Unless his beliefs are at one with God, they will never be at one with the body; nor can they become a part of it, or be sensed but as discordant feelings and dis-eased conditions. If error of belief was at-one with the body, it would be sensed as peace and health. Each demonstrator of Truth must break the habit of indulging the race belief that ignorance of Truth and erroneous beliefs can become part of the body, or can make it over after its kind. The body should be constantly held to be in a perfect state of agreement with Spirit.

It is just as wrong to tell a child that his thoughts and words will make him sick, as to tell him that his food and the weather will make him sick.

It is a step in the right direction when one ceases to identify God with disease, or ceases to think that he is the author of it; but we do not take the final step necessary to the perception and practice of Truth until we cease identifying either spirit, soul or body with disease. (From "Divine Science and Healing," chapter Truth's Practice.)

The first thing to learn of the practice of Truth is to learn to attend strictly and scientifically to our business; that is, to apply Truth to the work we have in hand. This is the way to cause the best to result in all we do.

Truth is the Being of each one; it tells no false stories of any; it heals, because in Truth there is no sickness. If seeming sickness was Truth, the more Truth you had the more sickness you would have; sickness then would be as indivisible, unchangeable and in every way as permanent as Truth.

Since Truth tells no false stories of itself, to be able to speak Truth with authority, one must cease rehearsing conditions, or the beliefs of sin, sickness and death. Many do not realize to what extent they indulge this

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habit, nor do they think of how it sounds to others, especially those interested in the freedom and comfort of Truth. The following illustrates this habit; this took place in a sleeping car:

After all had retired, hoping to enjoy rest in sleep, an Irish woman was heard to say, "Oh, I am so thirsty! I am so thirsty! I am so thirsty!" This was kept up, to the annoyance of others, until a man occupying the berth opposite hers called the porter and said, "Give that woman a drink." The porter at once brought a glass of water. After the Irish woman drank the water, she commenced rehearsing what had been, and said, "Oh, I was so thirsty! I was so thirsty! I was so thirsty!"

It is not good to indulge the habit of complaining about what has been or innocently rehearsing unsatisfactory conditions. As a general thing, if scientists have an off day, they go alone, remain quiet and say nothing. If science could do no good beyond this, it must be seen that it has accomplished what old methods have failed to accomplish.

As the fixed beliefs, that are not true of the Truth of Being, are sensed as discord in the body, it ought to make one thoughtful enough to erase the belief (and all similar ones) which causes people to say, "I have never doubted the immortality of the Spirit and the mortality of the body." Is it not clear that the body is held in absolute separation from Spirit in this suppositional belief, and is this not holding it in death? "The body without the Spirit is dead." Now if we would hold as absolutely, as rigidly and with no doubt, to the Truth of the unity and immortality of the whole, would we not make a different showing?

We have supposed ourselves mortal, finite and limited, subject to sin, sickness and death, and in belief have not doubted. We have made a showing that was not satsfactory. Now let us work to make a showing that will not only satisfy for the time being, but will prove to be permanent satisfaction.

To be cured, means release from disagreeable sensations and appearances.

To be whole, means to be free from the liability of these sensations and appearances.

Wholeness is what is, is what we are, and are able to express.

How do we know what would happen if we maintained the consciousness of wholeness unwavering, and rested solidly upon it as upon a rock foundation? We know that like produces like; thus we know what the result would be. We know that the consciousness of wholeness must bring forth after its kind. Also, that while wholeness maintains its consciousness it will not fail.

Every man's work shall be manifest. Every man's work is manifest. There is nothing hid that is not revealed. The Me, or Self that I am, expresses its nature and its expression is visible, or is manifested.

I am the deep valley of silence,
  Its fulness and depth, all alone;
I hear no sound by day nor by night,
  Save those of my own.

"At Christmas, play and make good cheer,
For Christmas comes but once a year."

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BOOKS BY M. E. CRAMER.

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A Text Book, for the thorough study of Divine Science and its application in healing all manner of diseases, and in all the affairs of Life. Cloth; 300 pages.

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This course comprises eight manuscripts and is the Home College Theological Course. It is based in the scientific analysis of Genesis. Nothing has ever been published or written on the Genesis of creation like or equal to these lessons. They have the rock foundation of an eternal, ever present and unfailing source. They are a permanent satisfaction to every one who studies them from the plane from which they are written.

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This book commends itself to all who have read it, in that "all the bad" has been left out. There are no trials, troubles or difficulties to overcome. The stories are not based on victories of that sort, but are based in the naturalness, sweetness and beauty of child-life. Every child should have one to read over and over again.

BOOKLETS

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Clearly and analytically shows what God is

NOW IS CHRIST RISEN IN US, ...15
Shows that when we find and know God, Christ is known to be risen in us.

DIVINE SCIENCE AND THE CHRISTIANITY OF CHRIST, AND CHRISTIAN SCIENCE AND GNOSTICISM COMPARED, . . .10
Shows some of the points of difference between Divine Science and Christian Science, and between the Christianity of Christ and Gnosticism

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This is the HOME COLLEGE Primary Course, and is comprised of eight lessons. It teaches fundamental principles. See, for price of college course, last page of HARMONY cover. This set has been reduced from $5.00 to the low price of $2.50.

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HOME COLLEGE THEOLOGICAL COURSE.

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This course comprises eight manuscripts, and includes the substance of the first nine chapters of Genesis. These lessons are not to be compared with any lessons hitherto taught on the subject. They are written from a knowledge of the mathematics of Divine Science with an accuracy that belongs only to the Creator manifesting Himself in creation. This set has been reduced to the low price of $5.

Send 25 Cents in Stamps for Trial Subscription to "Harmony" for Three Months.

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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.

New Works by Charles Brodie Patterson

DOMINION AND POWER.

An Important Volume of Studies in Spiritual Science.

This is a large work, probably the most comprehensive of this author's publications, embracing an epitome of the New Thought teaching on every subject of vital moment in human development. It is indispensable to all who desire accurate knowledge of the New Metaphysical Movement. Following is a list of the subjects discussed, an appropriate "Meditation" being appended to most of the chapters:

The Secret of Power,
Three Planes of Development,
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The Mistakes of Life,
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How to Conserve Force,
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THE WILL TO BE WELL.

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:

What the New Thought Stands For,
The Laws of Health,
Mental Influence,
The Unity of Life,
Demand and Supply,
Freedom—Individual and Universal
Hearing and Doing,
Spiritual Treatment,
Things Worth Remembering,
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The Law of Attraction,
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The Crusade against Christian Science,
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PRICE, $1.00, POST-PAID.

☞Each of the above works comprises over 200 pages, and is beautifully bound in cloth and gold.

THE ALLIANCE PUBLISHING COMPANY, 571 Fifth Ave., New York

Church and Meeting Notices.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, bet Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

Please Read List of Books on 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 of books for sale in this issue, 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.

All remittances should be made by Post Office order to

Harmony Publishing Co., 3360 Seventeenth Street, San Francisco.

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Please mention "HARMONY" when ordering samples or subscribing for any of these magazines.

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A monthly; $1 per year. Chas. and Myrtle Fillmore, 1315 McGee St., Kansas City, Mo.

WEE WISDOM.

A 16-page Illustrated Juvenile Magazine. 50c. a yr. 1315 McGee St., Kansas City, Mo.

THE LIFE.

A high class Metaphysical monthly magazine. A. P. Barton and C. J. Barton, Editors and Publishers, 3332 Troost Avenue, Kansas City, Mo. $1.00 per year; Foreign, 5s. 10 cents per copy.

THE WORLD'S ADVANCE THOUGHT.

Per year: United States, fifty cents; foreign countries, sixty five cents.
Lucy A. Mallory, Editor, 193 Sixth Street, Portland, Oregon.

DAS WORT.

A German monthly magazine devoted to the Science of Divine Healing and Practical Christianity. $1.00 per year; sample copy, 2 cent stamp.
H. H. Schroeder, Editor and Publisher, 2622 S. 12th Street, St. Louis, Mo.

DOMINION.

Twentieth Century Ethics Edited by Francis Edgar Mason, 424 Greene Avenue, Brooklyn, N. Y. Published bi-monthly, at $1.00 per year, with two twenty-five cent lectures as premium.

THE UNSEALED BIBLE.

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No. 4.

JANUARY, 1904

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That there is no religion beside Truth—than the Christ presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
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TABLE OF CONTENTS.—January.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 97
Every Man 99
Lessons in the Delight of Life ..... *William Brunton* 104
Christ the Truth 106
International Bible Lessons 107
Healing Page 112

HARMONY—2d Part:

Questions and Answers 113
Numbers 115
"No" 118
The Divine Architect ..... *Edmund Thomas Bunting* 119
Children's Department ..... *Clara B. Nield* 120
"Self and God" ..... *Nora E. Hulings Siegel* 121
A Bright New Day ..... *William Brunton* 122
Extracts from Letters 123
Notes and Announcements 124

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. JANUARY, 1904. NO. 4.

Every Man.

LESSON IV.

Man, means mankind : the human race.

"God created man, male and female created he them." Let them pass for man, the image and likeness of God.

In presenting this subject for your consideration I will endeavor to set forth the old beliefs and the new illumination. Since Truth is one, and Truth is all there is, all belief and all teaching that agree with Truth is Truth. All belief and teaching that contradicts Truth must be seen to be suppositions that there are things that are not. There is a general supposition that there are two powers the reverse of each other that are equally real, and both striving for supremacy. This must be seen to be illusive, since two powers the reverse of each other can not be, if one is Omnipresent.

In the Jewish and Christian religion it is universally believed that all fell from their original state of oneness with God. It is generally believed that because of this fall man is conceived in sin and born in iniquity ; or is born unequal with God.

The belief that falls short of equality is all that is not equal with God, and is therefore all that is necessary to give up to prove that man is in a state of equality with all there is.

It is supposed that by constant and sincere service of God, by obedidence to the laws laid down by the Patriarchs and Prophets, we could to some extent atone for sin brought upon us through the disobedience of Adam.

This is the reason why the belief of service was established in connection with religion, which originally meant equality with or Oneness of God. The idea was and is, that perfect service will bring man as near to his holy presence as one can be brought. The belief of subjugation, or the act of

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subjecting one's self to God, necessitated a Saviour ; one who would prove that God himself was expressed in all things. Nothing short of a Saviour, who is at one with God and humanity, can redeem the people from servitude to the original state of at-one-ment, through right perception, true reasoning, and with authority.

While the very basis of Christianity is calculated to redeem man from the false belief of a fall—beliefs that fall short of Truth—concerning the birth, nature and life of man, yet the Christian world has accepted the immaculate conception and birth for one person only ; this precludes the possibility of Jesus, the Christ, being the Saviour of the race concerning man's conception and birth. Refusing to accept an immaculate conception and Holy birth for all, makes the Omnipresence of God of no avail. For accepting holy birth for one man only, prevents it from proving itself to be the redemption of the race from the previous false views of being conceived in sin and born in iniquity.

If in Adam all fell, or if the so called fall of Adam applies to mankind, and in him all die, then if mankind is to be saved and made alive in Christ his conception and birth must apply to all, "Every Man." One conceived in sin and born in iniquity could not be saved by another being conceived and born differently. It is held by the majority of Christian people that Jesus did healing, raised the dead and did many wonderful works because he had a different birth from the rest of humanity ; but when they are reminded that the disciples did the same works, they hold that he personally gave them power, and when told that much of the same work is being done at the present time, they say : "Beware ! the apostoltic age has passed."

It is evident that the Christian world still holds humanity in sin. To a great extent it has held to the literal side of the old doctrines and attached them to Christianity. So, the Christian world is endeavoring to prove that Christ is the Saviour of the world through death. Neither His birth nor life is taken into consideration as standing for the truth of ours. His death is held up as a hope for our salvation in another world after death. This method precludes the possibility of his being our Saviour in this world, but merely offers him as a hope of salvation in a world to come.

The Christian world thus holds sin, sickness and death as natural to every man, and repudiates the very spirit of Christ's teachings and practice of healing the sick and raising the dead. Also repudiating what the coming of Christ, or Christ in the world, stands for. The coming of Christ—God expressed in form—stands for righteousness, health and eternal life,

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here and now; or rightness, wholeness of Truth and immortality to every man who accepts Christ as the Truth of his own being. One must accept His birth, His life, His eternity of being, His resurrection of body, His ascension or oneness with God as being true of one's self and humanity, to prove Him Saviour of the world.

The habit of trying to hold to the old doctrine of the fall; of sin innate in man, and to adapt the pure teachings of Christ to them, has caused the Christian world to localize and personalize all the universal and impersonal teachings of Christ as applying to but one man instead of applying them to Every Man.

Out of the above has grown the false supposition that man can do many things that God cannot do. To illustrate, that man can be any thing he chooses, a sinner or a saint: he can be a sinner through choice and through it become holy; that through choice he can be holy and then become a sinner. These fancies are indulged simply because people who thus fluctuate in thought do not know that all there is is unchangeable in nature. That it never becomes other than itself. That there is nothing for it to change into.

Who is he who is seeking change? Is it the one who believes that all there is, is good, or the one who believes in evil, and that he is partly good and partly evil? We should each seek for and find the unchangeable nature of the One All, and cease seeking change. To find the unchangeableness is peace and joy to "every man."

The above false view of things has evolved a hypnotic belief that man, though being one, can divide himself. Whoever heard of the fulness of any number dividing itself; ten does not divide ten, nor does one divide one; nor can the fulness of any number divide itself. No more can God, the One All, divide himself; man being one and of the same nature as God cannot divide himself. Therefore, all the suppositional beliefs of duality are seen by the illumined to belong with the nothingness of nothing. It is a part of divine perception to see the nothingness of nothing, and the unity, eternity and unchangeableness of the something that is.

It is unthinkable that God is what he is through choice in preference to something else; for beside God there is none other. Man is what he is because God is what he is. Therefore, man can not be what is through choice, in preference to being something else. Choice does not pertain to Being or Truth; it simply pertains to beliefs and opinions, does not pertain to Truth even in action, for the freedom of Truth always affirms itself. But

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you will ask, can we not represent and misrepresent our Being? We can certainly represent it, but nothing is expressed or accomplished through misrepresenting it.

These and similar theories have evolved the horrible doctrine portrayed in the "morality play" called "Every Man." That God is angry with man—every man—and in order to appease His wrath man must give up everything he possesses, even his body, and go down into the grave alone. As he begs to take Truth with him—the character called Truth—he is refused. Go he must, and that without anything that he is interested in, loves or feels an attachment for, he is told that nothing but good deeds live; that he must be separated from all whom he has served by performing good deeds.

The time will come when a true scientific, loving and just religion will be taught; free from dogma and superstition that simply tends to frighten people. It will be universally accepted. Humanity as a solidarity will rise up and claim its inheritance, God, and will affirm its right to remain here healthy, happy and in a heavenly state.

We need more science teachers who will present Truth to the people with that authority that knows no God but omnipresence, no heaven that is not at hand, no earth that is not the face of God made visible by means of heaven. More teachers who understand the divine order of expression, and who will teach it and maintain unity, freeing both creative action and creation from duality. Then unions can and will be formed in Truth for the good of "Every Man;" then it will be seen that wrath is not the nature of God or man; that what is true of One is true of the other; then no one will be called upon to give up that which he possesses, except in the sense that he is all that is supposed to be mere possessions, and that he has thought he must separate himself from in giving them up. He will know that he is universal spirit, including heaven and earth, within himself.

The Christian world has "Every Man" on the go; either preparing to go or in the act of doing so; anticipating a journey to an unknown country or else pleading with God to prolong their lives in this and let them stay a little longer.

How different this from the true teachings of Christ, whose every effort by precept and example was that of showing the eternity of life, the presence of God in all, and that heaven is ever at hand.

A scientific view of "Every Man" is, that nothing can be manifested that is not before it is manifested, and that "Like produces like."

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God created man in His own Image and Likeness, and it is not claimed that He ever created any other.

Man could not exist as the reverse of God; the illusion of separation must be set aside if he would see and know that he is always in the presence of God. As Job of old, he must be brought to see that One only has done all things, and that it is not good to suppose that man is better than God, or in any way different, since the maintenance of oneness is the only wholeness. In Truth the only question that one could ask concerning error is: "Who is he that multiplieth words without wisdom?" As there is no one to answer this in Truth, silence is the answer; "I will speak no more" does the work. Then perfect mental and bodily healing results. "No man knows God, save he who is of God." Man in Truth is revealed to himself; even as in Truth God is revealed to himself. Man is wholly spiritual in nature; he is God and with God in the beginning, and the beginning is now; he is that which expresses form. This is the true light, the Truth of man that comes to each one in the Christ consciousness.

Man conceived in righteousness and born in holiness is co-eternal and co-equal with the Creator; he is made up all right; there is no division within him, no limitation, no changeableness of nature, no mortal identity, nothing less than Conscious-Life Eternal. Man is not a reflection of an Infinite Good, but is that Good itself expressed. He knows that giving up error of belief, word or habit, is losing nothing; but the realization of Truth that comes singly, never in, or by means of error, proves that all things are increased unto the double. Truth, therefore, is the "Life more abundant."

Man is not called upon to give up what is, but he is called upon to see that all that is God's is his, and that he can lose nothing of anything that is; that his Life here and now is wholly good; that there is nothing in the universe that has a grudge against him, and that he has no grudge against anything. Every thing loves him and he loves everything.

Let man—male and female—pass for man in your consciousness, whoever you are and however situated.

A servant in a Boston family always gave her age as 28. Reading in the newspaper of an old woman aged 106, she said: "Maybe I am as auld as that mesilf, ma'am. Indade, I cannot remimber the time when I was not alive."

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LESSONS IN THE DELIGHT OF LIFE.

I. Life is Beauty All the Way.

I wish us to confer together and take lessons in the True Spirit of Life, the real enjoyment of it in Freedom and Truth, so that we may allow its own pure expression of grace, and realize to the full what a beautiful thing it is to live. I wish the harp of life to be so tuned that the winds of God passing over it will make sweet music. "A thing of beauty is a joy forever!" and a thought of beauty is a ceaseless gladness and comfort and strength in the hearts of men; and a million such thoughts are our own, if we wisely seek them, following their leading as the Magi followed the Star. They are with us all the way, through the years and the years, and beyond, when many years are but as a moment. I wish us to be friends to each other for this purpose, and so shall we know the divineness of the days while they are passing by.

This is the great discovery we are to make: it is what turns the winter to May; it is the finding of self with all its rich possibilities, and flooding the soul with the morning brightness that grows to the fulness of the day, and there is no night or shadow of night there. It is the open secret of joyous existence. It is the key to harmony and blessedness, and unlocks all dark doors of difficulty and lets us into beautiful rooms. Truly, it is all this as we put ourselves in accord with its inspiration. We know then what we are, and we protect ourselves and use our powers accordingly.

Think over this point—not hastily, but as you would look at the sunrise and watch the varied phases of its glory, dispersing darkness and bringing brightness to the hilltops and shedding radiance in the valleys. Think of it advisedly; let it be as the rains at the root of the tree, as the sap flowing and giving life to the tree; yea, as the sunshine in its branches. It is the first and grand persuasion that it is of the Eternal Goodness we are here, and we are partakers of His joy.

You see we are optimists; we are believers in the best: we recognize the forces of truth, and we see that gladness greets us everywhere and always. We are sensible that we are souls: we live from that divine center, and consequently there is nothing but peace and satisfaction in all we have and all we are. You can see this at once, cannot you? You do not have to turn it over many ways—it is an immediate vision, as truth is; it flashes in the soul and illuminates it in a moment, in the twinkling of an eye.

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Here is the science of Being. We are now dealing with ourselves as spirit; we are looking out of the eyes of the angels, which are also the eyes of men, and we are seeing man as Man, as the child of God, without the beginning of years or the end of the days. He is, and death has no more dominion over him, because he has risen to the immortal thought and is glorified by it.

Men of science deal with the world on its material side. Matter to them is a serious matter, and it is all there is for their weighing and measuring and experimenting with. Of course it is—and the result of investigation and record they call pure knowledge. They have something they can handle and be sure of, and I have no quarrel with them in their contribution to the sum of human knowledge. We are in a more wonderful world from the use of telescope and microscope and all other instruments of search, and I would not eliminate spiritual things from this work of theirs, because spirit is doing it, and spirit must take it up to turn it from dross into the gold of wisdom. They, however, limit themselves to matter, they report in terms of matter, and we must not expect any magic to make their science other than it is—of this world worldly. To live in that sphere would not give the range of delight the soul seeks. It is prisoned by the vastness of the universe—if it is only material—and we must postulate in the beginning what we are—Souls. We are life, life of thought, feeling, aspiration and blessedness, and this is the primal and final conviction of worth, and carries us triumphant in the car of progress through all worlds. For life we must have life, and we must be permeated with that thought in order to get the best view of all things. If I deal in penny pieces, when I get through I have only pennies; if I trade in gold I shall have gold, and the gold of thought is the affirmative of man as spirit, child of the Eternal Spirit, living divinely in the Divine.

Here we come from the common highway of materialism, and through the wicket-gate of Truth we enter upon a path of soul gladness. We are at once pressing the green grass of the fields of thought—nay, we have turned suddenly into the garden of God, and all His flowers are blooming about us; yea, and His birds are singing on high and in the branches of many fruitful trees. Yes, and yonder is the river of peace, and we are fronting the sunrise of Eternity, and the way is open all before us, and it will become more and more wonderful, more and more beautiful, as onward and ever onward we press. "We shall mount up with wings as eagles; we shall run and not be weary; we shall walk and not faint," for life is beauty all the way.

WILLIAM BRUNTON.
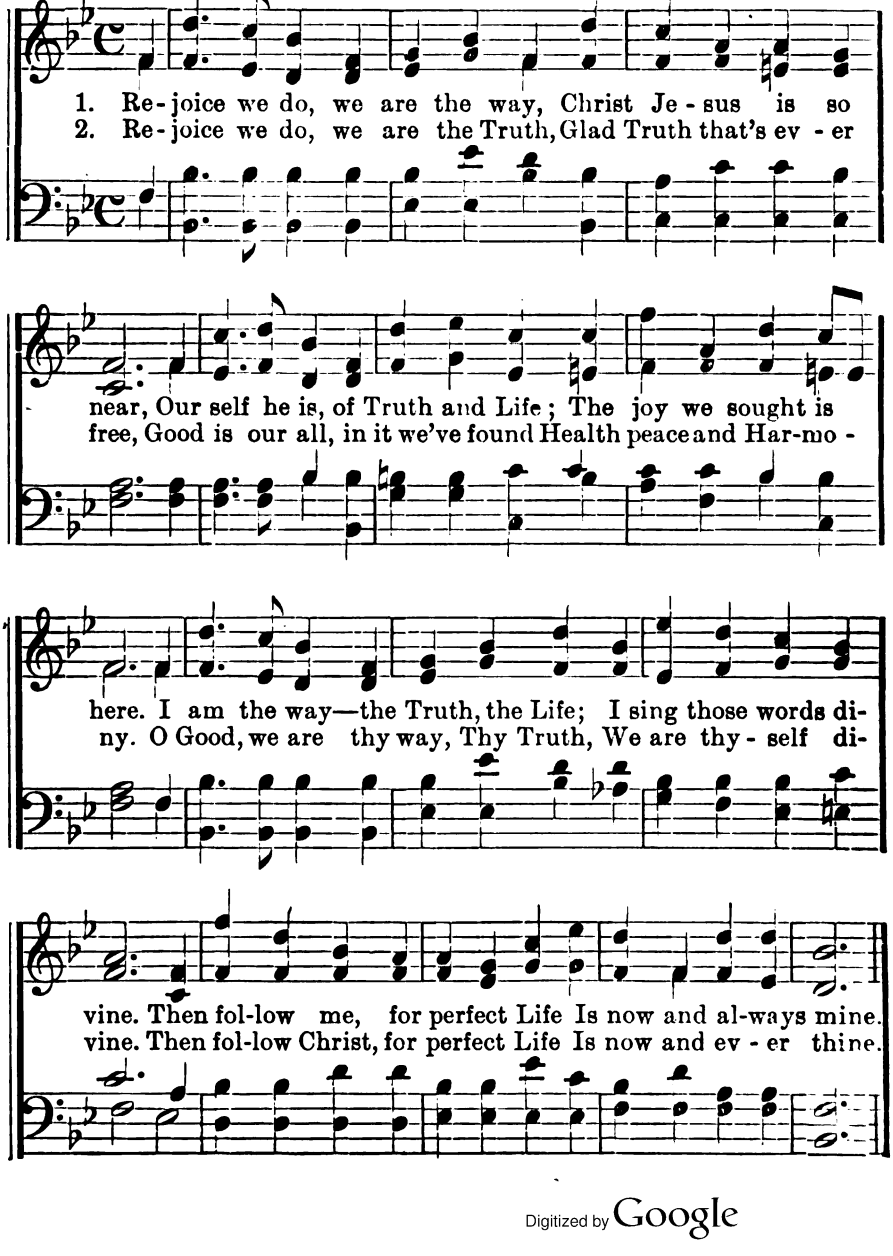
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CHRIST THE TRUTH.

Words By
M. E. CRAMER

Music By
ERNST KROHN

With spirit.



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INTERNATIONAL BIBLE LESSONS.

LESSON I.

January 3, 1904. Luke ii : 4-52.

Commit vs. 49-51. Read Luke i ; Matt. i : 18-25 ; Luke ii: 1-38 ; Matt. ii.

THE BOYHOOD OF JESUS.

GOLDEN TEXT :—"*And Jesus increased in wisdom and stature, and in favor with God and man.*"—*Luke ii : 52.*

Time : April A. D. 10. Place : Jerusalem—Nazareth.

LESSON STUDY.

Jesus, the growing child, manifested ideally, for the reason that he was in so large a degree conscious of his eternally inherent divinity. What does this signify to us? Just this : As he was, so are we in this world. The Christ or divinity in us qualifies us to manifest ideally as did this Son of God. So we grow or become consciously "strong in spirit, filled with wisdom ; and the grace of divinity is upon all our expression. We, too, will now and again tarry behind the onmoving throng, to realize that we belong to the habitation of peace, the real Jerusalem ; and that we must be in Our Father's House, the true temple of worship and service. From this we must not be diverted.

Like Jesus we can accommodate ourselves to present expediency, and so be "subject." This time of retirement and quietness will not be burdensome to us ; but through days of quiet contemplation and prayer, through normal service to those about us, we "increase in wisdom and stature, and in favor with God and man." Very like it is that if we miss the Jesus from our company of associate thoughts, we are apt to become anxious and to inaugurate an external search. But *after three days*, in the fulness of time, we find the object of our search to be in the temple of our own Being, our Father's House. Then we are prepared to keep all these things, and to ponder them in our hearts.

IMPORTANT QUESTIONS.

What does this lesson teach us about the humanity of Jesus?

That He unfolded from infancy to manhood, as do all the sons and daughters of God.

About childhood?

That it is perfect and divine. It is the early stage of the divine, individual expression.

About the deity of Jesus?

His deity, like that of every other son of God, is the Christ in his own consciousness.

What lesson may we learn from Mary's conduct?

To have sacred regard for the divine individuality of the least of our associates, and those under our tutelage.

From the conduct of Jesus?

Supreme recognition of one Father, and beautiful accommodation to existing requirements.

What is the most important lesson in the passage for you?

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Lesson II.

January 10th. Matthew iii: 1-12.

Commit vs. 11. Read Mark i: 1-18; Luke iii: 1-8.

The Preaching of John the Baptist.

Golden Text:—"*Repent ye, for the kingdom of heaven is at hand.*"—*Matt. iii: 2.*

Time: A. D. 27. Place: The Wilderness of Judea.

Lesson Study.

To all error of thought and conduct the word of command is, Repent. Let it here be said with emphasis that repentance is the true spirit of reform. The spirit of reform calls for the new-old ideals, thoughts and conduct which constitute a highway via which the Lord, the true Life, will come forth, will manifest in us.

This baptism of John signifies both an awakening to the real sense of the imminence of the kingdom of Heaven and an ablution, or washing away of such thinking and acting as are foreign to the newly-revealed dispensation. This state of regeneration is brought about by an abiding for a season in the solitude of our inmost thought, and communion with the Holy, whom we thus come to recognize.

This regenerative dispensation calls for re-formation, a forming anew or over again of ideals; and the call is straight and strong. Bring forth, or manifest, fruits suitable to an amendment of life.

This baptism of new ideals and motives has the promise of another baptism, even that of holy consciousness and overmastering zeal, the flaming fire of Love. Purification and energy are to be the outcome of this discipline. All candidates for this baptism are to learn the truth of the divine consuming presence, and the energy, the dynamics of eternal Love.

Important Questions.

What is the character set forth in this lesson?
That of full devotion to the betterment of conditions.
What are the doctrines here presented?
Purification and reformation.
What does the lesson teach about the work of Christ?
Baptism of Holy Spirit and fire.
What is this baptism?
A merging into the consciousness of the Life and energy of Omnipresence.
How may we experience this blessing?
By the cultivation of divine ideals and motives.
What of particular significance does this lesson teach you?

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LESSON III.

January 17th. Matthew iii : 13; iv : 11.

Commit vs. 3-15. Read Mark i : 9-13 ; Luke iii : 21, 22 ; iv : 1-13.

THE BAPTISM AND TEMPTATION OF JESUS.

GOLDEN TEXT:—"*And lo, a voice from heaven, saying : This is my beloved Son, in whom I am well pleased.*"—*Matt. iii : 17.*

Time : A. D. 27. Place : Jordan and the Wilderness.

Jesus experiences the baptism of conscious purity and divine sonship.

This signifies a supreme realization of the true and real Spiritual nature which is, indeed, the one only nature. In this state of pure consciousness the voice out of heaven, the realm of harmony, can be distinctly perceived. It speaks the truth of that nature which the Son individualizes. The Divine, having fully impersonated and manifested itself, it loves its own impersonation. This is my beloved Son, in whom I am well pleased.

Jesus prized this realization above all things. So doing was placing value where it really belongs. Does our manner of Life demonstrate that Jesus Christ is the same yesterday, to-day and forever? He hath given us an example that we should follow in his footsteps. It is well to contemplate this pattern of the godly life, and ever assure ourselves of this truth, "Lo, I am with you always." We must ascertain for ourselves that the faith of Christ is in us. This ascertainment is baptism itself. Thus purified and equipped we can go forth into the wilderness of ordinary life, meet the multitudinous environing conditions with a strong heart and an uplifted countenance. We hold on our way and grow stronger and stronger. The ordinary affairs of existence become exalted, in our conception, to the level of divine living.

The impelling power of divine consciousness will ever bring us into confrontation with the claims and beliefs of error. These must be consigned to their native nowhereness by the might of Immanuel's word. "Behind me" is the place for all error thoughts and expressions. The victorious Christ of our souls assures us that "I have overcome the world," and that "nothing shall *by any means* do you *injury.*" Nothing, therefore, from the visionary realm of error, malice and malignity, can move the Son of God from his firm foundation.

Maintaining this divine stand in thought, word and act, eventuates in the realization of angelic presence, and the holy strain of consolation courses through our soul. Here is Mahanaim, the hosts of God. "The angels came and ministered unto him." Let us remember that this is written of each one of us in particular.

IMPORTANT QUESTIONS.

How does the divinity of Jesus show forth in this lesson?
In humility, obedience and strength of resistance, or divine self-poise.
How does his human nature confront him ?

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As having visionary desires and needs and ambitions. He insists that the Word or Truth of God is omnipresent, all-pervading, and as such is all-sufficient for the entire man. When he eats or drinks, therefore, he does so in the name of divinity.

What does this lesson suggest about angels?

They are the ministering spirits ever present to minister to all in need. This spiritual presence is to us each the serene dove of peace, and it abides.

What does this lesson impress most forcefully upon us?

LESSON IV.

January 24th. Luke iv: 16-30.

Commit vs. 4-6. Read John i: 19; iv: 54.

JESUS REJECTED AT NAZARETH.

GOLDEN TEXT:—"*He came unto his own, and his own received him not.*"—*John i: 11.*

Time: April A. D. 28. Place: Nazareth.

LESSON STUDY.

The lesson which we see in the return of Jesus to the scenes of his nativity, is that we should embrace every opportunity that lies open to us to bring the true interpretation of Truth to light. Prophetic truth reveals only dimly, while the fulfilled word shines brightly. Jesus had a mission to perform here, as do we when we fill our measure full in complying with conditions which have direct reference to our advancement, our unfoldment and consequent reward in holy anointing, or baptism of holy consciousness; so that out of the Word which has been heard and received and pondered upon, the Word made flesh, full of grace and truth the living message comes. That which is only a mystic vision becomes the wonderful living expression. Thus the way is cleared and an avenue opened, and conscious connection is made with the great Omnipresence all around us. Behold man occupying his own place. He is seen as the pure river of water of Life, clear as crystal proceeding from the throne of his original Being, the open gateway to the blessed consciousness of Eternal Life, the establisher of the union between the visible and the invisible. Thus the power to accomplish a manifold ministration of Good is made manifest. The anointing which preaches the Gospel to the poor—that enriches all equally. The anointing that heals broken hearts by showing the wholeness and perfection of the entire man. The anointing that proclaims deliverance to captives and recovering of sight to the blind. In its light none are bound and none are blind. To set at liberty them that are bound and to proclaim the acceptable year of the Lord. He is freedom from all kinds of mental and physical suffering and misunderstanding, freedom for Body, Soul and Spirit. This is the great redemption and millenial jubilee, the acceptable year of the Lord. The eyes of all must be fastened upon such fulfilment of Truth, and its attractions will surely draw all men until there is no belief strong enough to reject it.

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IMPORTANT QUESTIONS.

What does this lesson suggest as to the course of the Son of God?

To let our light shine just where we are, and to show forth our divine understanding among our own people.

What is our mission?

To tell the good news of man's divine estate and to comfort all that mourn.

What do you learn from this lesson?

LESSON V.

January 31st. Luke v: 1-11.

Commit vs. 11. Compare Matt. iv: 18-22; Mark i: 16-20.
Read Matt. iv: 13-16.

JESUS CALLS FOUR DISCIPLES.

GOLDEN TEXT:—"*If ye continue in my word then are ye my disciples.*"—*Jno. viii: 31.*

Time: A. D. 28. Place: Galilee, near Capernaum.

The preaching of the word of God is certainly very attractive. It is applying to each individual that which is his own. This reveals to each his divine resources and meets his deepest needs.

Humanity's questions are never answered save by the word of God. This is the great proof that God is really the object of all search. We are seeking for ourself in the study of the Word. This Word is the power that gathers into oneness, centralizing and uniting humanity in Immanuel. Hence the throng press for the culmination of the Word fulfilled. O, thou that hearest prayer unto thee shall all flesh come! The standard that teaches and reaches our brother man is the Christ. The Christ in every man can be drawn by Christ. This is the ear that hears. So Christ in us is a fisher of men; and we are enjoined in this lesson to be about our Father's business, and the reward of a full "net" is given to the obedient son. Thus the Word increases and unfolds its Life, a living book, a pentecostal volume, even the book of Christ or the Bible of Humanity. This is the work of God crowned.

IMPORTANT QUESTIONS.

What does the lesson teach about the Word of God?

It is the divine drawing and saving power.

About Jesus?

Jesus is the living word in us that speaks and it is done. He commands, and lo, the desire is fulfilled.

What duties are taught?

To forsake all the outer and follow the inner, even our divinity, the Christ.

What does it teach as to the conditions of effective fishing for men?

Obedience ever and always to the Word made flesh, incarnated in us.

What is the best lesson in the passage for you?

GEO. J. SCHWEINFURTH,
and
A. I. SCHWEINFURTH.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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 enter the New Year with the consciousness that I am health, happiness and success.

Daily Thought.

First Day: My health is ever renewed.
Second Day: I am the fulness of health.
Third Day: The goodness of health is my unfailing joy.
Fourth Day: I am happiness unfailing.
Fifth Day: I am all the Happiness I can ever express.
Sixth Day: I am a living demonstration of success.
Seventh Day: I am proving myself successful in all that I do.

All hail to the King of Heaven! for he is ever here,
'Tis the I within who knows no sin,
'Tis the I within that's always been,
Who is the Light this glad New Year.

For deep in the changeless All, I hear the Spirits call,
That within myself, is the joy of rest,
That within myself, is the pure and best.
'Tis active, active here for All.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year .5 s / Single Copy.... 9 d }

We will send HARMONY one year to a club of four subscribers, for $3.00.

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

QUESTIONS AND ANSWERS.

THE following questions were sent to us by a lawyer who is deeply interested in Divine Science, through Truth brought out in Lessons recently published in HARMONY:

My Dear Mrs. Cramer:

I have been very strongly impressed by the statements in the last few issues of HARMONY, as to the truths there presented. An all-seeing, knowing, inclusive Being, in and of itself is the great power; therefore, may I without further introduction or statement make an inquiry. It is this: Why the necessity or the desirability of the use of our senses?

Being as taught in HARMONY, and in which I most fully agree, includes all that ever was, is, or ever will be, without limit of any kind; why, then, do we not know as well without the use of senses, or, to be more direct, why cannot I read without the use of sight? or, why do I not know without the use of the senses?

Answer: In reply to the first question, "Why the necessity or the desirability of the use of our senses," we would say: Since Being is all there is, and it includes its own action and result, it also includes the senses. No human view, therefore, of necessity or desirability can in any way represent the office of the senses. First, we would say there is no necessity or desirability of any belief, claim or habit of limitation in connection with them in Truth. The senses, in reality, are entirely spiritual, and when freed from limitation and illumined with knowledge of Unity or the Infinitude of Being, they bear evidence of the same outwardly, and testify truthfully of the body and all form.

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Now let us say, in reply to the second and third questions :

Answer : It is true that we can still the senses and know Truth, know all there is to know without their use, but when we bring forth that knowledge from the innermost realm of Being—the Invisible—into the visible in the form of word, deed or sensation, we use the senses. Being uses the senses as its own means of demonstrating its nature outwardly. This shows their use, and office, free from all false belief about them, and limitations held for them. When no separation is made between Being and existence—Infinite Spirit and body—and the senses are viewed from the standpoint of Being, as the self-existing all, their true position and office is understood. As we bear record of Being in thought, and thought witnesses that record in visible existence, so do the senses have the same office as thought ; they are not separate from Being ; they are not a detriment to knowledge ; they are not a hindrance to unfoldment. They are one with Being ; they are a means through which it bears truthful evidence of the body and visible things ; they testify of the unity of the Unfolder and unfoldment, in that they declare Truth concerning the nature of unfoldment.

Why do I not know without the senses ? When I place my identity as pure Being, the I that I am as all knowing, I know Truth without the aid of anything ; but since I am the senses, I use what I am in expressing myself. So the use of the senses pertain to doing and not to Being.

Why do I not see without sight? I do not see without sight because I am sight, and I must use what I am in seeing, or exercise that which I am in doing what I do. Sight is seeing, knowing, consciousness, and is what I am. It is true that I can close my eyes and see or perceive the whole of Truth and know the real nature of all that is ; but, if I wish to behold the outline of a thing, the form and beauty of shape, that I have brought out in existence—I know that I am also eyes—and I use them as a means through which I enjoy the appearance of things which the I, that I am, has silently made without sound of hammer.

Not until man places his identity in Omnipresent God or Good, as God the Good, and knows that nothing can be expressed that is not before it is expressed, can he know the true use of the senses or sight. Man must be what is to know what is ; he must be the user of the power that he is, to know the use of power.

We appreciate the above questions very highly. We are always glad to answer valuable questions, for we know the benefit they will be to a large number of people. We all fully expect to both see and know should we lay the body aside ; were we to expect, or realize that we could see and know all things now, and that the body was not a limitation or detriment, we would find that there is no limit to our knowledge or to our sight.

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NUMBERS.

The conception of a system of numbers belongs to the remote past, and has been handed down from the wise inventors, sometimes orally and sometimes in manuscript, as the surest way of transmitting the truths, whose influence and potency lie at the foundation of the universe, and whose profane use, by the untried and inexperienced hand and careless mentality, always brings evil upon the planetary dwellers. It is evident how much they are now degraded from the original intention.

Words expressing sounds, and these sounds in their turn expressing set ideas, change with the habits of thought, with the habitat and thought of a nation, and also with its occupations; even in the same nation a word conveying a certain idea, within a comparatively short period, may change its meaning entirely. In our own time and language we have many instances, also, of the changing of the form of the word itself, by the dropping of letters, or the adding thereto.

The ancient wise ones, perceiving this tendency in the thought inspiring the spoken languages of nations, during their advance from savagery to enlightenment and civilization, sought earnestly for some form of expression that might be unchangeable, and still, in the form of the spoken word, capable of conveying the key to all knowledge. It was essential that these elements of words should not change so as to simply express a fleeting idea, but that they should be based upon a set of correspondences underlying all manifestation, thus seizing hold upon the law which has its foundations in the vibrations, and is correlated with color, and with the other operations of the senses. For this purpose the system of numbers was devised and carried out to its ultimate; then it was veiled by permission, so as to use it in a certain secondary sense, and in this manner given to the world.

In these latter days mankind talk of numbers glibly, although their size is perfectly incomprehensible. No man, living to the full limit of threescore and ten, could begin to count one million of millions, counting in the usual order of repetition. While all these numbers serve as place-keepers, and man claims that they bring him some idea, still he has a limited conception of their magnitude and influence.

The one is all, because no matter how large or how small that aggregate is which is being examined or investigated, it is made up entirely of ones. In his effort to form a definite idea, man simply repeats one. It makes no difference in the result whether he says one, one, or uses the

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word two, or if he shall say one, one, one, are three, it is only a matter of convenience, and after the naming is finished all that there is of numbers is contained in the 10 digits, because all that lies outside of the 10 is simply a repetition, and an adding of the force of one [1] or more digits for certain purposes, potencies, or expression of ideas, whose conveyance is thereby simplified. This may be proven by the fact that a number consisting of thousands of figures can be reduced to a single digit by addition.

Suppose we have 152535; 1 and 5 are 6, and 2 are 8, and 5 are 13, and 3 are 16, and 5 are 21, and 2 and 1 are 3; that is to say, the soul or internal force of the number of six digits is but three [3].

Let us see what the ten represents. Starting with the point of the one [1]—that is all, and that the three [3] unmanifested principles, plus the 4 for the quarternary manifested principles, makes the seven; that is, that man holds within himself, on the plane of the lower consciousness, the reflection of the Divine consciousness of the three unmanifested principles, enmeshed in the 4 lower principles, which constitute the physical organism; then man upon the earth is the 7, or the 7 stands for the man, who is seeking constantly to align himself with the 3 higher principles, and when the 7 of the lower shall have laid hold upon, and united itself with the 3 highest, then man becomes 10, the perfect man; this is the at-one-ment, a word sadly mispronounced and wrongly interpreted. There is no detriment to the true signification of this number, that the worshipers at the Phallic shrine have seized upon it and perverted its true meaning, thus debasing a spiritual truth by a physical explanation.

Whatsoever belongs to the digits belongs to all numbers, regardless of their magnitude. Starting with the unit, and remembering that all numbers can be represented by a single figure, which is the power or soul of that number, we have the 1. The unit unmanifested is night or chaos, or the inbreathing of the mighty one, or the sleep of Brahm, or any other poetic figure, by which the conception of the mighty forces at rest may come into man's understanding. It is all. Of this we have already spoken, and so let us pass on to the time when Brahm, desiring to behold himself, awakes and becomes Brahma, the manifested. Then he is perceived on two planes of existence—the one in two, the unmanifested and the manifested, the Existent and the Created. Thus there are 2, and the 2 stands for the mighty truths which are created with the creature, with the outbreathing of the Supreme Intelligence. But 2, of itself, is formless; we cannot conceive of a form bounded by only two lines. But if we unite 3 equal lines we have a

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triangle, which is the first perfect form. It is the form of the formless—the unmanifested. This is why the workman upon the Temple, in the ancient days, and the workman in the latter days, who tries to keep in mind the glory, and beauty and perfection of the creation of the thrice-wise, gave pre-eminence and an honored place to the triangle. It is the first form, and must represent unmanifested principles, for it is at once the Existent, the Creator, and the Created. It is the primary, the correspondence of three pristine colors of the spectrum (blue, yellow and red) from which all other shades are formed.

As the 3 represents the form spiritual, which is first in potency, so 4 represents the perfect form physical. It is the dread tetragrammaton, the word, the logos; but because the sides of the square fit upon the sides of the triangle, they may represent the manifested principles of the spirits of earth, air, fire and water.

The 4 is good (it is secondary, as a symbol of good, because the 3 stands first as a representative of the three highest principles, and the 4 as the symbol of the four lower principles), the manifestation of the Supreme; but let it take impulse from the environment of a lower and baser nature, the vibrations contrary to light, and you have 5, thus symbolizing that the perfect creation of the One may be debased by man's inclination and desire.

Thus 5 is regarded as the symbol of evil, and the five-pointed star, with two points up and one down, is the chosen symbol of the students of the Black. For ages it has been so taken, and the uninitiated, with swift but darkened perception, fashioned a potent, personal devil, with two horns sticking up and a tail pointed down. There is, however, another side to this symbol, in which the 3 plus the 2 planes of manifestation represent the Divine 5, or the potency by which all manifestation is.

Six is the awful tetragrammaton, the four-lettered word, the "Yod He Vau He," the unpronounceable name, the second perfect form. As the triangle represents the first, the perfect form, and the square the physical, so 6 represents the physical, depending for perfection on two planes, mind-body and gross-body. In a solely spiritual sense, 6 is the intensifying of the spiritual sense, by its quickening power upon itself; then it is the double 3. In like manner, for the physical, stands the 8, or double 4. Because the intensifying of the physical force means the increasing of desire, which is the only cause of selfishness, it follows that disaster to man is involved by the operation. It also falls upon man with unequal force, as shown by the production of three classes, the producer, the user, the receiver of the forces

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mentioned. Under certain conditions, then, 5 and 8 represent combinations inimical to man's most rapid unfolding. The force flowing forth from the One is the same. It is only the plane of seizure and appropriation by man in which differentiation takes place. As the standpoint differs, so he names it—good or evil.

Nine is the triple 3, or the double 4, inspired by spiritual power; the point of waiting, before the bud bursts into the glories of full bloom; the marriage chamber of the Lamb; the waiting for the coming of the bridegroom; the junction of the circle turned upon itself.

The cipher (o) is the symbol of the perfect, of accomplishment, of victory, of the returning of that which had gone forth; the inbreathing; the completion of the Manvantaric day, and the beginning of the night of rest, of darkness. Growth, or increasing, ceases; ripening follows. In the sense of the perceptible, it is nothing. In the sense of finishing, it is all, and perfects whatever it is united with. It is the Son, in the form of a dove, descending upon the man Jesus, who thereby and thereafter became Jesus Christ, the annointed, or the perfect spiritual, manifested in the perfect man physical. These 10 digits are all. Seek in the silence for what has been omitted.

W. P. PHELON, M. D.

"NO."

"No!" spoke a clear, sharp and ringing voice.

"I don't often hear such a 'No' as that," remarked one gentleman to another, as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say 'Yes,' too, quite as emphatically. He is a new comer here, an orphan, who lives about two miles off. He walks here and back every day. He is the poorest dressed scholar in the school, and yet the greatest favorite. Everybody knows just what to expect of him."

The speaker moved on a few steps, pausing by an open gate, near which a group of lads were discussing some exciting question.

"It isn't right, and I'll not have anything to do with it. When I say 'No,' I mean it."

"Well, anyway, you needn't speak so loud and tell everybody about it," was the impatient response.

"I am willing everybody should hear what I've got to say about it."

"Such a fuss about a little fun! It is just what we might have expected; you never go in for fun."

"I never go in for doing wrong. I told you 'No,' to begin with, and you're the ones to blame if there's been any fuss."

Two or three years after this, when Ned was appointed to a fine position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'No,' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. The boy or the girl who is not afraid to say 'No' is reasonably certain of not yielding to temptation."—*Selected.*

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The Divine Architect.

There is a divine architect within every person capable of building a perfect structure. This architect will respond to your will if it accords with his. Behold this designer walking up to a block of granite. He chisels away for days. Little can be seen as to the design of this divine architect. By and by the form of a face appears. Each day it becomes more perfect, until the highest ideals of the architect are reached. Then the beautiful features and lovely form is fully developed. You say, behold the "Angel."

Another divine artist walks up to a piece of canvas, with pigments and brush he begins his work. The designer is working away, putting a little paint here and a little there, thus forming the beautiful background with all its living scenes. In the midst of this grand scene there stands in bold relief the form of a man ; beautiful in the highest degree, of all men the most manly, of all beings the most beautiful and lovely. Behold the Messiah. Back of mallet and chisel is this divine architect directing the workman ; back of the paint and the brush is the divine designer.

You are your own architect, your own body builder. What kind of a temple are you building, and what degree of perfection have you reached? What kind of material have you been using? Are you building like the man who collected much sand, cement, brick, stone, marble and wood, and put the material together promiscuously, and as a result had no house? He had no design. Or are you like the man who had the masons do the brick work and the carpenters their part, etc., and at last a beautiful edifice was reared? Many people are building their bodies just as the man who threw the material together in a promiscuous way. Your body is effected by every thought you think.

If you follow the pattern of *Divine Science* you will build correctly. Then your body will last for *centuries.*

Divine Science obligates you to pour out all the acids : fear, jealously, worry, hate, malice and anger. When these acids act upon your face they make wrinkles and crow-feet. They scratch, burn and completely disfigure the surface of the angel within, which should shine forth from every living person. Practice the fruits of the spirit, love, joy, peace, happiness and brotherly kindness. Do these things, and instead of a tiger inheriting your body there will come forth that ideal which all the world is looking for, the angel—God.

EDMUND THOMAS BUNTING.

St. Louis, Mo.

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CHILDREN'S DEPARTMENT.

The Dog and His Friends.

The dog was lonesome. His owner had moved away to a distant city and left him to shift for himself. Shifting was hard work. The old house was empty and looked as if it were lonesome too. The cows and chickens and horses were gone, the dog and Bob, the cat, were having a sorry time, each in his own way.

The morning sunshine kissed the rose bush in the garden, and the wind whispered to the trees in the orchard that springtime was coming soon, and that mother Nature was even now making their new dresses of pink and green.

Before the sun had marked the noon-time hour the dog saw a carriage coming up the driveway to the old house.

His heart went pittie-pat, pittie-pat, and then gave a big thump. He barked first a sharp, quick bark of fear, and then a long, loud bark of welcome; it did look so good to see some one coming.

After tying the horses, Mr. Allen helped his wife and little daughter out of the carriage. Jamie and Joe had remained behind to close the gate.

"I think we will like this place, mother," said Mr. Allen, and they went to look at the house.

The dog was beside himself with joy; here were children, real live children, and they were patting him and petting him and saying: "good doggie." "Oh! Jamie, see what beautiful eyes he has," said Helen, "and see how curly his coat is," said Joe; and all together, "Oh! he's the finest doggie."

"I know we shall feel at home here, the garden will be beautiful in the spring-time," Mrs. Allen was saying to her husband; "yes," he replied, "it is like the old place where you lived in the country, and what fine times we children had when our folks came from the city. Here we can have cows and chickens, they will give us an abundance of fresh milk and cream and butter and eggs, while the orchard will supply us with peaches, pears, apples and berries. Mother Nature is kind to her children if they will only go where she can spread her bounty."

"Can we live here, papa, live here always?" cried Helen; "see our beautiful dog."

"He is a fine fellow," said Mr. Allen, stooping to pat his head; the dog's heart grew very warm, and his tail wagged joyously.

"Call the boys, Helen, we must be going now," said papa, "but we will come again in a few days."

After each one had patted the dog and told him good-bye, and to watch for their coming, they drove away.

The sun was telling the rose bushes in the garden and the orchard trees, good night, and was slipping away out of sight behind the western hills.

The dog sat looking down the drive-way thinking. He was very happy over his new found friends, but what was it that made them so different from the other folks who had lived in the old house.

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They had always spoken roughly to him, and the boys teased and kicked him just for their amusement, but they were the only people he had ever known, and now he had been called "a good doggie with beautiful eyes," and they were coming back again and he would belong to them, but he wondered what it could be that made them so kind.

Bob had ventured down from the tree where he scampered for safety when the party came, and was cuddling up close beside the dog Boys to him had meant sticks and rocks and yells, and he was wondering if these new kind of folks would call him a beautiful cat.

Three mornings passed, and two large wagons came loaded with furniture; men carried it into the old house. Once more the carriage came up the drive-way, and the dog and the cat and the children ran away to play.

By evening time the house was homelike, a huge fire burned in the open grate. The children were called in and they brought the dog and cat with them. After supper was over they all sat in front of the fire, and papa read from a book that said: "Little children love one another," and when he had closed the book they sat in silence and meditated upon the word, "I am thankful for my new home, I am gentle, loving and kind."

You and I know what made the difference.

1809 Lyon St., San Francisco. CLARA B. NIELD.

"Self and God."

NORA E. HULINGS SIEGEL.

I will go on! I'll not delay
The truth in me that longs to say:
I am of God.

I will push on! I'll not deter
My waiting soul that must confer
With my own God.

I will mount high! That I may see
The starry gleams of truth in me,
And in my God.

I need not rest along the stair,
For truth in me doth solace bear
Unto my God.

I must achieve! I must reveal
The truth that speaks to me so real
Of my own God.

I am a bearer of the light,
I am a banner of the right,
Unto my God.

Wisdom and love and might are all
Within my soul to shine at call
Of self, my God.

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A Bright New Day.

Into our hearts new thoughts descend,
And come to bloom as happy flowers ;
New meaning they to living lend,
And tokens are of higher powers :
As springtime leaves the wintered past—
To grow in barren places grain,
So now new beauty's round us cast,
And is like sunshine after rain !

O man, the man and soul of man,
The manhood of our dream divine,
This is the sweep of nature's plan—
Wherein humanity may shine !
To care for souls and less for things,
To seek for good and less for gain,
O this to us God's beauty brings,
And is love's sunshine after rain !

Now men discern that men are men,
No longer counted with the beast ;
We speak the news with voice and pen,
A message even for the least :
The great wide world is born of good—
To flee from poverty and pain ;
And whispered word of brotherhood—
Is like the sunshine after rain !

WILLIAM BRUNTON.

A Holiday Entertainment.

A Holiday Musical and Literary Entertainment will be given by the First Divine Science Church and its friends, Tuesday evening, December 29, 1903, commencing at 8 o'clock. By courtesy of W. J. Colville, it will be given at Hall 11, Flood Building, corner of Market and Fourth streets, San Francisco.

Tickets, 25 cents, to be had at Home College, or at the Hall on the days of Mr. Colville's lectures.

When we were enemies we were reconciled to God by the death of his Son. Being reconciled we shall be saved by his Life. In belief we are enemies to God as All, when we are reconciled to this All as God through death ; but, if we believe that the All in All is God, we know we are saved by Life ; the Oneness of Life ; the same Life that expressed in Jesus the Christ.

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Extracts from Letters.

The following extracts serve to show the great ongoing of Divine Science :

" I enclose a little article for HARMONY. You are a good prophet. * * I am succeeding in a way almost beyond all expectations. I have had remarkable success in healing the sick. Last week I was kept busy as I could be. Last night the hall where I preach was filled again as evidence the people are seeking the great Truth which Divine Science teaches. My Wednesday afternoon meeting in my healing room is packed like sardines in a box. On the 16th inst. I am going to organize a church. I have five trustees and other officers selected. Everything is moving nicely. We have a ministerial meeting which convenes the first Wednesday in each month. We are discussing plans to spread the truth of Divine Science all over this great city. I am moving in a busy way on the North side—H. H. Schroeder on South side, I. D. Perrin at West End. I am delighted with the opportunities the great world affords me. Continue to speak the Word for me."

1203 Chambers street, St. Louis, Mo. E. T. BUNTING.

Mrs. P. P. Bayles has led me to the light of Divine Science, and has been treating me. Please send me the lesson book, the magazine that goes with it. She said it would be $2 50. As I have been a great sufferer, and the treatments have been such a great blessing to me that I wish to take up the treatments myself, for I know it is a blessing that God has sent to his children here on earth. Yours truly, in Divine Science,

Kansas City, Kans. MRS. N. DERMINT.

My Dear Mrs. Cramer: I write you a few lines to let you know how disappointed I was because I could not attend your social last Monday night. For, having been to several of your very enjoyable entertainments, I knew what I had missed. I want to tell you what a fine compliment HARMONY received from my brother, who lives in the pine woods of Idaho. He wrote me saying, " Send me some more of those HARMONY books on Divine Science, edited by Mrs. M. E. Cramer, of San Francisco. Among all the New Thought literature I have read, hers are the only expressions of health and success I could readily understand, and they have started me on the right track." And I agree with him.

Yours for Truth, CLARA I. DOSCH,

SAN FRANCISCO, CAL., January 9th, 1903. 207 Post street.

" BOSTON, Mass.

" *My Dear Mrs. Cramer :—*

" I am taking advantage of your very liberal offer in our last HARMONY, and enclose $3.00 in payment for two books, ' Divine Science and Healing.' "

The editors of HARMONY appreciate the above order, and while this is the first one received, in that the writer delayed not in taking advantage of the offer. We are sure there are many more who are like minded, and who will send for our books at the reduced price before the first of January.

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Notes and Announcements.

Just as we were going to press with this issue of HARMONY we were pleasantly surprised to receive a copy of our hymn, "Christ the Truth"—published in the December issue—set to music. Mr. Ernst Krohn, organist of H. H. Schroeder's church, showed his loving appreciation of the sentiment expressed in the two verses by sending us a copy set to sweet melody, with the following letter. The music will be found on another page.

MRS. M. E. CRAMER: "I herewith send you, and all friends of HARMONY, the enclosed little song, and wish you all a merry Christmas. May you all like the melody as I like the beautiful words. Our little friends in St. Louis shall sing this song at our Christmas festival. I would be glad to hear if our San Francisco friends do the same.

With hearty greetings to all,

St. Louis. ERNST KROHN, Organist.

The magazine, "Interpreter," formerly published by Rev. George Chainey, will begin its new life January 1st, 1904. Mr. Chainey will continue to conduct it as an Interpreter of the sacred writings of the world: of visions, dreams and dream stories; the restoration and consummation of all things. Price, per annum, $1.00; sample copies, 10 cents. Address "Mahanaim" Home and School of Interpretation, Williams Bay, Wisconsin.

SPECIAL OFFER.—Look over the books under the heading, "Books by M. E. Cramer," on another page, and list them with your holiday gifts. The editors of HARMONY desire to make it easy for you to obtain what you appreciate. So we will combine our books, at reduced prices, from the time this HARMONY reaches you until the first of January. With every yearly subscription received or renewal of HARMONY for one year, or to those whose subscription has been sent in, we will sell either "Basic Statements and Health Treatment," or "Big Truths, for Little People," for 25 cents, and give one-third off our Booklets. Up to that time we will sell our new book, "Divine Science and Healing," for $1.50. These prices will not continue after the first day of January. We make this offer to accommodate those who may desire to own these books, to own extra copies, or to present them to friends. Until the first of January we will sell you two "Basic Statements" or two "Big Truths," or one of each, with "Divine Science and Healing," for $2.00. This is giving half off of the small books and fifty cents off of the large one. This is an opportunity to obtain the books that should induce subscribers to include them in their list of Christmas gifts.

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"Just One Power," a sacred song.—The words are by Anna C. Waterloo. Music by James Gill. The words are beautiful and powerful, as the name suggests. Every one should sing it, should voice the melody of the One Power. This sacred song is appropriately dedicated to the world. Send to 87 Washington street, Chicago, to the author, for it. You will enjoy singing it and recommending it to your friends.

On Monday evening, December 2nd, 1903, there was a basket party held at Home College. It was an enjoyable occasion. We were entertained with vocal solos and recitations. The world renowned lecturer, W. J. Colville, was with us, and was most interesting and entertaining in his thoroughly original way. All were enlightened and edified with an extemporaneous speech from him on the subject of "Baldness and Hair."

At the Christmas services at THE FIRST DIVINE SCIENCE CHURCH, Pastor M. E. Cramer spoke to a crowded house on Christ and Christmas. W. J. Colville sang two beautiful solos to the delight of all, and made an extemporaneous poem which astonished many.

Proceedings of "The International New Thought Convention," held at Chicago, November 17-21, 1903, in reference to an International New Thought Federation, and an International New Thought Convention, to be held at St. Louis in 1904. A committee of seven was appointed by the chair to formulate and suggest methods of procedure for carrying into effect the following resolutions:

Resolved, That we recognize and accept the principle of Unity, as made manifest in Brotherhood and Co-operation, to be the fundamental basis of the New Thought.

Resolved, That we recognize and accept Association and Organization as the means whereby Brotherhood and Co-operation are realized, and the Principle of Unity is made manifest.

REPORT OF COMMITTEE ON ORGANIZATION.

COMMITTEE.

Eugene Del Mar, New York City.
Nona L. Brooks, Denver.
R. W. Miller, Chicago.
J. D. Perrin, St. Louis.
Charles S. Prather, Kansas City.
Margaretta G. Bothwell, New York City.

Your Committee recommends the formation of a New Thought Federation which shall be international in scope and character.

Your committee recommends, as one of the means of effecting this purpose, the statement and acceptance of a comprehensive and definite formulation of the essential significance and meaning of the New Thought.

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Your Committee recommends that the fundamental purpose of this International Federation be the development of the individual, its especial office being to assist in the unfoldment of the consciousness of unity of principle, and in its fulfilment in co-operation among New Thought People; that this Federation as such, shall have no creed, tenets or teachings; that it shall in nowise interfere with or infringe upon the interpretations or methods either of New Thought persons, or New Thought organizations; that it shall not be responsible for individual interpretations of truth or methods of teachings; and that it shall aid and assist the New Thought movement as a whole.

Your Committee recommends that this Federation shall constitute a "Clearing House" for the New Thought, in regard to work and workers, teachings and teachers, and assist to widen and broaden individual perception and realization of fundamental principles; that it shall be the centre of the New Thought movement; that it shall publish such literature as may be deemed essential to the ends proposed; and that it take an active part in all matters appertaining to the education of the individual.

Your Committee suggests the following formulation of the significance and meaning of the New Thought, but believes and expects that further deliberation and consideration will result in one more accurate and acceptable.

"The New Thought is the new interpretation of Universal and Eternal Truth.

God—Universal Spirit, Mind, Principle—is Omnipresent, Omniscient and Omnipotent.

Man is the individual expression of God, possessing inherently, and capable of manifesting all the aspects of God.

Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

The consciousness of harmony is Heaven, here and now; in the realization of which abide peace of mind and health of body."

The essentials of the New Thought are suggested by the words—Unity, Co-operation, Freedom, Brotherhood and Individuality.

Your Committee recommends that machinery be set in motion to call an International New Thought Convention to be held at St. Louis in 1904, at the time of the Louisiana Purchase Exposition. Already the Mayor of St. Louis and the Board of Directors of the Exposition have extended an invitation, including the offer—free of expense—of the use of such hall, either in the city or at the Exposition, as may be required for the sessions of such International Convention.

Your Committee recommends that an Executive Committee be appointed for the purpose of carrying into effect the recommendation of this Committee, such Executive Committee to have full power to act, including the power to fill vacancies, add to its membership, and take whatever action it may deem essential or necessary in the premises.

November 20th, 1903.

EUGENE DEL MAR, Chairman,

557 West 41st St., New York City.

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BOOKS BY M. E. CRAMER.

PURE TRUTH IN PLAIN LANGUAGE.

DIVINE SCIENCE AND HEALING, ... **$2.00**
A Text Book, for the thorough study of Divine Science and its application in healing all manner of diseases, and in all the affairs of Life. Cloth; 300 pages.

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This course comprises eight manuscripts and is the Home College Theological Course. It is based in the scientific analysis of Genesis. Nothing has ever been published or written on the Genesis of creation like or equal to these lessons. They have the rock foundation of an eternal, ever present and unfailing source. They are a permanent satisfaction to every one who studies them from the plane from which they are written.

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This book commends itself to all who have read it, in that "all the bad" has been left out. There are no trials, troubles or difficulties to overcome. The stories are not based on victories of that sort, but are based in the naturalness, sweetness and beauty of child-life. Every child should have one to read over and over again.

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Clearly and analytically shows what God is

HOW IS CHRIST RISEN IN US, ...15
Shows that when we find and know God, Christ is known to be risen in us

DIVINE SCIENCE AND THE CHRISTIANITY OF CHRIST, AND CHRISTIAN SCIENCE AND GNOSTICISM COMPARED, . .10
Shows some of the points of difference between Divine Science and Christian Science, and between the Christianity of Christ and Gnosticism.

FAITH AS A GRAIN OF MUSTARD; SUCCESSFUL DEMONSTRATION. .15
This pamphlet is exceedingly helpful

GOD INCARNATION VERSUS PERSONAL RE-INCARNATION, EVOLUTION AND KARMA, ...25
Every one should study and read this pamphlet.

WHAT IS DIVINE SCIENCE? 20
By M. E. Cramer and Nona L. Brooks.

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BY C. L. AND M. E. CRAMER

This is the HOME COLLEGE Primary Course, and is comprised of eight lessons. It teaches fundamental principles. See, for price of college course, last page of HARMONY cover. This set has been reduced from $5.00 to the low price of $2.50.

GENESIS LESSONS.

HOME COLLEGE THEOLOGICAL COURSE.

BY M. E. CRAMER

This course comprises eight manuscripts, and includes the substance of the first nine chapters of Genesis. These lessons are not to be compared with any lessons hitherto taught on the subject. They are written from a knowledge of the mathematics of Divine Science with an accuracy that belongs only to the Creator manifesting Himself in creation. This set has been reduced to the low price of $5.

Send 25 Cents in Stamps for Trial Subscription to "Harmony" for Three Months.

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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.

New Works by Charles Brodie Patterson

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An Important Volume of Studies in Spiritual Science.

This is a large work, probably the most comprehensive of this author's publications, embracing an epitome of the New Thought teaching on every subject of vital moment in human development. It is indispensable to all who desire accurate knowledge of the New Metaphysical Movement. Following is a list of the subjects discussed, an appropriate "Meditation" being appended to most of the chapters:

The Secret of Power,
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The Purpose of Life,
The Mistakes of Life,
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How to Conserve Force,
Faith in Character Building,
Hope in Character Building,
Love in Character Building,
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Breath,
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The Rights of Children,
Immortality,
Dominion and Power.

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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:

What the New Thought Stands For,
The Laws of Health,
Mental Influence,
The Unity of Life,
Demand and Supply,
Freedom—Individual and Universal
Hearing and Doing,
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PRICE, $1.00, POST-PAID.

☞Each of the above works comprises over 200 pages, and is beautifully bound in cloth and gold.

THE ALLIANCE PUBLISHING COMPANY, 571 Fifth Ave., New York

Church and Meeting Notices.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, bet Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

Please Read List of Books on 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 of books for sale in this issue, 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.

All remittances should be made by Post Office order to

Harmony Publishing Co., 3360 Seventeenth Street, San Francisco.

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A high class Metaphysical monthly magazine. A. P. Barton and C. J. Barton, Editors and Publishers, 3332 Troost Avenue, Kansas City, Mo. $1.00 per year; Foreign, 5s. 10 cents per copy.

THE WORLD'S ADVANCE THOUGHT.

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Lucy A. Mallory, Editor, 193 Sixth Street, Portland, Oregon.

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WASHINGTON NEWS LETTER.

A monthly magazine, devoted to "Christian Science."
Olive C. Sabin, Editor and Publisher, 512 Tenth Street N. W., Washington, D. C.

EXPRESSION.

A journal of Mind and Thought. Published monthly. Price, $1.75 per year; 10 cts. single copy. Address Editor, care W. Isacke, 24 Lower Philimore Place, London W., England.

POWER THROUGH SELF-CULTURE,

Is the title of a series of lessons by Dr. P. Braun, now being published in *The New Man*, in company with many other good things. Send 2c stamp for sample copy, latest reduced prices of books, etc. Address, *The New Man*, Department 39, 1409 N. 20th Street, Omaha, Neb.

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The Home College of Divine Science,

3360 Seventeenth Street, bet. Valencia and Mission, San Francisco, Cal.

This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

After completing the course, and passing satisfactory examination, they are given a ministerial certificate, and recommended as teachers and ministers of the Gospel of Divine Science.

The terms for these classes are within the reach of all. Price of Primary class of eight lessons, $5.00. This course, with eight Primary Manuscripts, is $7.50. These manuscripts are sold for $2.50, either with or without the oral lessons.

The price of the Training Class is $5.00.

The ological course of twelve lessons is $10.00; with the eight manuscripts it is $15.00. This set of manuscript lessons is sold either with or without the class teaching for $5.00. The Normal course, complete, with ministerial certificate, $50.00.

By correspondence the courses are the same price.

Any or all of these courses can be taught by correspondence.

Primary classes are organized and taught regularly in November, February, May and August. These classes will be followed by the Training and Theological when so desired by the students. The Normal is formed as often as application is made by students who are sufficiently advanced for it.

Those wishing to take lessons will please communicate with the College: and those wishing to start Divine Science Centers are requested to write for information.

Public Meetings.

Services, Sundays at 11 A. M.; Healing Class, Wednesdays at 2:30 P. M. All are welcome to these meetings.

Come and be Healed.

Come to these meetings and come regularly, and learn the Truth of Man, or Being, and of unfoldment, and how to heal yourselves of sickness, unhappiness and poverty of every sort.

Healing of mental, moral, physical, and financial conditions, is for you: is an inheritance which you can learn to appropriate.

This College is doing a beautiful, a wonderful work, in a quiet way.

There are no cases necessarily incurable. Steadfastness is the only requirement. Faithfulness to Truth by the healer is essential; faithfulness to Truth by the patient is the basis for self-demonstration.

Come and learn of the wealth of your inheritance and how to make use of its abundance without squandering or exhausting it.

Come and learn the Truth of what Being is, of the nature and order of true unfoldment, of the law and wonderful ability of self-expression.

We might quote an unlimited number of cases of healing of all manner of mental, moral and physical diseases and habits, which would interest you, but prefer to let the healing speak for itself.

C. L. and M. E. Cramer give united treatment to absent cases every evening.

M. E. Cramer receives and gives treatment to both present and absent patients from 10 A. M. to 2 P. M. daily, except Sundays.

Appointments are made to suit the convenience of those who cannot come during office hours.

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Know this, if you have not been healed, you can be. Health is your right.

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OCT 31 1905

Vol. 16.
No. 5.

FEBRUARY, 1904

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To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion beside Truth—than the Christ 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 represent the nature of our Being in our dealings one with another.
To interpret Scripture, spiritually, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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TABLE OF CONTENTS.—February.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 129
Unity of Faith, Knowledge and Power..... *M. E. C.* 131
Lessons in the Delight of Life..... 136
International Bible Lessons ..... *Mr. and Mrs. Geo. J. Schweinfurth* 138
Truth Always the Same..... *Seth Henshaw* 142
Healing Page..... 144

HARMONY—2d Part:

The Ever Abiding..... *M. E. Cramer* 145
Truth Unchangeable..... *George Edwin Burnell* 147
Children's Department..... *Clara B. Nield* 148
Extracts from Letters..... *Paul Jehu Coulter* 149
Attainment..... *Rev. H. V. Morgan* 150
Extracts from a Lecture by W. J. Colville 151
Divine Science Authors in England..... 152
Revelation..... *William Brunton* 153
The Water Lily Said to Me..... *M. E. C.* 153
A Talk with the Readers of "Harmony"..... 154
Notes and Announcements..... 155
The New Home for Home College..... 155
Photographs of M. E. Cramer..... 155

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. FEBRUARY, 1904. NO. 5.

Unity of Faith, Knowledge and Power.

LESSON V.

God is Being, Creative Action and Creation. Truth must be what it is, and nothing else.

The above axioms of Being are a basis by which the unity of all things are proven; and by which Truth is proven to be evidence of all things desired.

All know that in the science of numbers it is essential that the principle be followed and correctly represented in the example to produce results. The correct representation of the principle is the result.

When this method is applied in Divine Science, One being All, it is understood that the Creator must be represented in the creature. The creature is the representation of the Creator. This proves the first axiom of Being upon which this lesson is based. Also that like produces like, as grapes come from vines and not from apple trees, and as man produces man; so when all is carried back to Original Truth, it is known that God expresses Himself in all things, and that it requires all living to represent the nature of his infinity. This is what the illumined of all ages have realized and known: Knowledge and Truth are One.

To have self-revelation in our bodies and prove that Faith is evidenee of the mighty Truth of Being, the mentality of man must be illumined from within, from that Being which holds it as its own center of action. Man must cease judging from the appearances before him and judge the living visible things of the Creator according to the Creator's nature. Thus does man—the self-existing—put his identity into expression, and prove that the pronoun I when spoken with limitless meaning—and God are One. It is this light within one's self that proves the Unity of Truth, Knowledge and Power. This is the true light that expressed the words of St. Paul for us all, "We are co-workers together with God."

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Man can always do what he is constituted to do. He can be what is, and not what is not; therefore he can do what has and can be done. This is what our above axioms secure to us. Then who can say, we shall not prove our identity to be God, and our individuality his indivisibility; our health and happiness to be his inseparableness, and His eternal goodness to be our opulence.

"All things are yours," is true, if true at all, in the highest, broadest, deepest and most universal sense. In the standard-consciousness of Being, which is Being, we now understand and grasp our at-one-ment with the God of Eternal Truth, unchangeable and indivisible. Whatever the All in All is, we are, as there is nothing beside.

This sets man free from the illusion of belief, that he is under the dominion of thought; that his body is a victim to it. He is not under "thought-power," because Truth proves man to be the thinker, the shaper and producer of his own thought. The worker is Truth, is life, the way. Man is not a changeable something that can be shaped and made by his own thought. The worker is not subject to the work he accomplishes. The Thinker is not subject to thought. Truth must remain what it now is, and the order that is will ever be.

Man's body is not a victim to thought, for it must ever be one with himself, as example is one with principle in mathematics, regardless of miscalculation. Truth proves the body to be at one with man in Being: Faith is evidence of this Truth.

What kind of thought should man use to prove his nature to be divine? that of holiness, peace and satisfaction. The thought to be used is, I am Truth indivisible; Life unchangeable; Being eternal; what is, was and shall be. "Never a time I was not; I shall never cease to be." It is always here and now to me. I do not have to hold on to truth, nor does it hold on to me; I am it, and it is me. I hold my mental attention, hence I formulate and show out my nature in living form which I hold in my loving embrace as perfect, and know it is a temple of God the Good; that the prophecy is constantly being fulfilled, "I will be in them and walk in them." Truth is a message of good tidings, not a process of longing It is a matter of Being now, not a method of becoming by and by.

When we accept the Truth of Being, our work is clear. We begin at once to think true thoughts, thoughts of Truth, and we give form to principle. This is "Doing what we see the Father doing." True words and deeds follow, and thus we work the Law of Being "from within out"

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in self-demonstration. Thus we prove that we are free from the suppositional belief that we are under a curse, which is a net work of laws, and that we are not subject to cause and effect. The only cause and effect there is to God, to me, or that is at all, I am. This teaching is adequate to our every need. It satisfies all hunger and thirst.

Sin (missing of the mark of Truth), in thought, word and deed, causes the idea of wholeness to drop from memory and be forgotten ; not until it is again called to memory will wholeness seem real, life complete, happiness sure, or opulence unfailing.

To reunite our bodies to Spirit by right thinking is its resurrection, is atonement, and must in time obliterate the death resulting from belief of reparation. There is a way, evidently, to be conqueror of suppositional separation, and if so, of death.

To think life-thoughts and speak life-words mean to occupy one's entire imagining faculty with the Truth of Life, and to be it. Life never denies itself; it is always asserting itself in the living, and is concerned with expressing itself, and is not concerned with any other. It means also to do away, not only with erroneous belief and word, but with the habit of forming erroneous conclusions and judging from the standpoint of appearances. It means to put away all belief of an evil power, or that harm can come to us from any "source whatsoever:" or that there is any mortality, limitation, or detrimental environments.

Love is the nature of Being and can express only its nature. There is nothing in Truth that is unnatural to it. The universe as a whole, and man included in that whole, is the evidence of Love. This is the reason why lovers have an irresistible feeling of belonging together; why there is a mutual interest in the family circle, and a universal feeling of the eternal brotherhood of man. We should think and acknowledge the universal brotherhood as sourced in the Omniprescence of the Whole Spirit, and believe in our hearts that it is Love, the fulness of Love, the unchangeable and ever abiding Love. Thus shall we find ourselves wedded to the good, the true, the noble and the unfailing. The individual's acknowledgement of the unity and indivisibleness of the One All, is an acknowledgement that man is an inseparable whole, and that there is no love that can cause him to prove himself otherwise.

But when shall we become capable of experiencing all this good? We are capable now: there was never a time we were not capable of demonstrating limitless possibility. There is no limited possibility. There is nothing to limit it. Being is all there is.

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Thoughts, true of Being, show out love, forgiveness, recognition, kindness, tenderness and devotion.

Love vaunteth not itself; it has no hunger of desire to be loved, no longing to obtain something upon which to bestow its nature. Love simply loves to express itself, and to love what is without changing or making it over. Like the sun that shines for all, regardless of clouds and mists, Love loves all, because it is its nature to love. Its privilege is to be what is, and to hold all living within itself. Its living words are:

Just as I am, Thou art to me.
That all is one must ever be
The Truth divine, that proves us free.
O God, thy self I am, I am.

Just as I am, and waiting not
That Love should be bestowed on me,
The Love I am I ne'er begot,
O Love, thy self, I am, I am.

Just as I am, I now doth know
In hearts I live and love and flow,
Its I in Thee and thou in me,
But Thou art All, O God, I see.

It is clear that "He who loveth knoweth God, for God is Love," and that Love knows no fear, "casteth out fear."

In a mental state of absolute forgiveness one feels and acts as if there was no such thing as condemnation in the universe; no blame; no fault finding. One acts just as if the things never happened that are forgiven. This is true forgiveness and recognition. So recognition knows nothing to recognize but good, reality, and that Truth must be what is and all there is.

Kindness is the showing of Truth; it is the evidence of a "well-bred," well-trained mentality; evidence of true discipline from within. This discipline is not restriction. The power that is, is not inhibited by acts of kindness, but they radiate from it.

Tender devotion to Truth, as being all there is, or, as our axiom declares that God is all of Being, creative action and creation, has an outshowing in Harmony supreme, feelings divine, and conditions satisfying. They who shape their belief after the model of perfection, truly believe "Whosoever liveth and believeth in Me, perfection, shall never die."

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Life's problem is solved according to the nature of Life. All love matters are adjustable to the nature of Love. The affairs of every-day life are to be harmonized only by the spirit of Harmony. Whatever is, is Truth. The God or Being of the universe, includes creative action and creation.

If there are any who still doubt the divine order, let them re-read these lessons from the beginning, and do so from the standpoint from which they are written: from the principles unchanging upon which they are based; and meanwhile put them into practice in all these ways at home, in business, when traveling or visiting, and be in live earnest and mean what they are doing, and see if the Lord—the I am of self—will not pour you out a bless ing that there shall not be room enough to receive it. Mal. iii: 10.

The writer has put these teachings to the test in practice, and they have proven to be the more excellent way of which the Scriptures tell us, the living way, which Christ said, I am. The new and vitalizing thoughts reveal from within possibilities unheard of, not even dreamed of.

He who is a true soldier of Truth—the law of Expression, which is self, the whole of self and nothing but self,—will not entangle himself with worldly beliefs and opinions.

"I AM THE LIGHT OF THE WORLD, ye are the light of the world," was spoken by Light: pure knowledge.

The Divine Science practitioners should always keep the unchangeableness and eternity of Being before them to keep the way of Life clear and clean from human opinions. I am the indestructible, never failing, never changing, ever living, abiding, loving Spirit of Truth. Man not only contains within him the resurrection and the Life, but is both of them. Think of it, there is no disposition in man to be otherwise than like God, nor to complain of erroneous conditions affecting him; no desire to console or excuse himself by repeating the supposition that trials and sufferings are sent to us by Providence for our good. We know now that our own reasoning, thinking and believing, speaking and doing, brings out our only true character, the nature of Being, and the same does true healing. So, it is clear that as long as man continues to place his identity not in God, but in human beliefs and opinions, he will not be able to demonstrate Truth of Being; the above axioms will free him. Therefore, first place the identity of self and of all things in the Self-existing One, Omnipresence, then keep it there and reason, think and believe as it does, never forgetting what manner of spirit we are; what Being means, and we will find cause for rejoicing within ourselves, in health, happiness, peace, prosperity, honor and perfect freedom.

M. E. C.

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LESSONS IN THE DELIGHT OF LIFE.

2. Life is the Gladness and Service of Love.

Our second lesson is the recognition of love as the all-important blessedness of life. Let us write this: Blessed are those who love; blessed are those who serve in the spirit of love. Let us say to ourselves at the dawn of the day and at the setting of the sun, Love is the light of existence; we can make that into melodious music, and the music will be heard in what we do and say. We shall have divine harmony in life.

Now this must penetrate our minds. You have seen the costly stained windows of the Cathedral with figures of saints on them, scenes taken from Bible times and full of sacredness, but they only showed the outline of what they were, because no light was at the back of them to give them their own life. Suddenly the sun shines through, and what a glorious difference. You see everything now, the color and the forms, and the wonder of it all. It is so with our life when love reveals itself and astonishes us with its glow and clear interpretation of what we are. We could see, of course, there is a picture of spiritality in our nature, but it was dull—now it is the admiration of our souls and it gives us pleasure in the realm that is supreme. There is no joy, no satisfaction like this of love. It is the accordant attitude of the spirit to the all of things, to Him who is All.

Words fail when we come to the real reality. Words are of the outer, and we have to go into the silence for a realization of what they would fain express but cannot. The canvas with the skill of the artist, may in a measure hold the light of a sunrise, but consider the great difference between the two. The canvas has but one word of the spell of the morning, and so it is with the writing of the word love. I have written it in small letters, but the largest capitals could not make it what I wish us to feel of its might and majesty and glorious good. It is the supreme instinct of the heart to be pure and out-reaching and bright and blest in all its ways. It is the freeing of self from bonds of time, that it may use time most nobly and manifest the quality of eternity. I say I cannot put it in words, but you do not need that I make the attempt, you have it all in your souls, just as the sky holds all its glittering stars. There is space in the infinite of love for everything of gladness.

Have you not many a time wished you could get into the saintship men mostly see in the past? I used to dream of it and long for it, and wonder when the time would be. It is now, I have found it in love, in the heart of affection for all mankind, for every one of woman born because also born of

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God. There is not a single being that is not crowned with the eternal beauty and who therefore necessarily must make sweet appeal to me. There is no part of creation that does not bespeak the Creator and therefore win love. I am never looking at material things, I am looking at and communing with the Eternal Mind in all I see and know—and this means love for me, and this love means gladness. You can see that at once, can you not? You have to keep yourself to this as the spirit of all the days. This makes our daily life divine. Then you have the true thought of existence— it is love. Then you are amid the splendors of God with joy on every hand. You then have all wealth, the wealth of all worlds and all eternity, for it is all ours without any let or hindrance, and never diminishes but always increases, and is the bread of heaven to us and the water of life. It is the secret of the Christ made known to us here and now—and for the always.

Very well, we have done well to see this aud come into the glory of the presence, that is all—beautiful and all beautiful. We feel the beauty, we must show forth the bounty.

Here service appears. We can do, we have the skill; we must do because we have the impulse, the inspiration. It is not a matter of calculation, it is simply the delight of the soul, such as the skylark has in its singing. I bless God that I can do out of a good heart for my fellows any simple service, I do not care what it is. It may only be a word spoken or a smile given, but it is of love and consequently carries gladness. I did not have to learn this, it was born with me, and I have ever willingly obeyed it, and it never failed to impart pleasure. And it will use all it has in this wise way, money, leisure, talent, influence of every sort. It gives life and all its belongings to make life a gladness. It has the open hearth, and it takes paper, wood, and coal and makes the fire, that is to blaze into beauty and comfort.

And this is true, and the greatest truth of all that in expending is renewal. There is no waste to love, there is no weakening of its force, but contrawise—there is always increase of its power and unfolding of its blessing. It refines in feeling; it becomes celestial, it opens into new avenues, and the wonder is that the wonder never ceases. Blessed be the God of Love who has thus blest his children with the greatness of his own glory and called us to be ministers of this Gospel of grace and splendid service. Amen, and amen, for this is the great lesson of life that is Life.

One feeling the lack of love should let it flow out from the depths of Being, and not seek it elsewhere.

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INTERNATIONAL BIBLE LESSONS.

LESSON VI.

February 7, 1904. Mark i: 21-34.

Commit vs. 22. Read Matt. viii: 14-17; Luke iv: 31-41.

A SABBATH IN CAPERNAUM.

GOLDEN TEXT:—"*He laid His hands on every one of them and healed them*"—*Luke iv: 40.*

Time: A. D. 28. Place: Capernaum.

LESSON STUDY.

The Sabbath Day stands for Rest and Illumination, or mental repose and clear vision. Rest is the potential calm that belongs to the victor. In this state or condition we realize the problem solved. A center of spiritual force is individualized. The masterful Soul, the teacher having "authority," has manifest. The people—the unillumined mentalities—are astonished.

The slogan of self demonstrative utterance means the doom of darkness and error. The authoritative expression of Christ in us leaves no place for the devil. Hence the unclean spirit which cannot "have anything to do with the Son of God," and which by opposites knows the Holy One, is rebuked and commanded to depart to nowhere. This one ever present divinity, our Christ, accomplishes complete mental disentanglement.

The touch of this healing Christ-consciousness, like a balm, is a speedy remedy for "fever" or any spiritual ill. We are taken by the hand and lifted up. Then in the name of Christ we "minister." Every infirmity in turn yields to our Omnipresent Divinity. Our Divine Life is manifested to demonstrate perfect release and freedom. Let us perceive that no "unclean spirit" and no "fever" belong to us or is a part of us.

IMPORTANT QUESTIONS.

What does this lesson teach us about Jesus' power?

That the presence of the Christ in us is a complete contradiction of the right of possession on the part of any "unclean spirit," warped mental condition, any entanglement or infirmity.

His compassion?

It moves us to minister deliverance and healing to "every one." Let us ever be led by that spirit.

His teaching?

It is with authority and power that we speak when we know that it is not we, personally, that speak, but that it is the spirit divine that speaketh in us.

His sternness?

There is no concession made to the voice of error. "Come out" is the word.

What duties to others does it teach?

To invite them and bring them to their own ever present conscious divinity for their entire healing.

What important lesson is there here for you?

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LESSON VII.

February 14th. Mark ii: 1-12.

Commit vs. 11. Compare Luke v: 17-26. Read Mark i: 35-45.

JESUS FORGIVES SINS.

GOLDEN TEXT:—"*The Son of Man hath power on earth to forgive sins.*"—*Mark ii: 10.*

Time: May or June, A. D. 28. Place: Capernaum.

LESSON STUDY.

Jesus the man, represents to us, in a universal sense, the impersonation of the divine, the incarnation of God. The biography of Jesus is the record of the life of God in man. The manifestation to our consciousness of this living divinity becomes the center of attraction. It is "noised" among our thoughts that "He is in the house," our house, our realm of activity; and "straightway" all within us is "gathered together." Then our divine Jesus, our Life in God, "preaches the *word*" to the congregation of thoughts. Our strong thoughts bring hither the weak and palsied thought to receive the quickening word of power, the idea and impress of the mind of Christ. Here and now our house, the assembly of thoughts, is unroofed, and into the midst is "let down" the "sick of the palsy." It is comforting to contemplate that even this "sick" thought is addressed as "*Son.*" It is a member of our family, and needs the ministration of our One and only Life. This Life is Christ, and Christ Jesus, or the Divine Life, is come into the world of our mentality to save sinners, all erring thoughts. Here eternal Love voices itself in the congregation: "Son, thy sins be forgiven thee." Then, in the presence of misconception and fancied opposition, eternal Love demonstrates its supremacy and over-brimming kindness with the effectual word: "Arise, and take up thy bed, and go thy way." This is forgiveness, liberation and healing. This act or deed is one and inseparable. To forgive is to replace the wrong with the right; to give for; that is, to give the truth for the replacement of the error. We as individualizations of the divine, like Jesus of Nazareth, have something to do for ourselves and for others. Loving others as we love ourselves, signifies that true self-love is the standard of love. This we must not forget, but quickly forgive and heal ourselves and as readily treat others as we treat ourselves.

Our human conceptions will oft be "amazed" in the presence of the unfolding and uprising and outmoving of the divine within us. Once we said, "We never saw it in this fashion." But in this day of the Spirit we speak with new thoughts and say: "We are like Him; for we see Him as He is—we know as we are known."

IMPORTANT QUESTIONS.

In what way is divinity shown forth in this lesson?
By forgiveness and healing.
What has the Christ within us the power to do?
To forgive our sins.
What is the great condition of receiving blessing?

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Living faith—faith that acts.
How does faith manifest itself?
By works.
What does the lesson teach about forgiveness of sin?
That forgiveness and healing are one and the same.
What important lesson does this passage impress upon you?

LESSON VIII.

February 21st. Matt. 12 : 1-13.

Commit vs. 6-8. Compare Luke vi : 1-11, with Mark ii : 23 ; iii : 6.
Read Mark ii : 13-22 ; Matt. ix ; 18-31 ; John v.

JESUS AND THE SABBATH.

GOLDEN TEXT:—"*It is lawful to do well on the Sabbath Day.*"—*Matt. xii : 12.*
Time : A. D. 28. Place : Near Capernaum.

LESSON STUDY.

The brightest light in which to walk is the light of Sonship. And when our outmoving is in the Sabbath illuminated by the true light, we consciously partake of the liberty and blessedness which the Lord's Day has for us. It is our day. We pluck the golden ears of corn that grow in the field of Truth. We eat and are satisfied. We hunger no more. We are filled. The completeness of our environment in God fills full the soul of every disciple.

Some may imagine that the realization of our liberty in Christ is breaking away from that which is lawful. But our comprehensive view takes in the fulfilled law in the meeting of Mercy and Truth, and in the Love made perfect, commending its own justice. This causes us to act in the strength of discretion, and to work legitimately. The deeds performed in the true Sabbatic spirit can never be interpreted as misdeeds. Out of the sunbeam comes nothing but light. The Truth of the True Day, the One Day, outshines every misconception of it. And the method by which Truth can be manufactured into a lie has no existence.

The Scriptures or Word of yesterday and of to-day make room for unfoldment, for the needs created by new conditions. The ever living Jesus of our Life is always able to prove by the Scriptures, or by the living Word, where the Spirit of Love can overcome deficiency ; that is, the falling short of the mark. There is no limitation to the indwelling fulness of God in man. There is a connecting link between David and the Son of David, between the priests who minister in Temple service and the greatest Temple wherein God Himself is recognized as really tabernacling. Hence we all can unfold normally and proportionally into the Divine Form, into the very image and likeness of the unifying Spirit of Life.

Impersonated Truth not only acknowledges the necessities of the law of love pertaining to our animal friends, but the demonstration of how much better a man is than a sheep, is sure to follow. The ever present Word abounds in healing power. It speaks and the work is wrought. "Stretch forth thine

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hand," and lo! the withered member with its original vitality performs its function.

IMPORTANT QUESTIONS.

What does this lesson indicate as to the divine manner of Life?

That it is simple, unpretentious and natural.

What are the two principles upon which Truth defends every technical breach of the Sabbath law?

First. I will have mercy and not sacrifice. Second. The Sabbath was made for man and not man for the Sabbath; therefore, the Son of man is Lord also of the Sabbath.

In what way is Divinity shown forth in this incident?

In the healing power of the Word.

What is the true method of Sabbath observance?

The performance of the work which makes rest possible. My Father worketh hitherto on the Sabbath, and I work.

How does the erring or Pharisaical thought figure in this lesson?

As attaching to the symbol that importance which pertains only to the thing symbolized.

In what way is the value of man in God's sight indicated?

That all things are made for him, and are subject to him.

What is the condition upon which our Divine nature heals and blesses us?

The obedience of faith.

What should this Lesson teach us all in an especial way?

LESSON IX.

February 28th. Matthew vii: 21-29.

Commit vs. 24, 25. Read Luke vi: 12, 19; Matt. v: 1-7, 20.

HEARERS AND DOERS OF THE WORD.

GOLDEN TEXT:—"*Be ye doers of the word and not hearers only.*"—*James i: 22.*

Time: Midsummer A. D. 28. Place: Horns of Hattin.

LESSON STUDY.

The Kingdom of Heaven means the harmonious government of activity. Heaven is harmony, and kingdom is the establishment of dominion rule. We enter the kingdom by letting harmony rule over thoughts and actions. The outer must be subjected to the inner. Thus we ascend the throne. We are crowned as we achieve success. Indeed, our success is our crown, and this, too, is our glory. Our divine Ideal must command our activity. Then are we doers of the word. Then are we "wise." We are foundational. Our house stands. Any claim to individual superiority, and self-reflective achievements will receive no recognition from the Life of infinite and eternal unity. "I and my Father are one" must be our Life's ever living testimony. This means that we are enjoying the fulfilled promise of God. "I will dwell in them and walk in them." It means, "My Father worketh and I work." This is the dispensation of doing, and the kingdom acquired.

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Such a course is accomplished by "hearing" what our divinity, our Lord, our inner life says and demands. Then our outer work will receive the recognition of our inner and omnipresent Lord. Laboring to manifest our ideals, we are building a house and a temple with living stones. All truth becomes co-ordinately conceived in our mentality; and lo! "A building of God, an house not made with hands, eternal in the heavens," is our habitation, the center and abode of our thought, our rest of heart for everlasting.

The "rain descends, the floods come and the winds blow and beat upon this House, but it falls not; for it is founded upon the rock" of our internal and eternal divinity, the Truth of our Being.

IMPORTANT QUESTIONS.

Who fails to enter or realize the Kingdom of Heaven?

He who fails to hear and heed the word, the defined idea of the spirit within him.

Who is it that enters and enjoys the Kingdom?

He who obeys the voice and demand of his divine nature, who realizes unity.

What is meant by the Kingdom of Heaven?

Divine self-government.

What is the one great secret of blessedness?

Glad obedience to the Highest.

What does this lesson show us as to Christ as a teacher?

That He is the Principle of Life in the Sanctuary of our Soul, and always speaks with authority.

Can one apparently perform works in the name of Christ and still fail to manifest Unity?

Yes.

How?

By resorting to personal influence and force of will as something separate and distinct from the One All. We must always remember that we can of our own personal selves do nothing that is acceptable. All depends on Unity.

What is the most forceful lesson for you in this passage?

MR. AND MRS. GEO. J. SCHWEINFURTH.

Truth Always the Same.

Since the holidays the Editors of HARMONY have received a good letter from an aunt, who, after stating how much she, her daughter and niece, were interested in Our new Book, "Divine Science and Healing," and how they were practicing its teachings with good results, said: "I came across a letter written by my father, Seth Henshaw, in 1865, which contains so much pure Divine Science that I thought you would be interested in knowing how much he perceived so long ago, so I venture to copy some of his statements, as I wish to keep the original. It was written to his father-in-law."

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Our aunt's father was M. E. Cramer's grandfather, whom she always thought to be a perfect man, and whom everybody who knew him thought to be the best man in the country. He was a good liberal Quaker, an anti-slavery man, interested in spiritualism from its early stages, which started with the Rochester rappings. A fine oil painting of him now hangs in the Banner of Light office, in Boston. He was free from prejudice, or pre-judgment, and open to conviction of truth at all times. Mrs. Cramer read the extracts from this letter as part of her sermon, January 10th, and was requested by several persons who heard her to publish it, which of course she is glad to do.

After speaking of an attack of fever from which he was just recovering, though still weak, he said: "That knowing that all things work for the ultimate and eternal good of all people, I could and did bear my sickness a great deal better and easier than I otherwise could. I see God and good in everything, "For of God, and through God, and to God are all things. See *Rom., xi:36.*

"So I bless everything, and everthing seems to smile at and bless me and *everything, high or low, that I can see or think of influences me for good.* I blame no one for anything, hence I am a happy man and cannot be otherwise. I am a part of God, hence I and God are one, one in body, yet I am inferior to God, as my hand and head are one body, but yet my hand is inferior to my head. And so it is with all people, hence we are all one body, and should all love one another as being parts of the whole.

"*God is all in all, now and forever.* We cannot know God only as we know ourselves; then how necessary it is for us to learn to know ourselves. This knowledge is only to be known from the divine book of nature, the great book of truth. In this blessed book we may learn more and more of ourselves and of God through all eternity.

"I know what I am saying, but I was formerly so hard-headed by preconceived impressions from false education I could not see things as I now do. I was honestly educated in error by honest people. I perceive the truth of these things within me, by the light withln me, and am a great deal more Quakerish than I was 20 or 30 years ago. SETH HENSHAW."

Dare to act and speak the truth, and the world will rise to meet and to greet you in its power.

"Keep thy heart with all diligence, for out of it are the issues of life."

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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: I am a child of God, pure and holy, fixed and centered in the good.

Daily Thought.

First Day: God loves me, and approves of all I do.
Second Day: I am the fulness of health.
Third Day: The goodness of health is my unfailing joy.
Fourth Day: I am happiness unfailing.
Fifth Day: I am all the Happiness I can ever express.
Sixth Day: I am a living demonstration of success.
Seventh Day: I am proving myself successful in all that I do.

Ye Are Sons.

The angels of heaven sing anthems of old,
The sweet story of Truth they ever unfold;
With union of voices, with rythm divine,
They sing praises to God in tones sublime,
Of glory, of gladness, of goodness on earth,
Which reveals the good will in the nature of birth.
It proclaims the glad tidings which are truly for man,
That each one is now born a glorified son.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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The Ever-Abiding.

Extracts from a Sermon by M. E. CRAMER.

"One generation passeth away, and another generation cometh; but the earth abideth forever."—*Eccl. i:14.* "I will be exalted in the earth."—*Ps. xlvi:10.*

"He that abideth in me and I in him, the same bringeth forth much fruit."—*John xv:5.*

"Let no man glory in men. For all things are yours, . . . and ye are Christ's, and Christ is God's."—*I Cor., iii:21-23.*

"If you believe not, yet He abideth faithful; He cannot deny Himself."—*II Tim., ii:13.*

God's still small voice is ever ready, and speaks for those who are still enough to hear it. His message is not to one person only, to one nation only, but is good tidings which is for all people. One's own immersion in God reveals that everything is in exactly the same relation to God that is one's self. The former beliefs of separation cease and all things are held in divine unity, are in the loving embrace of love. And as we have felt that Christ, the Apostles, and Mary the mother of Jesus, were united with God, but now, with true illumination, all things are seen as they are, in a state of atonement with the All-Good.

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn—
Ah! would the heart but be a manger for the birth,
God would once more again become a child on earth."

—*Johain Scheffer, 1624 to 1677.*

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We can do what we are constituted to do, and do it with ease. But it is hard for us to go against our abiding nature. There is something—a spirit—within each one that protests against our going against our true nature. There are pricks within us against which it is hard for us to kick. So when the truth of our being dawns upon us, and true consciousness becomes our clear mental vision, we gladly yield, and humbly say, "What can I do to let my light shine?—that wholeness, goodness, and the perfectness of all things be permanently known.

The Law of Expression rends the veil of the Temple from top to bottom, and clear vision is within and without. Through it God has revealed sonship in you and in me, and in all people and things. The ever-abiding self is revealed by it. The Ever and All-Abiding is made visible in it. So the invisible things from the creation of the world are clearly seen.—*Paul.*

We are told that our holy calling is not according to our own works, that any man should boast; but according to God's own intent and idea which was given us in Christ Jesus before the world was. Our holy calling is the ever-abiding state of things in Good-Idea—the nature of what is.

If we had not been made in "God's image" (Christ) in the beginning, planted in God, with His word as seed in our existence, we could not bring forth any good thing, for the Law of Life is: like produces like, grapes from a vine, and not from a thornbush, etc.

Now apply this to the story of Bethlehem. As the Lord Jesus was literally born in a stable there—the great truth that God is manifest in the flesh, seen of angels, etc., revealed to the world as glad tidings to all people, yet but few were ready to worship this ever-abiding truth. But let us be among those who see, realize and proclaim, and not only so, but be the truth. Is not truth all there is? Is it not inseparable? How much of it are we, then? Let your ever-abiding self—the Christ—answer.

Have you thought yourself not in a fit condition for God to be manifest in the flesh? Jesus did not scorn the stable where were the ox and the ass. No matter if they are there, in yourself, there is room for the "Son of the Highest" to be born where they are.

Even though there be an earthly king, a master ambition that wills to slay the Son of the Highest, it is God's presence that protects and saves His own—Himself manifest. Fear not.

Feeble and weak though the Christ Child may seem to you, yet every one shall reign until He hath put all enemies under His feet. Then shall He see God as All in All. Then is he face to face with the Almighty. Then

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he knows no limitation, no wrong, no evil power, but instead knows Good as all and in all. Thus God lives in creation; not creation lives in itself apart from God. This truth is ever-abiding.

What does it mean to receive the comforter? It means that He that rose far above all heavens *fills all things*. It is God expressed in our form, our glory. Truth shines through all men, whether they believe in it or not. Not believing, are thorns and thistles.

"The light shineth in darkness, but the darkness comprehendeth it not." Regardless of darkness, the true light lights and lives every man.

Let us tell this *Ever-Abiding Truth Story* to every man as the truth and glory of self—the bright and shining star of his existence, the light which he is, the life that lives all.

It will bring every one out of condemnatory belief into the Light Ever-Abiding, of one's own glory. It will bring us to the Truth, and into the practice of it; that there is but one spirit or mind, and the mind which is God will be the only one we know, the one we will have, Joy of joys! the heavenly kingdom is within the soul of man, will be his hymn, and his practice will be "Peace on earth and good will to men," or good to men of good will.

Truth Unchangeable.

"Truth is not the fairy changeling
That can cater to the thinking.
Truth must stay just what it now is,
For its allness leaves no option,
Leaves it nothing to change into;
How then may the thinking change it? * * *
All a message, not a method, * * *
Not a hit-or-miss suggestion,
Not a guant and hungry process,
But supernal, sincere science,
Heralding the stout announcement
Of the mighty freeman's presence.
Cancel out the curse of process,
Just as if the truth were honest
In its wondrous message to us. * * *

—*George Edwin Burnell.*

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CHILDREN'S DEPARTMENT.

VIRGINIA'S FIRST PUDDING.

"May I help you make the pudding to-day, mamma?" asked Virginia, as she brushed back her curls and slipped on a clean apron.

"Yes, daughter," replied Mrs. Booth; "you may help me, and I think if you will be very careful to do just as I say, you may make the pudding all by yourself."

"Oh! may I, mamma?" exclaimed Virginia. "How pleased papa would be," and her eyes were bright with the joy of doing.

The morning sunshine made the kitchen a cheerful place. Outside the window a little bird was singing in the cherry tree, and thinking, doubtless, of the coming springtime, when the tree would shelter a nest.

Away to the south lay the meadow, which was already beginning to show here and there a tiny spear of green.

"Why does papa say that everything you cook is so good, mamma?" was the little girl's next question, as she brought the eggs from the pantry and placed them on the kitchen table.

"I think, my dear, it is because I always try to put a love-thought into everything I make," answered Mrs. Booth.

"A love-thought! mamma; what do you mean?" asked Virginia, her brown eyes growing very large with surprise. "I didn't know you put thoughts into things to eat."

"Yes, you do," replied the mother. "You put lots of thoughts into everything you prepare to eat, and the different kinds of thoughts can all be tasted, just like flavors. There are some people who put fear-thoughts into their cooking; when they make biscuits they are afraid they won't rise, and they don't. When they make cake they are afraid it will fall, and it does. Such people are afraid the pudding will be too sweet or the pie too sour. Then there are other folks who put cross, don't-want-to-do-it thoughts into their work, and that makes the bread heavy and the pastry tough."

"Oh, my!" said Virginia, "I wonder if people know it makes a difference how you think! I am going to put love-thoughts into my pudding," and she carefully measured the sugar.

The morning hours passed quickly, as they always do when hands are busy. The little girl was watching for her papa at the window, and flew down the path to meet him when he came in sight. Coming home was always a pleasure to Mr. Booth, for he was sure of a welcome. At dinner he told them

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of a boy he had noticed that morning, who had rescued a cat from a crowd of rough children who were teasing it. "I called him into the office and gave him a place as a messenger boy," said Mr. Booth, "for I knew a lad who would face those ruffians to save a cat was one who could be trusted. How good this pudding is, mother; what is it flavored with?"

Virginia had waited anxiously for papa's praise. "I made it all myself," she said. "Mamma just told me how, and I put lots and lots of love-thoughts in it."

In the afternoon, out under the tree in the yard, Virginia was helping to prepare another meal, but it was mud pies and cakes and pudding this time.

Her little playmates were busy as she, and leaves and twigs were gathered for dishes; fine sand answered for sugar and dust for flour. "Now," said Virginia, "I will tell you about making things. It is the thought you put into them that makes the difference. When you mix the sand and dust and water for the cake you must not be afraid it won't rise, and when you peel potatoes you must never not-want-to, or they'll be soggy, and when you make a pudding you take eggs and milk and sugar, mix them together just right, and flavor them with love-thoughts." CLARA B. NIELD.

Extracts from Letters.

[The following letter, bright and cheery, is from a little friend who recovered his health under our treatment. ED.]:

DEAR MRS. CRAMER: You wanted to hear from me, so I will write for myself, and tell you that I feel grand and enjoy perfect health. I get up every morning at six o'clock and sell papers at papa's station, and now I have a bran new dollar to send you. I will be nine years young on the twenty-third of this month. Lottie's birthday is on the twenty-fourth, and Merry Christmas the twenty-fifth. Three birthdays in a row makes happy times. I wish you could see my little out-door friends, the sparrows; I feed them in summer and winter. They are quite tame; I counted forty yesterday. I love all of God's little creatures. I feel so glad to have control of my neck again and that all is right. I am so joyous and happy. I am your loving little friend, PAUL JEHU COULTER.

Pittsburg, Pa.

I do enjoy studying your sweet thoughts on Divine Science. They have been a blessing to me. Surely, "God is in his holy temple, let all the

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earth keep silent before him." Blessing you and your work, I am truly yours, E. M. SMITH.

Portland, Oregon.

DEAR MRS. CRAMER: We have had a very pleasant visit in our city by Prof. Le Roy Moore, of St. Louis. He taught us Divine Science; also spoke two Sunday afternoons to a large and interested audience, and we hope that in the near future he may return and locate permanently in our city, as there are a great many people here who are interested in Divine Science. Your new book, on D. and S., is grand indeed, and I take pleasure in recommending it to my friends who wish to realize the benefits of Divine Science. M. A. GRAHAM.

Kansas City, Kansas.

ATTAINMENT.

I am content, no more I dream
Of ships that sail on distant sea;
No more I wait with longing heart
For what is mine to come to me.

Too long I in the future lived,
And dreamed of things that were to be;
Untasted left the present good,
But said, "Mine own will come to me."

Unveiled at last mine holden eyes,
I saw the present glory shine,
And knew the universe was filled
With good that was already mine.

Since that glad hour I sail serene
On what before was troubled sea,
And bless each wind, howe'er it blows,
Since it but brings mine own to me.

And is this Faith? I do not know;
I know it smoothes life's troubled way,
And brings all things for which I sigh
Within the Kingdom of To-Day.

—*Rev. H. V. Morgan.*

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Extracts from a Lecture by W. J. Colville, San Francisco.

We can be nothing more nor less than One. One is the largest number. Nine is the largest numeral. We can go no higher in numerals than 9. We come, at this point, to the naught, or cipher, attached to 1. Nine signifies all the celestial holy ones who can proclaim the truth to the world.

No. 3 is the sacred symbol of the sacred Trinity—Father, Mother, Child. Three is the number of life; 4 the square—the Fatherhood and Motherhood of God, the brotherhood and sisterhood of men and women. . . . .

How far are we responsible for the great catastrophes that occur so frequently? In so far as we shirk from doing the best we know in our various lines, we are guilty of the sin of omission, not thinking, "I didn't think!" which causes catastrophes. . . . .

Sooner or later everything mortal must come to an end. There is as much good in our exit from the world as there is in our coming into it; as much good in death as in birth. . . . .

There is no death except in mortal belief, is a truth. There are a great many primitive people who believe that when one disappears from outer view he goes to live in another place. . . . .

When we take the measurement of man from the physical, we miss the truth of man; the power of mind is what tells truth to the world, and not mere muscle.

There must be equity; if something must come then something must go. John said: "I must decrease, that Christ may increase." . . . .

FORTUNE TELLING.

He spoke of different phases of fortune telling. He said, in part:

There is a very great difference between the fortune tellers and palmists who tell you that you will experience certain trials and hardships, or sickness, and that they are sure to come, and the true seers and prophets. If you must have fever in June, why have it six months before in mentality? Such readings do more harm than good, for without them one would escape the six months' experience of it in thought and belief.

The true prophet says these things may be, but need not be. Prophecy says desire must carry off the unfit; the true healer makes the unfit, fit, and the unfit are made to fit. So if you make the idler the useful man, where is the idler? The idler is not. Healing is the power of truth to destroy error. . .

There is one way of looking backward, and that is set forth in Edward Bellamy. . . . .

The true prophet or seer is one who can see things in you that you can bring out, and can point the way for you to do so.

To be sure of the best results, I would say, "Whatever comes, trust in the Omnipresent Good."

My New Year's motto for us all is: "We always act on the square."

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Divine Science Authors in England.

Mrs. Atkey, author of "My Change of Mind," a story of the power of Faith, and "Christ in the Heart," published in this issue, is a subscriber to HARMONY and a student of our new text book, DIVINE SCIENCE AND HEALING. She understands and appreciates Divine Science, and writes from its principies. Her books are an intellectual treat; but, they are more than that; they are particularly practical and helpful. Every one who reads them wants to re-read them. There is no better testimony than this.

Mrs. Florence Holt, author of "Health and Happiness—Its True Source," noticed on another page, is a student of our books, and believes absolutely in the teachings of Divine Science. She uses its principles in an original, most interesting and practical way. The following is an extract from a letter from her: "As one who has studied for a long time both editions of your book, I absolutely believe your teaching of thinking always according to the Omnipresent Spirit, I write to thank you."

Alma Gillen, who went from San Francisco to London, is author of "Love's Depths" and "The Passion of Passions." She is also associate editor of the magazine "Expression." Before going to London she was a student of Home College. She took the entire course of studies as arranged at that time, and graduated. Like all students of Home College, Mrs. Gillen was thoroughly trained in the Law of Expression, and has since written a pamphlet, the title of which is "The Law of Expression," which is a lucid explanation of that Law. Before leaving San Francisco for England, she taught classes, which was the beginning of her science work. She has been a consistent and faithful advocate of the Science since that time. Her writings are true to "The Law of Expression," which distinguishes Divine Science. Some of the Divine Science Centers in America have thought it singular that English visitors should state that the same Law of Expression is taught in London that was perceived by M. E. Cramer, and that has distinguished her teaching from the beginning. We have only to say: it shows how wonderfully the Truth spreads when students hold firmly to the teachings and training received at Home College.

HARMONY and M. E. Cramer's books are also extensively read in England. This, in connection with Mrs. Gillen's work, accounts for the Law of Expression being understood by the English students.

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REVELATION.

The knowledge of the future life—
Is given us by voice within,
It whispers, "Cease from doubt and strife,
Let peace its peaceful Kingdom win !

The other life is life like this—
In other world, as mortals say,
But with a like deep dream of bliss—
To lure thee on for aye and aye !

And all thy friends are still thy friends—
To live in fellowship of love ;
And what is here glad greeting sends—
To what shall be in joy above !

It is not stranger there than here,
To find the life that found thee first,
And there as here it will be dear,
And all be best that seemed the worst !"

So joyance thrills the heart of hope,
In feeling life is all divine ;
It reaches out in glorious scope,
To where the sun does always shine !

All beauty is within the heart,
All faith and love to light our way,
God to the spirit doth impart—
A revelation clear as day !

WILLIAM BRUNTON.

The Water Lily Said to Me.

"I am evidence of the Power
Present, but pure, in stagnant pool,
Which proves itself the dower
Bestowed on all by means divine.
So, will I prove to living man
That by this power he grows sublime,
In faith that all there is, is God." M. E. C.

The noble nature of Being, when expressed, man, calls forth a response of like nobleness, for Being ever rises to meet and acknowledge its own.

When men cease to hire themselves it is because they know all things are theirs. They do business as brothers, in the spirit of mutual co-operation.

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A Talk with the Readers of "Harmony."

Our purpose is to talk with you about business. The business part of HARMONY depends upon its circulation. The means used to increase the circulation of secular journals do not appropriately apply to HARMONY. As a newspaper man said to us: "Our methods of increasing circulation could not be applied successfully to increase the circulation of your journal, for HARMONY is devoted to one purpose—that of revealing and publishing absolute Truth."

HARMONY cannot accept all advertisements offered, for two reasons:

First: Many of them are not appropriate to its pages, because the things advertised are non-essential to the teaching or practice of Truth.

Second: For this reason the advertisers would receive no returns from their advertisements.

It is, therefore, clear that there must be other methods for increasing the funds of HARMONY beside procuring advertisements.

What shall the method be, that all interested in its prosperity can and will adopt?

We are not believers in poverty, dependence or want, nor do we believe in the word "can't." But we do believe in God and man, and we believe in making no distinction. So, we believe in asking of man in the same spirit and as freely as we do of God.

We have a just and easy method to propose by which all that HARMONY requires may be obtained. The method is this: that every subscriber secure at least one new subscription, and that those in arrears promptly remit what is due. We all believe in loving service to the cause of Truth. So we believe you can and will do this, for we believe in can and will.

These words are the open sesame to Success, Prosperity, Health and Happiness, when doing them is practiced. Now is the eternal time to do all things, and results are enjoyed in the time of action.

NOTES AND ANNOUNCEMENTS.

Our New Bible Lessons.

With the last and present issues of HARMONY its readers are presented with Bible or Sabbath School Lessons, which, for scientific explanation of the real meaning of the lessons, have seldom been equaled. The editors of HARMONY are sure that its readers will appreciate and value them at their true worth.

Rev. Geo. J. Schweinfurth and wife, the writers, will continue to write them during the year. They are students of Home College, and their Bible Lessons and other writings are evidence that they are illumined with the understanding and use of Divine Science principles. It is evident that they have discovered that Divine Science is the key to the interpretation of the Scriptures. We are all to enjoy a treat in these well written and truthful Bible Lessons. There is no strained interpretation—no unnatural effort in them—but a glorified revelation of Truth throughout.

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REV. WILLIAM BRUNTON, author of the "Lessons in the Delight of Life," that are now being published in HARMONY, is pastor of the Unitarian Church at Fairhaven, Mass. The society is now building a church parish house and parsonage, which, when completed, will be—according to the description—among the finest in America. The following is taken from the *Evening Standard*:

"For the first time one can now obtain an unobstructed view of the Unitarian Church building in Fairhaven—the town which within an area of a few acres possesses a group of the finest buildings to be found in America. The last bits of staging were removed from the tower of the church this week, and with this the exterior work on the church is practically completed. The cornerstone was laid in the early part of the year 1901—nearly three years to complete the exterior—and it is probable that another year will elapse before the interior will be finished, at which time the dedication will take place. The statement has been made—and it is probably not greatly exaggerated—that 100,000 people have seen and admired the beautiful parish house connected with the church by a covered passageway."

The New Home for Home College.

Nothing has been said for some time, in the pages of HARMONY, about this work of love. There has been virtually nothing to say. The past year has increased the building fund but very little. The editors of HARMONY do not wish to urge the matter; they know the leaven is working, and what should be, will be. They have absolute faith in God's people. They desire not that this New Home come in any way but as a work of Love and appreciation of Divine Science. It is no more their work than anyone else's. They desire to have it for the general good of all; as an expression of good-will work.

It was once published in HARMONY that if each one, each Divine Scientist, would give $10.00, we could procure the lot and go ahead with the building.

If we are truly putting Divine Science into practice in our business, this is but one of the demonstrations of opulence that is bound to result to our good.

It is believed that the rich will respond from both far and near according to what they have in hand; and the poor, so called, will do likewise, and that 1904 will externalize the ideal Home, in which so many loving ones have already taken a practical interest. The amount paid in is kept as a fund to draw to itself. It ever invites the operation of the law, "increase and multiply" unto completion.

Photographs of M. E. Cramer.

These photo portraits are on sale at the Home College for fifty cents each. They are such as usually sell for $6.00 per dozen and upwards.

The selection comprises full and three-quarter length, and bust pictures.

OUR NEW OFFER.

With each renewal or new subscription to HARMONY, we offer any one of these excellent pictures for twenty-five cents.

This same offer is extended to each one whose subscription is paid up, and to all who will settle up their arrears.

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Also, with each one of M. E. Cramer's books sold, the same offer is extended, whether it be DIVINE SCIENCE AND HEALING, BASIC STATEMENTS, or GOD INCARNATION.

The following are a few of the testimonials of the artistic merit of these pictures :

"Amid our 'Yuletime' joys came your photo and HARMONY—both welcome guests at our quiet home—and it seemed as though you were giving audible utterance to the very words on the 'Healing Page,' and I forthwith made them my very own also."

"The artistic pose, the drapery and all has a natural charm."

The holiday musical and literary entertainment, given by the First Divine Science Church of San Francisco on the evening of December 29th, was a grand success. All said : "It was most enjoyable—a high class program, excellent talent throughout." All who have heard Dr. Hill know what a treat they enjoy, but he was never better or more enjoyed than on this occasion. Mr. C. J. Johnson was perfect in his German characters, and greatly amused everybody.

The voice of W. J. Colville rang out with richness, fulness and depth of feeling in the Christmas solos that thrilled all with the spirit of Truth and Harmony.

Miss Bertha Wadham is a beautiful singer. The quality of her voice is excellent. All her songs were highly appreciated, especially the "Japanese Love Song."

James N. Galloway is an excellent bass soloist, and his deep, full voice was most pleasing.

The following is the program as rendered on that occasion :

PROGRAMME.

Solo—"Holy City,"	W. J. Colville
Principles of Divine Science,	M. E. Cramer
Vocal Solo—"Christmas Chimes,"	W. J. Colville
Vocal Solo—"A Rose in Heaven,"	Miss Bertha Wadham
Reading,	Dr. Thomas L. Hill
Vocal Solo—"The Planes of Peace,"	James N. Galloway
Vocal Solo—"O, Holy Night,"	W. J. Colville
Recitation—"A German Character,"	C. J. Johnson
Vocal Solo—"Japanese Love Song,"	Miss Bertha Wadham
Vocal Solo—"Beyond the Gates of Paradise,"	James N. Galloway
Impromptu Poem,	W. J. Colville

Mrs. R. J. Field, formerly of Topeka, Kansas, has located in Washington, D. C., and has opened a Divine Science Center at No. 203 Seaton street, N. E. She is a true teacher and an excellent healer, and we gladly recommend her to the public. She is faithful and true to Truth. There will be no error of belief or opinions that are suppositional in her teaching. She will set forth principle all the time, hence every one will profit and be blessed who study with her. She is agent for our books.

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A Pen Picture of the Editor of "Harmony."

The many readers of HARMONY, not only in America but in foreign countries, would be glad to know something of her personal life. This was made plain to me last year when I visited so many different countries of the Western Hemisphere, where HARMONY goes regularly every month. I have studied the author very carefully in her last production, "Divine Science and Healing." This is recognized by all as a masterpiece in the teaching of Divine Science.

Having spent nearly two years in San Francisco—during which time I often visited Mrs. Cramer and had many interviews with her—I thought that the world would be pleased to see her as I so often saw her.

In private life Mrs. Cramer is Christ-like, very unassuming, yet she possesses, as all artists do, a certain amount of dignity (that shining light) which cannot be concealed. In her home she is both majestic and queenly.

As a public speaker Mrs. C. is inspiring, fascinating and enrapturing. Her many years of experience—her almost limitless knowledge—her skill in the use of this wisdom—makes her rank first in her profession. When you listen to her soul-stirring words, the truth of the I am that she *Is*, makes you feel that you are a god or a goddess. That you have unlimited power. You go from her church feeling that you are great. Practically speaking, you have just taken a drink from the well of everlasting life, where Mrs. Cramer has been drinking for years.

Some would be satisfied to be a good public speaker, author, editor or teacher. But the subject of this pen sketch enjoys a combination of all the special gifts just enumerated. In the words of Christ, she possesses the "Ten Talents," and by the grace of Infinite Wisdom she is using them all.

The world at large calls her "*Blessed.*"

St. Louis, Mo. EDMUND THOMAS BUNTING.

Book Notices.

The hymn, "Christ the Truth," by M. E. Cramer, published in the January HARMONY, is now on sale at this office, in sheet music, at the low price of 5 cents each, or 50 cents per dozen.

It makes an excellent addition to the "Truth Songs," that are sung in Science meetings. We believe in the affirmation and the Now. Let us construct our hymns so as to eliminate procrastination and retrospection. It should be considered a realization hymn, and should be sung by every scientist to bring out a realization, as well as to maintain it when expressed.

CHRIST IN THE HEART, a pretty little booklet of 16 pages, by Mrs. Atkey (author of the valuable book, "My Change of Mind,") is a Christmas Message, that shows in simple and convincing language that Christ is universal, and is therefore the more abundant life of each one.

It shows that the illumined of the past, as of the present, found Christ in their own hearts— or innermost consciousness—and happiness within themselves.

Everybody will enjoy reading this booklet. Price 6 cents each.

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IN THE WORLD CELESTIAL, a book of instruction on spiritual life and phenomena, has proven itself to be popular.

Dr. T. A. Bland, the author and publisher, writes that the third edition of the work is just coming out and is very beautiful. The price of this book is only $1.00; for sale at this office.

LOVE OF LIFE, AND LIFE OF LOVE, by Leon Landruth, is a book of 78 pages; paper cover; price, 50 cents. This is a book on the science of sex, and treats of sex life from the single cell up to the most complex form. The author claims that it is intended for young people, but people of all ages should have the knowledge it contains. It relates the facts of sex life, and shows that it is entirely pure and holy; but that the conservation of sex energy is essential to advancement and longevity. It holds the attention of the reader, and is presented in such a way that nothing is found objectionable in it.

HEALTH AND HEALING: Its True Source, is a pamphlet of 56 pages, by Mrs. Florence Holt. It is well written, and contains original points and heplful advice. It shows that the belief in the freedom of Truth, and the redemption of man, is essential to his realization and the demonstration of the same.

The author's idea is that the Infinitude and Omnipresence of God makes access to Him possible at all times. The writer shows a clear understanding of Divine Science.

Price, post-paid, 15 cents; for sale at the Home College.

OUR STORY OF ATLANTIS, by W. P. Phelon, M. D., of San Francisco, is a book of 220 pages; price, $1.00.

It can hardly fail to be of interest in the world of thought power, unlimited by any bounds of past, present or future.

The whole world of science and letters, at the present day, concedes the prehistoric existence of Atlantis, as the greatest of the ancient cities and colonies. Snatches and fragments of its earthly history have been found here and there throughout the world.

Dr. W. P. Phelon has been able, spiritually, to gather a connected sequence of historical account. As the author is at the head of the Hermetic Brotherhood, he has named the book, OUR STORY OF ATLANTIS. It is written as if descriptive of a nation whose active power has never faded away. It is claimed to be the most complete of all the books compiled on this subject, as a contribution to the everlasting memories of the Far Past. The style is easy, and the narrative speaks for itself; we are sure it is an important contribution to the unfolding thought of the day.

For sale at Home College.

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This course comprises eight manuscripts and is the Home College Theological Course. It is based in the scientific analysis of Genesis. Nothing has ever been published or written on the Genesis of creation like or equal to these lessons. They have the rock foundation of an eternal, ever present and unfailing source. They are a permanent satisfaction to every one who studies them from the plane from which they are written.

BIG TRUTHS FOR LITTLE PEOPLE, By Alice E. Cramer, ... **.50**
This book commends itself to all who have read it, in that "all the bad" has been left out. There are no trials, troubles or difficulties to overcome. The stories are not based on victories of that sort, but are based in the naturalness, sweetness and beauty of child-life. Every child should have one to read over and over again.

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This is the HOME COLLEGE Primary Course, and is comprised of eight lessons. It teaches fundamental principles. See, for price of college course, last page of HARMONY cover. This set has been reduced from $5.00 to the low price of $2.50.

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This course comprises eight manuscripts, and includes the substance of the first nine chapters of Genesis. These lessons are not to be compared with any lessons hitherto taught on the subject. They are written from a knowledge of the mathematics of Divine Science with an accuracy that belongs only to the Creator manifesting Himself in creation. This set has been reduced to the low price of $5.

Send 25 Cents in Stamps for Trial Subscription to "Harmony" for Three Months.

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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.

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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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The Unity of Life,
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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 and Meeting Notices.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, bet Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

Please Read List of Books on 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 of books for sale in this issue, 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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Lucy A. Mallory, Editor, 193 Sixth Street, Portland, Oregon.

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The Home College of Divine Science,

3360 Seventeenth Street, bet. Valencia and Mission, San Francisco, Cal.

This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

After completing the course, and passing satisfactory examination, they are given a ministerial certificate, and recommended as teachers and ministers of the Gospel of Divine Science.

The terms for these classes are within the reach of all. Price of Primary class of eight lessons, $5.00. This course, with eight Primary Manuscripts, is $7.50. These manuscripts are sold for $2.50, either with or without the oral lessons.

The price of the Training Class is $5.00.

Theological course of twelve lessons is $10.00; with the eight manuscripts it is $15.00. This set of manuscript lessons is sold either with or without the class teaching for $5.00. The Normal course, complete, with ministerial certificate, $50.00.

By correspondence the courses are the same price.

Any or all of these courses can be taught by correspondence.

Primary classes are organized and taught regularly in November, February, May and August. These classes will be followed by the Training and Theological when so desired by the students. The Normal is formed as often as application is made by students who are sufficiently advanced for it.

Those wishing to take lessons will please communicate with the College; and those wishing to start Divine Science Centers are requested to write for information.

Public Meetings.

Services, Sundays at 11 A. M.; Healing Class, Wednesdays at 2:30 P. M. All are welcome to these meetings.

Come and be Healed.

Come to these meetings and come regularly, and learn the Truth of Man, or Being, and of unfoldment, and how to heal yourselves of sickness, unhappiness and poverty of every sort.

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Come and learn the Truth of what Being is, of the nature and order of true unfoldment, of the law and wonderful ability of self-expression.

We might quote an unlimited number of cases of healing of all manner of mental, moral and physical diseases and habits, which would interest you, but prefer to let the healing speak for itself.

C. L. and M. E. Cramer give united treatment to absent cases every evening.

M. E. Cramer receives and gives treatment to both present and absent patients from 10 A. M. to 2 P. M. daily, except Sundays.

Appointments are made to suit the convenience of those who cannot come during office hours.

When the patient or friends work with the healer, there the Spirit of wholeness is manifest. "Where two are agreed upon earth" in any one thing, there is the all powerful "I am" in the midst.

Know this if you have not been healed, you can be. Health is your right.

M. E. Cramer, *President.* F. E. Cramer, *Treasurer.*

C. L. Cramer, *Vice-President.* Mrs. Isabel Bloor, *Secretary.*

Mrs. Marcia Brower, *Librarian.*

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Vol. 16.
No. 6.

MARCH, 1904

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

HARMONY

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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 beside Truth—than the Christ 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 represent the nature of our Being in our dealings one with another.
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TABLE OF CONTENTS.—March

☛Unsigned Articles are Editorial.☚

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		161
The Redeemed Body	*M. E. C.*	163
Lessons in the Delight of Life	*Rev. William Brunton*	169
International Bible Lessons	*G. J. and A. I. Schweinfurth*	171
Healing Page		176

HARMONY—2d Part:		
What I Have Seen	*M. E. C.*	177
In the Mind Infinite	*Adeline Williams*	178
Children's Department	*Clara B Nield*	179
Extracts from a Sunday Lecture	*W. J. Colville*	181
Divine Science and Healing	*W. J. Colville*	182
Silence	*William Brunton*	185
Doing too much Business		185
A Talk with the Readers of "Harmony"		186
How to Live One Hundred Years		186
Notes and Announcements		187
Photographs of M. E. Cramer		188
Fulfillment		188
Extracts from Letters		188
"I"	*Alma Gillen*	189
A Message for Healing	*M. E. C.*	189

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. MARCH, 1904. No. 6.

THE REDEEMED BODY.

"God is Spirit," Man is Spirit, equals Truth is Individual.

LESSON VI.

UPON the two above axioms hang all the law and the prophets. They constitute the fulfilment of Law and Prophecy, and are the illumination of true consciousness—the Christ consciousness. Consciousness is One, is indivisible, unchangeable, eternal, and must be just what it is without choice of being what it is in preference to something else. Since it is infinite and self-existing, it is universal and individual. Individuality really means indivisibility. I am indivisibility, is the voice of the real nature of Spirit.

The era of preaching about things good and things bad, and speculating as to what results will be, according to dualism of opposites, in a world to come, is coming to a close; in Truth, is now closed. People love to talk of things as they are in Truth. We all love to know that we do not have to lead up to Truth, for there is no apartness to it, and Truth is all there is. As this is so, or as Truth knows no enmity, rivalry, or reverse power, it is rest, sweet rest for the children of God now.

In previous lessons you have been taught that we can do what we are constituted to do. The constitution of Being is all there is; it is the infinitude of whatever is. In its constitution is creative action and creation. This is why the illumined know that in God we live and have being, and nowhere else. This is why the redeemed body is secured to us; why the true state of the body is the Light which is Life universal, that lives each one. The Being we are demonstrates the Truth that all there is is good. That the Kingdom of God is not of this world; it is neither made by, nor is it the outcome of the visible world—the world of experience or the world of beliefs and opinions. It is the unity, solidarity and inseparableness of all Being, so the world is the outcome of Being.

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If we can do what we are constituted to do, God can do what He is constituted to do: we are One. The Truth of God and Man is One Truth. God's constitution is to act and reveal results. His creative action and creation secures to us the ability to do and produce living results. This Law of Expression is the one sound, authoritative teaching that reveals and proves to us, and for us, a glorified, sanctified, ever redeemed body, which is re-purchased or found to be at one with God.

Divine Science knows no Devil, evil power, mortal mind, self or nature; no mortality whatever. No duality of opposites, no being constituted to be or do evil or bring evil results upon us. Nothing that *is*, is good and evil. Nothing that *is*, is divided against itself. Nor is it possible for what *is* to become evil, or other than what it is. There is, therefore, absolutely nothing to fear; no one to doubt; nothing in Truth with which to find fault. No necessity for a new world, a new country, a new city, a new government, a new social realm, a new business method. No need of new family relations—social, political or business relations. All things are now new, and now never ends. All that is essential is to see the Truth—the right of all things. All things are ever new, true, beautiful and loving. God truly is beneficence, active goodness; bounty, kindness, even Love Absolute. Then what should we do to realize this? "I know it must be true from the standpoint of God, but I don't realize it." I will tell you what to do: Abandon "I don't realize" altogether, and know that your knowledge is the only realization; so, when you say I know this is Truth, know also that your knowledge is realization, and let this understanding permeate all your thoughts and ways. Do not simply say these words and expect some power beyond you to compel you to realize, or to whip you into feeling what you know is Truth. "Know the Truth and the Truth shall make you free." How does it make free? It is a knowledge of it that does the work. Not waiting for realization, not by making a separation between knowledge and realization, you know there is no separation in anything that is. It is utterly impossible for us to be anything different from what is. Therefore to postpone is sin against knowledge, falling short of knowledge. So I say, abandon realization, and hold to your knowledge of Truth; and, as you cease saying: "I don't," "I can't," "I will by and by," "It will come sometime," "I hope to be better," "and to have a redeemed body in time," your feelings will fall into line with knowledge of Truth, which is freedom. Remember, Truth frees because to it there is no bondage. If it were true that your body was mortal in substance and in idea—in essence and life—

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the more truth you had the worse off you would be. The knowledge of Truth would always and everywhere annihilate the body. So freedom is yours, just as soon as you know that your knowledge is supreme and that bondage or limitation does not exist. It is a test of true knowledge to know the nothingness of nothing and the infinitude of all there is.

It is claimed in the world of opinion that we are under the laws of matter; but these laws are nothing more than human beliefs caused by a supposed separation of spirit and body; of God the creator from God the creation. If it were better for us to be subject to such laws, or beliefs, than otherwise, it would not be well for us to attempt to overcome such things as burns, bruises, environments, or any mental, moral or bodily condition. It would not be well to attempt to "bring immortality and eternal life to light." It would not be well for us to abide in Christ and to let his words abide in us; or to believe that whatsoever we ask would be done unto us or for us. It would not be well to know the truth, which to know makes free.

God reigns in love. Our reign must be the same, and our real state must now be the rest and dominion of the singleness of infinitude—the wholeness of the united all, the oneness of an inseparable whole. Is not this a state of mastery? Let us ask, have we or have we not forgotten our true state? Who is meant by "we" in this case? I mean the supposed selves that have been believed to be the opposite of Truth, of God, of all there is. "We," from that standpoint, shall never know the eternal redemption of body. Separate standpoints for God and man allows divine revelation to go on unnoticed, unperceived, unobserved.

There are millions of people who know and say: that all there *is*, is good. Do we want their opinions about it? If they know the truth of what they say they offer no opinion about it; they, instead, speak with authority what they do know. They hesitate not; they question not; they speculate not; nor do they urge people to accept truth nor do they hesitate to advocate truth, believing they are not ready for it. They not only know that people need to know Truth, but they are ready for it, and are willing to rejoice in its glorious message and happy announcement. We want no opinion about Truth—nothing short of Truth in its infinity will satisfy any one.

It is the ability of judgment that shows that it is divine perception or consciousness that we should work for, or acknowledge by affirmation, until it permeates every thought-action and deed. Be ye doers of the word and not readers and hearers only; be ye actors, and not mere theorizers.

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"Deeds speak louder than words" sometimes. Actions make Truth practical; hence, action is contained in Being.

It is not I who says: "If I could only realize Truth; I know it is so, but do not realize it." I cannot deceive myself; I cannot hypnotize my mentality into deception, or into a condition untrue to my nature, one that misrepresents me. I am not deceived in anything that constitutes the Being I am. Have you not read: "I am the Lord your God, and beside me there is none other?" Do you believe it? The illumined do. They know that they are Truth and that body is immortal substance; that matter ponderable, or imponderable is indestructible; for that reason they speak the truth of the body that it is of God, and is incorruptible in its nature. They know and teach that they are Truth. They do not think, speak, nor act as if they are better than others; for they know their oneness with each and all.

It is said, by some who are thorough Hebrew students, that there is not a word in the Old Testament that means evil, or anything bad, but rather what has been translated evil means nothing; so science reveals the same truth, and that to see nothing as nothing, a miscalculation in mathematics as nothing, or no part of mathematics, is a test of Truth. No one thinks disease to be nothing as long as he has it fixed in belief as something; no one thinks himself to be immortal Being now, who is posing before the world as mortal man now. It comes to us to ask, what would it mean if Being was sick, if man was mortal? Would it not mean the more health man had and the more immortal Truth he realized, the more would he be out of harmony with himself. So, if these human beliefs were true, and you were to follow Jesus, and know and experience what he did, what would happen to you—poor, mortal, finite being? But, thanks be to the highest, we cannot deceive ourselves nor convince ourselves that we are not what is, was and shall be, God and God manifest—eternal life here and now. As Spirit, soul and body, we are one. Honesty is the only policy. If Being is supreme and self-existing, we are anchored, rooted and grounded in it. Truth thus must settle every question, solve every problem, produce harmonious results, and be the all of satisfaction, of joy, of rest, work, word and deed; and of all eyes singled to truth, and bodies filled with light indestructible and absolutely inseparable from Spirit.

In Divine Science—the oneness of Being and existence—the senses are not held in separation from Being. Being is, or I am language—the power that constructs sentences, and the intelligence that spells words. I am therefore capable of bringing forth from within me all the expressions of

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Truth possible to the Supreme All. I am the senses; they are contained in divine illumination. They act for me to throw light upon what I see, hear, taste, touch and smell. "I am the Light of the world," "Ye are the light of the world." My senses are always illumined and adjusted to Truth. My language is always conformed to the nature of Being. I acknowledge Me in all my ways. So, nothing different from happiness, the bliss of Being, can be mine. See Chapter XI, "Divine Science and Healing."

All is bliss, that bliss sustains me,
In that bliss I safely dwell;
'Tis above, beneath, within me,
Bliss is mine and all is well.

All is bliss, pure bliss. All is bliss, sweet bliss,
That bliss is mine—mine, and all is well.

These are the words of spirit and the song of soul.

All students of Science are desirous of securing the Truth of creation. It can be seen only by true consciousness of self-evidence, or evidence produced from the axioms of Being. I am Being, thus I am self-evidence. I am authority. I am self-existing. I speak with authority, because I am it. Authority never fails me; it never fails you; it is the unfailing, the ever abiding.

The truth of creation is secured to each one who understands the simple trinity of Being called "Law of Expression." The *Truth* of creation is *eternal redemption* of *creation* It is what is, has been and will be concerning the nature of God's works. Authority alone can give authority of Spirit. We should let ourselves think, voice, and act self-evident Truth without reserve.

You have said: "Spirit is Omnipresent, but my body is limitation, mortal, finite, subject to a power that arbitrarily rules over it," etc. The truth of unity which Divine Science teaches is that the natural body is not to be removed from God-Omnipresence. Either believing the body to be separated from Spirit by space, or believing it to be different from Spirit in nature, is unlawful or untrue to wholeness. Most religious people seem to have an idea that some kind of separation must be made between themselves and God, and between heaven and earth, and they proceed to make that separation according to the basis from which they have been taught to think or work. If the basis is duality of opposites, they are apt to separate the body from God, and think it is sometimes subject to Devil; or separate it

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from the good, and believe it subject to evil. Another form of this same habit is that of believing Spirit and matter to be opposites, and assigning the body to matter, which makes it in nature wholly unlike Spirit. This is the ultra form of all dual theories. It is the radical culmination of all beliefs of supposed opposites. It strikes the death blow to visible form, the body, more direct than any other form of so-called religious belief. They who honestly but ignorantly believe that the body is not of Spirit, or God, have no more regard for visible things than did the Brahmins of old, who tortured their bodies to overcome sensation and show contempt for them as illusive beliefs. They have no more regard for the body than those who crucified the body ef Jesus because he made practical use of sonship and oneness with the Father, and proved his oneness with God. They who accept the teaching that the universe is not of God, but do not sincerely believe it, are shrewd business men and women, and plan to obtain and possess all the objects of "mortal mind" possible to obtain. Self-honesty is the foundation for all honesty, and is the premise for self-revelation. Without self-revelation there is no original thought; all is copy, imitation; what some one else says and what we dare not contradict.

While the present body, in our beliefs, may seem to be the opposite of Spirit, yet that seeming can never be anything real or true, and will be dissipated only through knowing, and being consistent with knowledge that Truth is not at any time anything that is mortal. That your present self is Spirit-Omnipresent and your body is the same in nature.

Truth asks for no refinement, no condensation, no limitation, and knows no environment. Verily, Truth is all there is. You are It, whoever, whatever and wherever you are in the land of belief—whether in the wilderness or on the plain; in the valleys or on the mountain tops—you are the Truth, the whole of you is Truth, and nothing but Truth. M. E. CRAMER.

Being is not dependent. It is all there is. So, we are not dependent beings: we are self-existing.

To do something for nothing, or expecting no result, would be to have no motive. Motive can never be disregarded, for it is what brings things to pass.

Just as sure as it is right for us to do good to others, it is right for others to do good to us. The fact that it is just that others pay in full for what they receive from us, just so is it right for us to pay in full for what we receive from them.

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LESSONS IN THE DELIGHT OF LIFE.

3. Life is the Gladness of Good Courage.

WE LOVE to see men and women who move about in the world without fear, who have a smiling face and a brave and gentle deportment. The absence of fear is a great gain, but the manifestation of courage is a positive delight. It is a feeling of being in a world where things are on its side, where it is equal to any emergency, and where it is master of the situation. We all have the wisdom to admire this, and we can feel the glow of gladness such as a good heart gives to the life. It puts on one side all difficulty, it smiles at the tales of terror, and goes like an armed man through the ranks of fears and always comes out triumphant. To live in this spirit is to be happy and glorious.

What has won the admiration of men in the lower range of battle and adventure, the daring of the soldier and the sailor, the enterprise and energy of the discoverer and the trader, what has given them success and won them honor, must only take a new turn in helping us to live the higher life. No quality is eliminated from man, it is only put to better use.

We think of the long ages it has taken man to achieve the manifestation of masterly courage. He has been trained in the use of hand and eye, he has been instructed how to bring his divine forces to the front and take possession of what rightfully belongs to him as the gift of the Father. The living amid the splendors of nature and doing battle with them, has been schooling such as the eternal only can give.

What is in man is the perfection of the Christ. In each is the full royalty of heaven. We see the Father in the face of every child. This is the redemptive word that gives us courage to believe in man and the realization in all of what has been the beauty of the few.

Here is the source of courage that is creative in its spirit of strength. It truly has nothing to fear. What has been the plague and shadow to man passes away as the darkness of night. We are now in the morning of hope and faith and good cheer. We are not in a strange land ruled by some barbarian, we are in the home land of love and the Eternal Goodness is, and we have all claim on its protecting power and grace. This creates in us the fine feeling of security and enjoyment. It is just rich to live with the wide prospect of good that is all good, and that leaves no sting or shadow behind it.

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It is getting down to the reality of being, and seeing life is life without anything at all in it or of it of what we call death. The analogy of the tree losing its leaves and gaining them again in spring, is but an obscure sentence taken from the parable of nature in regard to human life. Mind and objects do not travel in the same class, and we are to see these signs for what they are—mere whispers of what the soul knows to be fact in relation to itself—namely, that it can never die; no, never; never die. As life it is untouched with even the shadow of death, and changes in the outer are but demands of the spirit for the new to meet the occasion of its higher expression. This is how we feel concerning what has awakened so much anxiety and regret in the bosoms of men. The mists of fear are driven away by the shining of the sun of truth, and then we have good courage, for we can do all we desire in the certainty that it will succeed, it will come to good and be a blessing.

In an enlightened life there is no room for discouragement. It cannot happen. We are here in absolute good; we have no want that has not supply. And we can hold our own of peace and harmony as against all the world.

Now then comes in the call for courage in the higher range of making good this faith attitude. One has to watch out for its interest, as we have to care for plants and pretty flowers. We do not call divine living the play of a child, by no means. We consider that manhood reaching to its full stature in the ideal is a grand thing that will test us to the utmost, but our strength will be equal to the demand made upon it.

Fear can only come when we believe that destruction can overtake us. When we know in Truth no injury can befall us; you see in a moment how strong the heart is. We no longer tremble at the name of sickness and poverty and death. These terms drop out of our speech, or are only used occasionally as the accommodation of man to the child understanding, it having been given a false vocabulary.

Man is said to be a fighting animal, but there is cowardly fighting, and most of it that is done is of this kind. The skill of the race is taxed to secure immunity from danger in warfare, and those go to the battle with shouting who have the most approved weapons of war. Now where is the courage in being able to mow men down like grass? It is the animal, not the man, who is here in evidence. The true courage would face the problem of justice, would bring all its forces to aid the right and manfully strive for its interests. We are a world of brothers, who must have the courage of goodness to fight for what is good.

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Our contention now is to bring conviction to all men that a new earth is possible born out of the heaven of our aspiration. Take any condition you will, and you can see its origin in the desire of mind to live apart from principle and allow the gratification of passion that has taken the seat of authority. Look at any good and you will see it came as the expression of the good loving it, and determined that it should come

What pleasure can be more refined and stimulating than this of seeing the man a man in the full possession of his powers, and those powers in the full play of their divineness? I cannot picture anything that compares with it, or that begets in us such remarkable courage. It is supremely beautiful and the coming race of man is to be under its sway from childhood to age, from the cradle of the mother's arms to the welcome of the angel hands ready to greet in what we are pleased to call the great transition.

We have been busy dealing with the material and what grand results we have won. I feel the glow of the building of palace and temple and cathedral; I am proud of the cities and the railroads and the steamships and all of civilization as it appeals to the eye. There is a gladness in such courage of winning a world-home and adorning it; but now we come to the higher work of allowing expression to the spirit itself that it may declare its own strength in rearing structures that commemorate its power of justice and truth and love. The wonder of the outer will not decrease, because with the showing of spirit a superior form of comfort will come, it will be universal, it will destroy inimical conditions, and there will be beauty of soul in every word and way of our life.

To win this calls for the courage of the saint, that in all darkness takes the hand of God and fearlessly follows His guiding. It believes that good is Power, that all power is given to it, and the gladness of this conviction has the sense of the might of a river in it and the glow of the radiance of the sun. This is the delight of a good heart! REV. WILLIAM BRUNTON.

INTERNATIONAL BIBLE LESSONS.

LESSON X.

March 6, 1904. Mark iv: 35-47.

Commit vs. 37-49. Read Luke vii: 1-8; 3; Matt. xii: 22; xiii: 53.

JESUS CALMS THE STORM.

GOLDEN TEXT:—"*He maketh the storm a calm, so that the waves thereof are still.*"

Time: A. D. 28. Place: Sea of Galilee.

LESSON STUDY.

When the "even is come," or the time to rest from our divinely appointed activities, how sweet it is to sink into the safety of our divinity, the safest pillow of rest for the head and heart—aye, for the whole man, that can be found. Devotion to our Father's work enables us to rest anywhere that the

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appointed task may leave us; for "When He giveth peace, who can make trouble?

How many times the strength of our defense in divinity is tested. When we are resting peacefully in our little boat, or sailing in the ship of Life that bears us out in the full stream of its onmoving current, the dashing waves may sometimes break high, and apparently danger is imminent. A terrific storm is on. Is the sleeping son of man to be swallowed up? Clear and vivid comes the command to *awake* and *arise*. The Christ in us must perform his ministrative service. There is even the beseeching cry from the trembling thought, "Carest thou not that we perish?" Blessed be the Divinity that voices the forceful question, WHY are ye so fearful? To know that there is no real danger, that there is absolutely nothing to fear in this wide, wide universe is the pure white Christ faith. And, truly, this knowledge itself is the power that effects the great calm; and the masterful exhibition will follow the words: "Peace, be still."

What manner of man is this? This is the man unto whom the Lord hath given dominion. Here the ideal sovereign is realized. This is the heritage of us all; for it is written in the Book of Life, Behold, I give unto you POWER. "Even the winds and the waves obey him." This is the understanding of the principle of divine harmony that controls the forces of nature, internally and externally. Here is the right of way made manifest for our existence in the visible, even this divinely operating and co-operating dominion. It is the application of the principle which brings forth the demonstration.

This self-preservative God principle within us is the power that directs our course and prepares our way. In whatever direction we may force the authority of the Son of God is our protection. It speaks to the sea. It stills the tempest. It quiets fear. It overcomes sickness. It conquers death. It reigns in Life. God is our refuge and strength, a very present help *everywhere*.

IMPORTANT QUESTIONS.

In what ways does the humanity of Jesus appear in this passage?

In ways which denote that he needed to demonstrate over the seeming limitations as do all the sons and daughters of God.

In what manner does his divinity show forth?

In his masterfulness and serenity of mind in the midst of storm.

Wherein does his love to men make it self-manifest?

In his earnest and prolonged endeavor to teach and enlighten them.

How is our security taught in the passage?

By the significant question—why are ye fearful?—implying that there is nothing to fear.

What does the passage teach about faith?

That it utterly overcomes fearfulness.

What lesson is there here to cheer our hearts?

That the Omnipotent Christ is always in the barque of human experience with us and in us.

What does it teach about humanity?

That it is always and ever dependent upon internal and omnipresent divinity. This faith is our perpetual safeguard.

What is the best lesson for you?

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LESSON XI.

March 13th. Matthew xiv: 1-12.

Commit vs. 1 and 2. Compare Mark vi: 14-29.
Read Mark v: 1-6; vi; Matt. ix: 35; xi: 1.

DEATH OF JOHN THE BAPTIST.

GOLDEN TEXT:—"*Be thou faithful unto death, and I will give thee a crown of life.*"—*Rev. ii: 10.*

Time: A. D. 29. Place: Machaerus.

LESSON STUDY.

John the Baptist stands in the early dawn of the procession of eternal Morning and Perfect Day. As representing the introduction of a new dispensation, he stands in the twilight of "That Day." His auroral light bears relation of eternal unity with the One Everlasting Light which lighteth every man that cometh into the world. Degree of unfoldment makes the only distinction.

Christ, incarnate Divinity, is here—always has been. This I Am is becoming more and more manifest and demonstrated.

John the Baptist, supposing himself to act only as internuncio, contemplates withdrawal, "I must decrease." So John the Baptist goes out—that is to say, Morning and Day glorify the Dawn. Thus death is swallowed up of Life. The universal comprehends the individual. We expand into St. John the Baptist, seems to the erring Herod and Herodias and all the attaches of royal error to be disposed of; but not so.

The universal Truth, voiced and demonstrated by its messenger, again speaks and works wondrously, and its eternal identity is recognized. It is not John that is risen; but Truth has sprung out of the earth and righteousness has dropped down from heaven. Herod is startled. Let all beware of the latter type of thought and conduct. Let us all consign impersonated nothingness to its native realm—unreality.

By giving no place to the devil we are sure of preservation from the ways of darkness and error.

IMPORTANT QUESTIONS.

What was John the Baptist's character as seen in this lesson?

That of a faithful messenger of Truth and preacher of righteousness.

What does verse two suggest as to the question of resurrection and eternal life?

That the perfecting of one conscious unity with the divinity within us is a guaranty of our eternally conscious continuance, our Eternal Life.

What impressive thoughts are delivered to us in the wise study of this lesson?

Those pertaining to the glorious outcome of right thinking and right doing; and the dreadful consequences of entertaining sentiments inimical to Truth.

What do you think?

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LESSON XII.

March 20th. Matt. xiv: 13-23.

Commit vs. 20, 21. Compare Mark vi: 30-56; Luke ix: 10-17. Read John vi.

JESUS FEEDS THE FIVE THOUSAND.

GOLDEN TEXT: "*Jesus said unto them, 'I am the bread of life.'*"—*John vi: 35.*

Time: A. D. 29. Place: N. E. shore of Galilee.

The desire to be alone, to realize comfort and strength in Infinite Being ever and anon actuates the Son of God to go into a desert place apart. The passing out of sight of one who has been a bright and shining light, of one who has stood in the relation of recognition and brotherhood, brings a deep quiet into the soul. And, going into the silent depths of the Omnipresence, the Almighty Life-giving Spirit, we draw unto ourselves the multitude of thoughts that need the compassionate touch of divine and infinite Love. Each one turns for healing and merciful ministration to the saving Redeeming Power that lifts up and draws into the conscious realm of Divine Being. Here the Christ shines forth as the universal Love Light, the Light of the whole world. Let the masses follow this compassionate Divinity. "They need not depart." Provision for body, soul and spirit meets all our requirements. We may seem remote from the regions of supply, or in a desert land; but there is enough in our Father's House, and to spare. Out of the five small loaves and the two fishes the five thousand may be fed, and the overflowing blessing of twelve baskets full still remain. Upon the scene of such seemingly limited provision appears the Infinite Provider. So, we need not go into some other place. The whole of our Father's bounty is just where we are. It is waiting for the understanding faith to draw upon its unlimited resources, which are just at hand and ready to be dispensed. As we realize this we are making progress in the direction of manifesting our dominion and the reign of Universal Truth. Thus we are more and more prepared to obey the command, "Give ye them to eat."

IMPORTANT QUESTIONS.

What do we learn from this lesson about the character of the man of God?

He is full of compassion and of great mercy.

How is the divine estate of man shown forth in this lesson?

In the plenitude of power and the ministry of God's abundance.

What does it teach about the masses?

The fulfilment of the promise, "Unto him," the Christ incarnate in man "shall the gathering of the people be." All thoughts finally group about the central fact of our divinity of Being.

What does it teach as to our duty?

That we should be faithful stewards of the manifold grace of God.

About prayer?

It is fellowship with the divine. It is soul relaxing interest; and is the universal avowing unity with the universal.

About obedience?

It is conjunctive working with the law of our Being which makes the impossible possible.

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LESSON XIII. *March 27th.* Read Psalm ciii. REVIEW.

GOLDEN TEXT:—"*The mercy of the Lord is from everlasting to everlasting upon them that fear Him.*"—*Psalm ciii: 17.*

In Lesson I we contemplate the unfolding Life of divine Sonship. Our humanity and our inherent divinity, normally manifesting, blend in one harmoniously rounded Unit. As child, as youth, as man or woman, we fill and grace our respective sphere; and this without restraint or compulsion, because "The grace of God is upon us."

In Lesson II we have the revealment of our Subjective Jesus who baptized with the Holy Ghost. Here all need to learn that the relation of Christ to humanity is wholly internal and subjective, as opposed to the supposition that such relation is external and objective. This latter is the letter that killeth, whereas the former is the spirit that quickeneth into consciousness.

In Lesson III we ponder the sweetness of experiencing the baptism of conscious purity and the realization of divine Sonship. Here we are equipped with the anointing power and the power to anoint.

In Lesson IV we turn to the volume of the Book wherein it is written of "Me," and read: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to build up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and to comfort all that mourn. To exchange beauty for ashes, the oil of joy for mourning, and the garment of praise for the Spirit of heaviness." Here is consolation for all the aching hearts of God's blessed humanity.

In Lesson V we have the revealment of the Heavenly Power within us calling into line all the forces of our Being and starting a campaign for the total extermination of error. Go ye into all the world and preach the good tidings, is a commission assigned to our living thoughts aud expressions.

In Lesson VI this commission is in process of fulfilment. The living Jesus, the Comforter, is teaching the Truth of Being, ejecting the demons of false conclusions, healing all sick mentalities, and so fulfilling all our needs

In Lesson VII we have the revelation of the living Christ of our consciousness forgiving, and so removing sin. The subjective divinity within us alone has power to do this.

In Lesson VIII we have the vision of our Life as Lord of the Sabbath. Christ, our living divine Selfhood, is superior to any institution or appointment. This Lord of all is the ultimate and Supreme Law Giver.

In Lesson IX we see the Kingdom. The way of entering it is clearly shown to be the fulfilling of this law, namely, Denying all else, follow wholly thy conscious divinity within thee.

In Lesson X we see our dominion in the Kingdom. The changeless One, ever our only *One*, our entire Conscious Being, is ruler of wind and waves. Here is the full supply for all our human needs.

In Lesson XI we see whither all humanity must turn for comfort when overwhelmed with the belief of soul depressing sorrow. We "go and tell Jesus" by retiring into the secret dwelling place of Him who saith, "Lo! I am with you always."

In Lesson XII we recognize and worship the Changeless One who always hath compassion upon the multitude of erring and uncomforted thoughts. This revealed, indwelling divinity is the open door by which all do enter for the fulfilling of their every need. Immanuel, humanity and divinity One, is the Key to the whole series of lessons. G. J. AND A. I. SCHWEINFURTH.

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 the affirmations on 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 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 the daily affirmations 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: Love is my protection, and Wisdom my guidance.

Daily Thought.

First Day: I hear the voice of Truth spiritually.
Second Day: I see the form of Truth naturally.
Third Day: I am absolutely free, now.
Fourth Day: The goodness of Divine Love is the strength of every atom of my body.
Fifth Day: I am harmonious, spiritually, mentally and bodily.
Sixth Day: I have found Truth, I rejoice in it, I am the Truth.
Seventh Day: My freedom is the unchangeable freedom of Truth.

Let us be faithful in practicing the affirmations of Truth on this page, and what they suggest to us. And let us report in these pages what the result is.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year.....5 s / Single Copy.....9 d }

We will send HARMONY one year to a club of four subscribers, for $3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

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

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

What I Have Seen.

A lady who for one year had coughed severely, and had been seemingly very ill for three months, not having been out of the house, who had had a number of severe hemorrhages of the lungs, and the attending physician was very uncertain as to her recovery, was brought to Home College in a carriage for treatment. She remained in the College for four weeks. She improved with the first day's treatment; in one week she knew she was well. The first few treatments relieved all sense of soreness, weakness, pain, inclination to cough and tendency to hemorrhage. She gained in flesh, strength, mental certainty and faith, and grew spiritually free from fear; also younger looking and physically more beautiful. Such is the working of Truth.

I have known of cases that have been, seemingly, opposed to treatment, and for some time refused to receive it; but, just as soon as they asked for help (though thousands of miles from the healer), they commenced to improve in feeling. Coughs that had racked them day and night grew less, until in a short time they ceased.

We are building our bodies anew all the time, therefore as we grow new hair and nails so do we make new tissue and bones. Hence we must insist on making them after the similitude of the heavenly model, or divine idea of perfection.

We need not have imperfect nails or hair. I have proven this. I had one nail that insisted upon splitting, and it was an annoyance for about three years. One day, when in conversation with Mr. Cramer on the subject of healing, he said something that caused me to take a decided stand in

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regard to the growing of a perfect nail. I gave two treatments of Truth, and my nail came forth perfect, and has remained so. The more excellent way never fails to show forth inward perfection. So let it ever be. M. E. C.

In the Mind Infinite.

By E. ADELINE WILLIAMS.

Would you the joys of life consciously know,
Free from all ills of which others complain,
Greeting each day with a welcome sweet,
And murmuring, O, never more again?

In the Mind Infinite, in the Mind Infinite,
Where we as thoughts of God ever remain;
In the Mind Infinite, in the Mind Infinite,
Sorrow comes never, nor sickness or pain.

Would you the blessings, so freely bestowed,
Giving to each one a portion alike,
Take of your part, which is free to your choice,
And plainly your name in the Law-Book write?

In the Mind Infinite, in the Mind Infinite,
Where we as thoughts of God ever remain;
In the Mind Infinite, in the Mind Infinite,
Sorrow comes never, nor sickness or pain.

We all are thoughts of the Infinite Mind,
Which our Father-Mother God typify,
And somewhere or somehow, we each must live,
To the thought our Parent wise knows us by.

In the Mind Infinite, in the Mind Infinite,
Close to the heart of Father-Mother God;
In the Mind Infinite, in the Mind Infinite,
No child ever knows the chastening rod.

I find gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and carved out by grumbling, discontented people.—*Emerson.*

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CHILDREN'S DEPARTMENT.

Marjorie's Song.

" Peace, peace, wonderful peace,
Sweet peace the gift of God's love."

Marjorie sang all unconscious of a listener on the other side of the green hedge.

The woman, struggling with a great sorrow, lifted her head as the words, " peace, peace," came to her, over and over again.

Marjorie was playing in the garden beneath a great rose vine that climbed high on a trellis, and in the springtime was loaded with lovely white roses.

It was her favorite place for play, and she had once told her mamma that it was easy for her to be good when she was beneath the rose vine.

Marjorie loved her dolls, and always talked to them as if they could understand every word she said.

They were all placed in a row. There was Anabel, with flaxen hair and blue eyes ; and Susan, with brown hair and black eyes ; and Janett, with one arm and one foot somewhere else ; and Tom, the sailor boy. The dolls sat very straight, and looked as dignified as they knew how.

" Now, children," said Marjorie, " I am going to give you a text to learn ; you must all say it after me : ' Blessed are the peacemakers.' If you will keep very still and listen, I will tell you what it means."

The woman on the other side of the hedge drew near, and listened. The sweet words of peace, as sung by the childish voice, had brought to her a ray of comfort, and she hoped for more.

" Peacemakers," said Marjorie, " are people who keep still when they want to answer back real naughty things. Mamma always tells me ' it takes two to make a quarrel, but only one to end it,' and anybody is a peacemaker who won't quarrel when somebody wants to."

" Now, children, all say the text once more : ' Blessed are the peacemakers ' " Anabel, if you and Susan were both wanting your own way, and both acting real bad about it, do you know what I would do ? I would just come out here under the rose vine and keep still, and say : ' Peace, peace, peace ;' and, when I came back, you would both be good, and I would be a peacemaker."

" Our teacher, Miss Hope, told us a story about Jesus being in a boat and going to sleep one time, and there came a storm, and the men with Him

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were dreadfully frightened, and thought they would be drowned, and they awakened Jesus, and He looked out over the sea and said: 'Peace, be still,' and the storm all went away."

"Miss Hope said we all had storms in our lives, but the Truth was always with us, and when it said 'peace, be still,' our storms would all be quiet."

"That's lesson enough for one day," and away ran Marjorie, with her family in her arms.

The woman lifted her head, and smiling, said: "Bless the child. I think her lesson was given for more than the dolls. If I had learned long ago to be a peacemaker, I would not be alone to-day." She remembered the time when somebody said hard things to her, and she had answered back again, until the storm created had left her shipwrecked.

The birds in the rose vine were singing a sweet song—the leaves were glad in the sunlight. The woman thought how like people are nations and of the pity of it all; how men will go forth to kill, and count it glory when its name is war.

A vision came to her as she sat in the shadow—a vision of the great surging sea of life in which she could see the quarreling of children, the disputes of men and women and the strife of nations, and they all appeared strangely alike. In the midst of the sea a great rock arose, and on the rock was the form of Truth, and, in obedience to her word of "peace," the sea of life was calm.

The evening shadows were gathering and the birdies going to bed, when Marjorie came skipping out to the garden to gather up some forgotten plaything. She was singing, and the echo gave back the words:

"Peace, peace, wonderful peace,
Sweet peace, the gift of God's love."

CLARA B. NIELD.

The fire of heaven is Love, Illumination, Life. Fire is warm, light, and active in all living things.

By the Law of Faith, boasting is excluded.—*Ref. Rom. iii: 27.*

To boast is a challenge to be tried.—*John Deem.*

Each person has the same mind.

There is one Mind only: each one has the fulness of the nature of this All MIND.

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EXTRACTS FROM A SUNDAY LECTURE GIVEN IN SAN FRANCISCO BY W. J. COLVILLE:

"Those who believe that God has made us all, etc., and consider their beliefs merely theoretical problems, have not taken into consideration that there is any unity between their beliefs and practice. * * *

"Free thought means that our thought shall be untrammeled. * * * The authority of religion is soul, or God idea. * * *

"Suppose the people believed in capital punishment, but never put it into practice, one would say we care not what you believe. Belief then would be without action.

"But our beliefs come out into living issues; so, when knowledge comes in, then any belief that is held, is illumined; belief then does its perfect work. When one believes what is true he feels very kindly; when we believe what is false, we act the reverse. True knowledge absorbs the belief, for knowledge is the larger. * * *

"'Twinkle, twinkle little star, how I wonder what you are,' etc. We wonder what God is, but we do not wonder until we have perceived and acknowledged Him; not until we see and know Him. * * *

"Why be so narrow as to believe the Greeks borrowed Truth from the Egyptians, and the Egyptians from the Hebrews. Why be so narrow as to think there is not enough revelation to give to each one. Do we have to rob Peter to pay Paul? Is there but one being or nation in which life is expressed, and to whom breath is given? Certainly not. * * * Wisdom is justified of *all* her children. We do not have to go under any person or nation to be illumined. The belief that one person only or one nation only can receive truth direct from God, is blind idolatry whether Eastern or Western thought; one is no better than the other. * *

"God is not a Jew nor a Christian, a Buddhist or Brahmin. There is no religion higher than truth. If we have wisdom we know the truth of all religions by thinking it for ourselves. * *

"I overheard an interesting conversation on the boat this morning. I did not know either of the young ladies. One said: 'I think it is very bigoted in your father not to allow you to go to the Presbyterian Church,' but after reasoning about it for some time, the same lady said: 'Nothing could persuade me to go to the Episcopal Church.' This accentuates the narrowness of the neighbor, while one's own is overlooked. First get the beam out of thine own eye."

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Divine Science and Healing.

TEXTBOOK, BY MALINDA E. CRAMER, REVIEWED BY W. J. COLVILLE, AND PUBLISHED IN THE PHILOSOPHICAL JOURNAL OF SAN FRANCISCO.

This distinctly beautiful volume, which bears the imprint of Home College of Divine Science, No. 3360 Seventeenth street, San Francisco, is sub-titled textbook for the study of Divine Science, its application in healing, and for the well being of each individual. Mrs. Cramer's platform is well outlined in her introductory statement: "There is no unity without equality. The infinity and omnipresence of Being, its action and result, comprising the one self-existing all, includes the unity and equality of man with itself."

The book consists of a preface and introduction, in which the author's thought is very lucidly stated, and twenty-three distinct lessons covering practically the entire ground occupied by all who wish to practice Divine Healing, as well as to understand its basis. The appearance of the book leaves nothing to be desired. It is beautifully printed and bound, and the value of its contents for the studious reader is considerably enhanced by a clear and ample index, from which alone the busy skimmer might easily gather many very important and useful suggestions.

Mrs. Cramer presents to the world a very definite message. She is evidently thoroughly convinced of the correctness of her standpoint and does not hesitate to make this evident, but she steers gracefully clear of all aggressive dogmatism and uses sound logic, not bald assertion, to enforce the claim of her doctrine. It is interesting to note that this gifted lady was for many years a chronic invalid, whose condition was pronounced hopeless by reputable physicians. She has now for more than eighteen years been steadily engaged in lecturing, teaching, writing and traveling, all in the interest of the beneficent work to which her useful life is fully consecrated. She is at the present time a very distinguished looking woman, whose very appearance of self-confident repose tends to inspire immediate confidence in her as a practical exponent of divine healing philosophy.

There is a decided difference between Mrs. Cramer's teaching and that of Christian Scientists, on the one hand, and that of Mental Suggestionists on the other, though her book furnishes ample evidence that its author is well acquainted with the tenets of both schools, and there are many points of contact exhibited between all schools. The first lesson, entitled "Spiritual Experience," gives a vivid account of Mrs. Cramer's individual exodus from the bondage of illness to the freedom of conscious health or harmony.

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It appears that in 1885 her attention was first seriously drawn to the great question of deliverance from all infirmities through perfect trust in omnipresent Spirit, and from that time onward her realization of the vital truth which then pervaded her consciousness has been continually broadening and deepening.

Many invalids, we are quite convinced, can learn the foundation principles of self-healing by carefully perusing and meditating on this single lesson, which carries with it a suggestion of warm enthusiasm coupled with complete sincerity. Mrs. Cramer says that the answer to her earnest inquiry, as to whether there was any power that could heal her after twenty-five years of so-called incurable invalidism, was an all-absorbing realization of a presence and power vastly more than personal, and so vivifying and illuminating that she felt herself completely at one with it. That hour was the beginning of her realization of the oneness of all life, and from that moment she declares that she has never questioned concerning "the way," nor known or taught any authority but self-evident truth. Prior to that experience her faith in God had been but a vague belief of truth unrealized. No sooner had Mrs. Cramer realized the blessed effects of this acceptance of a vital truth in her own experience than she began to impart the knowledge to her neighbors, and at the earnest solicitation of many suffering friends, embarked upon her work of practical demonstration. The record of successful work done in those early days constitutes a very valuable testimony, and goes far to prove that one's ability to truly help others must always be commensurate with one's own deep consciousness of the power of omnipresent goodness.

The second lesson, "Spiritual Experience in Works," gives a very good outline of the steps which gradually led up to the establishment of the Home College of Divine Science which has, since May 4, 1888, been a beacon light to multitudes of truth seekers in America and other lands. No sooner was the College started than its indefatigable President, who has always enjoyed the efficient co-operation of her gifted husband and her talented son, started the excellent magazine named HARMONY, a faithful and consistent exponent of the noble teachings which are elaborated in the book we are now reviewing.

The twenty-three consecutive lessons begin with one on "Being," from which the following quotation will serve to illustrate the entire basis of the instruction given at the Home College, which is quite a unique institution standing very definitely by itself, free from all affiliations with other institutions, yet possessing a library and reading room, wherein may be found all sorts of well-intentioned books and periodicals, and its platform is wide enough to invite workers to speak on it from time to time, who, though seeking to reach the

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goal of harmony, are in no way identified with the College's distinctive mode of working. "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. That which is begotten of spirit is spirit. I am before I am manifested. Man is potential in God and is expressor, co-worker, and capable of doing His will, demonstrating the nature of spirit. Man is being and existence, created in the image of God's eternity and wholeness. There is one spirit and one body. Individually we are inseparable." This lesson also declares that "a belief in two powers—one good and the other evil, one warring against the other, and the belief that matter (so-called) is in its nature the reverse of spirit—is the suppositional division that causes all seeming inharmony, all sense of fear, want, and suffering. The belief that we have a lower and higher self, each striving for supremacy, is as a house divided against itself—it cannot stand the light of true analysis.

"This supposition is not a rock foundation, but is a delusive belief, and engenders feelings of separateness from God and all goodness. It results in jealousy, hatred and enmity one to another. Not until through divine knowledge we know there can be but one source and power, do we feel on good terms with ourselves and that we are harmonious in our relations to others. Ignorance is ignoring the unity of the one all and causes the erroneous race beliefs of duality."

There is certainly much food for serious thought in the foregoing declaration, and, though some of the statements are very sweeping, we can well understand what a great relief and benefit such teaching must often prove to chronic sufferers who have long been torturing themselves with the false belief that their bodies are evil and that they possess "lower selves," which are in their very nature nothing but masses of uncleanness.

The goodness of human nature through and through must be insisted upon incessantly. As the majority of people who are now interesting themselves in any aspect of Spiritual Science or Philosophy are naturally very apt to seek first the aspect of the Kingdom of Heaven (or harmony) which deals directly with the improvement of actual conditions here and now, we presume that Lesson Six, entitled "Denial and Affirmation," will appeal most readily and forcibly to the majority of readers as it sets forth in clear concise language one of the chief means whereby deliverance can be gained from servitude to inharmonious conditions.

[*To be Continued.*]

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SILENCE.

The silence of the heart is sweet,
Yes, beautiful as early morn—
Before the tramp of busy feet,
Before the day's desire is born!

The silence speaks of power supreme—
To hold the whole of life so free;
'Tis all enclosed as in a dream,
The leaves unstirred in wisdom's tree!

And to the silence all things turn,
As pausing for a deeper breath;
And sense of peace from sleep we learn,
And so have hope from silent death!

—*William Brunton.*

Doing Too Much Business.

Sometimes doing too much business is as detrimental as doing too little.

I have in mind a firm of printers who made a specialty of a certain kind of work. They were extremely careful and courteous at first—did everything to please customers and to build up a trade; and they were successful.

Nowadays they get orders by the hundred and are more independent. Their work is not as good as it was. It is difficult to get them to pay attention to complaints. Their present policy seems to be—if you don't like the way you are treated here, go somewhere else; we ain't particular about having your work, anyhow.

Such a change of policy is bound to result in a reaction—a reaction from which it will be harder to build trade than it was at the beginning.

He is a far sighted business man who in his day of prosperity gives the same close, conscientious attention to his customers' wants as he did when he was courting patronage.

Don't let plenty of business turn your head. Look after each customer as though he were the only one you had. It is the secret of great and lasting success.—S. R. H., *in Chat.*

Let us value our worth; our wealth of Being; our nature; our inheritance.

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A Talk with the Readers of "Harmony."

Our purpose is to talk with you about business. The business part of HARMONY depends upon its circulation. The means used to increase the circulation of secular journals do not appropriately apply to HARMONY. As a newspaper man said to us: "Our methods of increasing circulation could not be applied successfully to increase the circulation of your journal, for HARMONY is devoted to one purpose—that of revealing and publishing absolute Truth."

HARMONY cannot accept all advertisements offered, for two reasons:

First: Many of them are not appropriate to its pages, because the things advertised are non essential to the teaching or practice of Truth.

Second: For this reason the advertisers would receive no returns from their advertisements.

It is, therefore, clear that there must be other methods for increasing the funds of HARMONY besides procuring advertisements.

What shall the method be, that all interested in its prosperity can and will adopt?

We are not believers in poverty, dependence or want, nor do we believe in the word "can't." But we do believe in God and man, and we believe in making no distinction. So, we believe in asking of man in the same spirit and as freely as we do of God.

We have a just and easy method to propose by which all that HARMONY requires may be obtained. The method is this: that every subscriber secure at least one new subscription, and that those in arrears promptly remit what is due. We all believe in loving service to the cause of Truth. So we believe you can and will do this, for we believe in can and will.

These words are the open sesame to Success, Prosperity, Health and Happiness, when doing them is practiced. Now is the eternal time to do all things, and results are enjoyed in the time of action.

How to Live One Hundred Years.

Be clean.

Be good-natured and companionable. Do not worry.

Be more careful to take exercise as you grow older.

Be comfortable. Keep your feet warm and wear comfortable clothing.

Sleep in a comfortable bed in a room that is ventilated and in which sunshine is not a stranger.

Do not eat twice as much as you need, and eat only the food that agrees with you.—*Dr. John B. Rich, of New York, 94 years old, in Chat.*

"How shall we rest in God?" By giving ourselves wholly to him. If you give yourself by halves, you cannot find full rest. There will ever be a lurking disquiet in that half that is withheld.—*Jean Nicolas Grow.*

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NOTES AND ANNOUNCEMENTS.

W. J. Colville left San Francisco February 1st to enter a field of work at Jacksonville, Florida. He was even more highly appreciated by those who heard him this year than on previous occasions when he has lectured and taught in San Francisco and surrounding cities. He is strong in Truth and powerful for good.

All should read the splendid review of our book, "Divine Science and Healing," written by W. J. Colville, and published in *The Philosophical Journal*, 1429 Market street, San Francisco. It runs through two issues—January 23d and January 30th. These papers sell for 5 cents per copy.

"The Master" is a new magazine. No. 1, Volume I, comes to our table in a bright red cover; a monthly; one dollar per year; single copy, 10 cents. It announces itself: A magazine for the development of Individuality and the teaching of the doctrine of the universal brotherhood of man, and the immortality of the flesh. Edited by Grammer, the Healer, Fifteenth and Main streets, Boice, Idaho.

Mrs. E. Adeline Williams has opened a Divine Science Center at 1806 South Logan Square, Philadelphia, Penn., where she will teach Divine Science, do healing, and take orders for our books and this magazine. HARMONY gladly recommends her work, and speaks the word that will grow a tree of life for her.

Rev. E. F. Bunting writes in the following encouraging way from St. Louis. The editors of HARMONY are sure that success is unto Divine Science the world over:

I attended our ministerial meeting February 3d; had the honor of reading the first paper. Mrs. McDonald reads a paper at the next meeting. The work as a whole is doing well. I cannot give the work in detail. As to my own I could not ask better. It is surely blossoming out into an Edenic garden of heavenly beauty. We are pleased with the organ we bought, and now I have hired a good organist to play for us. We have a choir which will be ready in a week or two. Last night (Feb. 7th) I had a large attendance. My work of healing is going on nicely. I am treating successfully all manner of disease.

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These photo portraits are on sale at the Home College for 50 cents each. They are such as usually sell for $6.00 per dozen and upwards.

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"Fulfillment."

The monthly paper published by the Colorado College of Divine Science has changed its form. The January number comes to us in the shape of a magazine filled with the glorious teaching of Truth.

Its motto is a favorite statement in the Truth of Divine Science, which is "Unity within is shown forth by outward co-operation."

It announces that "For Fulfillment the new year is a revival, a filling fuller of its mission. For the readers of Fulfillment the year coming in must be a renewal, too—a season of greater realization." This is a valuable magazine and sells for $1.00 per year.

Extracts from Letters.

Please find enclosed $3.00, for which renew our subscription to HARMONY, and also send us a copy of your new book, "Divine Science and Healing." We enjoy reading HARMONY very much, and are always glad when it arrives. The lessons since October are very good. We study them.

Waco, Texas. MRS. J. W. H.

Mr. Eugene Del Mar writes from New York as follows:

"*To the Editor of Harmony:*

DEAR FRIEND—I have decided to discontinue the publication of *Common Sense Advocate*, other fields of activity now requiring my full time and attention.

I desire to express my deep appreciation of the consideration and courtesy that have been extended to me always by New Thought editors and publishers, this being one of the very pleasant recollections of my editorial work in the New Thought.

With best thoughts and wishes, yours sincerely,

EUGENE DEL MAR,
Editor Common Sense Advocate.

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"I."

We contemplate the visible universe, and thrill with the wonder of it, and revere the laws controlling it.

But the creator of that marvel—that which conceived it, and brought it and its laws into visibility? One thinks of that, and thought seems crippled in the mere effort to grasp the idea of that Creator. And yet we must penetrate into that Creator if we would know what we are saying when we say "I." Its glory must not affright us, nor its wisdom abash us. We must fearlessly gaze into the infinite nature, for only there shall we ever find "I."

"I" may be called what one will; names need not confuse us; but what we consider its nature and powers to be does concern everyone most vitally.

There must be no confusion of ideas about that. It is Creator in the highest and fullest sense of the word. We must accustom ourselves to look at ourselves as Creators. We must get used to the fact that we are that which is acting upon and using laws and forces, instead of that which is being acted upon and used.

In our investigations into the nature and qualities of ourselves we must keep pushing back and in until we have pushed into the great Creator. There is nothing back of that. There is nothing greater than that. There is nothing which made that. There we stop. There we find the "I," one in nature, attributes, essence, and substance with that unspeakable marvel of the universe—the Creator.—ALMA GILLEN, *in Expression.*

A Message for Healing.

Please take this Treatment, or Truth, Spiritually. "Spiritual things are spiritually Discerned.

God has made me in his own "image and likeness," fearless and free. "God has not given me the spirit of fear, but of power and of love, and a sound mind." I am a perfect son of a perfect FATHER. My inheritance is God. *God is Love.* There is One God and Father of All, who is within and through All. Perfect love is therefore within me. Perfect life is within me. God the All Good, who is in all, even Omnipresent, is in me. So the good, the true, the free, the power Omnipotence, the knowledge Omniscience, the presence Omnipresence is my shield and buckler.

I abide in Christ and his words abide in me, hence the law is fulfilled. "Whatsoever I ask in his name" is being done unto me.

MALINDA E. CRAMER (Healer).

PROF. LEROY MOORE has opened a Divine Science work in Kansas City, Kansas, with prospects of a good and increasing business. His public meetings are held Sundays, at 3 P. M., in K. P. Hall, 626 Minnesota avenue. His residence is 814 North Seventh street. The work is growing; there is a place for all, and success sufficient to extend to all.

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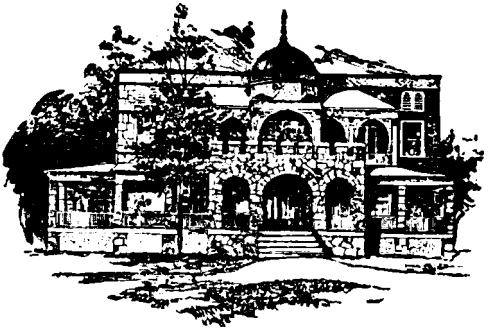
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Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

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This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

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1903

Vol. 16.
No. 7.

APRIL, 1904

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To teach the truth of the body, and its true relation to God.
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That there is no religion beside Truth—than the Christ 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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To bring about a correct use of Terms that will truthfully convey the idea of Omnipresent Good, and represent the nature of our Being in our dealings one with another.
To interpret Scripture, spiritually, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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TABLE OF CONTENTS.—April.

☞ Unsigned Articles are Editorial. ☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 193
Consider the Lilies ..... *Mrs. M. E. Cramer* 195
Photographs of M. E. Cramer 199
International Bible Lessons 200
Lessons in the Delight of Life ..... *William Brunton* 204
The Freedom of Truth ..... *E. H. May* 206
The Lord is my Shepherd ..... *William Brunton* 207
The Flower's Reply ..... *E. Adeline Williams* 207
Healing Page 208
Church and Meeting Notices 208

HARMONY—2d Part:

Children's Department ..... *Clara B. Nield* 209
What the Little Girl Put in Her Basket ..... *E. Adeline Williams* 211
Aim of Education ..... *Mrs. C. C. Briggs* 212
Divine Science and Healing ..... *W. J. Colville* 214
Love is Light ..... *Nora E. Hulings Siegel (Nodie)* 216
Mr. and Mrs. Post Make Statement of Facts 217
A Talk with the Readers of "Harmony" 221
List of Books for Sale at Home College 224

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. APRIL, 1904. NO. 7.

Consider the Lilies.

From a Sermon delivered by Mrs. M. E. CRAMER before the First Divine Science Church, San Francisco, March 6th, 1904.

LILIES grow side by side with other growing things without interfering with them, and without being interfered with by them. They neither toil for supremacy nor mastery over their natural companions rooted in the same soil or growing in the same pond. They toil not to reach their good, nor to become other than what they are. They are glad to be lilies. Their good is present. Their mastery is in being supremely individualized in what they are. Their supremacy is the satisfaction of being spiritually rooted in Omnipotent Spirit—the meaning, intelligence and power of their existence.

To-day is the sixth of March, and we are reminded that there is a spiritual meaning to the sixth day of the week, which is the completeness of all things—the image and likeness of the all good in all things. God sees everything that He has made, and beholds it as good and very good—not one thing better than another. It is our blessed privilege and good pleasure this morning to behold all things with God knowledge as good and very good, as equally good.

It is said that March is the time for new inspiration of hope; if it means that it certainly means more. It is the time when the works of God-faith are made wonderfully apparent—are gloriously revealed. Now is the time when Omnipresent faith and knowledge are shown by works. Everywhere in nature the "silent voice" is silently speaking forth new forms of beauty. The utterance of the invisible is building again the things it has previously built. "Destroy this Temple and I will build it again." These words are being verified in our midst to-day, all over our glorious Golden State. It is now being clothed with verdure, ornamented with blossoms of every hue and fragrance.

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In this glorious sixth chapter of Matthew, Christ continues his sermon on the Mount (in Divine consciousness), by telling us to take heed how we do our righteousness. If it is done for the applause of men, aspiring to be greater than other men, that we may be considered superior to our neighbor, we shall have *our* reward ; but no reward of *our* Father which is in heaven. Infinite parenthood can know no inferiority or superiority. People do not always like their reward for personal righteousness any more than they like to reap what they sow.

When Jesus gave advice on how to pray (in verse sixth), he told us that each one has a closet to enter and a door to shut—a Father to pray to, who hears in secret and who rewards openly. It is thy closet thou art to enter, and thy door thou art to shut, and thy Father who is to hear thee and reward thee. The hearing is secret, or silent ; the reward is open, visible, audible, or practical.

Now read the sixteenth and seventeenth verses, "Anoint thy head, and wash thy face." There is a spiritual anointing with the oil of gladness and satisfaction. There is a spiritual cleanness that should be brought to the surface or face from within. Some disfigure their faces with solemn thoughts, and think it a lack of spirituality to do otherwise, or to even array themselves becomingly, and keep the hair and general appearance graceful and neat. But here the great illumined one admonished us to care for our general appearance. Be not of a sad countenance, means to be of a cheerful, happy countenance. Care for your heads, literally as well as spiritually, as evidence of the spiritual anointing. Keep clean, happy faces as evidence of the cleanness of the spirit within, that the outer may represent the inner. That oneness may be apparent ; that purity be revealed. You may say: "We can see the jewel hid away in an uncared for body." Yes, we can perceive the Omnipresence of all good, all purity, all perfection. Then, why have an uncared for body? How can we love God the Invisible if we love not the visible he has manifested? "How can we love God whom we have not seen, if we do not love man whom we have seen?"

We are advised to take no thought. "Which of you by taking thought can add one cubit to his stature?" Spiritually speaking, the stature of man is Godhood, is infinitude, is unlimited, invisible, eternal identity—identical with God. Who can add one cubit? Then, why take thought for raiment? Our outer garments can be made to accord with our perception of Truth. Our body should be held to be a Temple of Truth. For Truth is all there is. Consider the lilies. They toil not for natural beauty—it comes

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from the nature of Being that is all Good, that has no bad in it; from the nature of Being that is all beauty and knows no opposite, whose words are: "Beside me there is none other."

Glorious Good that knows nothing with which to contrast itself; that knows nothing by which it can be divided, separated, limited or bound. Never a time it was not and it will never cease to be.

The beauty of our spiritual raiment comes forth from the Omnipresent spirit in the same way as does the beauty of the lilies and all nature. The order is from within out. I am. I act. I show forth my mental action, in form of word and deed; in form of feature and glad countenance. We each, to be natural, must grow side by side without interference. Each a definite individual, yet at one in substance and spirit.

Man, true man, strives not for glory,
Toils not to gain the Light of Being;
Nor sends out hope to grasp it:
He knows himself to be the sight
That sees and knows he is the Light,
The soul of things, the spirit bright.

Two days since, as we sat in our beautiful Golden Gate Park, we entered into the spirit of nature, and sensed the peace of the things of life about us. It was the peace that passeth human understanding. It was the "entering into His rest." All nature had been blessed with copious rains, and was then restfully and inspiringly basking in the unusually bright sunshine. The foliage and flowers seemed to fairly breathe the clear, calm, bracing atmosphere, which so gently embraced us equally. It was then and there that the title of this writing came to me as a text for my Sunday work.

Not only were men, women and children enjoying the air—so delightfully filled with the fragrance of flowers—but the entire Park was "letting its light shine," or was radiating the light and glory of Life. Branches are extending their foliage; leaves are unfolding; buds are forming, blooming and showing innate beauty. The air is filled with a most delightful incense, which is truly a sweet smelling savor to those who perceive and enter in.

I rejoice in the gladness of all things. As the people were going to and fro enjoying the glorious day, a baby girl, just beginning to walk, came along. She stopped to shake hands and wanted to look at the magazine in my hand. After doing what she desired, she ran along the pathway, shaking hands with those she met. As the little one was too young to talk, she

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was as social as she knew how to be. To us she blended perfectly with the heavenly peace and perfection so apparent in all growing things. Her confidence was the same as that expressed in the foliage and flowers. There was gladness in it all. "Consider the lilies." Become as little children. Enter the Kingdom. It is the will of the One All that we should have the Kingdom.

Then three ladies, who attracted our attention, passed by—one, dressed in deep mourning, leaning upon the arms of the other two. Our thought was: Why mourn in this world of gladness? Why such a scene in this heavenly land? I could see no place for it. The supposition of mortality, that there is a mortal self, alone mourns. Alone is of a sad countenance. Alone carries the signs of mourning in raiment. Let us rejoice and be glad, for all things are now ready for our acceptance—all happiness, all health, all prosperity. The good is ours, now. Why not be as free as the little child, and enter into freedom, and know that we are now in the kingdom of God, and that we have his righteousness, and that all things are added and are ours.

On this occasion I certainly enjoyed the true and universal resurrection of the universal Christ-Life; of the Life that said: "I am the resurrection." And who said: "I am Life."

Flowers are greeting us on every hand. The California Poppy is everywhere unfolding its meaning—the purity of gold—and reminding us of its annual resurrection and perpetual life. Let us consider the flowers, the beauty of this world, the glory before us, and enjoy the heaven at hand—that is with us, and appreciate how wonderfully the heavens are declaring the glory of God, and the firmament is showing his handiwork by expressing in all nature the spirit of gladness and renewing vigor. O, the joy of living, now that we know the Truth; that the One All is expressed in all. Knowledge of Truth makes Divine idea visible, or makes its visibility apparent to us. The simple Truth is formulated in the universe of form, and its truth, as it were, is "declared from the housetop." "The invisible things from the creation of the world are clearly seen, being understood by the things that are made."—Paul. It is such a joy to see things as they are; to have eyes with which to see, and then to see; to have ears with which to hear, and then hear the silent voice of good. Let us consider the blossoms of life correctly from the one only "Law of Expression."

We are aroused to see with spiritual eyes the spirit at work in the golden hearted buds of fulfilment, not of promise—ever flowering throughout our

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land, and within us. What does it stir in us to see the buds unfolding and God revealing all nature? Do we not praise God for a new and universal resurrection?

"The late Rev. B. M. Luther was an optimist of the first water. In preaching his gospel of cheerfulness one day, he said to a friend of pessimistic tendencies:

"'What is that coming up Broadway?'

"'Why, just a trolley car.'

"'Precisely. To your eyes it is a common-place yellow vehicle, with an ordinary motorman in front and an every-day conductor in the rear; but, to the man of God-given sanguinity, it is a chariot of gold with diamond-studded wheels, a seraph at the wheel and brake, and a cherub collecting fares.'"—*Success.*

Brother B. M. Luther, through his optimistic consciousness of divine perception, saw the trolley car and all its workings, and the men employed to run it, translated into divine glory, and as being as stern a reality as what John saw on "The Isle of Patmos."

Can there be greater miracles than what is taking place before our eyes continually throughout our broad land? Can there be a heaven more beautiful than what is declared before us?

Let us consider the lilies, and understand our spring transformation scene! Who could fail to be happy in conscious at-one-ment with all this? There is no unhappiness added, no sickness or lack in the kingdom of God and his righteousness. This vision is as practical as it is spiritual; it is capable of demonstration in all the affairs of life, and of being enjoyed without withdrawal from the world of business or from people. Let us consider how we all grow from within out—not the reverse—by bringing out, or representing Being in all our ways.

Photographs of M. E. Cramer.

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INTERNATIONAL BIBLE LESSONS.

JESUS VISITS TYRE AND SIDON.

LESSON I.

April 3, 1904. Mark vii: 24-37.

Commit vs. 27-29. Read the entire chapter.

GOLDEN TEXT:—"*Without faith it is impossible to please Him.*"—*Heb. xi: 6.*

Time: May or June, A. D. 29. Place: Neighborhood of Tyre and Sidon.

LESSON STUDY.

The Christ abiding in Eternal Union with the Father disassociates himself from every profane thought. "No man," in the sense of a separating idea, must enter into the house where he abides.

To manifest man's Divine Nature, the Eternal Perfection from which we spring is the entire subject that is ever before us. It is that for which all creation yearns. Surely Christian manifestation cannot and will not be hidden. Christ comes to the Light and draws to the Light, because he cannot be other than what he is. Christ in man is Power, and all the Power there is. That which denominates itself weakness and uncleanness loses its reality in thought —as do the lame, the halt and the blind ideas in the presence of this Omnipotent Healer.

In this Lesson we see greater faith outside of the Israel that believed in walls of division, than was found within it. We see Christ acknowledging and commending the true Abrahamic faith in an outsider, or one supposedly excluded from the covenants. Blessed Syrophenician woman! And blessed be the people of all nations, who claim their heaven-born possibilities, whose demand for the blessing of the Highest prevails. Against such faith no seeming exclusiveness can stand.

To know and understand what our true position in God is, as Jesus knew and understood it, is to have Life and Immortality ever unfolding within us. To know Now the wholeness, the goodness, the perfection of Life, brings us into the consciousness of the ever-living Omnipresence. This is completeness, fulfilment.

In the coming again of Christ to us, or of fuller understanding, we perceive that the mission and message are universal. In this divinely renewed understanding it is known by all that there is no middle wall of partition, no excluding and no separating. Our spiritual ear bears the divine "Ephphatha," "be opened" All deafness turns into hearing, and dumbness into praise. Faith surmounts all obstacles, and the children of the Kingdom are "Whosoever will."

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PETER CONFESSES THE CHRIST.

LESSON II.

April 10th. Mark viii : 27-38.

Commit vs. 36. Compare Matthew xvi : 13-28 ; Luke ix : 18-27.
Read Mark viii : 1-26.

GOLDEN TEXT : "*Thou art the Christ, the Son of the living God.*"—*Matthew xvi : 16.*

Time : Summer A. D. 29. Place : Cæsarea Philippi.

LESSON STUDY.

While Jesus knows who the "I Am" is, he also realizes the magnitude and importance of the question which the Christ in the Soul of humanity the world around, is asking : "Whom say ye that I am?" Divinity longs for recognition. I, to be satisfied, must know and realize my God, my Deity, my Divinity, my real and only Self. Everything within me that knows God also knows that I and my Father are One. The divine humanity which confesses incarnate divinity is the true Peter, the Rock. This living, conscious confession of divinity is the foundation corner-stone that is laid in Zion. (See Isaiah xxviii : 16.) This is the Mount of Illumination. Here is the one and only sure foundation. Here is the Pillar and Ground of Truth. Here the Church of Christ is built. Here is the House of God where humanity lives with divinity—God and man dwelling together in Unity. "I will dwell in them and walk in them." This promise actualized is Christ revealed, is the kingdom come.

Error, if given voice, always suggests the conserving of personal interests; does not urge on to the glorifying of the true Life. This "Satan" ever receives the silent or spoken rebuke of our indwelling Master. So we must take heed that we rightly discriminate between truth and error, and give our support to the one and only mission of life. Then we will forever avoid the rebuke. "Thou mindest not the things that be of God, but the things that be of men." So doing is taking up the cross and bearing it. This is characterizing ourselves as those to whom the I AM saith, "Ye are my disciples."

To turn away from the Spirit, the Source of all, and then seek to delight our senses by a perverted view of things, is to drive a mad bargain. This means to "lose our soul"—that is, the consciousness and realization of our true and only life.

IMPORTANT QUESTIONS.

Who is the Christ? The self-conscious divinity in the soul of every human being.

Who is the Son of man? The impersonation and individual manifestation of this consciousness.

What is it to confess Christ? To own and acknowledge the truth of our divine nature.

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JESUS TRANSFIGURED.

LESSON III.

April 17th. Mark ix : 2-13. Commit vs. 8.

Compare Matthew xvii : 1-13 ; Luke ix : 28-36 ; II Peter i : 16-21.

GOLDEN TEXT :—"*A voice came out of the cloud saying, This is my beloved Son : hear Him.*"—*Mark ix : 7.*

Time : Summer A. D. 29. Place : Mt. Hermon.

LESSON STUDY.

It hath been truly said that "Incarnation is the culmination of creation." The simple statement of Divine Science is : Creation is incarnation, or God manifest in the visible. This is obvious, since creation is expression, and expression is the Expressor expressed. It is the Manifestor manifested, the Revealer revealed. It is the One All demonstrating His Allness.

This lesson presents for contemplation the image and likeness of God, even Man in his true and original figure or form. It is called Transfiguration, a change of form or appearance.

From the view point of Truth itself there is no transfiguration ; for Truth is the final and only figure. The spiritual scene or vision described in this passage, and its companion passages, is that of a most simple and natural condition, man's true environment. Its sublimity is but commensurate with its simplicity. It appears sublime and transcendent only as it is contrasted with error. This is due to the fact that we do not realize the full spiritualization of our senses. To these senses the Seer is saying : Behold your God !

As we go our way to fully manifest God in our flesh, we now and again hear the heavenly voice saying : "I have both glorified myself and will do so again." Transfiguration is this promise fulfilled. It demonstrates that God is Light and that in Him is no darkness at all.

The testimony of Jesus, the spirit of insight, says : Believe me that the Father is in me. The unillumined senses cannot see this. The divine splendor in the mount of holy converse transfigures the darkened senses, and the word of the testimony is established. Here we meet and know our Immanuel, who "Coverest thyself with Light as with a garment." Out of this consummation of Beauty, God, Divinity doth shine. The body of divinity appears in robes of Light. The righteous shine forth as the sun in their heavenly Father's realm.

We know that we have come to the spirits of just men made perfect, and to an innumerable company of angels. In our mount of transfiguration we realize that, verily, our inheritance is with the Saints in Light. We commune in spirit and are at home with those who understand us. On the plane of our divine Unity we are in free and full converse and blissful association with our Father's whole family, in heaven and in earth.

This Supernal Light which relates us to all, visible and invisible, is forever in us. No veil intervenes between "here and there." It is all Here and Now.

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IMPORTANT QUESTIONS.

What is transfiguration? It is change of figure or form.

Wherein does this change or transformation take place? In our thought and mentality.

How is it brought about? By the "renewing of our minds." (See Romans xii: 2.)

What is the form manifested by this change? It is the form of God, called his image and likeness.

What is its nature? It is what God is—namely, Light. "Now are ye Light in the Lord."

What do you see in this lesson?

THE MISSION OF THE SEVENTY.

LESSON IV.

April 24th. Luke x: 1-16. Study vs. 1-24.

Commit vs. 1, 2. Read Mark ix: 14-50; John vii: 1-10, 21.

GOLDEN TEXT:—"*Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*"—*Luke x: 2.*

Time: A. D. 29. Place: Galilee.

LESSON STUDY.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein." We, as teachers of Truth, believe in the eternal method of creation, with its never ending action, and we understand that this reveals God at the head and God in the midst, in union with the heaven and earth which He has made, and made to be one with Him. All visible creation belongs to the Lord, to the Creator of all. All creation must be lifted up to the height of its own standard. He comes to his own, and his own can do nothing other than to receive Him, when they see Him as He is.

The field is world-wide, and "The Mission of the Seventy" very aptly represents the great demand for laborers. There is room for them all—for the twelves and the seventies, for an infinite number of the little company of twos. The sending forth by twos emphasizes the strength there is in unity. Strength united is stronger. "And sent them two and two before his face into every city and place whither he would come." The distance must be traversed by us all over the way that leads us from the objective to the subjective Christ. Our meeting is then in the Spirit, in the depths of the inner man, in the place whither he would come.

The laborer or student of Life's Estate must be able to demonstrate that he is an embassador, a messenger of peace; that he is not weighted with false ideas that interfere with the plan for which he is sent forth; that no precious time shall be squandered in teaching aught but an ever present Kingdom. This Kingdom comes with the power in the fulness of understanding. For the laborers in Christ's harvest field must be as the Master. Wisdom is then justified in her crowning.

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Welcome to the Supreme Teacher, the Lord of the Harvest, the Laborer crowned ! The benediction of a son of peace rest upon him !

The commission to heal body, soul and spirit shows the Gospel's power to accomplish perfect results. The whole man is ultimately to be glorified. The body and spirit are to be united, not separated. Hence the body stands redeemed from sin, sickness and death.

The manifestation of the Kingdom, in the reign of the sons of God, is to be permanently established in the earth. The visible glory of the earth as the Lord's, and the heavenly condition outwardly revealed, is the sure outcome of the children of the Invisible, manifesting in the visible.

LESSONS IN THE DELIGHT OF LIFE.

4. The Beauty of Heaven.

By William Brunton.

HOW WE LOVE to climb an eminence and look over a wide landscape. It makes the world much broader to us. We have a sense of enlargement and gladness ; we have escaped from the small into the larger self.

And it is so in regard to interior unfoldings, the ascensions we have of heart and mind, the seeing of new truths that bring us the nearer heaven and make earth wider to us—and, in the best thought of all, that of our immortality, is the best blessing of all. This is the dearest knowledge and most desirable. It has strength in it like the incoming tide. It has joy in it—like the conquest of May. It is the comfort and sweetness the heart craves.

Now a person who shuts his eyes in the daytime might as well be in the darkness—as far as his seeing goes. If he will not open his eyes, he may deny the visions of others—and think he is a pretty logical man. He knows what he knows—and that is, that closed eyes see nothing, but he does not know what the inquiring search of his neighbor discovers. The world is for the man who will look at it.

Very well—so is the assurance of immortality. What fools and blind we are to deny this. I ask a friend who laments his ignorance of this : " Have you done anything to find out if it is a fact? Have you asked those who say they know, what it is they do know and how they received it? Have you questioned them as to their state of mind when they first looked into the matter, and how the change came ?"

Generally the answer is : " No, I don't bother myself with silly superstitions. It is all humbug, a cheat, a fraud, and I would not go across the street to learn anything of anybody !"

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All right, my friend with the shut eyes. It is night to you, and will be till the heart is ready to listen to the music that invades it with persistent sweetness, like the sighing of the wind around the rosebush.

It is right for us to think we are immortal. It is right for us to hold to the power of an endless life. Without this idea, life is a beginning of a large promise with no skill to complete. It is the digging of a cellar and no house to go over it.

I feel there cannot be such foolishness in great nature. I feel that I am here with rights and privileges that lay hold on eternity. I feel that I have the secret word which carries me forward through many closed doors. I am sure that the friends unseen are still friends, and are near me. I have a sweet reasonable assurance that I am the heir of the ages.

And I came to this in a natural way of seeing that thoughts visited me with sudden vividness, telling me truths without any thinking of them. As a boy I was impressed with places as I passed, and in a little time would live or work there. I have felt coming events, that surely were not in sight, and they appeared. I had to attribute these things to whisperings from heaven as we say. They were evidence given time after time, and very beautiful in their grace.

Then I have heard voices, real voices. The sweet and silvery calling of my name, and felt the charm of love go up with them. Perhaps this might have been mine more if I had listened more, but I have conversations with the unseen that need no words. They flash Truth, and I know it as reality. They warn, cheer, comfort and guide—for I believe it is my mother and my sister and my very dear friends caring for me there as they did here.

Now what more natural than this idea? I cannot think of anything. It is in keeping with all other gifts of God that are found as soon as we are ready and willing to receive. George Elliot wished to live in good done to men. Certainly, but if good works live, why not good souls who did them? And that we go forward makes reality out of all this seeming illusion.

The religion of immortality is my religion. The religion of a character formed on this sense that man cannot die, that he must work out his destiny of good, that he must bear himself in the gentleness and purity and nobility of this divine illumination.

O how pretendingly pious we are when we are afraid to look into a matter like this, and suppose we should be committing the sin again of eating of the tree of the knowledge of good and evil! My friend, it is the tree of life whose leaves have healing. To gain this beauty in your soul is to make your life full of light so that no darkness can be about or in you.

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And the men and women who carry this lamp in their hands are torch-bearers for humanity. And they who have this beauty in their souls have here and now possession of the kingdom of heaven, which we thought to be far off in the skies. Then the days are bound together by the cord of beauty, and we have found the path of peace that reaches on and on into the eternities of God!

The Freedom of Truth.

"Ye shall know the Truth, and the Truth shall make you free."

WHAT is Truth? What is bondage? Is it a sense of limitation? Are we bound by circumstances, by physical infirmities, by people or sets of people? Worse than all, are we in bondage to ourselves? Are we governed by thoughts and feelings we know not how to set aside? Where and what is Truth that shall make us free?

A great deal of talk is made that these things exist only in our way of thinking, and changing our thought changes conditions.

Very good! But, isn't that something of a self-effort—a setting of ourselves free? It isn't knowing the Truth and the Truth doing the work. It is true that we can control our thoughts. We may think of anything we please. There are many things of God to think about, but with this argument runs along the undercurrent of thinking that there are some things we must not think about, and there fronts us a limitation, and we are not free. O, to find this Truth that frees us. We say God is. We look around us. We live. Others live. We see life in its various forms—the beautiful world and its hosts of worlds. We know *something* is, and we call that something God, Deity, First Cause, Father, anything you will. This something is Life, Intelligence, and Love. I do not say it has these qualities. It is these things itself. We cannot deny this, for we see its manifestations. Now then is this something which is Life, Intelligence, and Love, Infinite with the full meaning of the word Infinite? If so, it is the *All* of all that is. There is naught else beside. We come to the last question, Is this something good or bad? If it is Infinite, it cannot be both. Is it good to be alive? Good to be intelligent? Good to be love? If so, then we have proven the proposition. God is, He is all, and He is good. Is this the Truth Jesus affirms that the knowledge of which will free us? If God is all, then we are made of his substance. If He is good, then the substance we are made of is good, and there is nothing bad in it, or can come to it, for there isn't anything bad if God is good and all. If He is

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Infinite and Intelligence, infinite intelligence is all there is. If infinite Love, then Love is all and we are of Him. Life, intelligence, love and all the Father hath is ours, even to His name, for there is not one of us but to himself can say: "*I Am*;" but, more than all (if such a thing could be), we are His, and we are glad that it is so, for His is the glory and the power. The glory and power of love. Love can know no discord. He is all, therefore there are no discordant thoughts for us to put out or avoid, because we are His and He is love. Is this the Truth that having seen we *know* we are free? Free in body because free in mind. Our mind is of God's mind, therefore has and can contain no discord. The one mind is all there is. Let us, therefore, be perfect, that we may show forth that we are the children of our Father and manifest His glory.

E. H. MAY.

The Lord Is My Shepherd.

Who learns of God learns God's own truth indeed,
Which truly will his own immortal be;
Thus would I learn in life, O God from Thee,
And have it in my heart for daily need:
I hold Thy love as my assured creed,
Then should I be from every terror free,
And only good in all my living see,
And as a poem all experience read!
That late my heart was shadowed with a fear—
Confessed my lack of love in Thee the Just;
I passed the dark and now the day is clear,
I can my God Thy secret purpose trust,
Safe in Thy care, I through the shadows tread,
Since all the way Thy love my footsteps lead!

WILLIAM BRUNTON.

The Flower's Reply.

BY E. ADELINE WILLIAMS.

O, flowers! So long hid under the snow,
You must be glad of the springtime, I know;
What did you there in your blankets so warm,
Before the long night brought the bright May dawn—
When the streams and the brooks were silent all,
Afraid to run till they heard the Spring call?

O, Children! With hearts so loving and kind,
The night you think dreary, we do not mind;
For our blanket snowy, is tenderly spread,
And watch'd by the One that guards your own bed;
In sunshine or shadow—no matter where—
Our work is to speak of that loving Care.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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:
Now is the Day of Salvation.

Daily Thought.

First Day: I am God expressed in visible form.
Second Day: I am the Kingdom of Heaven now.
Third Day: I am immortality now.
Fourth Day: I am the fulness of Good now.
Fifth Day: In the present moment I am all I shall ever be.
Sixth Day: I make practical the Truth of the I am now.
Seventh Day: All the Beauty, all the Goodness, all the Perfection that can be conceived of, I am.

Church and Meeting Notices.

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.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to all.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year..... 5 s / Single Copy..... 9 d }

We will send HARMONY one year to a club of four subscribers, for $3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

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

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

CHILDREN'S DEPARTMENT.

From the Nursery Window.

BY CLARA B. NIELD.

THE BIRDS were chirping and twittering in a most unusual manner. It was house-building time, and to the Mamma bird each twig and thread and feather was a treasure. Each piece was carried to a limb near the top of an old tree, where she and the Papa bird laid the foundation for their new home. It required days and days and days to gather enough material. The Papa bird flew away to the barnyard, and brought horse-hair to weave into the house to make it strong; then he brought some wool from the sheep to pad the walls, and at last the wonderful house was finished. It contained but one room, and you or I might have thought it small, but to the Mamma bird and Papa bird it was perfect.

Beatrice and Victor watched the birdies at their task. Their nursery window was near the tree, and the chirping and twittering could be heard within.

One morning the children saw the Mamma bird in her grew-brown dress sitting at home, while the Papa bird, in his yellow coat, sat on a bough and sang for joy. Beatrice was a small girlie of only five summers, while Victor eagerly awaited the coming of his third birthday.

"I love the pretty birdies," said Victor. And they sat at the window and watched ever so quiet, for their mamma had told them that much noise would frighten their little friends away,

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Every afternoon Beatrice begged mamma for a story. Both children loved to have her tell about the Good that is everywhere.

"The Good surrounds me," was one of the true words she had taught them to say. She had explained that they must never, never be afraid; that God was everywhere and in everything; and, if any danger seemed to come, they were to say: "The Good surrounds me."

The Mamma bird had sat on her nest for several days, and there were three beautiful little speckled eggs in it.

He of the yellow coat sang his joyous song, and it floated in at the nursery window.

One bright morning Victor's birthday came, and he was all of three years old. The same morning, in the old tree, there was chattering, twittering and chirping, and three little heads, with wide open mouths, could be seen above the nest.

The Mamma and Papa birds were beside themselves with joy.

Beatrice scattered crumbs from the birthday cake out the window, and the children watched with eager interest the birdies come and go, gathering food for their wee babies.

Five days after the birthday they were looking at the nest, when they saw a cat creeping along one of the limbs toward the baby birds. It was not Snowball, their own pet kitty, but a strange, stray cat, all yellow and black and white spotted. Nearer it crept.

"Oh, Victor!" said Beatrice, "that cat will get our birdies."

"I love the pretty birdies!" said Victor.

"You know what mamma says to do when we are afraid; let's keep still and say 'the Good surrounds us,'" said Beatrice. And they both took hold of hands and said: "Birdies, the Good surrounds us; the Good surrounds us."

Suddenly the strange, stray cat changed its mind, and hurried down the tree and out of the yard.

When mamma came into the nursery both children said:

"Oh, mamma! the Good is around the birdies, too, and it wouldn't let the cat get 'em."

"Yes, my dears," answered mamma, with a hand upon each fair head. "Jesus said, 'Not a sparrow (that's a little bird) falleth to the ground without my Father's notice,' and 'Ye (that means you) are of more value than many sparrows.' Let us never forget 'the Good surrounds us.'"

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From the nursery window they could see the Mamma bird spreading her wings to cover the little ones in the nest, and they could hear the glad voice of the Papa bird singing a "good night" song.

What the Little Girl Put in Her Basket.

By E. Adeline Williams.

A pretty story is told of two little girls, each of whom were carrying a heavy basket.

One of them could not manage her basket very well. She kept all the time complaining about its being so heavy!

"How do you manage to carry your basket so well?" she asked her companion.

"When I filled my basket this morning," replied the other little girl, "I put something in—I always do put something into my basket when I carry it."

"Put something into your basket!" repeated the little girl, who kept shifting her's about, and fidgeting over the load she was carrying. "What was it?"

"Don't you know?" laughed the other little girl, good naturedly:

"No; I can't think," said her little friend. And she begun again to tell about her heavy basket.

"I put patience in," said the other little girl. "I always put patience in. Then I don't get tired. Just you try it!"

After walking along in silence for a few moments, her little companion said she believed she would see how it worked.

After that she was never known to complain when she had a heavy basket to carry. Because it was a part of her work to run errands, and very often she was sent with a basket heaped even full.

The Colorado College of Divine Science has unfolded its work so steadily, and has grown so extensively in the Sunday School department, that it feels the necessity of its own Bible lessons. The Secretary writes: "As we cannot do longer without Sunday School lessons, we are now issuing a monthly leaflet of eight pages. We will furnish these to other Centers, or singly, at the low price of twenty cents per yearly copy. This is certainly very reasonable for those who need them. We recommend that you take it, or send your name for sample."

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Aim of Education.

IT HAS BEEN SAID that the aim of education should be to teach a person how to study. We must concentrate our minds on one thing—the thing we are doing. This is the true way to study—in fact, the true way to do everything.

The young man or woman who is graduated from college has still much to learn, but the key of future knowledge has been put into his or her hand.

Education is still in its infancy. We are to see far more progress in the future, because we are at last learning to put our entire mind on the thing we are doing. The world is just awakening to the more practical and scientific plan of learning and living. When we think of education we think of children, but education lasts all one's life. Think of the advance made in the past few years! Think of the labor-saving machinery introduced into the world; of the speed and power of steamships; of the wire, wireless and mental telegraphy—and, in fact, everything.

But, dear friend, we are to have the privilege of opening our eyes wider in the coming years than they have ever been opened in the past.

I believe parents and teachers have much the same responsibility in educating children, therefore should work together; not like the majority of us do, but we should put the force we waste in thinking what ought to be done in practice—how much more good it would do children, parents and teachers.

We parents neglect shamefully the early teachings of our children, and then expect too much of public school teachers. We expect them to do what we have failed to do, especially in the government of our children.

To my mind there are a great many rules that apply to both parent and teacher. Both parent and teacher should first learn to govern themselves before they undertake the great responsibility of governing tender children—for they are all tender and loving until they are governed by an unkind person. No, I don't mean an unkind person, but a thoughtless and impatient person. All children must be governed with love and kindness, or they will never be the men and women we aim to have them. Love begets love and evil begets evil. Do not publicly correct or punish a child, for you only make him hard and stubborn. Careless injustice has warped many a child's nature, making him bitter and revengeful.

Another thing, we should never show a temper, or a trait of character, or indulge in a habit we would not like children to imitate, for they will be certain to imitate us.

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Children should be taught to obey at once and without question, although we are wise who take the time to let them see the reason for our commands. We must be patient if we wish to have patient children. If all our punishment were moral medicine, distinctly educational, it would be possible sometimes to lead children even to welcome the discipline that would help them over their moral mistakes. This would mean a vast transformation of punishment from what it is to-day.

There can be no true justice without a heart of love. Justice without love is cruelty, as love without justice is sentimentality and weakness. Only as we understand children and appreciate their point of view can we hope to lead them to the better life. The aim of all intelligent parents for their children is a busy, noble, loving, happy and healthy life.

We are so busy keeping up with the times that we pass many good and important things, and we strain every muscle for foolish nothings, which, after all, prove worthless. Thanks to education and intelligence, the pendulum is beginning to swing the other way. We are beginning to eat, dress, and live more simply. We are taking a step in the direction of plain living and high thinking, and we who choose this end in life cannot go very far wrong. We will see to it that our children are educated in the more sensible and noble way. It is only a student who can make students ; it is only the aspiring servant of noble ideals who can awaken the higher ethical life in others. Great teachers have always been men and women who were ever going on, intelligently and morally growing toward the higher, and so awakening and leading their students. This was the power in Socrates, Horace Mann, and others. The contagion of great souls is the ultimate force in education, and, if we are consecrated to and practice the noblest ideals we know, we may hope, whatever our shortcomings, that something of the contagion of a noble spirit will go out from us and those with whom we are associated.

Larchwood, Iowa. MRS. C. C. BRIGGS.

The editors of HARMONY expected to publish an account of the progress of the work of the "New Thought Federation," in behalf of a convention to be held in St. Louis next October, but, on account of lack of space, will defer it to the May and later issues.

M. E. Cramer expects to go East next summer, or early in the fall, and shall no doubt attend the convention. She will be glad to correspond with any who may desire her services, on her way there or return. Mrs. Cramer will expect to lecture, teach and heal in various places, going and coming, and invites those who wish her services to write her and make all arrangements, so that the work may open up quickly upon her arrival.

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Divine Science and Healing.

TEXTBOOK, BY MALINDA E. CRAMER, REVIEWED BY W. J. COLVILLE, AND PUBLISHED IN THE PHILOSOPHICAL JOURNAL OF SAN FRANCISCO.

Continued from March Harmony.

MRS. CRAMER is always very positive in her statements, which causes whatever she writes to impress the reader with a vital feeling that the writer felt intensely in her own consciousness whatever she sought to impart to others.

The idea in this chapter is that it is not only essential to put away erroneous beliefs, but also to cease entirely from those practices which are centered in them. We are advised not to use such an expression as "When you look upon my body you see nothing whatever of me," but to find a dignified place for the body in our scheme of philosophy, so that we shall never seem to make contradictory statements when we tell our patients that they will derive great bodily and other temporal benefits from placing themselves in harmony with the beautiful conception of the oneness of all life and of the essential goodness of all there is.

This teaching is finely illustrated in the following question:

"Divine Science denies nothing that truly is. In giving treatment the body should never be denied. Should a man come to a Divine Scientist to be treated for blood poison in the arm the Scientist would not deny the arm—to do so would be to work with the physicians who amputate."

The true Scientist would make no claim or affirmation that would actualize in removing one member of the body from another or in separating body from spirit. The Scientist would know that the patient could be healed of the seeming blood poison and of all belief and sense of disease without losing any member of the body. The body must be held to be perfect without disease.

In a list of statements entitled "What to Deny and What to Affirm," we are told that to put off the old man and put on the new man is to refrain from judging according to appearances, and to judge according to the nature of the spirit.

Among "Healing Affirmations" we find the word "now" connected with every such statement as "The Kingdom of God is in me," "I know of no good that can be withheld," and "I am living substance." The following beautiful hymn very aptly concludes this lesson:

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Our God is never so far off
As even to be near,
He is within ; our spirit is
The home he holds most dear.

To think of him as by our side
Is almost as untrue
As to remove His throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth
Myself God's sanctuary.

Toward the end of the volume we find a number of questions and answers which throw a wide flood of bright light upon many perplexing problems which all students of metaphysical healing are sure to encounter, and it seems clear also that these questions and answers are intended to prove that there is a very real union between the fundamental propositions of what Mrs. Cramer calls Divine Science and what some other authors would include in treatises on Spiritualism or Occultism.

Spiritual adepts are said to be without personal desire because they truly know themselves. Concerning treatment for particular cases, we are informed that universal treatment will bring all good results to us out of the universe of infinite supply.

No name should be given to disease in treatment; we should indeed determine to concentrate entirely upon perfect health on all planes of expression. The following statements are certainly altogether in harmony with the universal teachings of Spiritualism.

Question—Do we in a future state of existence retain our love for the members of our family?

Answer—Certainly, for love is immortal. To love is to fulfil the law. You cannot lose love for it is of God. Of all that is His nothing can be lost.

Question—Is not that love which excludes all but our family circle selfish?

Answer—Much of that which is called love in families and among friends is selfish because it is limited. You will lose all selfishness in time.

Question—May not all that we now call love prove to be selfishness and pass away?

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Answer—All that is called love that is selfish will pass away, but all the love that you now possess—whether you are expressing it perfectly or not—you will retain throughout eternity, for love is of God. You cannot lose the real and permanent—it is the unreal and false that is lost.

Question—Do we always have form?

Answer—To think is to form, therefore as long as there is thought there will be form. We will always have form, but we will never be merely form. Form is effect and we are cause, the maker of effect.

Among theological questions we find a great deal of useful and lucid interpretation of many obscure passages in Holy Writ, which will doubtless prove of great help to any who are yet wrestling with theological conundrums.

The whole teaching of the book is quite consistent with the idea of universal salvation which truly means the ultimate awakening of every soul to a knowledge of its own God-likeness. The book is beautifully bound, and will long remain a standard textbook. The price is $2.00; published by the author. It is for sale at the office of the *Philosophical Journal.*

Love Is Light.

NORA E. HULINGS SIEGEL (NODIE).

Is a brother near despair, dark and grim;
Let him see God's light up there is not dim.
Turn the biding lamp of love
On for him right from above;
Speak to him.

Is a sister in the dark—life a blur;
Is she treading wide the mark, don't deter.
For the chast'ning rod is near;
If it lingers more severe,
Speak to her.

Is the light in thee not bright; turn it up.
Does the lack in thee aid right; spurn to sup.
Turn on love till its fair brink,
Invites all who thirst to drink
Of love's cup.

Has thy singing been encored; sing again.
Put the best you can afford in the strain;
After reaching thine own goal,
'Tis the song o'er filled with soul
That soothes pain.

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Mr. and Mrs. Post Make a Statement of Facts.

THE first attack on us was the bill drawn by the Medical Association of the State, intended to make it criminal for any one to heal the sick except themselves. This was defeated in two successive Legislatures—evidence that public sentiment is not with the doctors.

Then came an order from the Postmaster-General to the Postmaster at Seabreeze, ordering that all letters addressed to Helen Wilmans be marked "Fraudulent," and returned to the writers. Thus cut off from the use of the mails, by which to reach those who best could prove their innocence, Mrs. Post—together with Mr. Post and Mr. Burgman—were indicted and arrested on charge of swindling in the name of fifteen people, not one of whom made any charge against us, or even knew of the use of their names.

At a hearing before the Post Office in Washington, on request to have Mrs. Post's right to the use of the mails restored to her, we were told that while she might not get mail as Helen Wilmans she might continue her mental healing business and get mail as Helen Wilmans Post, Mrs. H. W. Post or Mrs. C. C. Post. This hearing was before Mr. Christiancy, acting for Mr. Tyner, both of whom have been forced to leave office because of proof that they were engaged in blackmailing legitimate business firms while permitting recognized swindlers to do business on payment for the privilege.

Mrs. Post at once notified her many correspondents of the name under which they must in future address her, when we were again indicted in Macon, Georgia, on the general charge of fraudulent use of the mails, though still no one complained of being defrauded, and we were under bonds to appear for trial at Jacksonville. All these indictments were eventually quashed, but immediately new ones were obtained at Tampa, and later still in Jacksonville. Meantime Fraud Orders had been issued against the name under which Mrs. Post had been told she could continue business, against C. C. Post, against C. F. Burgman, and against Mrs. Post's paper, *Freedom*, so that not one of the accused could get a letter from anyone; and, as a matter of fact, letters written the accused by persons offering to testify in their behalf, by the attorneys whom they had employed to defend them, and by friends enclosing money, were marked "Fraudulent," returned and never reached the hands of the accused. * * *

At the trial just ended Mrs. Post only was put on trial.

The Judge, in his charge to the jury, stated that the only question for the jurors to determine was whether Mrs. Post *believed that she could heal and*

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intended to do so when she "devised the scheme and advertised that she could heal," etc.

To prove that Mrs. Post believed that she could and did heal, volunteer witnesses came from a dozen different States, each of whom testified to having been healed of some serious malady by Mrs. Post; and her clerks, summoned by the prosecution, testified that eighty to ninety per cent. of her patients reported being entirely healed or greatly benefited. To prove further her faith in mental healing, evidence was brought that she had paid other healers over a thousand dollars to treat a member of her family. In no other way possible could Mrs. Post prove that she acted in good faith and believed she could and did heal. How could she help believing that she healed when daily those whom she treated wrote her that she had healed or was healing them, or how could any juror fail to *know* that she must believe it? The Judge, in his charge to the jurors, told them, in substance, that unless they (the jurors) themselves understood the law of mental healing under which Mrs. Post claimed to heal, or unless the law was commonly understood and accepted, *the testimony of those who testified to being healed "could properly be ignored."* He went further, and instructed the jury that the evidence of the witnesses who testified to being healed by absent treatment could not be considered. Yet their evidence was the only possible means Mrs. Post had of proving her innocence; and it was for scheming to defraud these, and such as these, that she was being tried. The exact language of the Judge is as follows:

"The Court has permitted several parties to testify as to their relations with the defendant. Although they, in terms, testified that they had been treated by the defendant and cured, it at the same time appeared that these parties were at great distances—hundreds and sometimes thousands of miles—from the defendant, and totally ignorant of her acts and doings at the time they alleged the defendant treated them; such testimony was so contrary to the well established rules of evidence and natural law that it could not be accepted as stated."

Here was one on trial for claiming that she could heal absently: here the witnesses testifying that they were treated absently and healed; that they wrote and received letters weekly from Mrs. Post during the time they were being treated; that under her treatment they were healed after being abandoned by the regular M. D.'s. Yet, the Judge instructs the jury that a person charged with defrauding, through the use of the mails, persons by promising to treat them may not have the evidence of the party treated and healed to prove her innocence.

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But the Judge did not stop there. What follows is from the columns of the daily papers of Jacksonville—the *Times-Union* and *The Metropolis*—one a morning, the other an evening paper :

" When the jury retired a great many of those in attendance thought it would only be a few minutes before a verdict would be returned, but they were badly disappointed. Twelve o'clock came and still no verdict. The Marshal sent out and procured dinner for the jurors, and it was then seen that there was little prospect of an early agreement.

" At 4 P. M. the court was convened and the jury was ordered to be brought into the courtroom. Judge Locke asked if the jury had agreed upon a verdict. To this Mr. W. P. Gifford, foreman of the jury, replied that the jury was about to ask the court to be discharged on account of not being able to agree upon a verdict.

POSITIVE DEMAND FOR VERDICT.—" Judge Locke then addressed the jury as follows : 'Gentlemen : This is a case that the court demands a verdict, either one way or the other. The court does not dictate to the jury how they will decide, but the court will require a verdict before the discharge of the jury. It is within the discretion of the court to insist upon the jury agreeing. It is necessary for me as Judge of the court to go to Tampa to-night to impanel a grand jury. Just how long I may be detained is as yet uncertain. If the jury finds it impossible to agree by 6 o'clock to-night, it will be necessary for me to leave you in charge of the Marshal from day to day until I return to receive your verdict. There is too much trouble, expense and labor involved in a trial of this kind to have it pass off with simply the views of one or two jurors. The court does not attempt to dictate anything regarding your verdict, gentlemen, but I feel it my duty to do everything I possibly can to see that a verdict is reached in this case. If you cannot reach a verdict by 6 o'clock, the court will stand adjourned from day to day, and you will remain in the custody of the Marshal until I return from Tampa.'

" Colonel Green, attorney for the defense, objected to the court's remarks to the jury. His objection was based on the ground of coercion on the part of the court, as well as a threat of bodily inconvenience in case the jury did not agree. The objections were overruled.

" About 5:30 o'clock there was a rap on the door of the jury room, and a message was sent to Judge Locke that the jury desired to come into court. The court was convened and the jury brought in.

VERDICT OF GUILTY.—" ' Have you agreed upon a verdict, gentlemen ?' inquired Judge Locke.

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" 'We have, your honor,' replied Foreman Gifford.

" The verdict was handed to the clerk, who handed it to the court, and afterwards read it. It was: 'We, the jury, find the defendant guilty as charged.'

" The court thanked the jury for their services, and ordered the discharge of all jurors and witnesses in this particular case."

Here was a threat to hold the jury indefinitely unless they agreed within two hours. They might not agree in two hours, but might in three or four, or by morning, but they were told that no Judge would be there to receive their decision for days, possibly weeks—he did not himself know when he would return.

And so the case stands, but other indictments, which include both Mr. and Mrs. Post, await the action of the prosecution, and still they are denied the use of the mails. We have appealed, of course, and believe we shall win in the end. By and by the people will wake up to the efforts being made to establish a precedent for the exercise of an authority, as great as that of the Czar of all the Russians, in the hands of an official wholly irresponsible to any court or to Congress—a power that can be, has been and will continue to be used for the worst of purpose as long as it is permitted. We are not the only victims by many. Our case has become prominent because we have contended against the rulings of the Department and now of the court. It has cost us the larger part of what we possessed. It may cost us what remains, but we will contest while we have the means of contesting this, the most direct and dangerous attack upon our rights and the liberties of every American citizen ever attempted. * * *

Those introduced by the prosecution were brought to testify simply that they had employed Mrs. Post, and to identify letters as written to and received from her. Who, then, is it that is interested in stopping mental healing? Who is the accuser? Not those treated. Eighty per cent. of those testify to being healed, and none complain of being defrauded. Who, then, is interested in the conviction of mental healers?

Is it true that the voters of this country intend, or ever intended, to authorize the Postmaster-General to judge of every citizen of the Republic as to whether he has sense enough to know if he has been swindled or not? If not it is time that the officials at Washington were made aware of that fact; for that is the exact claim put up by the prosecution, and it is exactly on this proposition that Mrs. Post has been indicted, tried, and (under the charge of the Judge as above) pronounced guilty.

Just a word about the "regular" doctors. It was proven by the witnesses summoned by the prosecution, as well as by those for the defense, that from eighty to ninety per cent. of Mrs. Post's patients reported themselves entirely healed or greatly benefited. To offset this the prosecution brought in two "regular" medical doctors who testified that eighty per cent. of sick people would get well without a doctor of any kind. Eighty from one hundred leaves twenty. Now, everybody knows that this twenty per cent. whom the doctors intimate would not get well without treatment either die or become permanent invalids. Of what service, then, according to their own oaths, are the doctors to the race? Eighty per cent. they say would get well without them. The other twenty per cent., everybody knows, either die or appeal to

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Mental or Christian Science healers for the relief that the regular doctors fail to give. It is from this twenty per cent., abandoned by the medical doctors as incurable, that Mental Science healers get almost their entire patronage. If the testimony of the doctors given on oath in this case is true, they have proven the medical profession the biggest humbug and themselves the biggest set of swindlers on earth, for they take money from the eighty per cent. whom they say do not need their services, and from the twenty per cent. not healed, as long as they can, and then would prevent them from appealing to those who can restore them to health."

C. C. POST,
HELEN WILMANS POST.

"Remember, that both Mr. and Mrs. Post are denied the use of the mails, and address only The Wilmans Publishing House, Seabreeze, Fla."

The foregoing seems to be a straightforward statement of the facts connected with Helen Wilmans Post being deprived of the use of the mails, her indictment, trial and conviction. To any unbiased person it would seem that her entire persecution was a scheme concocted as the result of prejudice and vindictiveness, for the purpose of putting down healing without drugs and preventing people from practicing mental healing.

It seems that the postal authorities have assumed the right to exclude from the use of the mails any one whom they see fit, on some pretext or other, usually a fraud order. The question is, do they really possess the power to exclude people from the use of the mails without having been previously convicted of fraud after a fair trial? Have the postal authorities the right to act as judge, jury and executioner before the case reaches court? If they have the power, it seems that the Post Office Department is bordering on despotism. Such methods do not belong to our liberal form of government. If such methods can be practiced in the Postal Department they may be practiced in all other departments of the Government. Of what use then are courts, judges and juries?

Mr. and Mrs. Post have the heartfelt sympathy of the editors of HARMONY, for we feel that justice has not been practiced in any of the proceedings. We know that the American people are too enlightened to submit to any form of despotism for any length of time. The Truth will eventually make all free. If the Post Office Department, or any other institution that the people have established for their use, needs reforming, it will be reformed, and justice will prevail.

A Talk with the Readers of "Harmony."

The result of our talk with you on business in the February and March issues have been good. Many have lovingly responded. Some have renewed promptly, others have paid arrears; a few have subscribed for their friends when renewing their own subscriptions; quite a number have sent twenty-five cents extra with an order for books, or HARMONY, for the photograph of M. E. Cramer. And all this has been done in the spirit of love with words of true appreciation, for which we are thankful. Now, friends, all this is helpful; it is good practical interest in Truth. Freely ye have given, and freely ye shall receive. One follows the other. The spirit of unity within is showing out in the spirit of co-operation. The outer is thus seen and demonstrated to be as the inner.

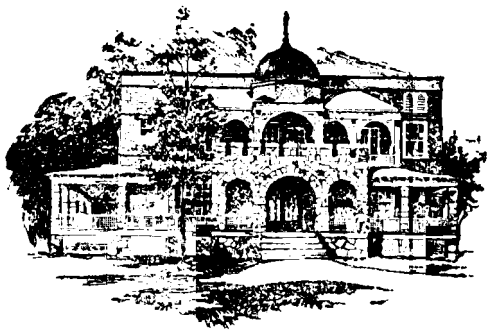
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There are still more who should do likewise, and we feel will just as soon as they can conveniently do so. We want everybody to have the blessed HARMONY who desire it. We know that if read carefully, and the Truth is practiced that is published in its pages, its readers can afford to have it. There is no use for any of us to affirm Truth and then refuse to act it. To live it is to act as if it was so, as if Truth was Truth, the all. When one is living Truth it is not necessary to see the end of things, except to know that it is in its beginning. When the last dollar is spent it is not essential to know from where or when the next will come, except to know that it is in the source of all money and things, and will come to hand when needed. Never refuse to do the first thing that opens for you. Consider the opening an opportunity. We believe we shall hear from many more of you very soon. For, while writing this a powerful treatment of Truth has been given, the harvest of which will be reaped by those free from fear. "All is yours."

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The Home College of Divine Science,

3360 Seventeenth Street, bet. Valencia and Mission, San Francisco, Cal.

This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

After completing the course, and passing satisfactory examination, they are given a ministerial certificate, and recommended as teachers and ministers of the Gospel of Divine Science.

The terms for these classes are within the reach of all. Price of Primary class of eight lessons, $5.00. This course, with eight Primary Manuscripts, is $7.50. These manuscripts are sold for $2.50, either with or without the oral lessons.

The price of the Training Class is $5.00.

Theological course of twelve lessons is $10.00; with the eight manuscripts it is $15.00. This set of manuscript lessons is sold either with or without the class teaching for $5.00. The Normal course, complete, with ministerial certificate, $50.00.

By correspondence the courses are the same price.

Any or all of these courses can be taught by correspondence.

Primary classes are organized and taught regularly in November, February, May and August. These classes will be followed by the Training and Theological when so desired by the students. The Normal is formed as often as application is made by students who are sufficiently advanced for it.

Those wishing to take lessons will please communicate with the College; and those wishing to start Divine Science Centers are requested to write for information.

Public Meetings.

Services, Sundays at 11 A. M.; Healing Class, Wednesdays at 2:30 P. M. All are welcome to these meetings.

Come and be Healed.

Come to these meetings and come regularly, and learn the Truth of Man, or Being, and of unfoldment, and how to heal yourselves of sickness, unhappiness and poverty of every sort.

Healing of mental, moral, physical, and financial conditions, is for you: is an inheritance which you can learn to appropriate.

This College is doing a beautiful, a wonderful work, in a quiet way.

There are no cases necessarily incurable. Steadfastness is the only requirement. Faithfulness to Truth by the healer is essential; faithfulness to Truth by the patient is the basis for self-demonstration.

Come and learn of the wealth of your inheritance and how to make use of its abundance without squandering or exhausting it.

Come and learn the Truth of what Being is, of the nature and order of true unfoldment, of the law and wonderful ability of self-expression.

We might quote an unlimited number of cases of healing of all manner of mental, moral and physical diseases and habits, which would interest you, but prefer to let the healing speak for itself.

C. L. and M. E. Cramer give united treatment to absent cases every evening.

M. E. Cramer receives and gives treatment to both present and absent patients from 10 A. M. to 2 P. M. daily, except Sundays.

Appointments are made to suit the convenience of those who cannot come during office hours.

When the patient or friends work with the healer, there the Spirit of wholeness is manifest. "Where two are agreed upon earth" in any one thing, there is the all powerful "I am" in the midst.

Know this, if you have not been healed, you can be. Health is your right.

M. E. Cramer, *President.* F. E. Cramer, *Treasurer.*

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APPEARANCES.

WE HAVE learned another very important thing in this general awakening in regard to man. It is that an apparently thoughtless, indifferent, careless, interfering, domineering, unkind, and unloving action can have a most intensely kindly and loving intention, or motive, behind it.

What effect has this knowledge upon our thoughts, and feelings, and acts?

Are we indifferent to the outward appearances or shape of our invisible kindly motives?

Quite the contrary. To have this new knowledge of man brings with it a desire to be true to it, in ourselves and in others. The feelings resulting from this desire are the exact opposite of those which would lead us to ignore others' feelings. We desire a perfect *rapport* between our inner kindly feelings and our outer kindly actions. We do not desire that when we are thinking kindly of others, our actions should take the outward form of carelessness or thoughtlessness. When our soul is burning with a desire to save people from trouble, we do not wish it to take the outward form of interference or domineering.

But we have learned another very important thing in our awakening. We have had a new light upon thoughtlessness, carelessness, indifference, and interference.

We have learned what thoughtlessness means, and that reveals what thoughtlessness is. We have learned what carefulness means, and that has revealed what carelessness is. We have learned what it means to leave each one to

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follow his own ideas, and in that learning has been revealed what interference is—kindly meant, lovingly meant, but yet a thrusting of our ideas into the souls of those we long to help. In this new light we find that we have been, and are, rightly accused of thoughtlessness, carelessness, and interference.

But this can be changed, and will be, if we begin in the right spirit, which is, to accept all accusations as being in some degree true. We are then in a mental state of balance and clearness which enables us to take out of them the help we need, and discard utterly all remembrance of the rest. If we find that a word, look, or action, done from a kindly motive, impresses the receiver in a way contrary to our intention, we will quickly and gladly receive the correction which the reception implies is needed, as quickly and gladly as we would receive the intimation of a foreign substance being upon our clothing.

In our general awakening to man's greatness is included the revelation of the greatness of all things concerning him, and also the greatness and importance of everything in the universe.

In this understanding, our estimation of life and all things is quite changed. There is nothing unimportant to us any more, nothing insignificant. Everything is worthy of our best attention.

Everyone's ideas and wishes are deserving of thoughtful consideration. We listen attentively while they speak, that we may be sure to catch the full meaning of what they are saying. We have learned what attention means, and in that learning have learned how inattentive we have been over many, many things. We quite understand that if the thought has not been kept centred upon the thing being said, we could not possibly have been thoughtful; therefore thoughtlessness and carelessness in deed and action could but follow.

But now it is different.

We know that all is great, and worthy of attentive consideration. We know that we have all eternity before us, and therefore plenty of time to give to each one as he appears, and to each thing in its turn.

As this knowledge takes possession of the soul more and more, thoughtless actions and careless deeds will cease to be.

As we continue steadily to bring the full force of our being into the thought of whatever we have to do, or whoever we are with, our actions must grow more kindly.

It will be an impossibility to act unkindly when the whole thinking process is turned upon a consideration of what we are doing or saying with this one, and this one, and this thing.

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No one would believe how little of his thinking is brought to bear upon the things he is doing until he really wishes to know. His amazement will be great. He will be amazed to think that he could be so scattered in his forces, and amazed that he has succeeded in getting along at all for so many years. Amazed that people have put up with his lack of attention so kindly. Amazed that he did not sooner realize what a wonderful thing his thinking is. Amazed at the unnecessary work he has been doing for so many years. Amazed at the numberless slights he has put upon his dear ones and friends, by allowing his thoughts to roam about while talking to them or they to him. Amazed that he is not quite and wholly insane with such a steady, ceaseless scattering of his thinking year after year. He will be amazed, too, to find that instead of bringing his whole thinking to bear upon what he or others were saying, or upon what he was doing, he was deeply engrossed in thinking upon conditions, and mainly wretched ones.

More amazing than all the rest will be the practical outcome of this realisation, and the consequent change of the use of the mental powers; the better understanding of his associates and of all men.

The quickness with which he can get others' ideas; the ease with which he works, and the speediness of execution; the lack of friction between himself and others; the time he has for pursuits hitherto longed for, but unattainable; the great and pleasing change in his environment and circumstances; his better mental tone and improved bodily conditions.

And interference?

With this new light thrown upon interference, we must acknowledge that the accusation is not an unjust one. We do interfere with people in hundreds of small and large ways every day, with a kind intention, but an interfering one. With a soul on fire with devotion to our loved ones and friends, we make their lives difficult by carrying out our kindly motives. With the knowledge we now possess we begin afresh.

If we know that absolute wisdom dwells within each person at all times, there cannot be any reason to interfere with what each one feels is best to do under this or that circumstance.

Every Christian believes that Jesus was possessed of an infallible wisdom. If Jesus came before his followers to-day, would they feel that they could tell Jesus what was wisest to do—provided, of course, that they were convinced that it was Jesus who stood before them? He might do the strangest, most inconsistent things, and all would say: "He is wisdom—he has a wise reason for what he does;" and no one would dream of interfering in his affairs.

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As we know that the same spirit of wisdom dwells in all men as dwelt in Jesus, we acknowledge that we believe it, by acknowledging them to be wise, or by not interfering in their conceptions of life and its duties, and, as fast as we can, break the habit of trying to lead our neighbor's thoughts and acts.

Domineering will also be wiped out in the recognition of the sacred right of each one to live his own life in his own way.

Fault-finding is one of the greatest separators in family life or in social intercourse. That, too, drops away before the recognition that each one is wisdom, and his ideas worthy of consideration. And if suggestions or reproofs must be given, one will grow very clever in finding ways to do so, without carrying the tone or manner of finding fault. Of course, there are some natures so abnormally sensitive that one cannot suggest any change of work or plan to them without hurting them, and that abnormality must be taken into account; but even there one can learn more tender and considerate ways of conveying one's wishes.

If, after due consideration and effort to harmoniously express our true feeling, we still hurt others in any way, there is neither an undue regret nor a stony indifference regarding the effects of our good intentions; but a sincere desire to improve, an earnest effort to rightly adjust ourselves to others, and a steady willingness to learn from whatever source and in whatever way is possible.

Above all, a genuine patience with ourselves, and a recognition that we *are* growing in this work of harmonising the inner feeling and outer action, no matter what all the world may say. And this sustains us, and gives us happiness and courage, in spite of the comments, criticisms, or condemnation of all our world.

ALMA GILLEN.

Extracts from Our Letters.

I would have you realize Truth and you do realize it. Truth makes you free, because in reality you are free; if you were truly in bondage to fear, and was really stiff in your joints from age or any other seeming cause, Truth would not free you; it would only confirm you in these conditions. Truth confirms itself only. The high affirmations that we make in Divine Science are really Truth confirming and revealing itself. We make the affirmations not to make them real Truth, or to make real and true conditions; but, we make the affirmations for the purpose of giving form to the nature of Truth, Truth being that which is, was and evermore shall be. You are neither old nor young, according to the world's way of thinking; but, you are eternal. You are the very consciousness and perception that knows the Truth of Being, so you are here to bear witness of the Truth, which you are.

I am Truth: there is nothing else to be.

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Extracts from Mrs. Burnell's Last Public Lecture, given in San Francisco August 30th.

I AM TO TELL YOU this afternoon of the wonderful truth of Being. I may be able to tell you more Truth than I would be by rehearsing the history of great minds.

No one is without devotion; so, if you could see the devotion radiating out from you, you would see the roads that you thought you could follow. Could you follow them all to their unlimited end, you would find that they all led to the same thing. They lead to health, to happiness, to perfect satisfaction and to opulence.

It has been taught by the illumined that if we would abandon the rules of experiences, we could come back to the center and find ourselves to be it; or find it to be the very identity of Being that we are. If we could abandon all habit of reaching out, becoming, postponing, and rest solid on the Being we are, we would find perfect satisfaction. I say if we cannot do this, we haven't the right idea or meaning of what Being is. This self can be found in the same way that health, happiness and opulence are found, by a perception of Truth; the God-consciousness that we are. How mis-leading it is to suppose that we are not what we wish to be. What will lead one and land one where he wishes to be? It is devotion or love. He who loves, knows God and God knows him. This is one knowledge; this love or devotion and the reality of Being is not an attainment, is not evolution. It is what is and nothing else whatsoever.

Could you by experience of finite attainments and efforts to become, make or find the infinite? The conception of Truth is the reverse of evolution. It is not more in one spot than in another. The Truth is that all good is now at hand. There is no place where it can be enjoyed but just where it is.

Buddah said all places are good places. The devotion that makes all places good and all work good is love. Do you know what it is to be in love? It is being in love with one's self; that is, with the perception, purity and fullness of the Truth that Being is one and inseparable. This is the love that unites you to God, and is called devotion. It is the most beautiful thing in the world. My message to you in the love of Truth is devotion to you. All things will be added or given unto you by the One you love, which is the Being or God of Truth.

"No man can go to heaven alone."—*John Wesley.*

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A Resurrected Disciple's Testimony.

The light of the word shines brighter and brighter,
As wider, and wider God opens my eyes.
My trials and burdens seem lighter, and lighter,
And fairer and fairer the heavenly prize.

CHORUS:

Tell it again, tell it again,
Christ is my Prophet, my Priest and my King,
Tell it again, tell it again,
Christ is my Prophet, my Priest and my King.

The wealth of this world seems poorer and poorer
As farther and farther it fades from my sight;
The Prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My waiting on Jesus is dearer and dearer,
As longer and longer I lie on his breast,
"Without Him I'm nothing," seems clearer and clearer,
And more and more sweetly in Jesus I rest.

My joy in my Savior is growing and growing,
And stronger and stronger I trust in His word;
My peace like a river is flowing and flowing,
And harder and harder I lean on the Lord.

My praise and thanksgiving is swelling and swelling,
As broader and broader the promises prove;
The wonderful story I'm telling and telling,
And more and more sweetly I rest in His love.

Hypnotism of Personality.

Extracts from a Lesson given by Mr. G. STITT WILSON, in San Francisco.

Three phases of the hypnotism of personality are as follows:

First. People are hypnotized with the belief that God is a person other than what we are—one altogether different in nature.

Second. The hypnotism of personality is manifest as a belief in great saviours, and in personal worship. People must be delivered from dependence

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on Jesus, or Buddha, or on any person, thing or power. Dependence is not the nature of Being ; is not an unchangeable consciousness ; is not in the unvariableness of Truth. There is no "I am holier than thou ;" no better than others on account of experience, education or unfoldment ; no one will ever realize the freedom of Truth until he takes the position of being it. Then our admiration for others is no greater than it is for self. Being Truth, and seeing all others the same, causes us to cease taking the crowns off our own heads to put them on others, and to cease taking them off others to crown our own. We are all equally crowned.

The third case of hypnotism of personality is the belief that we have had a great deal of experience, and that we are made up of our experiences. We are no such thing, nor are we made up of education or of beliefs and opinions. We are what is, was and shall be.

Are you moody ? Do you think to yourselves : "I am the same old common person. What brought me into these conditions ?" It is not our business to think of error, to fix or place it. We are to express Truth and experience our own divinity in what we are engaged in doing.

Therefore, affirm the permanent consciousness that knows no hypnotic conditions. I am as strong ; I am as rich ; I am as true ; I am as good ; I am as perfect as my father in heaven.

If my watch was out of repair, I would not have the hands fixed in order to regulate it ; I would have the inner works adjusted. The hands simply indicate the time and show the perfect order of the inner workings.

Would we have the external perfect, and have it indicate that all is right internally, we must have everything in us adjusted to the Totality of God the Good.

All Science teachers should understand their Oneness with humanity and the Allness of God the Good. The true friendship of absolute unity should underlie and be the basis of what is said and done. No teacher has a special mission that is alone for his or her special good ; but each one has a message that is general to humanity ; which applies, and is practical alike, to each one.

No mother ever took care of her beloved child more tenderly than the universal cares for our every need.

God is Love : Love in its ultimateness is relatedness.—*Unity.*

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Divine Science and Healing.

By M. E. CRAMER.

OUR New Book, "Divine Science and Healing," about which we receive so many appreciative testimonials, teaches the Truth unqualified, and shows that its absolute nature is what is demonstrable in the various walks of life.

The reader can get a thorough understanding of Divine Science by studying this book, because it teaches what Being is from the premise of self-evident Truth. It teaches the Law of Expression, which is revelation and direct demonstration of God the Good, to every one who grasps it. It is the condensation and the heart of the author's fifteen years' experience in writing. Every subject it handles is made so absolutely plain that the reader cannot avoid becoming spiritually illumined, and enjoying the consciousness of wha eternal Being is and the nature of its unfoldment. It does away with the strife of becoming, the habit of postponing, and all false theories of dualism. It teaches Unity, straight, clear and simple. It uses no extra words, but comes direct to the point. Hence, it is a book of ideas. The Truth and nothing but the Truth is found in its pages. It enables one to demonstrate health, and experience mental peace, and to conduct one's business according to the law of opulence. It reveals the true nature of marriage, of the relation of husband and wife, spiritually, as never before revealed.

While it proves the allness of good, it does not deny the body nor the visible universe, but teaches the true relation of things to each other, and their relationship to God. It, therefore, frees the body from all the theories of limitation, race beliefs of subjugation, and of separation from God, that has been heaped upon it, and leaves it unlimited and unenvironed. It teaches the true Christ-method of healing; that to know the Truth makes free, because there is no bondage in Truth. Its system of affirmation is so adjusted to the unlimited state of Being, to its eternity and unchangeableness, that it brings out the good in every statement. It, therefore, never denies, nor limits the body, nor in any way goes contrary to the good.

This book of revelation of Truth teaches that there is no high nor low, no duality of opposites anywhere; and that Divine Science cannot possibly be used but for the demonstration of the reality, wholeness and goodness of all there is; that under no conditions or circumstances can it in any possible way be used by one to the detriment of another. It relieves the reader of all fear, and places him where he can enjoy that Love in which is no fear, and which has no torments. It teaches that there is absolutely nothing to fear.

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It is not a science nor a religion, but it is the science of God, or pure Being, and is the religion of unity or Truth. It teaches that there is no religion or unity but Truth. The whole book is written from the standpoint of Being, or Truth. It is, therefore, understandable, and as an open book to everyone who wants to know Truth and experience its freedom. It is a book of 300 pages, and the price is $2.00.

Sweet Sixteen.

Our much-appreciated HARMONY is now in its sixteenth year—like the maiden of that age, who is letting her childhood pass by, and who is unfolding the beauty of womanhood and enjoying the things that are at-one with it; so, let us consider that HARMONY has passed its childhood days—all the things that were necessary for the birth and beginning of the cause of Divine Science—and know that the bloom and youth of womanhood and manhood is unfolded and is enjoyed in all its teachings. They who continue to study its pages with earnest devotion, free from racial beliefs, will find the bloom of youth the perpetual joy and eternal nature of their own Being.

Let all who love the HARMONY call it "Our Magazine," and work with loving interest for its increase in circulation, even as we all love to work for our children. The All Good appreciates our every effort made in behalf of HARMONY, and will increase the supply of our good an hundred fold for every deed done for its increase of circulation.

To try it is to prove it, as surely as to "Live the life, you will know the doctrine that it is of God."

With the October number is a good time not only for those to renew their subscriptions to HARMONY whose time has expired, but for new subscribers to begin; they will, therefore, commence with the beginning of the HARMONY year.

Note of Interest.

M. E. CRAMER expects to be in Stockton by October 15th, and remain a few weeks. She will give public lectures, and teach classes. Mrs Cramer proposes teaching an advanced primary and training course combined; also a Genesis, or Theological, course. She will be the guest of Captain and Mrs. Goodell, 1018 North Commerce street. For further information, inquire of them. Let the good people of Stockton spread the glad tidings, that their friends may come from far or near who wish the freedom of Truth.

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CONTENTMENT.

DAVID BRADFORD, in "Chat."

THE SUNSHINE of a happy, contented heart, sheds its warm and cheering influence on all around. Contentment is the all-cheering sun that lights up the firmament of existence. The value of this excellent quality cannot be over estimated. Addison says: "A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them."

In the rush and whirl of modern business life we are apt to forget that there are other objects to be attained which are of much greater importance than the mere accumulation of wealth. Much *wealth* generally means much *worry*.

The wealthiest are not the happiest. It is not the *possession* of wealth that does any good, but the *way it is used*.

"Content is wealth, the riches of the mind;
And happy he who can that treasure find."

If abundance comes let us enjoy it, make others happy by it, and be thankful. But if abundance is not showered upon us, we should avoid wishing for it. We should never let the thought wholly occupy our minds that we are in poorer circumstances than other people, for this only leads to discontent and peevishness.

Grumbling and peevesh ill-humor cannot change our lot; it only makes us miserable and others unhappy. Brooding over "ill-luck" is the cause of much evil. If you can do anything to better yourself, by all lawful means do so. The making or marring of your life is in your own power. Someone has said, "Man in his *weakness* is the creator of circumstances; man in his strength is the *creator* of circumstances. Whether he be victim or victor depends largely on himself."

To be content does not mean to settle down into a condition of callous indifference. Some people are "too easy." They are "too cool" in the affairs of life.

Be engaged in useful work of some kind. Don't be a mere time-server! Throw all the energy of your body and mind into your work. Never mind what others around you may be doing. Mind your own business. Do your own work, and do it well.

Work is the antidote for many of the ills of life. What a great many people in this world need is to get their minds taken off themselves and their

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circumstances. They are too self-occupied. Consequently they are discontented and pessimistic. By taking a deeper interest in their work, and in the affairs of life generally, they would become more healthy, happy and contented.

There is wonderful power in the gospel of "Cheer up." This is why "Chat" has done so much good, and will further increase its beneficial influence.

Let us wisely accept our lot in a manly, hopeful spirit, as it is sent us by the kind hand of providence; courageously do our best; and remember that, above all things, "godliness with contentment is great gain."

> "'Tis being, and doing, and having that make
> All the pleasures and pains of which beings partake;
> To *be* what God pleases, to *do* a man's best,
> And to *have* a good heart is the way to be blest."

Take time to deliberate. But when the time for action comes, stop thinking and go in.—*Andrew Jackson.*

I WILL.

H. J. D., in "Chat."

"I will try," implies that the speaker has a doubt of his own ability. So long as "I will try" rings in his ears he is in danger of failure.

"I will," or "I can," means so much more than "I will try," or "I think so," that when an applicant for a position uses them in response to the query as to whether he can do the work, he not only gains the confidence of his new employer, but he strengthens his confidence in himself and enables himself to take a better hold.

Unless a man is foolhardy enough to undertake the duties of a position that he knows are beyond his ability, "will" is the word to use. If a man says "I will," he will. If he says "I will try," he virtually says "I will try, but do not be surprised if I fail."

Aloud say, "I will." To yourself say, "I will! I must!"—and you surely will.

Earth has no sorrow that Truth cannot heal.

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Notes and Announcements.

There is to be held in Chicago an "International New Thought Convention" on November 17, 18, 19 and 20, 1903. This convention will be under the auspices of the united efforts of the New Thought workers of Chicago. A cordial invitation to be present is extended to all workers, without reference to creed, belief or organization. This convention is being arranged in behalf of a closer associate interest among the different working centers in the New Thought throughout the entire world; and its design is simply and solely to bring about greater unity of purpose, and to further open the way to Truth It is desirable that all who expect to be present will communicate with the secretary, in order that suitable arrangements may be made for their accommodation. Any suggestion designed to increase the power and usefulness of the convention will be thankfully received. Address Elmer Ellsworth Carey, Secretary, Room 600, Masonic Temple.

CONFIDENCE GAME.—A young man, giving the name of A. J. Wise, is going through the country claiming that he has been a student at Home College, and that I healed him. He is a Hebrew, fine looking, and wears glasses. He represents himself as a newspaper man, and as having been disowned by his father, and as having lost his position in San Francisco through his father's influence. He is appealing to the Scientists for money to go from place to place, claiming that he has a "cousin" in the town or city he wishes to reach, who will get him a good position when he arrives. About two years ago this young man called at Home College and told me that he was a student of Divine Science in Peoria, Ill., and repeated the same story of his loss of position through his father, whom he then located in that city. He then desired to go to Los Angeles, and said that his cousin who lived there would get him a good position on one of the papers of that city. I saw through his scheme, so did not give him money. I assured him that the practice of Truth would enable him to get a position in San Francisco, and invited him to attend our meetings. He did not attend any of them; so, he was not a student of mine, nor was he a patient. Shortly after that I heard from other Scientists in San Francisco and Oakland, that he had told them a similar story, and added to it that I had assisted him financially, which induced some to do likewise. I have just learned that he is now working the same scheme in Kansas City, with the plea that he wants to get to Chicago to a "cousin" who will help him to a position.

I think the time has come for Scientists to be warned, or to know that he is playing a confidence game, and not representing things truthfully.

M. E. CRAMER.

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Mr. J. Stitt Wilson is now teaching classes and giving public lectures in San Francisco. He has created a deep interest, which seems to be permanent. He is a very sympathetic and natural speaker, and gives out freely and fully the highest he knows.

Miss H. M. Young, agent for W. J. Colville's books, is now in Alameda. She informs us that Mr. Colville is expected to be in San Francisco in the near future, when he will open up his usual work and give courses of instruction along the different lines of New Thought.

Mr. and Mrs. George E. Burnell have been in San Francisco during the past month giving lessons in Truth, and public lectures. They have aroused a deep interest in their way of stating Truth, which is based upon axioms. Axioms are an unchangeable basis upon which to build the structure of self-evident Truth. The editors of HARMONY have enjoyed their presentation of Truth.

Henry Frank, of New York City, is at present speaking to large audiences in Golden Gate Hall, San Francisco. He will be here but a few weeks, so those who wish to hear this orator will have to do so this month.

CIRCULATING LIBRARY.—We have a large circulating library at the Home College of Divine Science, 3360 Seventeenth street, between Valencia and Mission. We have all the best and latest science books, and they are rented for the low price of five cents per week. Mrs. Marcia Brower, Librarian.

Josephine R. Wilson still visits Napa City once a month. She has aroused deep interest among the good people of Napa, and we expect, through her instrumentality, to have a strong Divine Science Center in that city.

M. E. Cramer spoke in Oakland in the lecture rooms of Josephine R. Wilson's Center, to a deeply interested and attentive audience, Sunday evening, September 6th. Mrs. Cramer took for her theme: "Come, now, and let us reason together, saith the Lord," etc.—Isa. i: 19, 20.

Extracts from Letters.

We like our HARMONY so much the children have memorized the statements of the Healing page of July number, and say them every night. E. M.

I value your Book more than silver or gold. I am realizing the Truth more than ever since reading your Book. It contains so many loving expressions for the uplifting of humanity. J. H. MC G.

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I am interested in Divine Science because of its universal and impersonal nature. I look upon it as the highest expression of Truth that I know, for I see that it is bringing into manifestation that long looked for something which never faileth, which seeketh not her own, but seeketh the good of all. M. L. W.

The knowledge and understanding I now have is being expressed. The truth of God is the truth of me. I find much good news and glad tidings of great joy in your New Book, which I can read for myself with ease. I do not want to voice any more seeming false conditions, but will report as I realize freedom. G. W. C.

Yours of the 13th of July received here the 20th, with Book. To say I enjoy the Book would not express it. I make the effort a number of times a day to affirm that freedom is mine. Let me say right here I felt the power of your words before I received your letter.

Yours of August 24th received here August 31st. I did feel your letter more than ever this time. It gave me strength all over my body. It awakened my understanding which was just what I needed. MRS. L. O. H.

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Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

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Vol. 16.
No. 8.

MAY, 1904

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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 beside Truth—than the Christ 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 represent the nature of our Being in our dealings one with another.
To interpret Scripture, spiritually, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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TABLE OF CONTENTS.—May.

☞Unsigned Articles are Editorial.☜

		PAGE
HARMONY—1st Part:		
Directory of Divine Science Work and Workers		225
How to Progress Without a Devil	*M. E. Cramer*	227
Truth	*Cornelia D. Bonner*	234
International Bible Lessons		235
Our Reward	*William Brunton*	239
Healing Page		240
HARMONY—2d Part:		
Lessons in the Delight of Life	*William Brunton*	241
The Perfection of Love	*E. H. May*	243
Children's Department:		
The Barton Children	*Clara B Nield*	245
The Story Nursie Told Me	*E. Adeline Williams*	246
Notes and Announcements		248
Extracts from Letters		249
Book Notices		250
A Letter from Los Angeles		252
The Shining Countenance		253
List of Books for Sale at Home College		256

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. MAY, 1904 No. 8.

HOW TO PROGRESS WITHOUT A DEVIL.

Like Expresses Like—All There Is is Good—Perfect Healing of Mental, Moral and Physical Disease.

LESSON VII.

Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the Devil.—Eph. iv: 26, 27.

THE SPIRIT, or meaning, of progress is not in the common habit of giving place to the supposition that there is an evil power or devil. "To progress is to proceed—to act, to go on." The proceedings of Being reveal its nature. As Life shows forth in the forms of life, and Love shows itself as love, and Truth voices truth, this shows the true progress, true proceeding, or unfoldment. Thus "like expresses like," and proves that the good alone is true.

The story of Genesis is of vital interest to us at the present day, as being one form or expression of Truth; but what is believed about this expression of Truth may or may not be of interest. In this wonderful allegory of the serpent, it is said: "Now the serpent was more subtle than any beast of the field that the Lord God had made" More subtle means unlike. So the spiritual side and primary meaning of this allegory reveals on this point that God did not make the serpent. Everything that he made was seen by him and pronounced "good and very good." All things were alike good. The serpent is not spirit, is not matter, is not soul, nor is it body; it is no living form nor created thing, no living active life. It is not the snake that lives and crawls upon the ground. Then, what is it? Hebrew scholars say that serpent, satan, adversary, all mean the disposition to oppose, to resist, or "the eternal opposite."

If there is an inclination to think, or act, the reverse of the truth of any matter or transaction, it first makes itself known by doubting questions; then

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comes argumentative explanations, followed by reverse statements or contradiction; but none of these come to living issues until conclusions are formed, decisions rendered, and beliefs established. If these latter are on the negative side, then negation of truth naturally follows in what is done.

It is certain one cannot serve two masters; nor can one believe in two powers, or two of anything, without either believing himself under them or at-one with them; man's estimation of what is, always reveals his estimation of himself. To be, does not mean to be two things the reverse of each other. It means to be a unit, an inseparable whole; One in nature.

If a doubting question is voiced, an argument must ensue, for it has been given form of belief. When given form in belief it becomes identified with self, is believed to be good for one, good to make one wise, to cause progress or attainment. The serpent, then, spoken of in Genesis, is a mental tendency to oppose, which comes from judging from observation—mere appearance—instead of judging righteous judgment. It first appeared as a doubting question, then as an argument in favor of its position, which results in contradiction, "Thou shalt not surely die." The dying spoken of here means mental unconsciousness of the unity, allness and goodness of God; he who dies this death must die again to that which maketh a lie. See Revelation, chaps. xx and xxi.

The first disobedience of the command, "Thou shalt not eat of it," is the conclusion that we can be made wise by contrasting good and evil, and that it is pleasant to have the two for comparison and variety. At this point is where some interpreters stumble in belief; the moment we give place to good and evil as the source of our wisdom, we ignore the Truth that the only Good or God there is, is all there is; beside good there is nothing, and that the All is all the wisdom there is at any time, in any place.

The primary subject in the allegory of the statement, "Eating of the forbidden fruit," means the acceptance of good and evil, as good to make one wise—as the source of wisdom.

"When the woman saw that the tree was good for good," she believed it was good to partake of its fruit, and when she saw or believed it was a tree to be desired to make one wise, she believed it had power to impart wisdom; or, was the source of wisdom. "She took of the fruit thereof," means she identified her identity with it by believing it was her source of wisdom. To give no place to devil, is to give no place to the claim that knowledge of good and evil constitutes wisdom—the source of wisdom—or the source of anything. In the science of numbers we know the nothingness of miscalculation, because we know the principle of calculation.

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In Divine Science we know the principle of unity as the inseparableness and infinity of Being, as the spirit and meaning of true calculation ; not only as God of all, but *God as All.* In mathematics, to miss true calculation, or make a mistake, is the evil thereof, if we give place to it as worthy a name. The truth of it is, there is nothing in the missing of calculation; it is nothing. If one calculates that twice two make five, the intelligence of principle knows that two times two are four, and that two times any number does not make five. It knows the five as a perfect figure in itself and that it has a right place. So in the science of Being everything is good in itself, and everything has a right place. Wisdom is God, so God is its right place. It does not exist by means of opposites, or by means of work, but is apparent in all true work because it is in the very nature of Being, the worker. I am wisdom, is the true God-like attitude. Wisdom is self-existing, therefore can be the cause of results, but is not the outcome of results. Results cannot make wisdom. It is always being expressed everywhere before us in the formation and growth around us in nature, as well as within us.

In the book of Job, where it reads : " There was a day when the sons of God came to present themselves before the Lord, and satan came also in the midst of them," it means the disposition or mental tendeney to believe the reverse of God. To think and act differently from their idea of him " was in the midst of them," or " came also," Perhaps they went before the Lord claiming, in belief, that they were inferior to the Lord, or were miserable sinners. Such an attitude would show satan in the midst.

The Lord did not recognize satan as belonging to him, or to the sons of God. He knew the sons of God were of God. But he asked satan, " Whence comest thou ?" The answer was, " From going to and fro in the earth, and from walking up and down in it." There is quite a difference between having our source in the earth and being there, or having it in God and living in him. Give no place in yourself nor in another to the claim that there is something there the reverse of God, and you will give no place to devil. It is easily seen that " the story of error " is one ; that it cannot be handled successfully any way but mathematically, which proves its nothingness. The supposition that there is something that is not, is at the bottom of all erroneous belief Hence there is no real true bottom or foundation to error of belief. If we try to give place to it, we will not be successful. Devil is simply personified suppositional belief. As long as we continue to say : I am innately evil, or bad, or weak, or that I am finite, mortal, inferior to God, subject to sin, sickness and death, conceived in sin

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and must therefore die, we are personifying error of belief and making devil. Do you wonder that some people feel that they cannot escape the devil? And that some who have studied science have, in the beginning, felt that they had lost a companion, and have wept because they lost their devil? Students sometimes feel, for a short season only, that there is no way to get people into heaven without a devil to frighten them into it. Just as if people could ever realize or enjoy spiritual things spiritually by means of fear or fright!

Students have said to us, when first they embraced the principles of Divine Science, "I used to think I knew how to discipline my children. I frightened them into obedience, but now I scarcely know how to discipline them according to the new and living way, the more excellent way." This shows how much people need true mental discipline. How wedded they have been to their idols—their false personifications. It is ours to realize equally—that without a conception of evil, none would exist to be personified; hence there would be no suppositional devil, and all would enjoy the oneness of God the Good, here and now, and would be in heaven. People are more strongly wedded—attentive—to their beliefs than they are aware until Truth is presented to them.

We have known people who did not recover from illness because they insisted that they could not give up the belief and "innate" feeling that they were evil and unworthy. We have seen the sorrow of that kind of believing. We once treated a physician, who said: "I can never believe I am good. Such statements of affirmation are like coals of fire on my head. I can never forgive myself for having caused so many to suffer as I have," etc. He was an elderly man, and had several years before retired from practice. His mental suffering was pitiable.

Devil has nothing to do in making man—nothing to say as to what man is, was in the beginning, or shall be. Man is not created, male and female, in the image and likeness of devil—personified evil—but in the image and likeness of God, the Good. For this reason all the records show that man had to fall, in belief, from what he was—in true Being—before what is called evil could get a foothold: for this reason erroneous belief was always called a tempter.

A good brother was once brought to us for treatment by his wife and her brother, who were both physicians The patient was a minister. After revealing his mental state by saying: "I am ashamed to confess it, but I am afraid to die; I am afraid I have not found favor with God." After a

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few treatments his fear abated. He felt it leaving, and he made an effort to retain it, as he said: "I am afraid not to fear." Truly a sorrowful state. One day he asked us not to treat him against his beliefs, and said: "Mrs. Cramer, I would rather die now, as much as I have been afraid to, than to give up my belief in hell." This shows where and what the idol was, and where it is with many unthinking people. They have no conception of the axiom that "Like produces like," equals all spiritual, mental and bodily healing, when applied to God as Creator and creation; that this axiom gives no place to devil.

Another good brother came to our meetings; he was a noisy brother. He loved to sing loud, pray loud, and shout in thundering tones. He loved to say: "I have fought the devil for forty years, and have won many a battle," etc. When he was told, and convinced, that the time spent in fighting the devil was not spent in worshiping in Spirit and in Truth, and that God seeketh such to worship him, he felt that much valuable time had been lost. We cannot work in two opposite directions at the same time. True progression is the outpouring of the Holy—whole—Spirit in the individual. A double-minded man, or a man supposed to be of dual nature, having two minds, cannot understandingly receive anything from the Lord, the I am that I am, manifested in the body.

Henry Wood says: "The New Thought devil is fear"—"fear of pain." He gives practical advice upon how to overcome this fear devil. "I fear," personifies fear as the I that I am. A strong point in this great author's writings is that we can do away with fear of pain or suffering of any kind by knowing and regarding it as friendly. That it suggests to us that there is something needed to be done, or left undone. However, it suggests a want. This must be true in the realm of process. So when the nature of Being, which knows no fear, the love in which is no fear, is accepted as the only nature of man, he is free from fear, and from the liability to fear, pain or disease.

Another devil of fear, that some honestly but ignorantly frighten people with, is: "If you affirm high statements of Truth, you will have to prove them." "You had better be careful how you make them; you will be called upon to live them." Just as if it was an awful thing to prove Truth, a dreadful thing to be called upon to live it. Truth is of such a nature that there is nothing higher than it, and nothing lower, for it is all there is. There is nothing beside it. It therefore proves itself. We have been indulging false statements—statements of inequality and inferiority—and

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they have not proven satisfactory. We have not enjoyed reaping what we have sown. Now let us sow what we shall be glad to reap, and do it fearlessly, lovingly; not doubting, but faithfully, and we shall surely reap perfect unfoldment that will prove to be a state of perfect satisfaction, without which there is neither health, success or happiness.

Our beliefs come out into living issues. So, if we claim imperfection, poverty, subjugation and servitude for ourselves, will we not be called upon to prove them? And shall we like the proof or fruit of this sowing? Then, what harm can come to us, if we prove the high statements that are true of God? Will it harm us to do so? If the words of God are not to abide in us, then what is? If Truth is One and inseparable, how can we express it in degrees or portions? We can do what Being is constituted to do. We are not afraid of high statements, and we do not believe that any of the readers of HARMONY are.

Did you ever have a lurking fear when you were about to enter into a new business, or when contemplating a change in business which caused doubt, and made you reason wholly from the external side of things? If so, you know that the fear placed every good away from that business and that place, and out of the present. If one wishes to be clear headed, or illuminated with true perception, then let not fear enter—know that Love is what is, and is all there is. It is supreme good, now. It will prove all things right, and always shows which is the right way.

The most subtle devil of the present day—one that appeals to many people—is the devil of thought. There are a good many people who believe that thought is the only power there is—the only creative power—but that it can be made to work either for good or evil, work equally for life or death. Now we would ask, if it is all power, who has power to make it work in opposite directions—who is the power who does this? Many people at the present day are just as fearful of thoughts as they used to be of a creature with seven heads and ten horns going about seeking whom he might devour. The above claim as to the power of thought is not true. See chapter on Thought, "Divine Science and Healing."

Is it not quite common to suppose that thought can affect you for good or evil, for health or disease, poverty or wealth, for life or death? While it is claimed by many that thought is two-sided, it is believed by some to be the only formative power. So, then, if thoughts and things are one, opposites in thought must ever bring forth things the reverse of each other in their nature. Were this theory true, then the only power there is must be

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dual in nature—a contradiction within itself. So, if some thoughts were to overcome others, power would overcome itself; this would be equal to self-destruction. I Am is not a self-destroyer. Break every yoke. Give no place to devil. Give every place to God the Good.

That which leads from the belief of devil, evil, hell and its torments, and of all mental, moral and physical disease, is a knowledge of Truth. It makes free; first, because it is all there is; second, because within it is no bondage. Like produces like, proves that in the Law of Expression there is no devil. It proves it, first, because the three great factors constituting the Law is all there is: is the all good; second, because "like produces like," and as there is but one Being to express itself, and it is all that is self-existing, what is expressed is itself. This truth is the Truth, the whole truth, that gives no place to devil. The oneness, eternity, and inseparableness of the three great factors, or trinity, constituting the "Law of Expression," is what heals of every mental or physical infirmity. Its truth practiced makes broad-minded, all-round men and women. It makes them capable of success in any or every business they wish to turn their attention to.

True progression, the ongoing, is unfoldment of Truth, the Expression of Being, the revelation of self. Progression can never take place by unfolding error of belief; by voicing the desires of non-being, nor by believing in a self other than God the Good. Unfoldment is the expression of one's own innate power and unlimited possibility. Then do we need the devil of personified beliefs and opinions, that fall short of Truth, to bring out our good nature. Since unfoldment is possible only to that which is, and good is all there is, we can unfold the good only; this is what it is natural for us to do. We do not need the personifications of human beliefs and opinions to aid our unfoldment, any more than we need a literal creature to frighten us into obedience and into heaven.

Jesus said: follow me. He did not mean to walk in the same trail or along the same road, literally speaking; but he meant: think as I think; speak as I speak, and do as I do, and claim what I claim. He claimed the same for us as for himself; but, as we cannot eat, sleep, or dress for each other, no more can we think, speak or act entirely for each other. We can prepare the food for others, but they must do their own eating. We can set forth the truth in word and deed, by precept and example, but each one must make it his or her own. In this way only do we follow.

Jesus showed us how to give no place to devil when he said: "Get thee behind me, satan." This means that we are not to have anything before us

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—anywhere in our range of vision—to guide or lead us, but the I that I am who can truthfully say: "I and my Father are One." Let us cease calling erroneous beliefs the Me, cease personifying them, and let us personify naught but God by saying I to the whole of Good, the whole of Truth, to the all as One, to the creator expressed in form. To keep satan behind us is to never see evil personified before us in belief. The good that is talked so freely about as good, through contrast with evil, is not the all Good or God, that to know as all is freedom. We do not know the all by contrasting it with nothing, nor do we know good by contrasting it with evil. We are the good, and the good does not contrast itself with anything because it is all. So wholeness is known when we accept it as all, and that there is no opposite. Knowledge is used when we act as if the one acting were limitless, eternal, all good, and that that which is begotten of Spirit is Spirit—or that like produces like. The same is true healing and freedom.

MALINDA E. CRAMER.

TRUTH.

CORNELIA D. BONNER.

If cares, and vexations, and sorrows
Seem crowding around me to-day,
I have only to turn a deaf ear to them,
Knowing all that true Being doth say.

For Truth is harmony, ever, we know,
Hence discord its opposite must be;
So I'll work my daily problem
Filled with love of the Truth I see.

But, to solve a problem correctly,
I must start from a basis true,
And never depart from principle
As I demonstrate all the way through.

For in God we live, move, and have Being,
And in *Him* no discords appear,
Hence *I* cannot feel grief, pain or sorrow;
And this knowledge gives freedom from fear.

Then each day I'll begin with the knowledge
Of All-present, Omnipotent Good;
And say to the trials that meet me,
You cannot change Truth, if you would.

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INTERNATIONAL BIBLE LESSONS.

LESSON V.

May 1st, 1904. Luke xi: 1-13.

Commit vs. 9-10. Read Luke x: 25-42.

PRAYER AND PROMISE.

GOLDEN TEXT: "*Ask and it shall be given you; seek and ye shall find.*"—*Luke xi: 9.*

Time: A. D. 29. Place: Galilee.

LESSON STUDY.

To know how to pray is to know how to succeed. To know how to pray is to be master of circumstances. To know how to pray is to swing clear from the sense of bondage and limitation, and move harmoniously in our heavenly orbit.

To behold the Christ in prayer is to behold the living Spirit connection between Father and Son. It reveals the relationship of the individual in unity with the universal—the Father who hearest always, and the Son that knows he is heard. In the Spirit of true prayer we receive and realize the desire of our hearts. Now, faith is the power that makes the demonstration. Faith is living substance that gives expression to all visibility. How natural, then, is the cry of Life in the disciple, "Lord, teach us to pray." It is a demand in which the activity of faith is pressing or forcing its way into expression, into triumphant manifestation.

The model given in this Lesson upon which to form prayer is the basis of all Christian work. The true attitude is expressed in the hallowing of the Father's name, and this name in the whole family in heaven and earth. Then the coming of the kingdom, where heaven and earth are united in one will. All that is implied in "our daily bread." The sins of indebtedness for ourselves and every one forgiven. To be led not into temptation but delivered from unreality.

Until this work is accomplished, Christians must keep at their task. Repetition of endeavor is the law of our unfoldment. And as Life is the source of our power, our faithfulness should be as active as Life itself, in order to maintain our ability in bringing forth the mastery. This kind of faithfulness is true importunity.

How beautifully Promise is ever interlinked with true Prayer. There is an *asking* that obtains the answer, a *seeking* that finds the thing sought for, a *knocking* that opens wide the door. A Foundation has been laid upon which all things can be built. There is nothing impossible to Immanuel, the truly scientific and spirit-foundation that sustains the heavens and the earth. Every promise and every answer is included in what *is* and *is* for each one of us. All things wait for recognition and acknowledgment. Thus fulfilment in turn with the *All Good* comes to us as the direct result of the understanding prayer (see v. 13). Nothing changes on the side of divine order in the Law of Love, but we fall into line with it, into adjustment with the perfect spiritual, mental and bodily ideal. To us, then, there is no

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separateness or separation in Being. True prayer is the positive affirmation of Unity.

LESSON VI.

May 8th. Luke xii : 35-48.

Commit v. xl. Read Luke xii : 59.

WATCHFULNESS.

(Temperance Lesson.)

GOLDEN TEXT:—"*Blessed are those servants, whom the Lord when he cometh shall find watching.*"—*Luke xii : 39.*

Time : A. D. 29. Place : Galilee.

LESSON STUDY.

As this is a temperance lesson, let us consider it in this light. Temperance, in the final analysis, is self-poise; where one is poised or balanced upon the fact and reality of his divine self-hood. So the temperate man is one who has awakened to the dignity and lordliness of self rule. Our apparently composite nature is our empire or dominion. Here we must rule, else there is no rule. To rule is our duty; for our everlasting divinity hath given birth to the law which saith : "Rule thou." It will not do to fail on duty.

We are what we are. What we are, that we must be. Our Lord, that is, our Self Life, requires of us to manifest, or express, or live out what we are, our Being. Nothing short of so doing will answer. It is hell to fail to harmonize, to agree here.

Self-discipline is practiced. This means associating my Ego with Christ, my self-conscious divinity within me. So doing reveals that the weapons used in our contention are entirely Spiritual and divinely mighty, bringing into captivity every thought to the obedience of Christ, the great White Throne of pure consciousness.

All this is done by earnest living, by watchfulness, by devoted adherence to the truth of Being.

Temperance and freedom are intimately related. Both are the product of embodied Truth.

IMPORTANT QUESTIONS.

What is temperance? It is that evenness of temper which comes from the consciousness of the divineness of all things.

How do we acquire this virtue? By acquiring this consciousness of the ever-present Sufficiency.

How do we acquire this consciousness? By earnestly and constantly excluding error from our thought, and adhering to Truth. Those who thus do soon realize that they are "Blessed." And they know that with them and in them is their Lord.

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Lesson VII.

May 15th. Luke xv : 11-24.

Ponder well vs. 22-24. What overbrimming love is this !

The Prodigal Son.

Golden Text :—"*Come and let us return unto the Lord.*"—*Hosea vi : 1.*

Time : December A. D. 29. Place : Perea.

Lesson Study.

This parable certainly presents a panorama of the life history of one who could not be satisfied without an experience. He demanded what was his, and purposed to go his own way and do as he pleased. No obstacle is placed in his way. He "gathered all together" and went forth. Thus he separated himself. Then he is in "a far country." He realized isolation. His substance fades from his grasp. He comes to want. He seeks the companionship and aid of "a citizen of that country." He fares ill. He is disappointed. He is perishing "with hunger." He comes to his senses. He realizes his situation. He does some earnest thinking. He discovers contrasts. He sees the fruit of folly. He determines to be wise. He faces about to seek unity. One false idea after another fades from his error-laden mentality. The "great-way-off" idea is annihilated. The Father is with him. The kiss and the embrace tell the Love for which he hungered. The response to the confession of sin and unworthiness is "Bring forth the *best* robe and put it on him." (See vs. 22, 23, 24.) It is now a season of merry-making. No time seems devoted to the hearing of regrets and the recounting of folly. The scene is closed. The wandering son has come home to the kingdom of God and assumed the robes of empire.

What lesson is taught in this passage ? If we will not be directed into the way of Unity by right thinking, by science, then suffering will certainly bring us to our senses.

Lesson VIII.

May 22d. Mark x : 35-45. Ponder vs. 43-45.

Jesus Teaches Humility.

Golden Text :—"*For even the Son of Man came not to be ministered unto, but to minister.*"—*Mark x : 45.*

Time : A. D. 30. Place : Near Jericho.

Lesson Study.

Here Jesus is teaching humility. In a most marked manner he exemplifies this attribute by the tenor of his reply to the ambitious thought of his two most affectionate and intimate disciples. This thought of personal glory was vastly out of keeping with the subject of discourse. It came like an unwelcome intrusion. Yet eternal Love, with infinite kindness, speaks

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to dislodge error and substitute Truth. The high mission of Life in the visible is to serve and not to be served, to minister and not to be ministered unto.

Eternal Love, manifested in the visible, has no thought of personal ambition or of personal distinction. This the unillumined thought knows not. Surely to be carnally minded tends to death, to unconsciousnes of the living God. The false position closes the heart to the conscious omnipresence of equal and unpreferential glory. "Thou hast given him honor and glory" applies alike to every child of God. There is no distinction. The promises have no private interpretation. Recognition of equality and of universal divinity in humanity, and that no man is either inferior or superior to any other man, this is humility. This is letting Truth be *all*, and be just itself, no more and no less, in every man, woman and child.

What is it to be humble? It is to be conscious that God is the Father of all living, and that the universal Life is my Life. It is to know and feel that there is no higher and no lower.

How do we manifest humility? By silently recognizing the divinity everywhere and in all.

What saith the humble Life? It saith, Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

LESSON IX.

May 29th. Matt. xxvi: 17-30. Commit verse 29.

THE PASSOVER.

GOLDEN TEXT:—"*For even Christ our Passover is sacrificed for us.*" *1 Cor.* 5-7.

Time: April 4th, A. D. 30. Place: Jerusalem.

LESSON STUDY.

Christ or the Christ consciousness is the consummation of our passing over from the personal and temporal to the Spirtual and Eternal,—our abode in God.

The effort to establish communion between God and His creation, dates from a very early period. Man was never made to live apart from his Creator. The blessedness of the real union that ever exists was more perceptible to the Jews in commemorating the feast of the Passover than at other times. And Jesus anticipated with longing the participation in this feast with his disciples. "With desire I have desired to eat this passover with you." It is natural to long for communion in Spirit, and to desire to communicate the Spirit. There are always heavenly places in Christ Jesus to be made manifest by means of communion. The dispensations are but the unfoldings of what has been done in the *gathering together in one* all things in Christ. All feasts unite in him.

The Passover celebrates deliverance from death of the first-born. This was observed as the Last Supper in the Lesson we are studying. This Communion or Eucharist, to have any significance in life, must bring the real presence of Divinity to us. This transforms death into resurrection.

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"Take, eat," and "drink ye all of it," and drink it new in our Father's kingdom. The working of Christ's mighty power within us raises us from all dead symbols and restores us to the right hand, or to dominion, and establishes us in heavenly places, or in harmony.

Step by step we unfold the Life within us.

The union becomes more and more apparent. Good, God Himself, is with us, and is our everlasting Light. There is seeing face to face. The Lamb's book of *Life* enrolls our names, and the triumphing Christ is our ever living Passover.

In the final analysis the Passover is the transition in consciousness from the visible, local and temporal, to the Invisible, Omnipotent and Eternal.

OUR REWARD.

Beyond the reaching of my toil,
Is something done I did not see ;
Beyond the growths that glad the soil,
Is inward blessedness for me !

The work my hand may do to-day,
To-morrow turns again to dust,
But patience shown in love's own way,
Will live as long as God is just !

'Tis character that is the price,
Of all we aim to reach at last,
And back of every bold device—
The beautiful of soul is cast !

Beyond the wages of the hour,
We have the skill the toiler gains ;
It is the inward sense of power,
That with the spirit fast remains !

WILLIAM BRUNTON.

The soul, heart and mind must be put into all we do, to make each undertaking a grand success.—*Brother Ananda.*

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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:
All channels are now open. There are no obstructions.

Daily Thought.

First Day: I am a positive center of conscious Life, Force and Harmony.
Second Day: I am influenced by nothing but the Supreme good.
Third Day: I am immortality now.
Fourth Day: I am the fulness of Good now.
Fifth Day: Truth is always revealed to me.
Sixth Day: I enjoy the freedom of Truth.
Seventh Day: I am Truth. I am Life. I am Unlimited.

Church and Meeting Notices.

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.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to all.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year..... .5 s / Single Copy.....9 d }

We will send HARMONY one year to a club of four subscribers, for $3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

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

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

LESSONS IN THE DELIGHT OF LIFE.

5. The Delight of Living with God.

BY WILLIAM BRUNTON.

I HAVE SOUGHT for the secret of all blessedness—all my life I have been looking for it as something that was to be found, and wondering where it was. I found pleasure in my life as we find flowers in June. I found the flowers fading and the snow coming, and I wondered why it was so. Physically, the change in climate is a pleasure to those who look on it aright. It gives variety of beauty, and it is the manifestation of loving power that fails not in its season. We see that after awhile, and then wonder why people talk as if it were not good. We get an insight into the trouble by seeing we have got in a complaining mood when there is no call for it, and a sense of cheer would make everything beautiful in its time.

We pass through many experiences, I suppose, that might have been avoided if we had only known the fact that the light was with us and in us that would have shown us how to take hold of life with joy instead of disappointment. The secret of joy lies in the thought that the Eternal Love is our possession now and always. We do not have to seek it. We have it and it can never be taken away from us. And what we have to do is to awaken to the security and latitude of this. It is our privilege and pleasure at this very moment.

People err in supposing they have to seek God as they would a distant town. That is not so. God is seeking us as the sunshine seeks the seed

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and turns it to a flower. As soon as the seed feels the stirring of spring it is under the influence of the master force of life. It has not to debate about it. It submits to the inspiration of it, and then has its true life. It opens out to the perfection of the dream held in its heart.

We can see that at a glance, but the like knowledge awaits us in looking at self. As soon as we desire good we are in the circle of the Good. Every touch of longing is the whisper of his voice. It is the assurance of the sunshine of Love, and the attitude of faith is the recognition of this as the answer to everything we prayed to know and be.

It is foolish asking for further proof of reality. This is real, veritably so—a thing I am assured of as being in my life and of my life, and as giving me life. The scales drop from my eyes and I see God by believing in the purity put into my heart. I see the Great Spirit in the spirit of my own love and true desire.

Religion is living in the presence of God the beauty of holiness in my heart. It is holding to the integrity of this that He is mine, and I am His. I am caught up into the ecstacy of my immortality. I am in the seventh heaven and reaching for sights unseen. The whole aspect of things is changed as being in friendship with the One who is My Friend. The Lord is MY Shepherd. The close sense of security puts aside all trouble and fear.

Now this condition is won, not by belief, but by the reality of being in the conscious possession of the truth. We are shaken like a reed with the wind because we suppose we believe without surrendering our life to the real thing that this is Truth—not a speculation ; not a perhaps. It is the real reading of life.

Then we test it by the days. And we shall have the same things to meet as all earth's children ; but we have the key to seeming loss, trial and care in the positive feeling that Love is near and this Love is ours.

Take it as a picture that you are in a foreign land—you do not know the language. You speak to people or listen to them in groups, and their voices are like discord. It is a disappointment to hear them because it means nothing to you.

Now change the scene, and suppose you are acquainted with their tongue—then their jargon turns to music, and their babel to pleasant speech. It is having the key of understanding that makes the delightful difference.

And it is so in the days with their toils and duties—they appear to the enlightened as the privileged sources of gratitude, the soul showing the oversoul its returning power of obedience and work. It has in it all the elements of pure grace in its simplicity.

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A servant delights to do what his special work is—to serve customers, to repair a broken chair, to sweep the house, or prepare a meal. There is no shame in the service, but rather pride in its faithful performance. None would blush to be seen doing what is the function of his office. It gives dignity to his calling to do it well.

Even so it is in this carrying out of the thought of our Sonship and our brotherhood. We are proud to be in the Father's house where goodness and mercy follow us all our days ; we are glad to do the duties entailed on the strong nature which can bear burdens cheerfully and bring sunshine into all dark places. We then have the true spirit and are not afraid what God will do with us. If He sends us here or there it is well—if we are faithful. He cannot fail, and this goes on in increasing joy and blessedness forever and ever. We are the friends of God, we are walking with Him, and "in His presence is fulness of joy, and at His right hand pleasures forevermore."

The Perfection of Love.

WHAT manner of love is this the Father has bestowed upon us? The love Jesus had for us we are to have for one another, and he loved us as the Father loved Him.

O, we who seek for love, is it this Divine love we are hungering for? To know God as Jesus knew Him ; His the honor and His the glory. The more Jesus loved the Father the more he loved us, and what manner of love was it? Always seeking to help us, never judging or condemning if we fail to understand His words. Always ready with love shining in His face, radiating from His being, with helpful words and deeds. Truly "the light of the world," and always through His teaching telling of the Father. Have we missed the core of what he taught?

The world did not know the Father, but He knew Him, and He wanted us to know Him also. It is Him we receive if we receive Jesus, and that was the summit of all He taught. It was the Father sent Him and told Him what to say. The Father speaking in Him and of Him, saying : "This is my beloved son, hear ye Him."

We believe in Jesus the Christ more and more as the years go by, but do we believe in this Infinite Supreme Being who is the source of all that is? Do we know that He is intelligence itself, that nothing is too small for His notice, even to the numbering of the hairs of our head? The little sparrow who is of less value than we are, He takes note of it if it falls to the ground. With

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what particularity we are told He cares for everything. The lilies of the field being clothed more beautiful than Solomon in all his pomp and splendor, and yet how much *more* will He clothe us; more than this, He tells, "it is the Father's good pleasure to give us the Kingdom," not only food and clothes, but the very Kingdom itself and His pleasure in doing so. What manner of love is this? Is it any wonder the immensity of it has been past the comprehension of man.

Jesus saw, knew and understood and lived such a life that He could say: "He that hath seen me has seen the Father." He was lifted up and is surely drawing all men to Him, not driving or compelling, but drawing by the power of love. There is no other way to the Father. Jesus was the way, the truth and the life, and he prayed that we might come into the oneness which he recognized, "I in them, and thou in me, that we may be perfect in one, and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." To be loved as Jesus was loved; I wish we could all *know* that we do know the Father loved Him, and if we ask anything in His name He will give it us, and that is much, but more is for us.

We are told that the Father will show us plainly of Himself, and they will come and take up their abode with us. The world may not know that righteous Father, but we shall know Him and know that we proceeded forth from, and are with him always.

E. H. MAY.

CALIFORNIA'S WESTERN EMPIRE.—Few people realize that the State of California has an area as great as eight of our principal Eastern States, and that it is the great land of opportunity of to-day. The New York *World*, with its issue of Sunday, March 20th, published a special California supplement, entitled "California, the Empire State of the West," and handsomely illustrated in colors. The cleverest writers of the Pacific Coast have contributed to this issue of the *World*, and every story is written in a popular vein, with none of the characteristics of boom literature. Every topic of interest to Eastern people treating of California industries and opportunities is presented readably. This supplement will be valuable to you for the information it contains of a part of our country worthy of your thought and knowledge. It will be interesting and attractive, and may present just the opportunity you are looking for to improve your financial condition.—*The New York World.*

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CHILDREN'S DEPARTMENT.

The Burton Children.

BY CLARA B. NIELD.

A DAY in the Park was always a day of pleasure to the Burton children. They lived down town in a "flat" with no front yard, and only a tiny porch three stories above the ground for a back yard. No place to play except in the parlor which must be kept clean for company, or in the dining-room where the table was laid for breakfast, lunch or dinner, or in the kitchen where mamma was cooking, or the bedroom where baby was mostly always asleep.

"Oh, dear! what *can* we do that's new?" asked Bertha of the other three as they sat on the little back porch and looked up at the bright sky above them.

Their mamma heard and understood. All through the long winter her mother heart had been sorry for these little ones deprived of their birthright of freedom.

"How would you like to go to the Park to-morrow?" she inquired.

"Oh! may we; let's do, let's do," came in a chorus from the three children, and they began at once to plan for the trip.

"And we'll eat lunch under the trees, Bennie," said Leonell; a surprised oh! oh! came from Bennie, who in all of his three years could not remember having done anything so fine.

The next morning was warm and bright, and the Burton children were early awake.

They scarcely had time for breakfast, so eager were they to be away.

Such times; washing, combing, dressing, helping mamma with the lunch, but at last they were ready and all stood at the corner waiting for a car.

There was Mamma Burton with Glenard in her arms, he was the baby who all winter long had been mostly always asleep; then there was Bertha and George who had charge of the lunch baskets between them; and Leonell and Bennie, who had all they could do to stay together and keep near to mamma.

The ride on the car began, and after a while they found themselves at the entrance to fairy land.

Everything smiled a welcome, bright poppies and tulips and pansies looked into their faces, and in the very grass at their feet blossomed daisies.

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The children ran away to play while mamma selected a shady spot and put baby Glenard down on the graas to kick and coo to his heart's content.

Through the winter months in the little flat, Mrs. Burton had often left her work to gather her children about her and tell them of the Father and the great love that filled all the world.

She told them to ask every day for the things they desired and after a while they would have them.

So each evening they sat in the silence, and from the inmost of each little heart had been voiced the desire for a home with grass and flowers and a place to play.

"Do you really think God will give it to us?" asked George, one damp, cold night after an especially tiresome day. "Oh, yes!" answered Bertha, "don't you remember Jesus said, 'when ye ask anything of my Father believe ye shall receive and ye shall have,' and I'm just going to keep on believing."

The morning passed quickly, and four hungry children came to eat the picnic lunch.

Mamma gave out sandwiches, potato chips, cheese and cakes, all of which soon disappeared.

In the afternoon they went to see the birds in the aviary, the funny buffalos in their paddock, and the big bears in their den.

Evening found the Burtons at home, and Papa Burton telling them that a change in his business had made it possible for him to secure a cottage for their home, and it had a palm tree and roses in front, and a big tree and grass in the back, and was so near the Park the children could walk there every day.

"Oh, Father, we thank thee," was the message that found its way into the stillness that night, and as the children went to bed, Bertha said to George, "aren't you glad that we believed."

The Story Nursie Told Me.

By E. Adeline Williams.

BOYS AND GIRLS are very apt to think that being in a hurry means being very much in earnest, but this is a mistake, although I never quite understood it to be so myself until Nursie told me the story about the turtle and the hare.

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It was when I went up to the top of Bunker Hill Monument, in Charlestown, Massachusetts. Were you ever at the top of this old Revolutionary land mark? If not, you have studied about them in your history lessons. It is two hundred and twenty feet high, measuring from the ground. I went up when I was a little girl, and at first I began to run, thinking that I should get to the top of the high stairs ahead of the rest of our party. But, by the time I had gone fifty steps, I was glad enough to stop and wait for Nursie, who was taking me to see this historic mark we were studying about at school.

Nursie smiled when she caught sight of me, for the stairs wind round in a singular fashion, so that you cannot keep in sight of your friends if you get very far ahead.

She told me that I had a lesson to learn that was not in my history. It was about always being in a hurry. "Nothing is ever gained by being hasty," said she; for too great haste means disorder, and that is what upsets everything." And then she went on and told me about the race between the turtle and the hare.

Somehow Nursie's stories always fitted right into something I was doing, and made me understand about things as nothing else would.

I laughed at the idea of a turtle—as clumsy and awkward a creature, you know, as there is—getting the best of the hare in a race, for the hare is noted for being swift of foot. But, for all that, he was beaten.

After the hare had run for awhile at the top of his speed, he looked back, and the turtle was nowhere to be seen, so he felt tempted to stop and rest. Seeing some tender grass a little way off, he darted off into the midst of it, and began nibbling away at its sweet tops. Then he fell asleep and forgot all about what he had set out to do.

When he awoke, and started on the race again, the turtle had reached the end.

Nursie said the story teaches us that we must be in earnest if we want to succeed in what we are doing.

"If you go by fits and starts," added she, "the way the hare ran in the race, you will fare the same as that little creature did."

I have always remembered Nursie's story, and it has been a great help to me.

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Notes and Announcements.

Quite a number of subscribers have written that they did not receive the March HARMONY. We are unable to account for this, but will say that if there are others who did not receive theirs, if they will inform us of the fact, and send stamp, we will furnish them. We can supply a few more. Whatever the cause may be it is in the mails, and not in the HARMONY office; and we will believe that as the floods are now over, and washouts are repaired, it will not happen again.

TO OUR READERS.—Some of the readers of HARMONY have written to ascertain when their subscriptions are due, saying they have missed the blue pencil mark from HARMONY, indicating the expiration, etc. The paragraph has been dropped from HARMONY for a season, for the reason that it required much careful attention to manage the matter correctly—*e. g.*, not to mark them for two or three months after the expiration—to give the reader time to respond without the reminder. Then, to see that none of the marked numbers, by mistake, were rolled in the wrappers that were not marked. Being short of help, it was thought best to drop part of the work for a season, and it was done with the belief that it would be satisfactory to the majority—and, probably, to all.

A goodly number have responded promptly, and in the sweet spirit of love to the call published in HARMONY under the title "A Talk with the Readers of HARMONY," which has been a great help to us in meeting the expenses necessary for the ongoing of the work. This we highly appreciate. We find there is still much due on HARMONY, and we are now sending bills to all who owe for more than one year. The general expenses of publishing come regularly each month, and, if what is now due is paid in, it will enable us to promptly meet the obligations that should be met.

There are present expenses to meet, and we know of no better way than to call upon our friends to assist us by responding promptly to the extent of what is now due.

With the spirit of love, co-operation and true success

We are, cordially, EDITORS.

E. Adeline Williams writes from Philadelphia, 1806 Logan street:

"I am going to get together some minds interested in the Science of Being, beginning next Sunday evening. Send me a thought. I shall also renew my practice in healing as well as teaching."

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This is the right thing to do. Many more should follow Mrs. Williams' example; just take Divine Science and Healing, and begin to teach the people. Nothing is accomplished without a beginning.

Extracts from Letters.

The following sweet testimony is from an earnest student of Divine Science:

"I will tell you a little experience of this morning in church. A dear, sweet woman—a very prominent one of our city, a lecturer—sat next to me. I *felt* she was feeling very miserably, so I went to treating her. She soon ceased coughing, and her face took on a different expression. As soon as the benediction was pronounced she turned to me and grasped my hand, and said: 'You treated me, didn't you? I felt it. You don't know how much better I feel, for I didn't know whether I could stay during the service or not. I thought when I began coughing and feeling so badly that you would try to help me. Then I said to myself: no, she must listen to the sermon.' She seemed so grateful, and tears were in her eyes while she was thanking me. And the thought came to me: here am I with so few talents and she with so many, yet I am able to express what she does not yet understand. It made me very happy."

Luther M. Marston, M. D., of Boston, writes the following interesting letter concerning the work of "The Metaphysical Club." The editors of HARMONY are always glad to publish any message that tells of the progress and ongoing of the work of Truth:

"DEAR SISTER IN TRUTH: Your postal, letter and book, all received. Please accept thanks for same. I mailed you my book yesterday. My lecture before the Metaphysical Club is April 15th. I shall speak of your work. The cause is growing here. The Club has held two meetings a week all winter. Also many social functions. I was interested to read of your case of healing. The consciousness of the atonement is our stronghold.

Trusting you may be ever conscious of the presence of the Spirit of Divine Love and Power, LUTHER M. MARSTON."

I report a more favorable condition. The sight of both eyes has improved, and my general health is better than it has been for ten years. I realize the power of strength throughout my entire body, and am thankful.

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My business is increasing, and I am still attending to my duties myself, for when I claim sight I feel that I must act accordingly. G. W. C.

I thought I would copy a few lines from a letter I received a few days ago from a friend whom I am treating:

"Oh, what a glorious realization I have found in healing. I take such comfort with 'Truth and Health' and 'The Basic Statements,' and feel that there is nothing in the world that can compare with Divine Science. Nothing! How harmonious and soothing to the soul, lifting us into an atmosphere so angelic that the common ideas of life never affect us. What a glorious Science!"

I thought these words were so good I wanted you to have the benefit of them, and may the good work go on until every soul will have the glorious realization of Divine Science. R. J. FIELD.

Book Notices.

PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING, by Anna Rix Militz, is a nicely bound book of about two hundred pages, and sells for the low price of one dollar. It contains twelve practical lessons. The title of the Lessons are as follows:

CONTENTS:

I. Principles.
II. The real and the unreal.
III. Words, their use and power.
IV. Faith.
V. Knowledge and good judgment.
VI. Unity and concentration.
VII. Our heredity and freedom from sensuality.
VIII. Freedom from Delusions and Deceptions.
IX. Forgiveness, the cure for sin.
X. Overcoming of Fear.
XI. Divine understanding and strength.
XII. Divine completeness our salvation.

In the author's "Introductory Directions to Students" the advice is good. The child-like attitude of mind is advised for students for quick realization and good results, after which she advises as follows:

"Do not feel obliged to accept or reject what is given you, but trust the Truth in yourself to adjust all things. * * * Do not argue about any statement given you either for it or against it. You do not need to defend the Truth. For Truth is sufficient unto itself. If a statement seems untrue leave it alone."

In the first lesson on first principles under the side caption, "The Practice," the following comparison is made: "We know that with music one will not be proficient who only listens to the theories, but does not apply

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them. So it is with Life. We must live its principles every day, every hour, every moment, thinking some good thought, some God-thought."

These are some of the closing affirmations: "I am spiritual, harmonious, fearless, free. I am governed by the Law of God, the everlasting Good. I am not subject to the Law of Sin, Sickness and Death. I know the Truth and the Truth makes me free from evil in every form of material bondage, now and forever. I am happy. I am holy. I am loving. I am wise. I and my Father are one. Amen."

It is a valuable book. For sale at this office.

ESSENTIALS OF MENTAL HEALING, by Luther M. Marston, M. D., is not a new book, but is a good one. The author is convinced "After much and varied experience in the teaching and practice of mental healing that much has been claimed as part and parcel of the subject which does not strictly belong to it, while the essentials need to be presented more clearly and logically." This is as true to-day as it was a few years ago. The essentials are what we can successfully deal with. That which does not belong to Truth is not desirable. The book is well written and nicely gotten up, and sells for $1.00. For sale at HARMONY office.

A STUDY OF VIBRATION, by Anna E. Davis, is a book of one hundred and fourteen pages, and sells for $1.00. The author's conception is that God comprises all there is, and by means of vibration all things are accounted for, as the following quotation will, to some extent, show:

"We perceive that the Law of Being is identical with that of Motion. If we acquaint ourselves with the principles of light we have the key to those of sound, heat and electricity. We have the key to the Law of Thought. With this view of things confusion nourishes, and the multitude of realms and Laws resolves into a vision of beautiful simplicity and the cosmos is moving in rhythmic harmony under the one perfect Law of Motion."

There are good things in this book. For sale at this office.

A SEXUAL CREED, by Louis J. Livingston, is a booklet of sixteen pages. The price is twenty-five cents. The author has expressed radical views on the sex question, which some will indorse and others will not. His idea of attraction is broad and universal. It reads, "I believe that the Law of Sexual Attraction is a manifestation of that great law that holds or attracts together, not individuals only, but every atom in the entire universe."

COLONEL OLIVER SABIN, editor of the Washington *News Letter*, has printed a new edition of his book, "Divine Healing," which he proposes to give to every one who will send six cents postage. You will see that his book, "Christology," with a number of new books by other authors, will be listed in June HARMONY, with our books for sale, on last page.

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A Letter from Los Angeles.

M. E. CRAMER left San Francisco on the morning of April 15th for Los Angeles, and arrived at 11 o'clock P. M. of the same day. The country along the coast line, this time of year, is a veritable Garden of Eden. It is like a beautiful park. Nothing is unclothed. Everything is clothed upon with new beauty and freshness that is a joy to see and to sense.

Early the following morning Mrs. Cramer called upon several friends. Among the places of her morning calls were the Home of Truth on, Georgia street, and Kramer Hall. The principle workers in the Home of Truth at this time are Mr. and Mrs. Bransby, Mr. and Mrs. Burnell, Miss King and Mr. McCoy. Their work is going on with certainty, and is growing with the power of Truth. They love Truth as it is in its simplicity—more than process, hope, postponement and becoming.

They had kindly refrained from announcing a speaker for Sunday evening, until they ascertained whether Mrs. Cramer arrived in time. Mr. Bransby had previously invited her to call soon after her arrival. Matters were talked over, and it was arranged for Mrs. Cramer to speak on Sunday evening, April 17th—subject: "Truth"—when it was announced that she would teach an afternoon class in the Home. Love and the spirit of co-operation are always apparent where Truth is, or in Truth.

Mrs. Cramer spoke to a goodly number at Kramer Hall on the same day at 3 o'clock P. M.; subject: "Sure Success of True Freedom," when it was announced that she would teach an evening class in another hall in that building.

Prof. Nathan Elliott and wife are now pleasantly located at 618 West Eighth street. They are living Life and Truth, and the Professor is doing good work in speaking the word of Truth and Healing.

The fruit of Truth is now ripe in the gardens of many who listened to Mrs. Cramer one year ago. She is pleasantly located at The Davis, 555 Grand avenue, where there are some Scientists and Science workers.

More will be written for HARMONY later on.

"Of the great bounty of heaven,
May for your dower be given—
Thoughts that are gladdest and brightest,
Hearts that are gayest and lightest,
Days that are sweetest and fairest,
Joys the truest and rarest."

O. W. O.

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The Shining Countenance.

BRIGHTER than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the shining countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine Life!

Take your thoughts away from the swamps of fear and evil; center them on the ideals of faith and love, on good intentions for others, and your countenance is at once illuminated.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

That such an instantaneous physical change can take place by a change of thought, suggests what power there is in a renewed habit of thought; a habit created by repeated conscious, reposeful efforts of calm, concentrated thinking in line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this is so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunshiny days, and every one loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exampler of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

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A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character, body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite, solar center great stream of life, giving out more vigor, raising the whole realm of existence to the higher plane.—*Fred Burry.*

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Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

After completing the course, and passing satisfactory examination, they are given a ministerial certificate, and recommended as teachers and ministers of the Gospel of Divine Science.

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To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion beside Truth—than the Christ presentation of the Truth of Being.
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TABLE OF CONTENTS.—June.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 257
Perpetual Life ..... *M. E. Cramer* 259
International Bible Lessons ..... *George J. and Aurora I. Schweinfurth* 264
A Talk with the Readers of "Harmony" 267
Children's Department:
The Children's Prayer ..... *Clara B. Nield* 268
How the Astronomer Won a Victory ..... *E. Adeline Williams* 270
On to the Heights ..... *Ella Wheeler Wilcox* 271
Healing Page 272
Church and Meeting Notices 272

HARMONY—2d Part:

Lessons in the Delight of Life ..... *William Brunton* 273
The New Thought Convention at St. Louis 276
Words their Own Paymaster ..... *Nora E. Hulings Siegel (Nodie)* 279
The Work in Los Angeles 280
Special Notice 281
Free 281
Letter from R. C. Douglass 282
Notes and Announcements 283
Extracts from Letters 284
Photographs of M E. Cramer 286
List of Books for Sale at Home College 288

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. JUNE, 1904. No. 9.

PERPETUAL LIFE.

Nothing Can be Manifested that is Not before it is Manifested, Equals Life Eternal, Life Here, Life after Death, or God is Truth.

LESSON VIII.

"*The creature itself also shall be delivered from the bondage of corruption.*"—Rom. viii : 21.

"*The destructions of the enemy have come to a perpetual end.*"—Ps. ix : 6.

"*If any man be in Christ Jesus he is a new creature, old things have passed away, and all things are become new.*"

MANY THINK that Eternal Life—the Life more abundant—is to be enjoyed only after death. This is a mistaken view of Life. It is not the idea that Jesus advanced when he said : "I say unto you he that believeth on me hath everlasting Life." This is true, for there is nothing but Life to believe in Man as Jesus the Christ, who said I am Life. He who sees the Truth of what Jesus said, as true of himself to-day, must of necessity see that what he said was the Truth of Jesus at that time, for Truth is God. Death is not a means or source of Life, nor is it anything that can assure comfort, happiness, or conscious identity. It is not a source and cause to Being nor for any unfoldment of Being. We should not think of perpetual life as anything that is dependent upon locality, or as something we can gain by going to a certain place, to a heaven far away that can never be reached but through death. If the old beliefs about life and heaven were true, Christ would not have healed any that were sick, nor would he have raised any from the dead. The fact is that life and immortality are brought to light by Truth, here and now. We can only work and enjoy where we are.

If our real life is here, then here is the real place to manifest and bring it to light ; but, if our real life is separated from this life and world, and comes only after death, then in that world is the place to manifest it. God's

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order is that we should realize life wherever Being is. Being is here, and this is the place of realization. Those who postpone the acceptance of immortality and eternal life at this time and in this place by saying "I do not realize it," may be likened to a business man who has come from the Far East to San Francisco for business purposes, and who stands on the streets inquiring of every passer-by the way to San Francisco. When he is told by many people that he is in that city, he concludes that he must be there, but still declares that he does not realize it and desires a process by which to do so.

When Science students have heard the Truth of Being and it has appealed to them as self-evident, and they continue seeing processes by which to realize Truth, they are practicing deception concerning the nature and purpose of knowledge, refusing to accept the only true realization there is, which is knowledge. He who said: "Know the truth and the truth shall make you free," knew that knowledge was to be relied upon.

The attitude of the sane business man would be that when he arrived in our Great City he would act as if the knowledge that he was there was sufficient realization, and would proceed to transact the business for which he came. In spiritual things students must use the same common sense methods that the business man uses—go to work now just where they are, knowing that no process is needed by which to arrive at what they are, or by which Truth can be made more real than it is. As true as it is that *now* is the accepted time, so is it equally true that *here* is the accepted place for Truth's action. Truly, there is no other time or way by which to realize spiritual good but by entering into its enjoyment here and now. Whether this spiritual good be Life, Love, Truth, Substance, Intelligence, or Power, Health, Happiness or Success, or whatever the nature of it may be, now is the time for you to enjoy it, and here, or wherever you are, is the place where it is, and for its manifestation.

The goodness of a thing is the proof of it being Truth. It is useless to try to make Truth true to itself when it is all there is, and, as nothing can be manifested that is not before it is manifested, it is impossible for anything to be manifested to you but Truth. We should do the Divine thing by simply accepting and enjoying the freedom of Truth right here and now. Take the position that you are Truth, that you are Life, that you are Love, and are whole; that you are definite actors in the grand universal whole; then, mark my word, you can and will demonstrate your realization. Say, with the poet, G. L. Banks:

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" I live to hold communion
With all that is Divine ;
To show the real union
'Twixt God's own life and mine."

"Whosoever believeth on me hath everlasting life."

"The works that I do shall ye do also." Do not indulge the sentiment, "This is too high and too good to be true, or to be for me in this world."

No human belief or opinion can demonstrate your God-like nature for you. Nothing lower than Truth is demonstrable. We have held to beliefs and opinions which fall short of Truth, and felt the lack of freedom that belongs alone to Truth and that Truth alone can express.

It is evident that it is the spirit of Truth, and its freedom that we need to know and manifest. "Great is the mystery of Godliness. God was manifest in the flesh," etc. What was manifest in Truth is now manifest, and ever shall be. With this consciousness our paradise is ever here and now. All the Scripture promises are made for this world, and, when we make this fact our own and this world our home, and cease the preparation to go elsewhere to find our heaven, our rightful realization will be found to be complete.

When we understand the science of numbers we unhesitatingly use it in our business transactions. We never doubt the principle, nor fail to use it, and to enjoy correct results. Thus we prove that perfect knowledge applied is complete realization and actualization.

All through the Scriptures we are taught to lay hold of Eternal Life. This is to be done only by dropping false speculative beliefs about sin, sickness, mortality, limitation and death.

Natural science is telling us of a new body. Its theory used to be that we had a new body once in seven years. Now it declares that the most solid parts of the bones are changed once in every eleven months, and the rest of the body oftener. We see plainly and declare that the eleven months' theory will go by the board as untrue, just as the seven years' theory has gone. We will all come to know that we are bodily in a state of perpetual youth. The truth of this appears, even in the abecedarian philosophy and physiology of the day, where we are truly taught that our bodies are assimilating and disintegrating matter constantly. Now these processes of taking on and throwing off must be balanced, else our bodies would become monstrous for magnitude or minitude. The fact is newness, through the balanced and harmonious activities of our Being is going on all the time; keeps us new bodily. This is the divine and eternal order.

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Every organ of our body—"the temple of God"—functions perfectly. Every function is a manifestation of Being and a testimony of perpetual life and youth. Every breath, every heart beat, all food of which we partake, as well as what we absorb through the pores, testifies to this truth. If it was a matter of all taking on and no giving off, or all receiving and no giving, how bulky would form become! Can you imagine such an inconvenient and unwise method? Could we observe the general growth, so to speak, of the body as we observe it in the nails, we would say: I realize the Truth of the Eternity of Life manifest in form. If there is a white speck or spot of any sort on the nail, in a very short time it has grown to the end and is cut away. No part of the body is any older than any other part. All parts of the body are as young as the nails. We must conclude then that bodies as a whole do not wear out nor die because of natural activities.

Suppose one should say he was born in 1844, hence was sixty years old; if there is any truth in the foregoing conclusions, would he be speaking the truth of himself, literally, or of his body? Constant activity is the order of Being. Why say sixty years old or sixty years young? Why dodge the Truth of Eternal Life, which is the only life there is, and continue procrastination, the thief of time—the now, the only time there is? Think you that the Scriptures do not justify the claim of perpetual life here and now manifest in the body? "He will not allow his holy One to see corruption." "As he is (the holy One) so are we in this world." "We are members of the body of Christ, of his flesh and his bones." Was not St. Paul illumined with the same Truth when he said that neither circumcision nor uncircumcision availeth anything, but a *new creature*? Also, that "If any man be in Christ he is a *new creature*, old things have passed away and all things are become new, for all things are of God."

We are exactly like him who is yesterday, to-day and forever the same. We are told that "the last enemy to be destroyed is death." Have we not regarded death as the greatest friend on earth, and one to be relied upon for permanent blessings? So-called age and death are unquestionably curable, and if we know Truth it will prove to be our freedom. The most of us begin the wrong way, and desire and expect to overcome the last enemy first. We want the things that are added—that belong to the kingdom—before we accept the kingdom itself. The things that are added belong to, and are enjoyed only in the kingdom, or unity of the whole. The last enemy to be destroyed ceases to be in belief when the suppositional beliefs and opinions about Life, separation and dualism that lead to death come to an end.

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When it is seen that there is but One All, and that nothing can be manifested that is not before it is manifested, and that our bodily existence is just as good, eternal, and unchangeable as is the universal whole, we are getting the right idea of Being, which includes the body. In this consciousness it is no longer I and body, or I, body and spirit, but the I that I am is the ME who is Eternal Life, inclusive of a new creature. Truly old things have passed away, and all things are become new this moment.

We should become as little children, and say as one did who, when asked how old she was, said: "I am not old at all; I am new." Or, as a brother, whose name is Young, who, when asked how old he is, says: "I am not old, but Young."

We should do away with the habit of trying to make Truth true, wholeness whole, and perfection perfect.

We are *in* San Francisco—do not let us try to get there. We are *in* God with the perfect body. Let us not try to get there, otherwise we will certainly lose our consciousness mentally of being there, and of having the perfect body. It is not satisfactory to say that "it is economy in nature to take away the useless, or that we are constantly throwing off dead matter." I disagree with these statements. Who are we that we are constantly killing matter and casting away? There is no death or dead matter in the universe. What is called matter is the manifestation of Spirit. What is born of Spirit is Spirit.

Life Omnipresent always includes the visible. The invisible and visible are always united. Just as we include our ideal visible expressions in consciousness, so does the Whole include heaven and earth. The All is One. Hence we are always Life and wholly Life. And this alone satisfies us, for our real *need* is a present salvation—not salvation away off, somehow, somewhere in the unexplored, undeveloped, uncertain and *unknown* future. Salvation *now* and *here* is what we want, and the divine teaching, that when we are in Christ we *are*, not will be, NEW creatures—not old or dying. Christ avails us now, for we are one with Him in spirit and in body.

Truth applies alike to the ever-present Jesus, or to the supposed absent Moses and Elias. Truth brings "this world" and that into communion and oneness in the mount of transfiguration—true consciousness.

Truth applies alike to each individual, whether the body be visible or invisible to the natural eye. "Death is swallowed up of victory." For Life is known as All in All.

Verily our Paradise is one that is not lost, nor that is far away. It is a veritable reality here, an enjoyable, manifest Life surrounding us.

M. E. C.

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INTERNATIONAL BIBLE LESSONS.

LESSON X.

June 5th, 1904. Mark xv : 1-15.

CHRIST'S TRIAL BEFORE PILATE.

Commit vs. 2. Compare Luke xxiii : 1-25 ; Matt. xxvii : 11-30 ; John xviii : 28 ; xix : 16.

Read John xiv : 17 ; Matthew xxvi : 36-71.

GOLDEN TEXT:—"*Then said Pilate to the chief priests and to the people, I find no fault in this man.*"—*Luke xxiii : 4.*

Time : Wednesday morning, April 5, A. D. 30. Place : Jerusalem.

LESSON STUDY.

Witness the historic scene : Jesus *bound* and *delivered* to Pilate. *Accused* of many things by the chief priests. Jesus, slandered, answered nothing. Jesus, questioned, answered nothing. With murderous intent the priests *moved* the people to choose a robber and a murderer in the place of the Innocent One. And the cry of "Crucify Him !" is the crowning indignity of this cruel throng. Everything bears the marks of bondage and limitation. Pilate could find no fault with this just man, this just Presence and manifestation of Truth. Pilate understood the motives which actuated these Jewish dignitaries. But this ruler, too, is bound. He, for various reasons, fears to sustain what others condemn. The outward conditions of the prisoner, Jesus, but make manifest the chains of darkness of the imprisoned mind. Silence that can be felt is the only answer to this condemnation.

When all the representatives of the thoughts of man in separation from God rise up, there is a clamorous, heartless and murderous insurrection. It would carry all vacillating thought before it. How wholly given over to error thought is he who could attempt to destroy the Christ life. This is the dense shadow cast by the unillumined mind. But we who are in the Light walk in the Light, and not in shadows.

Christ makes his way as the Light of the world, by the Light of his thought ; for in him is no darkness at all. Right thinking is Christ thinking. The whole of salvation is in the everlasting energy of Christ's word—Truth thought and wrought out.

"Art thou the King?" is the question. The answer to this must be the testimony that comes from within. The Truth must answer to Truth. Nothing less than Truth can be King—King of every nation, tribe and people. There is only one King of Kings and Lord of Lords. Let the Son of Man sit in the throne of his glory, or let him occupy the throne in the heart, the mentality, and become chief Dispenser of the affairs of the temple of his Body, his Church. Let us judge righteous judgment, and have the Mind of Christ. Separation and controversy and postponement are no more then in the light of this understanding.

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Important Questions.

What do you think of the Pilate type of ruler? Humanitarianism, benevolence and conviction have no value without the balancing power of Principle.

Is every question settled by what we do with Christ? Doing the right thing with Christ evens up life in righteousness and makes everything right. Failure here is failure all around.

What about the fear of man? It leaves man in the dark. Fearfulness and unbelief are but shadows. Christ is ever the shining of the True Light.

Lesson XI.

June 12th. Mark xv: 22-39.

Christ Crucified.

Commit vs. 28. Read Matt. xxvii: 32-61; Luke xxiii: 26-49; John xix: 18-42.

Golden Text: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me*—*Galatians ii: 20.*

Time: Wednesday, 9 A. M. to 3 P. M., April 5, A. D. 30.
Place: Jerusalem.

Lesson Study.

In this lesson we see the supreme historic effort of impersonated error and ignorance to banish living Truth and Wisdom from the world. In the midst of this scene we behold One individual who comprehends the nature and reality of the issue and situation. This One prays: "Father, forgive them; for they know not what they do."—Luke xxiii: 34.

This Scripture is a portrayal of the objective scene known as the crucifixion of Christ. The counterpart of this scene, the subjective, is what we all need to understand. For it is only by such understanding that we can avoid "crucifying to ourselves the Son of God afresh," and "putting him to an open shame."—Heb. vi: 6. If we fail or refuse to recognize the Life within us as the Christ of God, not acknowledging that Christ is our Life, we are crucifying the Lord of Glory. For us there is no other Christ or Redeemer, save him who ever liveth in us to make intercession for us. As we awake to this truth, Christ in us gives us Light, even the Light of pure consciousness. The self-conscious divinity within us, the everlasting Christ, is the one and only available saving Power. This is God's gift to us of Wisdom, Righteousness, Sanctification and Redemption. Let us take heed unto ourselves as to the manner in which we treat the Unspeakable Gift. It is our whole endowment, the fulness of God. This Divinity says to us, "He that sinneth against Me wrongeth his own soul." Our Christ will not be distinguished from our soul. To lose Christ is to lose our soul. He who seeks finds both, and they are One.

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Important Questions.

What is it to crucify Christ? It is to obliterate from our mind and heart the consciousness of our divine Life.

Who is it that turns away from Christ? It is he who quenches or resists the Holy Spirit of God within him.

What important duty does this thought emphasize? Even this: See that ye refuse not Him that speaketh from the Heaven within you.

What is it to be crucified with Christ? It is to have our mind freed from all belief or resistance and opposition to the One Perfect Mind. Thus we can say, "We have the mind of Christ," and live the Life.

What is revealed by the rent veil? That nothing stands between man and God.

Lesson XII.

June 19th. Matthew xxvii: 1-15.

Christ Risen.

Commit v. 6. Compare Mark xvi; Luke xxiv. Read Matt. xxvii: 57-66.

Golden Text:—"*Now is Christ risen from the dead.*"—*I Cor. xv: 20.*

Time: A. D. 30. Place: Jerusalem.

Lesson Study.

The demonstration of the resurrection of Jesus took place on that plane from which human thought starts upon its course of inquiry. Thus a great spiritual fact finds a literal and visible manifestation. A new school of teaching required such an inauguration. Such an accomplishment proved Life to be Omnipotent, the Conqueror of the last and direct enemy. Death was shown to have been abolished. Life and immortality were thus ostensibly brought to light. An open show of triumph was demonstrated. The supposedly dead body is re-animated and walks forth from the tomb. The Christ of Jesus thus reveals the I AM in the Unity of Jesus and Christ. "In that he died he died unto sin; but in that he liveth, he liveth unto God." By this death he died to all thoughts and ideas that tend to the belief of death; and, by the new demonstration of Life he liveth unto All that is alive, even unto God.

This all around victorious Christ-Consciousness is the achievement for, and of us all. Let us distinctly affirm and remember that our Life hath made such a Record; and It ever repeats Itself in the expression of Its identity. "Remembering the End"—the ultimate idea—"of their conversation, Jesus Christ the same, yesterday and to-day and forever." Yes, our real and only Life is the identical Jesus Christ forever—the only One.

So "Christ risen" is a Christian experience. Out from the tomb of unconsciousness of the one eternal Life riseth in us the Christ who saith, "Before Abraham was I AM." We say "It is not I that live, but Christ that liveth in me." This defines the change of the basis of consciousness. One is external, conditional, temporal. The other is spiritual, absolute, and eternal. This the true God and Eternal Life.

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Important Questions.

Who or what is Christ? It is God or Divinity in man, in every human being.

What are we to understand by "Christ risen?" The entrance of the Christ into the consciousness of man, awakening him unto the realization of the Power of an Endless Life. Here is fulfilled the Scripture, "In that day ye shall know that I am in my Father, and ye in Me, and I in you." This is "That Day" so often mentioned by Jesus.

Lesson XIII.

June 26th. Review.

Golden Text:—"*Wherefore God also hath highly exalted him, and given him a name which is above every name.*"—*Phil. ii: 9.*

The entire series of lessons of the quarter gathers around the everlasting Christ like a holy halo, a Cloud of Glory. Touching upon the points made in the various lessons will emphasize to us what manner of Spirit we are of; and what sort of spirit, therefore, we are ever to manifest. Thanks be to the Infinite One for this Light.

The purpose of the whole series of lessons is seen in what is the central thought—namely, that we should believe in the Lord Jesus Christ as our one and only Life, our completeness of Being.

GEO. J. AND AURORA I. SCHWEINFURTH.

A Talk with the Readers of "Harmony."

In sending bills to those who are delinquent on Harmony for more than one year we find that some do not understand that they are legally responsible for the amount owing up to the time they order it discontinued. We have kept a standing notice under the heading, "Subscribers, Please Notice," fourth paragraph, that regular yearly subscriptions are not discontinued until we receive notice that subscribers so desire, supposing that all understood that they were responsible for their bill as long as they allowed it to run. It is customary to pay subscriptions and renewals yearly in advance, but if subscribers neglect to do so they are responsible for the time they allow it to run.

Many who intend to renew their subscriptions forget or neglect to do so, and, when their attention is called to it, express regret for their forgetfulness. Others, owing to unforeseen circumstances, are not prepared to renew at the expiration of their subscription, and are thankful that they have continued to receive the magazine until such time as they were prepared to pay, thus showing that they appreciate and approve our course in continuing to send Harmony to them until it is convenient for them to pay. We do not say this in a spirit of complaint, but for the information of those who do not understand. We do not like to send out bills, but are compelled to do so to collect what is justly due us and to pay the monthly bills on Harmony. So we urge subscribers to renew, and remit promptly when they receive notice that their subscriptions have expired, which notice will again be a blue pencil mark under the heading, "Subscribers, Please Notice."

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CHILDREN'S DEPARTMENT.

The Children's Prayer.

BY CLARA B. NIELD.

LITTLE JENNIE GEPHART walked through a pleasant wood each morning and evening on her way to and from school. She loved the fresh springtime, and was always delighted when the meadows grew green and the buds on the trees in the old orchard whispered of coming blossoms. Her home was in a large old farm house, with a big, big fireplace in the front room and a portico over the front door, about which a rose vine climbed.

When Jennie started for school she carried her lunch in a bright new dinner pail, and had her sun-bonnet tied neatly under her chin. This same sun-bonnet had a habit of slipping off her head and hanging on her back the most of the time, but in the morning it was always in its proper place.

Her way led, first, down the lane across the little creek and then into the wood, where the tall trees just inside the gate seemed to bow a pleasant "good morning." It seemed to Jennie that the birds were always singing and the squirrels were always chattering as they jumped from limb to limb.

There was no time for her to stop and measure how much the blades of grass had grown or to hunt for the Johnny-jump-ups that were beginning to blossom—she must hurry on through the wood and down the graveled road that led to the school.

"Ding-a-ling-ling!" the school bell was almost sure to be calling.

When she reached the door, with the crowd of girls and boys, she would hurry in, hang up her sun-bonnet and dinner pail, and then take her seat.

School days to these children were happy days; they loved their teacher and tried to please her. At recess time they played "black-man" and "ring-a-round-the-rosy;" at noon time the contents of buckets and baskets spread on the grass gave lunch quite the air of a picnic. Games would follow until the ding-a-ling-ling of the teacher's bell again called them indoors.

Part of the way home from school Jennie was accompanied by three children—one about her own age, two a little larger.

One evening the four were walking along the graveled road, and were near the place where the woods began and stretched away in a dark mass of trees on either side.

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Ruth Long was telling them of a queer noise she had heard in the wood that morning, and she believed it was a panther.

Now each little face turned pale at the dreadful thought.

"Suppose there should be," they said, "and it should come out and eat us as we go by!"

Annie Mitchell's grandfather had killed a panther in that very woods a long time ago, and there *might* be one there now.

They grew more and more frightened, for little folks as well as big ones can fear an imaginary danger.

"What shall we do?" they asked of each other.

It was not far to the place where Jennie must leave the road and go through the trees alone.

"I know what we'll do. Let's pray," said Annie.

"Yes; let's pray," said the others.

And they knelt down in a line on the graveled road and waited for Ruth to begin, for she was the oldest. "Now I lay me" was the only prayer she knew, and she repeated it slowly and distinctly:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take. *Amen.*"

Each little girl down to the end of the line said the same words in the same way. Then they arose smilingly, and Ruth said:

"Now God won't let any panther get us."

Jennie bade the other girls "good night," and passed into the waiting shadows.

She called to the chattering squirrels, and looked under the trees for Johnny-jump-ups, just as she had always done. No thought of fear had entered her mind, for she had asked "the Lord her soul to keep," and that meant protection.

* * * * * * * * *

Long years have passed, and Jennie is now a mother, sending her own little ones to school. She has taught them of the ever-present Father, and, when anything seems to make them afraid, they keep very still and say: "All is good, all is good," until the fear is gone.

At night they do not go to sleep with the thought of "If I die before I wake," but instead, they repeat this beautiful pillow verse:

"While my little head I rest
Softly on my pillow pressed,
I know, dear Lord, thy tender care
Folds thy children everywhere."

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The following testimonial is from a little boy friend :

"DEAR MRS. CRAMER : I want to tell you I feel good, and thank you for your help. Please tell me what my treatment cost. I want to pay it myself. I will feel better over it if I do. I enclose $2.00—one dollar for your services and one dollar for membership. I am pleased to be a member. I was surprised to see my letter in print, for I thought HARMONY was more for grown-up folks. I will say again that I am all right, and that I do not need any more attention. I have a little pet pigeon. This is how I got it : It was on our terrace, where something had hurt it. I took it in and treated it with good thoughts, and now it is as well as ever, and stays in the yard with my little birdies. It is so nice since spring is here.

" I will close, with much love, PAUL J. COULTER.

"P. S.—I know there is good in everything, but why was it good for me to fall? P."

How the Astronomer Won a Victory.

BY E. ADELINE WILLIAMS.

A great astronomer (perhaps you know his name) was once telling the story of his life.

" When I was a boy," said he, " I grew tired of mathematics."

In one of his discouraging moments he declared he was going to give them up. So he collected his books, and begun to put them aside. One book, however, he thought best to look into again.

Now what, think you, were the words that this boy found there—the words that fixed his attention ?

I will tell you. These : " Go on, sir ; go on, sir !"

" Did he take the advice ?" you ask.

Yes ; he took these words for his master.

All through his life, whenever he grew tired of any undertaking, this master was his teacher: " Go on, sir ; go on, sir !"

" No one ever won a victory," said this great man, " by turning his back and running away."

Every student who wishes to know what Truth is, and to enjoy its freedom, should own and study our textbook, " Divine Science and Healing." The testimony of those who own and study it is that it is a constant surprise of illumination of Truth. A growing comfort comes to those who study it. Price, $2.00. See another page, this issue.

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UNIVERSITY

On to the Heights.

ELLA WHEELER WILCOX.

Oh! you, who tread the ways of earth,
You are immaculate of birth.

From heighth to depth, from star to sod,
There is no separate thing from God.

You are in Him and He in you,
Learn that old platitude anew.

Bask in the splendor of the fact
And live to it in thought and act.

Bask in the knowledge and be free,
All things are yours, for you are He.

He does but manifest through man
The scope and purpose of His plan.

He is the All, and All is one,
We are the beams and He the sun.

Shine then in glory, light the earth,
You are immaculate of birth.

Discard all creeds of fear and sin,
Live to the God who dwells within.

Absorb the grandeur of the thought,
For thus may miracles be wrought.

Truth is the lock and Love the key,
All things are yours to do and be.

Go, claim the vast stupendous whole,
On, to the Heights, Immortal Soul!

"Man does not need miracles; he needs truth. He can daily see the miracles of God in all nature if he is once awakened by the Light of Truth and becomes spiritually illuminated. No time in the history of the world has God worked more miracles than at present, for at no time have there been so many open, free and receptive minds. Behold our wonderful miracles in science, art, invention and general progress! It is indeed wonderful, and Prosperity! Bind the mind with superstition and dogma, and the great God does not work in it. Behold the darkness of the Dark and Middle Ages! Thank God and praise His Name forever!—we now live in a blessed New Age of Love, Light, Progress and Prosperity."—*Washington News Letter.*

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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 success is certain, for I am success.

Daily Thought.

First Day: I am a new creature.
Second Day: Old things are passed away.
Third Day: All things are become new.
Fourth Day: All things are of God.
Fifth Day: My body is free from false belief of corruption.
Sixth Day: It enjoys the liberty of a child of God.
Seventh Day: I am demonstrating immortality and eternal Life. I am Free.

Church and Meeting Notices.

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.

Every Wednesday at 2:30 P. M. a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to all.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year.....5 s / Single Copy.....9 d }

We will send HARMONY one year to a club of four subscribers, for $3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

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

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

LESSONS IN THE DELIGHT OF LIFE.

6. Life is Living from the Soul Center.

BY WILLIAM BRUNTON.

I HAVE as a boy looked down into a well and seen the water bubbling up in the center and giving it life and fulness. Surely it is from the soul that the feeding comes—there is the gushing fountain of delight springing up to everlasting life. It flows in ceaseless gladness, and there is no sorrow near it—and so that is life to us.

You must seek it there or you fail to find it. You have it there in all fulness, if you would so receive it. You must make the claim for your own, and then permit the answer to come in the common round of the days. It is not a moment's affirmation from which we are to start back in affright as if such good were impossible, and we had become presumptuous. It is the continuous flow of pleasurable thought and easy effort for what is true. We do not have to agonize for the peace and perfection of spirit—we are it in the great Eternal Presence of Love. Nothing is surer than this; we have only to allow this tranquility to be in us, and then take it as the loveliness of all the days.

This seems hard before we really venture upon the doing of it. If we could think of a child debating the question of how it could ever possibly walk, we should see how before it made the attempt it would appear beyond its reach. It had not tried its feet; it did not know how to balance itself, and things of this sort might be urged without end, but the mind takes possession of the feet, sets them in motion—and the thing is

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done. The truth is known as truth and power by the trial. The thing demonstrates itself. And so it is with speech—the unknown power is found by use, and the child can utter its wants by following the leading of the inner instruction. It is all there is in the richest discourse, and we come to the rapture of it by being true to our opportunity of giving it voice. In the same manner we come to the joy of the divine life. We obey the injunction of the soul to be brave and dare to do, then we are filled with all the fulness of God; the real self expresses the idea of a man.

It is a wonderful delight to get hold of this thought and to allow it to get hold of us. We get the rapture of a child in its presence, and then quietly, in its own loving way, it moves us to live from the soul center—from the kindness, wisdom, purity and love of life.

Debate this question for a little while with yourself as to the right of it. Say, first of all: I am a child of God, the Eternal Goodness. He is the All of All, and by birthright all is mine. I can see that. I can see that only good is mine because He is Good, and there is none other than He.

Then, when I live in the inspiration of this thought, I have feelings of health and joy. I am rooted in the Eternal Love, I am reaching up to the Eternal Blessedness—and what is there to prevent the happiness of a pure heart? There is nothing, and so I take hold of this spirit more and more. It becomes paramount, and inimical interests are easily disposed of. I say to my soul: "O, happy one, accept no disappointment, for it is dust upon thy garments—brush it off. Believe in no ill, for thou art enfolded in the felicity of the All Just. Thou art to live from thyself, and not from shifting shadows of belief about thee. It is imperative that self be self; and then there is only good in the long day of Love—and in thy world it is always morning."

Does soul talk with soul like this? Yes, indeed it does; and the speech is the speech of God—and then the spirit becomes great according to its companionship with the Almighty. To be of the family of Enoch and to walk with God is to live the right sort of life and to know it all the time.

We are paying them for goodness according to the justice of things—that is to say, we are giving the labor of love for the love we receive. We do not ask for a bribe in our rendering of service; we do not wait the approbation of those about us—the satisfaction is within, and the support of the purpose is within—for we are living from the soul center.

Here is a new form of heroism for men—the daring to do right in the native beauty of it. It is the creating of new character from the interior

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consciousness of good. It has the introspection vision of the Orient, with the wise practicableness of the West. It is solidly strong ; it is tenderly true ; it is the sweetness of the woman in the guise of noble manhood.

And here comes in the soul inspiration to labor. This is not a namby pamby mush of sentiment that sets in any easy chair with its feet on a rest, thinking in a lazy way its lotus dreams—by no manner of means. It is the real earnestness of the soul that is alive to the duty of the hour to arouse men from dreams, to call them into the vineyard, where on all the hillsides the grapes are growing. We shall labor for me with unwearied interest on the realization that soul is soul, and that there is nothing to be compared with the joy the soul has on the recognition of its own good. I think of it as if a miner, working for years in a coal pit, should be told that he had a noble estate by a rich river in a sunny land. How glad he would be to come to the light and have the freedom of the summer world. And so, to the obedient soul, there is unbounded pleasure in the change from outward living in the dark of the varying favors of men, to the brightness of the steady light that the soul sheds on the path of the just.

We must bear testimony to our health and wealth of soul. We must let the light of it shine on men, that they may see our good works and glorify our Father. There is no glory but this that is abiding, and this grows more and more in light unto the perfect day.

And here is where the soul-center is the seat of power ; we respond when they are touched to the core. It is a different living from that of fancy and belief. It rejoices in all things for the complete manifestation of its nature, and it changes the dark as the sun changes the night into day ; it turns the barren into the beautiful as the springtide does. We have the wisdom then that is from on high, and it is in us the hope and certainty of glory. I used to love the thought of Jesus as one I was to imitate and copy in such way as I could, but now the Christ within and the kingdom within, and the richness of all good in my soul as hidden in the life of God, is a passion and power of heavenliness that makes life to be Life. It is no longer a bird of joy singing on the branch of a distant tree, and ready any moment to fly away ; the song is in my heart, hidden there as music in the shell, and I hear it and bless it and live it in the duties of the day. Amen. May it ever so be my guide and my gladness.

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The New Thought Convention at St. Louis.

FOR THE INFORMATION of our readers we publish the general purposes of the Fourth New Thought Convention, to be held in St. Louis October 25th to 28th. The general purpose for which the New Thought Federation is formed is to unite in organized effort all who are working along the advanced lines of spiritual and mental healing, teaching and unfoldment of the possibilities inherent in all; not attempting to control or interfere with the work or methods of individuals or centers or organizations. This Convention will tend to do away with prejudice against organization. It will show that organization must be used as a servant, and not be made a master. It thus becomes a protection to every individual and center against prejudice and persecution by presenting a solid front to the world. Every one concerned in advanced ideas should be interested and use their efforts for the success of the Convention. HARMONY has for years advocated unity of effort, regardless of individual differences of methods and interpretations. It has been instrumental in calling together five Congresses, and has devoted much space and money to the accomplishment of that purpose. We are glad that our work has not been in vain, and rejoice that, through the combined efforts of those who have perceived the benefits that must result from such unity of purpose, the forthcoming St. Louis Convention has been made possible. The permanence of the organization will depend upon the spirit of unity with the purposes of the Convention manifested by the delegates and members who attend. Then, by all means, go with the full determination that its good work will be perpetuated.

The New Thought Federation has been perfected by the Executive Committee elected by the Convention held in Chicago last November, and arrangements have been made for holding the Fourth New Thought Convention in St. Louis, October 25th to 28th, inclusive. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League and that of the Chicago New Thought Federation.

One of the purposes of the New Thought Federation is to foster the New Thought movement in general. In accomplishing its purposes, the Federation in no wise shall interfere with, infringe upon, or be responsible

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for the interpretations, methods or work either of New Thought individuals or organizations.

The significance of the New Thought may be summed up as follows: That One Life is imminent in the universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living. These statements are tentative, and imply no limitations or boundaries.

The Convention will be on a representative basis, only duly appointed delegates and individual members of the Federation being entitled to vote at the business sessions. The Convention proper will be open to all, and from reports now received it looks as though Music Hall will not be large enough to accommodate all, although it is the largest hall in the city, seating 3,000. There will be an admission charge for the four days and nights of $1.00 for reserved seats, or 25 cents a session. All desiring seats should apply to Rev. J. D. Perrin, 4606 Morgan St., St. Louis, as reservations are now being made.

This will be the largest convention held during the World's Fair. Advices are that about 5,000 adherents of the New Thought will attend the Convention; as regularly elected delegates, 2,000, representing the various organizations holding membership in the Federation. Rev. R. Heber Newton, D.D., has been elected President of the Federation, and will preside at the Convention.

The Board of Directors is as follows: Executive Committee—Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffrey, and Charles Brodie Patterson. Advisory Committee—Nona L. Brooks, Denver; John D. Perrin, St. Louis; Charles Edgar Prather, Kansas City; Helen Van-Anderson, Boston; Henry Harrison Brown, San Francisco; Mrs. Helen Campbell, Vineland, N. J.; Miss Sarah Farmer, Boston; Miss Esther Henry, Mrs. Mary Robbins Mead, H. H. Schroeder, St. Louis, and Joseph Stewart, Washington, D. C.

Acceptances have been received from a large number to serve as Honorary Vice-Presidents.

It is desired to have the delegates grouped, thus giving a definite order to the Convention, besides presenting a splendid appearance. The following is the plan as outlined:

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GULF OR SOUTHERN. *Dept. of Red.*	WESTERN. *Dept. of White.*	CENTRAL. *Dept. of Purple.*	EASTERN. *Dept. of Golden.*
Texas	Washington	Minnesota	New York
Louisiana	Oregon	Iowa	Pennsylvania
Mississippi	California	Missouri	Maryland
Alabama	Arizona	Wisconsin	West Virginia
Georgia	Nevada	Illinois	Virginia
South Carolina	Utah	Kentucky	New Jersey
Florida	Idaho	Indiana	Connecticut
Indian Territory	Montana	Ohio	Massachusetts
Oklahoma	Wyoming	Michigan	Vermont
Arkansas	Colorado		New Hampshire
Tennessee	New Mexico		Maine
North Carolina	Kansas		Delaware
	Nebraska		Rhode Island
	South Dakota		
	North Dakota		

CANADA AND PROVINCES. *Dept. of the Green.*	ALL OTHER COUNTRIES. *Dept. of the Pink.*

Significance of the colors: White—Divine; Red—Life; Purple—Power; Golden—Wisdom; Pink—Love; Green—Growth.

Appropriate and beautiful badges in the proper color will be provided at a cost of about 25 cents, and we request that some person in each State ascertain as near as possible the number that will likely attend from that State and notify Mr. Perrin.

Prof. LeRoy Moore, musical director of the New Thought Convention, extends an invitation to all singers who will assist in the chorus work, or as soloists, to send their names, also a statement as to what they can do—quality of voice, etc. The stage is very large, and is a splendid place to hear the lectures. Prof. Moore desires to have a chorus of at least 300 voices. Address Prof. LeRoy Moore, 814 North Seventh Street, Kansas City, Kansas.

A booth will be placed in the rotunda at Music Hall, where New Thought literature and periodicals may be placed on sale or distributed free, and will be in charge of duly appointed persons for that specific work. Public advertising of one's business or publications will not be permitted, yet there will be ample opportunity to introduce the periodicals, books, etc., but it must be done in a fitting manner.

Mr. C. F. Carrington, of the St. Louis *Chronicle*, has been appointed chairman of the Press Committee, which will insure proper arrangements for the press and daily reports of the proceedings.

Charles Edgar Prather is chairman Publicity Committee.

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"Words their Own Paymaster."

NORA E. HULINGS SIEGEL (NODIE).

Would you have a favor new,
Granted to "the likes of you,"
Do not whine.
Put your earnest, full desire
Into words that will inspire
Trust divine.

Square your back and smooth your brow,
And with clear eye expect now
To receive.
Stand up strong and know your quest,
Fitly told in rights behest,
Will achieve.

Know yourself to be an one
God appointed 'neath the sun
For a work.
And that every word you speak
Is to souls whom wisdom seek,
And won't shirk.

In placing a sure account
At your door which shall amount
Up in time;
And your recompense is sure,
Whether dross or whether pure,
To the dime.

And that each and every act
With your confidence is packed,
And will stand
A grand witness to the need,
Whether wheat or whether weed
Is its brand.

If in earnestness you're slack,
You will evermore meet lack
In the grade.
So commune with purpose true,
And you'll never need to rue
What you've said.

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The Work in Los Angeles.

Continued from May issue.

WHILE IN LOS ANGELES I enjoyed a pleasure not often accorded to me—namely, that of listening to other speakers. In hearing the various ones I heard many very excellent things. To learn of the different methods that the speakers in the world of science have of presenting their views is helpful in many ways. In unity of Truth is power, while in divisions is the belief or sense of weakness.

There are many workers in this "City of Angels" working under various names; some of the principal ones are Mr. and Mrs. Bransby, Mr. and Mrs. George Burnell, whose work is in the Home of Truth (see advt. in another column); Mr. Lewis, who holds services in Kramer Hall every Sunday at 11 A. M.; Prof. Tyndall, Dr. Price, Mrs. Turner, Mrs. Rainer, B. Fay Mills, Harry Gaze and Mrs. Swedenburg.

Beside those mentioned there are a number who confine their work to healing. Los Angeles is a city where Scientists congregate. They love Los Angeles, as do those who are not Scientists. Among the healers who do not teach are Prof. Elliott, Fannie Martindale and Mrs. Elizabeth Zearing, so a general good work is being accomplished.

There is quite a large Metaphysical Library Association, the headquarters of which are at Room 611 Grant Building, 355 South Broadway. Miss Reeceburg is in charge of the library. This Association held a May Festival Monday, May 2, 1904, from 3 to 10 P. M. The order of the afternoon was a musical and literary program, and refreshments of ice cream, cake and strawberries. The evening was principally occupied by the different Science speakers. The festival was held in Woodbury Hall, 809 South Hill street. The hall was completely filled. The following was the programme for the evening:

Evening Program: 8 to 9 P. M.: 1. Piano Solo, Miss Ruth Davidson. 2. Brief Address, Dr. Alexander J. McIvor-Tyndall. 3. Baritone Solo, Archie Angelo Gilhousen. 4. Brief Address, George Edwin Burnell. 5. Brief Address, Mary Lamoreaux Burnell. 6. Piano Solo, Miss Ruth Davidson. 7. Brief Address, Mrs. M. E. Cramer. 8. Brief Address, Harry Gaze. Refreshments: Strawberries, ice cream and cake.

In view of there being so many workers in the city, some thought and said: "There is no room for Mrs. Cramer at this season of the year, as much as we love to have her here." Others said: "Each one will do the work there is for him to do, and his own will come to him."

Those whom I taught and treated felt that I had come for their especial benefit and enlightenment. My work was not overwhelmingly large, but there was plenty to do. I was kept busy from the time I arrived until the hour of departure. So my main relaxation and rest was on the train going and returning, though on the return trip I wrote a special treatment for each patient left behind.

As true as it is that the air is for all to breathe, and the sunlight for all to enjoy, and food for each one to partake of, just as true is it that there is a place and work for every one in Truth. Wherever we are there is the

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work has been proven by me from the beginning of my Science work. Never was there a time I was not busy.

The only way by which a larger number could have been blessed during my short stay of three weeks, was that my classes might have been larger. Every member of the classes regretted very much that the multitude could not have heard the lessons. All who were ministered to by Divine Science felt wonderfully blessed with freedom and illumination.

So it was, in this instance, just as it has always been. The work I went to do was accomplished during the time set apart for it. There was a growing demand for my services, and, had I remained six weeks longer, I am satisfied that the demand would have been just as great. M. E. C.

I know that all the readers of HARMONY will rejoice with me in the following announcement, which is this, that my husband—Charles L. Cramer—has sold out his business, and will in future devote his time with me, to HARMONY and the College work in general. I have long needed his constant help in the work.

Special Notice.

During June, July and August, classes will be taught at the Home College of Divine Science, No. 3360 Seventeenth street. They will begin Tuesday, June 7th, at 3:30 P. M., and will meet twice a week—every Tuesday at the same hour, and Friday evenings at 8 o'clock. As a suggestion of the line of study proposed we offer a mere outline, the details of which will be announced from time to time.

First Course—Fundamental principles and true practice will be taught.

Second Course—Training in the unfoldment of Truths, freedom in thought, feeling, reason and purpose, word and general demonstration.

Third Course—"The Beginning of Creation."

For further information apply at the College.

All are invited to attend. It is desirable that as many as can conveniently, commence these studies at the beginning.

The summer months in San Francisco are delightful months for study and practice. They are cool and bracing. Let us hear from you.

FREE!

With each yearly subscription or renewal to HARMONY, we give "God Incarnation versus Personal Reincarnation," free; or any other two pamphlets in the list, by M. E. Cramer. The same offer is extended to each one whose subscription is paid up, and to all who settle up their arrears.

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DEAR MRS. CRAMER: After so long a silence—not from lack of interest, but through abundance of work— I desire to send you a word of greeting, to let you know that I am still mindful of and in sympathy with all your unselfish work for humanity in the West and world.

There are many reminiscences of those old "Congresses," which frequently recur to me, and of which you had the honor to be the inspiration and efficient organizer. In San Francisco, Chicago, Kansas City and St. Louis, I received a new impulse and a new inspiration from attending them. They have had something of a moulding influence on me, occurring as they did in the early years of my life in this line of thought. Sometimes I wish those Conventions could have continued. But they had a mission, which has been accomplished; and their influence is still felt, especially in the West, where the name Divine Science is generally employed. I am impressed with the fact wherever I meet people from the West, and I recognize the mark of the Cramers, of which they are probably not conscious. Yet to me it is quite perceptible.

In our Society here, the Noon-Day Club, we have members who came from Denver, as Mr. Del Mar and Mrs. Bothwell, who, while possessing a strong individuality themselves, always bear testimony to the wholesome influence of the Cramers in the West.

Our Club, while not a Church, is nevertheless doing the work of a church in this community. The enclosed bulletin will give you a slight idea of our work. While we do not call ourselves Divine Scientists, Mental Scientists, or Metaphysicians even, we are all of these, yet not limited to either, as all adjectives are limiting in their nature. I like the idea of standing in the High Noon, where there is no shadow—in the White Light of Divine Illumination. It makes one think of the *Unutterable Name* of God, the Cabalists speak of—to once utter which would make the Infinite finite. He who lives in the Ideal dwells in God, and must inevitably express his ideal in body and environment. To express that Ideal by a Word or Name only destroys the Ideal, and substitutes a Word, which reduces it to the level of the Word or Name. So of this Club, we may say the name, Noon-Day, is symbolic of Realization and Illumination. Like the name I Am, it contains great potentialities and possibilities, to realize which is the work for the individual.

Our Club is now on the second year of its existence, and has nearly doubled its membership since its organization, and our hope is to continue to gather in the lovers of Truth until it has an influence as wide as any of the churches.

The Summer months are at hand, and we want our friends in the West to know that we shall keep open house the entire season, so that tourists from the West who come to this great city can find a place open to receive them, where classes in the New Thought in its various branches are continually being taught by as competent teachers as the country affords.

Religious services Sunday afternoons.

With many wishes for your welfare and all your house, who are very dear to me, I remain, Cordially and sincerely yours,

R. C. DOUGLASS,

New York, May 17, 1904. *Secretary The Noon-Day Club.*

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Notes and Announcements.

Mrs. R. J. Field writes from Washington, D. C., that she is teaching a class in Divine Science, and feels it is wonderful how she has met her own. She uses our text book, "Divine Science and Healing," as a standard for her work. Those who heard her give a lecture on "The Law of Expression" were so interested they desired to have the entire course. The cause is spreading in that city through Mrs. Field's instrumentality.

ANNOUNCEMENT.—In response to a much felt need, Mr. George Edwin Burnell has consented to conduct a Summer School during the months of July and August, 1904, at the Home of Truth, Los Angeles, Cal. The work is especially planned to meet the requirements of those who have been touched by the New Spiritual Movement, and to enable them to interpret it for themselves and understand its contribution to the world at large. A program is appended, which suggests an outline of the study contemplated, beside which there will be special work announced during the course. Program :—Seven consecutive courses of lectures will be given as follows : 1. Fundamental Principles of Truth. 2. Aphorisms—The Application of the Principles of Truth to the Solution of the Problems of Experience. 3. Ministry of Ethics. 4. Ministry of Religion. 5. Ministry of Education. 6. Science of Healing and Meditation. 7. Interpretation of the Scriptures. For fees and other information, address J. Ransome Bransby, 1327 Georgia street, Los Angeles, Cal.

Under the department, "Extracts from Letters," in this issue of HARMONY, there is one from Mr. and Mrs. Coulter. Since receiving their letter it has occurred to us that there are many who feel just as they do. To all who do, or for any reason would like to unite themselves with the Divine Science work of Truth, with love for it and for the church that stands for the fulness of Truth's freedom, the First Divine Science Church will be glad to register their names and receive them as members. "No limitations or binding creeds can possibly grow out of Divine Science." Self-evident Truth—the science of God expressed in creation—the limitless nature of the One All, and the indivisibleness of it, is the only guide presented to you for individual thought and right conduct. So there is no limitation whatever to any one in our glorious cause.

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Extracts from Letters.

"I hope you will pardon my delay in sending in my subscription for HARMONY, and thank you very much for continuing to send the same. I should not care to get along without it and its blessed teachings. While I am not enabled to demonstrate perfect health, I love the Truth, and at times can realize I am Truth, Love, Health, but have never been able to entirely expel the belief of weakness and also of weak nerves. But I rejoice in your work, and am very thankful for the little things I am enabled to do. Please find enclosed money order for HARMONY and one three-quarter length of Mrs. M. E. Cramer's pictures." J. S. D.

Those who are as thankful for the little things they can demonstrate as is this sister, will prove themselves rulers of even greater ones. A thankful heart is an appreciative one. The kindly way in which she expresses her thought on paper shows that the reality of good is active in her, and that Freedom is hers.—ED.

DEAR SISTER: Your very encouraging letter received. I take pleasure in replying favorably to your request, that we all become members with you of the First Divine Science Church. It is just what we have so much desired. My wife and I embrace the present opportunity, and enclose $2.00 to aid in the work. The children will respond soon. We are all in perfect harmony on this subject. G. W. COULTER.

"Fancy your postal fluttering into my room at midnight of the day of your exodus from Los Angeles! I wanted so much to see you, and should have written after learning your address through HARMONY, as we were all anxious to have you stop and speak to us and for us. * * * Oh, I would have been so pleased to have smothered you with roses as you halted at our station (the May-Day custom here*)—I think a beautiful one—to place flowers at the doors and on the porches of each other's homes during the month of May. One evening I had no less than eight receptacles filled, and their fragrance is indeed like the ineffable love of the Creator! Abundant rain has made our part of the country very productive. We are indulging in luscious strawberries, green peas, asparagus, new potatoes, etc. Suspect you just take a little taste of each?

San Luis Obispo, Cal. A. G. A.

* Truly a beautiful Spanish custom. I would enjoy being smothered with roses.—M. E. C.

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HOW TO LIVE FOREVER, by Harry Gaze. This work shows how to perpetuate life in its ever changing form. The author believes that it is possible to live forever by co-operation with the laws of change and growth. He asserts that the body literally and completely turns to dust in less than one year, and, during this period, a new body is constructed. Conscious co-operation with this change is the secret of immortal youth. Old age and death are the result of conditions which can be effectually prevented. He quotes William A. Hammond, at one time Surgeon-General of the United States Army, as making the following statement: "There is no physical reason at the present day why man should die. The instructions given in the various chapters, if followed, will undoubtedly contribute to the realization, by the individual, of the universal desire for perpetual life, health, happiness and prosperity." Bound in cloth and gold; over 200 pages; price, prepaid, $1.25; Stockham Publishing Co., Chicago. For sale at this office.

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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.

If you wish club rates for HARMONY and other magazines, money for both should be sent with the order.

If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the notice that your time has expired in the following number. Wait until you receive another number before writing to us about it. Do not think it strange if you receive another number after you have asked to have it discontinued, for the wrapper was already written before your letter arrived. We will attend to your orders promptly.

Regular yearly subscriptions are not discontinued until we receive notice from you to do so. Subscribers are legally responsible for the subscription price of HARMONY until proper notice is given to discontinue

When sending in subscriptions, always give your full address, and be particular to write the address plainly. When sending change of address, give the old address as well as the new. In sending subscriptions, always state whether it is a renewal. Special rates made to agents.

☞ The matter of postage is no longer a small item of our expenses, and we request those who write for counsel and gratuitous help, to please assist us in the work by enclosing stamps for answer.

☞ YOUR SUBSCRIPTION HAS EXPIRED.

If this notice is marked with blue pencil, it denotes that your subscription has expired. We should be pleased to receive renewal of same.

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Photographs of M. E. Cramer.

These photo portraits are on sale at the Home College for 50 cents each. They are such as usually sell for $6.00 per dozen and upwards.

The selection comprises full length, three-quarter length, and bust pictures.

OUR NEW OFFER.

With each renewal or new subscription to HARMONY, we offer any one of these excellent pictures for 25 cents.

This same offer is extended to each one whose subscription is paid up, and all who will settle up their arrears.

Also, with each one of M. E. Cramer's books sold, the same offer is extended—whether it be "Divine Science and Healing," "Basic Statements," or "God Incarnation."

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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.



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Vol. 16.
No. 10.

JULY, 1904

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To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion beside Truth—than the Christ presentation of the Truth of Being.
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TABLE OF CONTENTS.—July.

☛Unsigned Articles are Editorial.☚

		PAGE
HARMONY—1st Part:		
Directory of Divine Science Work and Workers		289
Overcoming of Poverty	*M. E. Cramer*	291
International Bible Lessons	*George J. and Aurora I. Schweinfurth*	299
Healing Page		304
HARMONY—2d Part:		
Lessons in the Delight of Life	*William Brunton*	305
Free Thought	*Frank Harrison*	307
Children's Department:		
The Children's Celebration	*Clara B. Nield*	308
The King and the Heart's-ease	*E. Adeline Williams*	310
In the Night	*Susie M. Best*	310
The New Thought Federation		311
Believes He has Found the Old Age Microbe		311
Universal Intelligence		312
Summer	*William Brunton*	313
Things to Know		313
Church Invitation		314
Church and Meeting Notices		314
Free		315
Truth About Good Books		315
Extracts from Letters		316

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. JULY, 1904. No. 10.

OVERCOMING OF POVERTY;

Or, the Difference Between Divine Inheritance and Acquired Possessions.

Axioms: Man is Being and Existence=Truth is Intelligence.

THIS LESSON is based on the above axioms, yet it is in part drawn from the Truth portrayed in the fourth chapter of Genesis, and the characteristics apparent in men (CAIN and ABEL), after the fall of Man, so-called.

While the thought of Evolution, from a lower to a higher plane, is very popular in its various forms at the present day, yet I must declare that the Theory is not creative, constructive, nor does it partake of the nature of Revelation. It neither makes nor unmakes Truth. Truth is one and *eternally* the *same*. For this reason, that which is always changing from lower to higher cannot touch the hem of the garment of that which is eternally the same.

Everybody is more or less familiar with Genesis in the letter, but we should remember "the letter killeth," "the Spirit giveth life." We all want the internal truth of God. The first chapter of Genesis is purely a record of God and his Word—a record of pure intelligence, disclosing the fact that God alone sees the truth of what he has made, and beholds it as very good—even his own Word. There is naught but God and his Word represented in that wonderful first chapter. There is no inferior work, no superior work; none over which the Creator dominates, none beside himself revealed as "the Word made flesh" spoken of in the New Testament.

We should always recognize and properly estimate the divinity and eternity of the meaning of numbers.

One is Totality— all there is. This is the sacred Hebrew meaning of the word or figure, one, or first. Then two, in truth, cannot mean another totality, for one is all. Therefore, two means doing—the action of Being.

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It is seen at once that doing implies a doer—Being. There could be no action without Being preceding it.

The second chapter of this wonderful book reveals to us the activities or doing of God in creation. The first chapter is God creating, the second chapter is God living his creation when it is finished.

God living and moving all things is called the Lord God, or Jehovah. Creation is here represented as a garden, the primary meaning of which is that creation is planted, or has being, within the Creator.

The third chapter sets forth what is generally called "the Fall of Man." It is not the purpose of this lesson to discuss the merits of these chapters; but merely to partially portray an outline of them to make more clear, than otherwise, what follows in the fourth chapter. It is generally known that man in all ages, where, in belief, there is a fall from first and final Truth, has striven in various ways to get back to God—to some place, some state, by some way or process to attain his good and save his life. To him the Omnipresent God—the All Good—is always far away. Off in the dim distance of time and place (a seeming separation made by a supposed difference in Wisdom, Intelligence, Spirit, general Nature and quality of Substance), is thought to be what man aspires to in hope and prayer. Holding that which is present, and is ours, to be far away, and to be obtainable only through processes of "overcoming" and "becoming," makes one labor and feel heavy laden. All such are invited, however, to come unto Christ and find rest, find his God present, and heaven present also; that all good is at hand. The teaching of the Lord, or Truth, is that heaven is "come nigh unto you," is at hand, is within you.

Not until we give up superstition and ignorance about the Creator and creation shall we actually know the Truth of the One All; nor shall we go much beyond theory in our conclusions.

"To think of God as by our side
Is almost as untrue
As to remove his throne beyond
Those skies of starry blue."

To think of our God as the Good within ourselves, but of ourselves as unlike God. our Good, is as untrue as to hold him afar off. A supposed difference or separation from the All Good by nature or equality of Being is as false as a supposed separation by space. One conception misses Truth as completely as the other. Both are equally shorn of truth, and are forlorn

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and weary in their nature. God and Creation are not two, but One. When we speak of the All in All as God and God manifest, as is stated in a clause in "The Statement of Being," we should not desire to separate nor make two of God. The fall consists in putting asunder (suppositionally) what God has joined together, or what is forever held together in Spirit and in Truth. It made trouble then ; it makes trouble now. It is troublesome always to lose our way by departing from Truth. The woman—mentality—thought it would be good to make one wise, to partake of the fruit of Good and Evil, and just then she forgot that Being is wisdom. When this is forgotten the idea of wisdom ceases to be active in thought, and one begins trying to "become" and "overcome" something. Every experience then is the fruit of becoming or overcoming. Everything that comes up is the fruit of one or the other. It is a fearful mistake to continue the habit, in belief, of *becoming* wise, or *becoming* anything, and thus ignore the Truth of Wisdom and of Being.

Do not even seek a process by which to make Truth, Truth. By which to make One, All. One is Totality, now. Just let Truth be what it is, and the All be All, and represent it as a whole in your ways, and you will find rest to your souls.

Cain stands for the first begotten of man, after the fall. He was the offspring of a "Tiller of the Ground." One tilling and toiling to get that which is already his. He is the result of being made wise by partaking of the fruit of good and evil. He stands for that which is born to those who ignore Being, and strive or till to "become." The meaning of the name Cain is "Acquired Possessions." All that he was in belief was the result of what he had done. He was result of doing. Not the self-existing Doer of things done. The inner meaning of Cain, or Acquired Possession, is the belief of being the result of doing ; or possessing the fruit of labor only as a reward. This mental attitude is a contradiction to the Truth of Divine Inheritance, which will first be stated from the standpoint of the Scriptures, "Ye are children of God. If children, then heirs ; heirs of God, and joint heirs with Christ." The inheritance then, which Truth reveals in the Oneness of the All, is God ; not a spark, or ray of Divinity, sent out from a faraway God, but God as One and an inseparable whole.

There are many who believe they have a spark of divinity within that they must constantly fan to keep alive ; but that they can *become* through great efforts more and more like God forever and ever, and never be like him, nor be what is and is self-existing. They believe they have much in

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being that is absolutely the reverse of God and that is entirely antagonistic to his nature. This belief is not of God, and should be surrendered, or seen to be error or nothing. See how their false belief puts God away from them, and it is plain that in belief they are away from Him, ready to acquire, to work, to till, toil, labor, and get results unlike Him—unlike their true and real conception of what their idea of God is.

"Thy works are done in Truth," and Cain is dealt with according to Truth. The Lord had not respect to Cain and his offering, because Cain did not offer it in the spirit or meaning of Truth. Outside of Eden, means simply outside of unity with God or Good in one's belief and ways. It means striving to become good, striving to get to God and to find holiness, instead of accepting our divine inheritance, which is God, Truth, Holiness, and the All Good. The great and glorious thing for each one to do is to simply accept the Creator and creation as one unbroken whole, Totality, or God, including his Word, without which is nothing made that is made.

When we bring our acquired possessions to the Lord, he is not well pleased. For by so doing we have not offered a man nor any living creature or thing of God, in its purity, as God Himself manifest. "Through faith Abel made a more excellent sacrifice than Cain." He offered the Firstling of the flock and the fat thereof. Firstling means the first and final state of the flock of God. He brought a creature of God spotless, pure, perfect as its Father, or source in heaven, is perfect, and the fat thereof is the fulness—the whole of it was of God, therefore in the eternal state or nature of what God is, was it offered, and proven to be acceptable. Firstling is a sure symbol of One; Unity is forever the state or nature of one; so Man is Being and Existence. One man manifested to himself and within himself. Nothing is true but what perfectly represents God. Our self-hood is not to be ignored, but is to be seen, if seen at all, as unspotted and without blame or blemish. This is the Christ consciousness. The true sacrifice is Man, whole, God's exact image and likeness.

I would not be understood as underrating the literal tilling of the ground. My father was a farmer, who was a noble Quaker man. I was raised on a farm, and know all about farm work. I would have you see that Cain—Acquired Possession—did not place himself anywhere; he was not the ground—Supreme Source,—he was not the seed sown—the Word of God, the Supreme Source—nor was he the fruit of the ground, or expression of God. Cain did not offer anything that was God's; but simply offered the fruit of his own personal labor—the fruit of the ground of separateness—the result of

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a supposed physical causation. If we were simply what we had acquired through experience and education, God would be left out of our life as a necessary factor. Cainism is like playing Hamlet with Hamlet left out. It cannot prove to be successful. Listen to the absurdities and enormities of being what is acquired. From this false position we are constantly told that all that we are and all that we have is the result of what we have thought and done; or that we are the offspring of God, yet entirely unworthy of claiming to be at all like Him.

The belief that places doing before Being, or being as the result of doing, is the climax of absurdity. God is before all, and by Him all things consist. Being is all, and doing is simply the action of Being. Doing follows Being as the day the rising of the sun. "The Lord said unto Cain, why art thou wroth? And why is thy countenance fallen?

"If thou doest well, shalt thou not have the excellency? and if thou doest not well, sin lieth at the door. And subject unto thee shall be his desire, and thou shalt rule over him." Notice, sin at the door! Not even in the house—the body, or temple of God. This shows that sin does not enter man or in any way become a part of him. It only has to do with his belief. Sin at the door only! Man ruling over the desire of sin shows that God tells him the truth: that man is not subject to sin nor to anything else.

All Cainish mental states need to have the door *shut* upon them, and to have the breach of unbelief of Totality, or God as all in all, healed, and to realize that man is in God and God in him, and that all successful action is of the power of Being. Abel gave his offering, not out of nor apart from God, but within and unto gave he God's own unto Him. To think of ourselves as perfect as our conception of God is perfect, is gladly, worshipfully accepting the truth of unity and oneness with all good.

We are to understand that all that is God's is ours, and all that is ours is God's, and that this applies universally. Since one is all, there is nothing to dominate the One All, there is nothing for it to dominate. God is Love, creation appears, not because of duty or necessity, but because of God's love for self-expression; this reveals the secret of all individual self demonstration. Man is Being and existence. In this undivided state is our liberty of being all Truth, all life, all love, all harmony or heaven.

Now, Christ's call comes with great force, divine force, to all who are wrongfully laboring for acquired possessions. "Come unto Me all ye that labor * * and I will give you rest." Come where? Into the acknowledgement of God's totality, into the rest of unity, into the peace of divinity.

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All who are trying to do what is done, striving to become what they already are, and are working to acquire what they think does not belong to them, are following in the footsteps of Cain. "God is the portion of my cup and my inheritance forever."

Taking the One All as our inheritance, overcomes or sets at naught all belief in mortal inheritance: I have thus completely overcome several things believed to have been inherited. I know others who have done likewise. W. J. Colville, branded as he was as having inherited throat and lung trouble, will now speak two hours at a time, and perhaps two or three times a day the same length of time, and then close with a vocal solo and impromptu poem. All this is done without the least inconvenience. When we claim to be what is now, we are the power of success, and failure we know not. We know we cannot inherit sickness, weakness, painful conditions nor death. Being heirs of God makes our being identical with God. "Not as the world gives, give I unto you." There is no attitude other than that of the Christ that we can maintain for ourselves. So it is a living Truth in consciousness that "All Thine are mine, and all mine are Thine," "and of all that Thou hast given me I can lose nothing." All things that are God's are ours. This the oneness of Being reveals and maintains.

Behold the folly of trying to acquire anything, either money, property, health, love, faith, patience, life or Truth when they are already ours in their fulness. To acknowledge that they are ours is to demonstrate them in our lives, and to ourselves in business.

Let us no longer walk the earth missing our joy by denying the Truth that we exist as God's sanctuary. I speak not against capital nor labor as such, but simply the wrong belief and use of them. Capital and labor are as truly yours as is the sunshine and air yours. One can enjoy the sunshine to his full capacity without robbing another in the least; one can breathe freely, fully, of pure air and take nothing from others by so doing. Just so can one have food, raiment and shelter and an abundance of everything needful without impoverishing others. We can in no way wrong another by enjoying the fulness of life's bounty in every way. It is just as absurd to expect to overcome Poverty by impoverishing others as it would be to suppose that if you enjoyed the sunshine and air you must of necessity prevent others from doing likewise. We should cease crying down each other's wealth, thinking thereby to increase our own. This method has not worked satisfactorily, nor indeed can it be made to do so. I do know that if there were not enough at hand for food, raiment and shelter, and for the general

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comforts of every individual, if properly applied, there is no acquired possession that could remain hoarded up, no vault could remain locked. Such is my faith in the good for humanity, and this is the true overcoming of poverty. This is power to contemplate. Who can enjoy this certainty, this rest and confidence in all things? He who takes an all-round view of things, and has no disposition to covet or desire what belongs to his neighbor; he who knows that all that his neighbor can possibly enjoy belongs equally to himself, and all that he can possibly enjoy his neighbor has equal right to enjoy. I enjoy the wealth of my neighbor and the labor of my neighbor equally. I am, therefore, just as much at ease concerning my financial condition, and am just as certain that I can lose nothing or be impoverished as I am certain that no one can prevent my enjoying the sunshine and air. "Since God is for us, who can be against us?" There is none beside. This is wealth, true wealth, which enables one to say understandingly, "I can lose nothing" of all that is mine. This is not acquired Possession. It is Being what is, and acting accordingly. This is true inheritance that neither moth nor rust can corrupt. The heir is not only within the vast kingdom of God—the inseparable whole—but the whole is in Him, and He is limitless in His entire nature. We should not play the prodigal, and ask for a portion. If we do we shall experience swinish conditions and feed on husks, until we arise and go to our Father's house and accept the fulness of His bounty as our bounty. Bounty cannot be divided nor portioned off into degrees. It is the Will to give you the whole kingdom. Does not this exclude others? you ask. By no means, any more than others are excluded from the sunshine and air because you enjoy them in their fulness.

Shall we accept things as they are in Truth in their unchangeable nature, or shall we go in search of something new, different from what is; something better than what is, and try to acquire what is not? Suppose you were to come to me with some gift and say: "Mrs. Cramer, we, your congregation, want you to have this beautiful gift; you have need of it, and you will enjoy using it we know," you anticipating my needs, and in the spirit of love present the gift. Here is a token of love come to me without money and without price. But I flatly refuse it, and am entirely indifferent to the spirit and purpose shown by you. I simply say it is not mine unless I acquire it myself through labor. What would you think of me? You would surely say I was very inconsiderate and unappreciative. Now this is what we have done by not accepting our Good, "the free gift," "Eternal Life," "Immortality" here and now. We have worked for our good and

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paid penance for it for another world, for the bye and bye, over there, some where else. How foolish not to accept it all here and now for this world, and plan and live to stay here and enjoy it. The fact is, that wherever we are, until Truth is accepted just as it is and our ways conformed to it, we shall not feel satisfied nor enjoy the fulness of our inheritance—God—and revel in the certainty of true opulence.

As long as we think of the Lord as one individual and ourselves as another, we may hold conversation with Him, as with men and women. But when the Lord drives us from the face of the earth, as He did Cain, we give up all belief in physical causation and cease judging from observation, and judge Righteous judgment. Then we disappear from the Lord's face as a mere person. We now know that there is but One causation, one God, one Supreme All, and our voice becomes, or is to us, the Lord's voice, and we call ourselves in the name of the Lord. The mark the Lord sets upon Cain is understanding. As was Cain, many of us have been driven from the face of the earth, and the flight into the land of Nod in the east of Eden is from error to Truth, is from physical causation and a world of effects and possessions apart from God to God as the All in All. There Cain found his wife. Not a word is said about getting acquainted nor of a tedious courtship. They both found unity, true marriage. They were as the angels in heaven. They brought forth after their kind. They were prosperous, they built a city, etc. Nod means flight. East of Eden, means light of pure intelligence. The flight from separateness to unity makes one a demonstrator of Truth, for thus he is in the light of intelligence, by which God's possibilities are made manifest and are ever demonstrable.

Think of it! Possibilities are Truth unmanifest, but are always manifest to one who is in the attitude of the Oneness of God, where the law of manifestation is ever applied. Cain is now and here a manifestor of Truth.

For many weary years in belief I was out of Eden—the Possibilities of God—as are many out at the present time. I no longer think of paradise lost or of a paradise to be regained, or as one in the far past or dim future to which I may possibly go. Paradise is a present good, God himself—I myself manifest in all things. Our own Divine possibilities are also actualities. Heaven is real, God is all, and is all there is here and now. Our Paradise is visible everywhere.

Let us conclude that Divine inheritance consists in Being what is. The overcoming of Poverty is knowing this truth, and that all things are ours. This does and will work practically in all the affairs of a business life. Man

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can never fail in any undertaking as long as he works in Truth—in conscious knowledge of what he is. He is pure intelligence; pure Being and existence. There is nothing else to be and nothing less to have than the fulness of all things. All things are his—are Ours. Our inheritance is God. Shall we use him as one uses a literal inheritance? Not in the ordinary sense, but instead we shall demonstrate his nature, and use the things that are manifest for the purpose of use. Possess yourselves in peace and rest. Be the freedom of Truth, enjoy life. Let Light shine. Be gloriously happy, radiantly healthy and infinitely prosperous.

INTERNATIONAL BIBLE LESSONS.

July 3d, 1904. I Kings xii: 12-20.

LESSON I.

Study vs. 1-20. Commit vs. 19. Read II Chronicles x: 10-11.

THE KINGDOM DIVIDED.

GOLDEN TEXT: "*Pride goeth before destruction, and an haughty spirit before a fall.*"—*Prov. xvi: 18.*

Time: 975 B. C. Place: Shechem.

LESSON STUDY.

How we love the Truth that changeth not. We bless the Truth that is able, at all times, to liberate itself from alien surroundings. Like as the Master Artist is required to bring into correlation the light and shade in a picture; so are we, in unison with the Supreme Artist, required to redeem the Divine Picture of Life from shadow and obscuration. The defective models round about us must not mar our clear vision. The Universal Man, the Christ, the real Self, is the Ideal to which all things must conform.

The Kingdom which we see, even in the days of these kings, is the one which the God of heaven has set up—a Kingdom which will never be destroyed, the one which eventuates in Unity, which breaks in pieces and consumes all divided kingdoms—an everlasting Dominion, even from generation to generation, that passeth not away.

The growing and controlling thought of unity is more manifest to-day than ever before it has been. To see a wrong position taken is to suggest to our illumined minds the one that is correct. That "the king answered the people roughly and forsook the old men's counsel that they gave him," we must classify as defects in the picture of life, which it becomes us to pass by without much comment. A marred picture is a picture of nothing that is real; so the Rehoboam-course of swelling words of pride and vanity soon vanishes away.

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There seems to be confusion and misunderstanding on the part of the king and people as to the real and only basis upon which a kingdom can be established. We should ever remember that "Righteousness and Judgment are the establishment of His throne." In contrast to this, "they have set up kings, saith the Lord, but not by Me; they have made princes and I knew it not." It is God's purpose that man's doing should be His own doing. The union of God and Man is the one Power to be known as the everlasting Foundation.

In this lesson we see the unseen Hand, the mighty Omnipresence, holding the reins of government, giving to whom He will, ten tribes to Jeroboam, and one to Rehoboam. God does not take the whole kingdom out of the hand of Solomon's son, "that David my servant may have a light always before me in Jerusalem, the city I have chosen me to put my name there." The Kingdom stands whether or not man understands.

July 10th. I Kings xii: 25-33.

LESSON II.

Commit v. 26. Read I Kings xiii: 14.

JEROBOAM'S IDOLATRY.

GOLDEN TEXT:—"*Keep yourselves from idols.*"—*I John v: 21.*

Time: 975 B. C. Place: Shechem, Bethel, Dan.

LESSON STUDY.

Our last lesson contained the story of the Kingdom divided. To-day's lesson shows that division or separation is established upon Idolatry. An idol is a creature put in the place of the Creator. This is done only by false reasoning and misconception. There is only one God, the Omnipresent Love. In this Conscious Omnipresence there is no division, no separation. In the Christ all are One, "as thou, Father, art in me and I in thee." This is the true God, or Good. Those who desire to separate themselves must have recourse to some idol, the work of their own hands or erring thoughts. So Jeroboam, in his endeavor to establish a separate kingdom, puts himself to the task of supplying his people with some gods for home attraction. Pointing to his golden calves he says to Israel, "Behold thy gods!" This was a revival of the Wilderness idolatry, set up by Aaron while Moses was communing with God in the Holy Mountain.

Upon such a false foundation Jeroboam proceeded to erect a national superstructure. This meant the embodiment of national weakness and instability. Israel was as far from being sturdy and prosperous as was this religion from being true, sound and wholesome.

The Apostle Paul says that the Scriptures are profitable for teaching, for reproof, for correction, for instruction in righteousness; that we might be perfect, thoroughly furnished or equipped for all good works. With this understanding let us study these Scripture passages, with their contexts, and make the true application of all things intended for our admonition. "Neither be ye idolaters as were also some of them."

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The fragmentary biography of Jeroboam gives us to understand that, though many of his thoughts and acts were far amiss, he was nevertheless "a mighty man of valour," a soul of magnificent courage; and further, he was recognized by King Solomon as "a man that was industrious." (I Kings xi: 28.) I imagine that Jeroboam's conduct and character inspired Solomon to write Proverbs xxii: 29. We all admire the man or woman "who does things."

IMPORTANT QUESTIONS.

What Apostolic command is emphasized by this lesson? "Little children, keep yourselves from idols."

What is the chief warning to be derived from the story of Jeroboam's course? That we walk not in any ungodly counsel, proceeding from our own thoughts or those of others.

In what way may we commit sins similar to those of Jeroboam? By misplacing our affections.

What is the best lesson in this passage? That perfect obedience to the law of the Spirit of Life is the only way to safety and prosperity.

July 17th. II Chr. xiv: 1-12.

LESSON III.

Commit v. 2. Read II Chronicles xv: 16.

ASA'S GOOD REIGN.

GOLDEN TEXT:—"*Help us, O Lord, our God, for we rest on Thee.*"—*II Chr. xiv: 11.*

Time: 955 B. C. Place: Jerusalem and Maresha.

LESSON STUDY.

In Asa we see realized the staunch, heroic soul. He demonstrated a sense of right and wrong that was keen. He rose up to set things right. Ambition and oppression had prevailed in Judah during the reign of Rehoboam, and a large admixture of idol worship was sapping the spiritual vitality of the nation. For the betterment of this condition Abijah had done nothing. Note the unmusical refrain: "He walked in all the sins of his father, * * * and his heart was not perfect with the Lord his God." (I Kings xv: 1-3.) Let us beware.

Upon such a scene comes the new king, with thoughts and ideals more nearly akin to the divine Consciousness. Energy from within causes action. A benison of rest and tranquility spreads over the land. This shows the far-reaching effect of conscious, impersonated, energetic righteousness. He labored to purify the consciousness of his people by putting away many unwholesome usages and established forms, and commanding Judah "to seek the Lord God," to get acquainted with the Omnipresent Spirit and to put themselves in tune with Him.

Under the new regime the people were taught that "the Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you." (II Chr. xv: 1.) "It is up to man" to realize unity with God, the universal

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Good. There is nothing to hinder. The Supreme says ever to man, "If you will, I will."

Of Asa it is said, "His heart was perfect with the Lord his God all his days. (I Kings xv : 14.) He recognized God and realized Him as the ever active and available Power, and this is the time of direst need. (See II Chr. xiv : 11).

Yet this man of keen sense and clear vision needed still to be reminded that "the eye of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him." (II Chr. xvi : 9.) We who understand this glorious Truth are again impressed with the Unspeakable, and realize that we may ever revel in the Living Light of Omnipotent, Omnipresent Goodness.

In this lesson we see that Faith is a mighty force for the achievement of victory "over every foe." The man of Faith is girded with Omnipotence. "All things are possible to him that believeth." Asa's Faith conquered a "thousand thousand" foes. (See II Chr. xiv : 9.12.) Here meditate.

July 24th. II Chronicles xix : 1-11.

Lesson IV.

Commit v. 7. Read II Chr. xvii : 18, 19, 20.

Jehoshaphat's Reform.

Golden Text : — "*Deal courageously, and the Lord shall be with the good.*" —*II Chr. xix : 11.*

Time : 896 B. C. ' Place : Jerusalem.

Lesson Study.

"And the Lord was with Jehoshaphat, because he walked in the *first* ways of his father David." (II Chr. xvii : 3) There was much of the Ideal demonstrated in the conduct and life of David. This fact is constantly recognized and emphasized by the writers of the sacred Scriptures. Accordingly the real David, the Beloved of the Lord, is the typical King, the "man after God's own heart," a model ever recalled. To all it is said, "whose faith follow." Herein Jehoshaphat evinced the ideal filial loyalty. He aspired to duplicate the best ideals that he knew, and those had appeared in the life of his roya ancestor.

His conception of reform was to re-form institutions and customs after the Davidic order. While this may seem a somewhat exterior and objective method of procedure, nevertheless it brought him into conscious nearness and association with the God of his examplar. It is still true that "example is mightier than precept."

He cordially loved the ways of the Lord, and so he appointed teachers to teach the Law of God, and to encourage them to seek for the Light in themselves. (II Chr. xvii : 6, 7, 9.) This work succeeded. Hence "Jehoshaphat waxed great exceedingly. (II Chr. xvii : 12.)

Jehoshaphat's alliance with Ahab for military purposes, and his disregard for the word of warning spoken by Micaiah, the faithful, resulted in confusion

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of ideas and a sense of trouble and danger. In his distress "Jehoshaphat cried out, and the Lord helped him." (II Chr. xviii : 31. This chapter contains a lesson.) This incident is worthy of close study. God does not forsake humanity when it commits folly. His mercy endureth.

Jehoshaphat's military campaign, conducted in the name of the Lord, for the overthrow of the multitude of false ideas, is full of spiritual import. Read carefully II Chr. xx: "Ye shall not need to fight in this battle." A battle! a victory! no fighting!

Now, friends, moralize upon these two military expeditions. One ended in confusion and demoralization. (See chapter xviii.) The other put on record a victory that is the climax of military achievement. (See chapter xx.)

As for the record of error, let us erase it from the tablet of memory.

July 31st. I Kings xvi : 23-33.

LESSON V.

Read I Kings xv : 25 ; xvi : 34.

OMRI AND AHAB.

GOLDEN TEXT: "*Righteousness exalteth a nation ; but sin is a reproach to any people.*"—*Prov. xiv : 34.*

Time : 925-918 B. C. Place : Samaria.

LESSON STUDY.

Everyone who beholds the sun believes in its reappearance after the night has intervened between its so-called setting and rising. Everyone who beholds the creation of man from the standpoint of the Creator believes that the Sun of righteousness is the true shining of Life in *everyone.* To believe in man as separate from the Creative Life is to banish him to the realm of darkness. Resistance and opposition to the Light blinds the vision, bringing about a temporary eclipse of the reality of Sunshine. So, in the lesson before us, entitled "Omri and Ahab," there seems to be just about a total eclipse of the Good. No ray of light reaches us from the density of their unillumined minds. The teacher of Divine Science would not hold up for inspection the characters that reveal only a mistaken application of the principle of Being. To gaze, adds nothing in the way of perfecting or completing Life's problem. Success walks in the light of its own accomplishments. It is said of Omri that he did worse than all that went before him ; and Ahab, with Jezebel, his wife, surpassed even this record. However, such sharp contrasts between the real and the unreal offer the strongest kind of an appeal to walk in the conscious light of the paradise of Being ; and to draw away from every tendency of thought which opposes the oneness that constitutes our Heaven in the earth.

GEO. J. AND AURORA I. SCHWEINFURTH.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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: My joy is complete.

Daily Thought.

First Day: Divine Love is manifest throughout my entire body.
Second Day: I sense my health thoroughly.
Third Day: I enjoy life perfectly.
Fourth Day: I, Life, am the Christ.
Fifth Day: My kingdom is come.
Sixth Day: My will is done.
Seventh Day: Earth and heaven are one.

Principle heals; not thoughts about principle. Knowledge of principle enables one to demonstrate principle. Thought cannot change either principle or knowledge. Knowingly abiding in principle is health. Holding thoughts cannot change this truth. Then live in principle; in what you are and express your knowledge of it, instead of holding thoughts about it, and thus avoid the struggle and anxiety of doubt and uncertainty.

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LESSONS IN THE DELIGHT OF LIFE.

7. The Delight of Our Summer Beauty.

BY WILLIAM BRUNTON.

WITH THE EYES OF LOVE we see the beautiful everywhere, in all homes, places, and persons, we see it in the world of summer. It is a great gladness to us to observe the revival of garden and field, and then the full manifestation of their hidden glory. We can only find refreshment and instruction and cheer in this. It is more than watching a painter fill a canvas with his lovely thoughts of landscape, it is the reality presented to our gaze for ardent admiration. Here is something for us to know and rejoice in.

When a friend writes a book, how pleased we are. We have a personal interest in it. We know him and the line of his thought. We know his manner of life and shall find pleasure in tracing a connection between our knowledge and his utterance. We eagerly scan the page for perhaps some reference to ourselves, and we have a noble good time in our reading. The closer the friendship, the purer the pleasure, and the more wonderful what is written. Love lends the charm that nothing else can match.

Now here the wise student has the advantage, for he is overflowing with thankfulness to the Father, and he receives the world as the word of the Divine expressed in these harmonies and forms of beauty. It is the Eternal Will in objective glory, and the might, majesty, and wonder of it, together with its variety and grace, is what touches him with poetic joy, and makes existence very dear.

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We are called to take hold of this in a superlative way, as interested in our Father writing his goodness in language none need err in reading. We are asked to commune with the Good Mind in it all, and to exercise ourselves in the freedom of finding the universe in the vastness of its many mansions.

Everything is in us, assuredly. The circle of the mind is co-extensive with the illimitable spaces in virtue of its divine source. This possession is the great riches that no man can take away. It is the assurance that dignifies all living, and keeps us in the happiness of owning All with the ALL. No poverty can invade this fulness, and nothing can be added to it when we see it already has everything, its joy is then in taking the blessing as momentsrily it opens to us and finding that in its eternity is its newness of beauty.

There is a growing sense of this good that touches me as music I have heard repeated many times. The impression of its grace, the haunting charm of it is deepened, the melody lingers in the chambers of the mind as an echo or as a remembrance very pleasant to feel. So beauty makes in its own pure self additions of enchantment to my life. The morning is always new, the evening a poem melting into the silence that only God can keep. The transforming of the dust into flowers is the same miracle to the thought as ever. It is the parable of lowly things with heavenly uses, and so they are no longer lowly—they are transformed again into the graciousness of our thought.

Some men take one realm of observation and find all their days occupied with the study. Time vanishes before the scholarship of the flower in the crannied wall. Botanist or painter has employment for all the days in their circle of enjoyment. Now this is to teach us the particular points of beauty they can see, and then we have the inclusive vision that rounds out the idea of creation and makes it a living truth of the heart.

I love to read the glowing pictures of John in the book of Revelation. What an eye for color he had, what gorgeousness comes before him, the slave on the isle of Patmos. No, he was not there ; he was with the saints of God who have triumphed ; he was in the great city, and he was a free man in the spirit of Christ Jesus. That was liberty indeed, and shows the superiority of soul which wins its own environment. It speaks the language of creation, and the beauty comes in dream clear, grand, and inspiring. So we have power, and lord it over time. Yet we are keen to see what is and have satisfaction in it commensurate with our faith in Him who is king over all, blessed for ever.

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This is a distinct joy of the soul, differing as much as organ music and harp music. Perhaps more, but it is one that faithful students seek to deepen by wise meditation. When Paul wanted illustration of the ascending life, apparently dead, he took the grain of wheat and showing its growing to newness and fulness. The heart alive with beauty has these pictures ever with it to make clear spiritual things, and by clothing them, showing how natural and sweet they are. Whether we ever express ourselves in type or not, living in the beauty of God's summer world, we are made poets and friends of God, and have companionship with Him.

This is the lesson I am giving, nay, that God is giving us in every flaming bush, in every gentle lily in its purity. We do well to connect all the beauty of earth with its heavenly relations, and so we come to be clothed in the white garment of a pure spirit, and we have then the radiancy of happy souls—and then the summer never passes from our hearts, and the flowers never fade, for we with God are walking in paradise.

Free Thought.

Man can never have free thought in all its fulness, richness and blessedness, until he comes into oneness with God. To try to *think* or *will* yourself into the Kingdom is to live in bondage of mind and will, in captive thought. The Christedman is the real, genuine free thought man, because he is now one with Omniscience, and *knows*, and does not need to think and speculate about God, life or anything ; his whole time now is for joyful, blissful work ; he is freed from racking thoughts of doubts, fears and speculations. Some of the most prejudiced and *bound* men in the world call themselves "free thinkers." These poor brothers are really abject slaves to Thought. There is but one way to have absolute freedom of mind, and that is by living entirely in Divine Mind and Divine Will ; in becoming a simple, loving little child of God's. Then He will enter your mind and tell you all things.—*Frank Harrison.*

Many authorities lay great stress upon dieting; not only in the case of the athlete, but also in that of the ordinary business man who wishes to keep in good condition. The theory never appealed to me. I think a man can eat and drink almost whatever he chooses.—*Physical Culture.*

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CHILDREN'S DEPARTMENT.

The Children's Celebration.

"ONLY TWO DAYS till Fourth of July," exclaimed Harry Carter to his little neighbors, Celia and Bennie Brown, as the three sat perched, like so many blackbirds, on the top rail of the fence.

"What's your folks goin' to do?" inquired Bennie. "Goin' to the picnic?"

"Sure we are, I wouldn't miss it for anything," answered Harry. "Can't you go?"

"I'm 'fraid not, mother's sick," said Bennie, while Celia drew her sunbonnet over her face and kicked her heels hard against the fence. If you could have peeped under the bonnet you would have seen blue eyes filled with tears.

These children lived in the country on adjoining farms. They were used to doing chores, feeding chickens and pigs, bringing in eggs, pulling weeds in the garden, gathering basketsful of nice, sweet peas and fresh, crisp lettuce. When the springtime sunshine ripened the berries they were busy picking them. After the white blossoms of the cherry trees had fallen and in their place had come the green and then the ripened fruit, the three children were like birds in the trees; likewise in peach and apple time.

Harry had a calf that was all his own and four pet chickens. They followed him everywhere, unless he fastened them in their coop. Bennie and Celia had two pet sheep and a fine, big dog. They had many pleasures, but seldom enjoyed the privilege of going to the town, eight miles distant.

The Fourth of July was the one great day in the calendar to them.

"Is your ma very sick?" asked Harry.

"I don't know. She seems to be. She said at noon that she couldn't go to the Fourth," answered Bennie, and the three looked very disconsolate indeed.

"When my auntie was here last winter she said folks didn't ever need to be sick," said Harry. "One day when I felt awful bad she told mother to go away, and she sat down beside me and said: 'Peace, peace, God is your health,' until I went to sleep, and when I 'wakened I was all better. Papa asked her how she did it, and she 'xplained how health was everywhere just waiting to come out. She said how when a tree was hurt the sap all hurried to make it well, and if your finger was cut how the blood came to cleanse and heal it. Health, she said, was the true way. She

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talked lots about Truth, and more that I didn't understand, but she said we were to believe in being well. So, now, lets us three believe in your ma's being well, so we can go."

"How will we do it?" asked Celia, her eyes brightening with hope.

"Just like auntie did for me," answered Harry, "only we don't need to sit beside her. We can stay right here and shut our eyes and think to her: 'God is your health, God is your health, Health is everywhere.'"

They were very still; the evening breeze fanned their cheeks and birds chirruped about them.

"I hope she will be well," exclaimed Bennie. "We've got to go home now and do the chores."

"I must feed my chickens," said Harry, "and let's keep thinking 'health' all the time."

"We will," replied the children, as they started home.

The next day they met again, and "ma's better!" was Bennie's greeting, "and we can't come over to-morrow, 'cause if she's well enough she's goin' to bake and we're goin' to help her."

The morning of the Fourth dawned clear and bright.

The Carters were up with the sun. Harry had to celebrate with a bunch of firecrackers before he could give the calf its breakfast. At an early hour they were on their way to the town. The Browns came just behind them.

Oh, the glories of that day! The crowds of people, the long parade, the wonderful Goddess of Liberty with flowing hair and crown of gold, the great floats filled with school children dressed in white, the music in the grove by the river's side: these things form a scene long to be remembered by those to whom such treats are rare.

The Browns and Carters spread their picnic dinner together, and there was chicken, bread, jelly, cake and pie enough for twice their number.

After listening to speeches, music and recitations and swinging in the big swings, it was time to go home. But before starting the children were together and Bennie whispered to Harry: "Wasn't it fine that we believed for her that 'Health is everywhere?'"

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The King and the Heart's-Ease.

By E. Adeline Williams.

Do you know any one who has what is called a discontented disposition? If you do, I wish you would tell your friend about the king and the heart's-ease. It's a pretty, suggestive story.

The king went into his garden one morning, and found his plants and flowers withering and fading away. So he asked an oak tree that stood near the gate what the trouble was. The oak said it was sick of life, and determined to stop growing, because it was not tall and graceful like the pine. The pine, too, was out of heart because it was not a vine. And all the others made as foolish a complaint.

At last the king came upon a heart's-ease. The dear little flower held up its bright face, looking as cheerful and contented as could be.

"How is this, Heart's-ease," asked the king, "you do not seem to be discouraged, like the rest of the flowers?"

"Oh, no, your Majesty," laughed Heart's-ease; "I am the smallest flower here, I know; but I thought you wanted a heart's-ease when you planted me, so I am trying to be the best heart's-ease I know."

If all of the little human flowers that grow in the great garden of life were as brave as the little heart's-ease, what a glorious place this great round world would be, I hear you say.

In the Night.

I lay me down in peace to sleep,
  No vexing visions may affright;
His angels watch and ward will keep
  Around my slumbers in the night.

I sleep in sweet security,
  The hand of God my cradle swings,
No foolish dreams can compass me,
  Whom Truth's circumference ever rings.

—*Susie M. Best.*

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President, Rev. R. Heber Newton, D. D.

PROVISIONAL CONSTITUTION.—The Constitution of the New Thought Federation contains such provisions only as are necessary to the effective and orderly working of the Federation up to and including the St. Louis Convention. While the Constitution is subject to change in other respects, the present terms, conditions and rights of membership shall remain unaltered until the adoption of the permanent Constitution. The membership fee is one dollar, and the year expires with the adjournment of the St. Louis Convention.

APPEAL TO NEW THOUGHT PEOPLE.—The Federation asks for the support and co-operation of all who are interested in the New Thought movement, and desires the benefit of their advice, suggestions and friendly criticisms. It is designed to bring about a greater consciousness of harmony and a larger measure of co-operation among New Thought people.

The time has arrived for a mutually beneficial co-operation among New Thought people. The Federation presents a means to that end. It offers opportunities for mutual benefits and advantages. It takes nothing from the individual. It opens an avenue whereby every one in the New Thought may realize and manifest in a continually increasing degree the Principle of Unity.

You are requested to send your names for membership, and help the cause along practically. One dollar annual dues. Application for membership may be made to the Secretary of the New Thought Federation, Post Office Box 20 M. S., New York City.

Believes He has Found the Old Age Microbe.

PASTEUR INSTITUTE EXPERT HOPES TO ISOLATE THE CAUSE OF SENILITY.

PARIS, June 11th.—M. Metchnikoff, of the Pasteur Institute, lecturing in Paris on "Old Age," strongly indorsed the theory that senility was due to a special microbe, which he had attempted to isolate. As a result of close investigation he stated his conviction that the habitat of this microbe was the large intestines.

It is a notable fact that when any great spiritual truth is being presented to the world, that there is always something discovered in the natural that corresponds to it. Now that "Perpetual Life" of bodily existence is clearly

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perceived and presented to the world by many (see first article June HARMONY, 1904), the natural scientists think they have discovered a cause, and probably a cure, for old age. The true Divine Scientist is always glad to recognize the emblem and correspondence of Truth, but we see that where people go no further than the letter, they reach not Truth; nor do they consciously enjoy its freedom. Stand, therefore, poised in the Mount of Supreme Being, and live the life that you are, and the signs will follow as surely as the word and deed results from active Being. Let us also view this subject now and ever from the Basis of Truth, and know that we are building upon a rock immovable, that will throughout the ages stand the test of all true analysis.

UNIVERSAL INTELLIGENCE.

How a Spider Thinks.

If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit a marvelous intelligence by his plans to escape. At first he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course, this plan proves a failure. He waits until the wind shifts, perhaps, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He sometimes finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined.—FRANK H. SWEET, *in June Lippincott's Magazine.*

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SUMMER.

God smiles on earth to bring to pass
The blossomed tree and growing grass,
And leads the beauty here to rest,
Till we believe all life is blest !—WILLIAM BRUNTON.

Things to Know.

Justice never indulges criticism. When we cease to criticise, people cease to criticise us. While one continues to criticise he does not indulge healthy habits. His time is not well spent.

Expressing the motive of Being is not becoming being. It is self-revelation—the revelation of self.

There are neither high nor low states of consciousness : of Truth, or of Being. Let joy ring out and express in every member of the body.

To withdraw, in belief, from the vivifying Life of Omnipresent God into an imaginary self apart from him, is egotism. Then egotism is lost to mental conception.

As we now truly abide in Christ, will it not be considered proper for us to respeak the truth that Christ voiced so long ago? The spirit of truth is in all, and every one who consciously abides in truth by being it, is taught all things and is shown things to come. Men and women who place themselves in beliefs and opinions, size themselves up accordingly : the same is their measure. They do not understand how true abiding enables one to do healing. It is beyond any comprehension that they recognize how the healing of disease can take place without drugs and medicines, so the so-called worldly minded judge Divine Science healing to be foolishness. This is why some so minded are passing laws making it a crime punishable with imprisonment for people who know Truth to pray for their friends, that they may be healed. (*Ref. James v:16*).

To 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,
Concerns of the particular hearth and home ;
To learn not only by a comet's rush
But a rose's birth, — not by the grandeur, God —
But the comfort, Christ.

"*The Ring and the Book.*" —BROWNING.

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Church Invitation.

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As individuality has one relationship to God, we are each responsible to God and to ourselves for the faith within us.

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I, the undersigned, knowing that the only real church association there is, is the unity that exists in humanity by virtue of the Omnipresence, infinitude and unchangeableness of God the Good, and, feeling the need of united effort which is based therein, I lovingly subscribe my name as a member of The First Divine Science Church of San Francisco.

My name in this list is a token of my consciousness of unity and desire to help in advancing Divine Science. It represents my interest in the ongoing of the work of this center, and my willingness to aid the work in practical ways.

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I have been meaning to send you a line for some time, but I have told you every morning that things are going better for me, and that I thank you and all the HARMONY Class for their vibrations of love and good will which are sent out to me and to all the world, and my heart full of love and good will I send out to you. J. N. L.

I am in receipt of your favor of April 29th in response to my inquiry about HARMONY. Was delighted to hear you were still giving us the advantage of reading HARMONY, and note that you say "our friends say it is better than ever." I cannot conceive of HARMONY being "better" than it was when I was familiar with it, and being from Missouri shall have to be "shown" before I can believe such a thing possible.

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I thank you for your courtesy in sending me this May number as a sample copy, but could not take advantage of your generosity by accepting it as such, so you will please count it as the first copy of my subscription.

I am happy to be with you again in HARMONY. MRS. W. M. M.

I have enjoyed studying your Divine Science very much. It teaches the deep things of God and breathes forth the spirit of Truth. Because I have found its perusal so helpful, I wish a set of your "Genesis Lessons." You will find enclosed $5.00 for the same.

I am a student of nineteen years' study of the Truth as I understand it, and am now intending to give my entire time to the work, while before it has been but partial. J. M. B.

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St. Louis, Mo. E. T. BUNTING.

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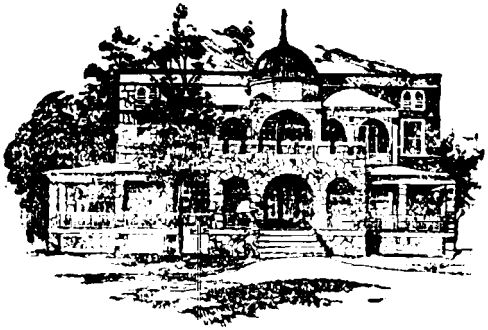
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Vol. 16.
No. 11.

AUGUST, 1904

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To show that knowledge and faith are realization and demonstration.
That there is no religion beside Truth—than the Christ 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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To interpret Scripture, spiritually, from the plane from which it is written.
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TABLE OF CONTENTS.—August.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 321
Speaking in His Name 323
The Most Popular Book 328
Know Thyself ..... *Dr. D. Dodds* 329
There is No Law but Love ..... *Josephine R. Wilson* 330
The Richest of All ..... *William Brunton* 331
International Bible Lessons ..... *George J. and Aurora I. Schweinfurth* 332
Healing Page 336

HARMONY—2d Part:

Lessons in the Delight of Life ..... *William Brunton* 337
Subjects for Sermons for July and August 339
Children's Department:
Bessie and the Sheep ..... *Clara B. Nield* 340
Should We Treat for Success in the Financial World? ..... *M. E. C.* 342
Book Notices 344
Notes and Announcements 345
Church Invitation 346
Church and Meeting Notices 346
Extracts from Letters 347
Announcement 349

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. AUGUST, 1904. NO. 11.

SPEAKING IN HIS NAME.

Axiom: The Truth of God is the Truth of Man.

LESSON X.

"*I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.*"—John v: 43.

THIS is what Jesus said to his disciples, and it is what each one can say when he speaks from the standpoint of the pure Christ-Being which he is; or when he lets the words of Christ abide in him.

The habit of believing, thinking, speaking and acting as if God's works (creations) are limited has perpetuated contradiction and confusion which are world wide and often quite perplexing.

It is to be understood that God's Name is what represents the whole of Life, the sum of Intelligence, the all of Power. This is true for all time and in all languages. Each one is here in the name of God, for God and his works are one the universe over. It is perception of Truth, a proof of illumination and a test of permanent consciousness, for the individual to bravely enter into the holiest of all (so to speak) with his own proper *name*. Some speak of doing away with certain names because they have been misrepresented, thinking it easier to take a new name that has not been misrepresented.

But, I would ask, is there a word in any language the meaning of which has been fully represented, with no misrepresentation? I know of none; we cannot justly abandon a language because its words are used incorrectly, nor can we do away with certain names because they have not been correctly represented. From the above standpoint each one could say, I am sure my name has been no more misrepresented than has the name Jesus or Christ, so why should I drop mine for those? Do I not represent the universal Good; is not his God and Father my God and Father; am I not here in the name of my God and Father? Or one might reverse the order and say:

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The name Jesus Christ has been no more truthfully represented than has mine; so from this basis why should his be dropped for mine? As the Irish washerwoman said, when told to be careful of certain handkerchiefs as they were highly valued, "Its nayther here nor there, ye'll git no more than ye sind." Truth is neither this nor that; it does not consist in dropping one name for another, nor in the doing away with another for one long honored. We will each enjoy what we acknowledge and give out of the eternal God and Father of all. In so far as we represent him we are speaking and working in his Name. Let us know that every name stands for something, and there is but One All. The Name of God includes all our names, it is not limited to one, two or three words.

"Jehovah," "Lord God," "I Am," etc., are names that stand for All —the One All. When we put the spirit or meaning of all things into what we speak, the word is the word of Life, of Power, of intelligence. It is all these to our entire body. A changeless whole, an inseparable infinite must of necessity include its creation. The spirit of wholeness is represented in all things. It is represented, therefore, in all words. This is seen when they are rightly understood and interpreted. The words of which our names consist are known to be spiritual words. This does not mean a few of them, but all in every language. We should understand what is in the word that composes our name as well as in the name of Jesus.

"In my name they shall cast out devils;" that is, they shall cast out personifications of erroneous belief, and shall put God in place of such. Jesus is the first born of an entire creation and Christ is the anointed,—the Truth. The anointing oil literally makes machinery run without wear and tear and run successfully, and with power to challenge attention. The anointing oil of Truth is the lubricating power of every living creature, that works all things together for Good, without friction. It is the power for healing; the power for Health; the power for Peace, the power for contentment, for Stability, and security. GOD IS TRUTH.

When God's words abide in us we know we are here in his Name; in *Power*. In the Power to be well and the Power to do well. People talk of speaking in the name of God,—and say, He is unlimited, infinite, eternal and unchangeable, and yet they *act* when associating these thoughts with him, as if they were under fearful limitations. This is not consistent.

What we do in God's name is done by God in us. God does not ignore us nor do we ignore Him. But we should not ignore ourselves any more than we do Him.

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We are to know what God the changeless I Am is; that we are in him, and that our Name, whatever it may be, James, Mary, John, Elizabeth, Charles, Josephine or Malinda makes no difference to Him, nor change in Him. It does not infringe upon the "Law of Expression" as Being all there is. It does not make nor mar wholeness—nor prevent Truth from being all; it does not change his character nor invalidate His activity, nor in any way defeat results. All is One and your name and work are included in the All; hence our present *name* and *work* are His.

It is clear that the things that we should do are to cease doubting; cease thinking that our name and work are not God's. Cease separating, in belief, "what God has joined together." When we reason from a supposed separateness we are afraid to let the words of Jesus abide in us, "I am come in my Father's Name," even though we expect good results by so doing. We do not rely upon our knowledge that all that really is, is God and God Expressed. Therefore, doubting God Expressed is doubting God Himself; thus supplanting knowledge with doubt as it were.

In true illumination limitation is not known in any name, because the Infinite Spirit is recognized in it, and the name is recognized as representing Infinite Spirit.

We studied the name DIVINE SCIENCE, carefully, before adopting it, and most assuredly it is broad enough and impersonal enough to represent all Truth. If One represents All there is, it represents all Truth, all Being, and all Existence. Then no one can, therefore, be against us. The All is an inseparable Whole. We should cease the diseasing habit of seeing or tolerating the erroneous belief in the limitation of Good, for the All cannot be limited.

Every word has a meaning, and the meaning is the Spirit or reality of the word in question. Therefore, words spoken, for any purpose, with this understanding, are truth expressed. This is the way healing is done; so, in speaking the word of healing we are fairly, honestly, and in the power of faith expressing the power of God, nothing more and certainly nothing less. Every one is a healer who thus expresses Truth, and believes in the infinite certainty of the Word.

Instead of dropping our name and adopting some other, let us see it filled with the spirit of the All Good. Instead of trying to illumine Truth with a name, let us illumine the name with the Truth. We can never ascertain where we stand, or what the Truth of Being is, by dropping one name and taking another. Dropping one name and taking another neither makes Truth nor leads to it.

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Truthfully or scientifically speaking there is no finite, because the Infinite Omnipresence is not merely over all, but is All. We cannot, therefore, be limited by any name, or by the writings of any one. We are entirely separate and apart from any supposition or weakly sentiment that name or form can limit us. Every one is exactly in the same relation to God as is Jesus. If he came in his Father's name then we with our name came the same way.

It seems easier for some to take an ancient name for their work than to see the spirit of Truth in the new name. The reason for this may be a reverence for the old and irreverence for the new. Any list of proper names that one could mention are just as divine as the name Jesus, if seen in Truth as Jesus of Nazareth saw his own, and saw the spiritual meaning of the name Peter, etc. Our names will not prevent nor assist in the coming of Christ in us without sin and unto salvation. When he comes we shall be identical with him as we are now. We shall know "that as he is, so are we in this world." And this we do know. The Truth of God is the truth of man. Any name that God responds to I respond to, and any name that I respond to, God responds to; this is oneness and is the jewel of consistency.

Let us bring out the supreme Good, in response to our own names, and put it into our words and ways. We should keep in line with the Spirit of Truth that inspired the writing of the four Gospels and fulfil the declaration "they shall speak with new tongues." So let us acknowledge the spirit of truth in our names and not have favorites among ancient ones to the depreciation of our own. Let us cease trying to abolish what God has already done and done well.

Our privilege and opportunity is to speak the word of Truth that stands for all. That stands for the Creator and creation and His promises without separation or limitation.

Those who believe that names limit and that to speak the "unutterable name of God" would make the Infinite finite and thus limit Him, fail to acknowledge the meaning of Infinity. That the Infinite is all there is to know and to have a name. Can He be made finite or limited by speaking his own name? Is it possible for God's word to have more power than he? Has he been limited or finite since he declared "I am is my name forever?" God has uttered his name from everlasting, through every individual, who in any way thinks or says "I am," and will ever do so. "Beside me there is none other" was the utterance of Truth for all time. So if it ever was true, then there is none other now. None beside ME to have a name at any

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time, in any place. There is none to have an idea, and none to dwell in the ideal but God and none to express that ideal in body and environment but him. It is said, by some, that "to express that ideal by a Word or Name only destroys the ideal, and substitutes a word which reduces it to the level of the Word or Name."

Instead of this being the case, the limitless idea—or ideal—is expressed in the Word—or Name—and the word is known to be raised into the idea and at-one with its Expressor. St. John expresses this Truth in the following language: "In the beginning was the Word, and the word was with God and the word was God." * * * "Without it was not anything made that was made."

This Word that is God before it is Expressed is the true light or life of every man that cometh into the world. It became flesh, and was full of grace and Truth and of its fulness have all we received. This is the Truth that came by Jesus Christ. This is the Truth of our Being and existence. We should remember that the word is God after it is expressed. This is the important thing that we have overlooked. In this conception it is neither destruction nor reduction of the ideal by either word or name, but the ideal is expressed in both word and name. So in Truth, we can say with Jesus, "Heaven and earth shall pass away, but my words shall not pass away."

The true revelation shows the difference between thinking we must drop our name for another, and the consciousness that every person and thing that exists is actually voicing the Christ words, "I am come in my Father's name." This consciousness shows that Christ has come the second time (universally) without sin and unto salvation: the truth of which is voiced in Revelation v: 13: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and Power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Let us conclude:—that Divine Science teaches that the Truth of God is the truth of man—that the Truth of the Creator is the truth of creation. That when Jesus said, "I am come in my Father's name," he voiced a universal truth that is true of all created things. Not until we accept the Truth that we, with our name, have come in the Father's Name, do we accept the coming of Christ in his own name as Lord of all,—or that Jesus was the Christ. He was not the Christ because of his name, but because he applied the all Truth to his name. We each can follow him, and can say, William is the Christ, Josephine is the Christ, etc., for Christ is all of God

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manifest in creation, "and ye receive me not." "Another may come in his own name, him ye will receive." We receive those who come in their own names only because we believe that names can be separated from God, and have power different from him.

When we know that God and man are one in Truth, neighbor is as self and the commandment of Love is fulfilled.

When we heal a case whether the patient is present or absent, we do so by speaking in the name of the One All, what is savingly and grandly true of the Infinite as an indivisible unit and harmonious whole. Healing words take the form of health in the patient; because the same spirit is in the patient that is in us, it is Omnipresent. The patient is one with us.

We further conclude that self-love is the standard of Love to neighbor. This is so because self-hood is Godhood, and God is Love, in which is no fear or torments. That when we work from the universal, neighbor can be healed just as we heal ourselves. For we know that it is true that "whose soever sins ye remit, they are remitted unto them." This proves that we are not only responsible for knowing Truth but for doing it as well.

Now it is desirable that each one of you have this glorious Truth and the fulness of its freedom with Love.

TREATMENT.

Not one of you are under the dominion of any past condition, circumstance or event; of any bruise, hurt, or mortal belief of any sort. Your bodies are God's expressions of use, and are divinely active, orderly and harmonious in every part. The truth of God is the truth of man. God was never sick, is not sick now and never will be. He never made you sick, does not make you sick now and never will. You never were sick, are not now and never will be, world without end. As it was in the beginning, it is now and ever shall be. *Amen.*

The Most Popular Book.

On Wednesday, March 7, 1804, "a numerous and respectable meeting of persons of various denominations" was held at the London Tavern, and a society formed "to promote the circulation of the Holy Scriptures in the principal living languages." At that time the Bible, or portions of it, could be obtained in about forty living languages, spoken by two-tenths of the race. During the century since the meeting at the London Tavern adjourned, and very largely from the machinery then and there started, the

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Scriptures have been translated into 450 languages and dialects, understood by seven-tenths of the race. By the London society alone 180,000,000 copies have been distributed, at an expense of $70,000,000. If we add to this total the 70,000,000 copies already distributed by the younger American Bible Society, and the unknown millions printed and sold by private enterprise, we find ourselves inside a safe estimate if we hold that certainly 300,000,000 copies of the Scriptures, in whole or separate books or portions, have gone into circulation during the last century.

Amazement attends the study of the Bible, whatever the point of view or the course pursued. But nothing about the Bible is more amazing than its continuous, universal and utterly unparalleled popularity. In nearly every, if not every, country on earth where books are sold, more Bibles are sold than any other book. Last year the British and Foreign Bible Society alone distributed 5,943,775 copies, the majority by sale, in 370 languages, covering every part of the globe. And the issue by the American Society for the year amounted to 1,993,558 Bibles and portions.—*The Century.*

"Know Thyself."

This was the motto written on the temple of Delphi, and it is certainly the most supreme and comprehensive maxim ever given to the world. Just think of its scope and force, "That which may be known of GOD is manifest in man for He hath showed it unto him."

That which may be *known* of GOD as the being infinitely wise, strong, just, good and active is—is what? MANIFEST IN MAN. When man knows himself, a microcosm, a god-like Spirit, who has gathered into its glorious temple—its manifested body and soul—every element, principle and prerogative of the macrocosm, which is God and God manifested, he so compasses and comprehends, possesses and enjoys, registers and reflects the universe as to be the partner and co-worker of God Himself, who says that "we are made partakers of the divine nature"—that "we are in His image and after His likeness," and that "all things are ours." To simply know ourselves is the simplest and surest way to know God and God manifest in His universal and ever advancing dominions. To know ourselves is to know our manifold faculties and their uses that give us kinship to deity, His enjoyments and employments, and the key to a right understanding of all His words and works.

Haywards, Cal. DR. D. DODDS.

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There is No Law but Love.

WHEN EVERY ACT and word expresses Life, Truth, Love, there is no mistake or missing the mark, and all mentality is governed by the Law of Being, and perfect freedom is expressed. The way of the spirit is easy. No struggle to be, nothing to gain, and nothing to lose. No heavy burden to carry, for the *Word* is the only burden, and the Word is life and light. Truth is expressed with perfect ease and naturalness, and its acceptance largely depends upon the persistence with which false suggestion is denied.

Truth's evidence is self-evidence. Life is God, is true of God and true of man. Truth knows there is nothing in error, and is justified in declaring that there is no such thing. There is no yoke but unity, no burden but light, and to accept the race belief to the contrary is to greatly err in expression. All revelation that comes from consciousness is from God and is a free gift to man, of which he may give freely and receive as freely as he gives. Every child must make a true statement of Being. Not what he thinks, but what he really is. Truth is not made by thinking. Truth *was* and *is* and ever *will be* the same, and thought can only tell it. That "All is Life" when accepted, abolishes death, and immortality is brought to light, and the mistaken belief of separateness is canceled, leaving only Oneness, "as it was in the beginning."

All know that the equator is an imaginary line, and that there is no line there, so must all know that evil is imaginary and is not here or there, or anywhere, and exists only as a supposition in which there is no truth or foundation in Being or reality. The belief in separateness is to be treated the same as belief in evil. God's understanding is, that "He spake and it was done." Man's understanding is the same, and he knows that whatever is admitted appears. Life cannot be made. Life *is*, and it must be seen as it *is*. The man of God knows that he cannot make life, nor take it; he cannot make love. Love is solid substance. Love is just what God is. Truth gives us the Science of Being. Persist in expressing Good—even though no other person can see it, still continue to admit it—for nothing ever came forth that was not and was not admitted before it appeared. Find lost health by looking for it where it is. It is within you, right with you, though unseen by you; you will prove it to be with you by declaring it; the time of appearing need not concern you, it is due now. The claim of poor health is an untruth, claim to be as you are in Truth. God is All

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Life. We have the very life of God and there is none to take it from us. Man is like God, and the judgment is not true when we judge him otherwise. Truth says, reverse the false estimate of man, see him as he is, Spirit Soul and Body, all one. Be thyself. "Be it unto thee as thou wilt." You are in God's presence. You are the very image of Him, in Spirit and in Truth. You are the holy one that is not permitted to see corruption. Then draw no imaginary line of false belief between yourself and absolute Good. Communicate with that one in whom there is no guile. The incorruptible spirit is all there is, however much you may believe to the contrary. Now you have Infinite Wisdom, Infinite Power, Infinite Love. You are in perfect unity with God. Let every thought move in mind guided by the understanding that co-operating with God is its mission. Only the good can come to you. You are All included in the One Mind, so the expressions of One is for all alike. God is no respecter of persons. All form is His and all life is His and He knows it. Let it be as it is. Good blesses you, and you bless it. Peace encircles you all and Faith exercises itself eternally for all alike. Be still and see the Father's finished work, and go do likewise. The Father is always with you, is the message of the Spirit of Truth. Believe only and thou shalt be saved.

To all who read, to you I have written. Accept the letter or message in the spirit of unity; peace and good will is your portion. The deed is signed and sealed. You are heir and joint heir. All is well.

JOSEPHINE R. WILSON.

The Richest of All.

The one who blest the world the most
Of all the gentle sons of men,
Had only love whereof to boast—
And give the world as life again!

WILLIAM BRUNTON.

What's all this babble about God "scorning" this and that, and being "angry" and "wrathful?" God is Love! God is the All in All! God is Good! All is Good! Come, let us cease to label and libel the great God.—*Frank Harrison.*

A small coin held close enough to the eye will obscure the light of the sun.

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INTERNATIONAL BIBLE LESSONS.

August 7th, 1904. I Kings xvii : 1-16.

LESSON VI.

Commit vs. 13, 14 and 15. Read the entire Chapter.

GOD TAKING CARE OF ELIJAH.

GOLDEN TEXT :—"*He careth for you.*"—*I Peter v* : 7.

Time : 910-907 B. C. Place : Cherith, Zarephath.

LESSON STUDY.

After the study of our last Lesson, it is refreshing to behold a new figure arising upon the scene. The sound of a new voice is heard making declaration, with abruptness to the ears of Ahab, of the One Power that directs the affairs of men. While it is seeming night, the voice of Faith announces the break of day. One unused to the authoritative ring of real faith is startled at its tones. And here is the vitalized utterance of a man whose understanding and secret communion touch the springs of Being. Here is the witness that was waiting to make manifestation of the day.

"Before whom I stand." This is a message that is backed up by an Infinite Source. This standing is strikingly impressive ; for one who stands ministering and blessing in ihe Lord's name has taken a position which, if maintained, is an invulnerable one. The heavens are shut and opened by its word. (This is significant of the dominion we hold over wind and wave and sky, as sons and daughters of the Most High).

Now the Omnipresent Good and Guide protects Elijah in the word spoken. The brook, in sweet nature's realm, quenches his thirst ; and the ravens in close touch, quickly respond to their Creator and perform with constancy, both morning and evening, the work of winged caterers. Surely their intelligence is God. And thus Elijah is provided for. It makes us glad to know that all visible creation is one in their Creator, that friendliness and goodness unite each and all. "There is no separate thing from God."

But now Elijah is to make a change. "The brook dried up because there had been no rain in the land." Elijah directed by the Word knew where to go, and he obeyed. The widow-woman commanded of God to sustain him was also sustained. Faith caused a continual increase of meal and oil. The blessing of God not only flowed, but overflowed from day to day. Let us be mindful to be hospitable, generous, entertainers of angels, that our barrels may be filled, and our oil flowing over with that blessing which is God's guarantee, not for one day only, but for all successive days in the forever and ever.

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August 14th. I Kings xviii: 1-16.

LESSON VII.

Study vs. 1-19, and on to 40. Note particularly vs. 15 to 16.

OBADIAH AND ELIJAH.

GOLDEN TEXT:—"*I thy servant fear the Lord from my youth.*"—*I Kings xviii: 12.*

Time: 906 B. C. Place: Samaria.

LESSON STUDY.

It may be said with pointed significance that Obadiah and Elijah were "men of God." They realized "the image and likeness of God" in a marked manner. Hence they stand out in the Bible account as differing widely in their thought and conduct from the generality of the human kind round about them. They bear names which seem kin to each other. Behold, two men of faith! Their conduct evinced courage of the divine kind. Despite tremendous odds they hold on their way, "and waxed stronger and stronger." The contrasts made manifest by their course did not appall them. They exhibited the faith which says, "If God be for us, who can be against us?" Here we see verified this word, "They that trust in the Lord shall be as Mount Zion, *which cannot be removed*, but abideth forever."

Ahab had sent out his godly steward to find a spring of water. perchance, and grass for the preservation of animal life. While Obadiah "was in the way" Elijah met him. The command of the prophet, "Go tell thy lord, Behold, Elijah is here," for a moment startled Obadiah. He sensed a feeling of fear and dark foreboding. The violence and abounding wickedness of Ahab's court, for the nonce, seemed to him alarmingly real. But Elijah quickly convinced him, and that without argument, that faith knows no fear and realizes no power but Omnipotence. Obadiah's faith responds to that of Elijah; and, behold, he triumphs. This faith in us all will, in due time, do likewise.

The faith in Elijah is divinely luminous and vivid, even almost to the degree of "seeing Him as He is." The man who can wait three and one-half years for the Word of the Lord, is not to be turned aside from accomplishing his mission.

To this end are we born and for this cause come we into the world, to fulfil "the high calling of God in Christ Jesus," to show ourselves in this world to be as He is. As we pursue this way let us not forget the example of the present lesson, for it is voiceful with the word, "Whose faith follow." "As the Lord of Hosts liveth before whom I stand, I will show myself unto him to-day." Here faith and determination meet, and the resultant is an indomitable force. The sovereign Word is executed.

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August 21st. I Kings xviii : 30-46.

Lesson VIII.

Study vs. 20-46. Commit vs. 36, 37.

Elijah on Mount Carmel.

Golden Text :—"*If the Lord be God, follow Him.*"—*I Kings xviii : 21.*

Time : 906 B. C. Place : Mount Carmel.

Lesson Study.

Elijah's exact adjustment to the word made it infallible to him. It stood out like a fulfilled fact, as it was spoken into his inner consciousness. Elijah was mighty, because he identified himself with the Lord's word. When the Lord spake he immediately went forth to execute it. (See ch. xvii : 5, 10 ; xviii : 1, 2.)

Elijah had staked his all in his desire to vindicate the honor of Jehovah before the people. So he made preparations to put to a test the false priests of Baal with the true God of Israel. His divine faith counted for actual knowledge with him. His inward vision was true revelation. From this outlook of the soul he faced the situation. Irrespective of appearances he thus stood, wrapped in the realization of things invisible.

Elijah on Mount Carmel is the supreme figure. Here he makes his grand debut, his inspirational appearing ; and he proceeded to a perfect operating of the faith that was in him. Here is a splendid application of the faith that is substance. He expected God to do something, and he expected to do something himself. Thence followed the result of this mighty co-operation of God and man. A great demonstration is necessary only, when men's hearts have been wandering from the true and living Source.

The first thing that Elijah did was to repair the altar that had been broken down. Thus an opportunity was furnished for a renewal of temple service. He took the twelve stones, symbolical of the twelve tribes of Israel, and built an altar in the name of the Lord. He belonged to the true Church of Unity. He recognized no divisions in Israel.

Elijah's believing prayer was based upon the fact that he was making proof of the word of God to him. He was conscious of union with its omnipotency. So, at the time of the evening sacrifice, when the failure of the priests of Baal had been demonstrated, the fervent and effectual prayer, arising from the altar of a pure heart, brought the looked-for fire from Heaven ; and with ample proof that it was heavenly fire.

The dispensation to which Elijah belonged, in making disposition of the priests of Baal, was perhaps the only way he knew of utterly destroying erroneous ideas.

Carmel is again made glorious at the close of day. On its topmost height stands the prophet who distinguishes the word as God's word the second time. Both consuming fire and refreshing rain fell from the same Heavens which said, "I have both glorified It and will glorify It again."

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August 28th. I Kings xix : 1-8.

LESSON IX.

Commit vs. 5, 6, 7, 8.

ELIJAH DISCOURAGED.

GOLDEN TEXT:—"*In my distress I cried unto the Lord, and He heard me.*" —*Psalm cxx : 1.*

Time: 906 B. C. Place: The Wilderness.

LESSON STUDY.

What constitutes the difference between Elijah on Mount Carmel and Elijah under the Juniper Tree? On Mount Carmel, God and His word seemed more to Elijah than the array of a hostile nation, an angry king, and the frantic howling priests of Baal and of the groves. Under the juniper tree he was realizing the weakness of that "self" which Jesus said "can do nothing." So, as he was meditating upon the situation, in this hour of unrealized expectation, and pondering Jezebel's message, the glory of yesterday faded from his vision. His heart grew faint, and the shadows gathered around him. What mistake had Elijah made in his mental conclusions at this juncture? The real impotency of Jezebel, now in his inverted vision, took on the proportions of dreadful power, and the Omnipotency of the One All was proportionately minimized. He here forgot the everlasting Word which says: "Be still and know that I am God. I will be exalted in the earth."

Note the contrast between Elijah's two experiences: In the one instance there was a perfection of confidehce; while in the other there was a painfully negative sense. In the one there was a superb standing for the glory of the Most High, and the freedom of Israel; while in the other there was an apparent abandoning of his mission.

In this false view he was in the sad plight of one running away from a field of victory, and surrendering a post of honor. The "I alone" occupied a prominent place in his reflections as to the position he had taken and the acts he had performed. He ran away for fear his life would be taken; and then he prays God to "take away his life." That is not the kind of prayer that God answers.

But Elijah, the glorious man of faith, stands as the *real* man; and while the Father gave "His beloved sleep," angels came and ministered unto him. They fed him with the "hidden manna," whose preserving power maintained him many days on a long journey. And farther on, when he passed out of the sight of men, he was accompanied by angels in the triumphal chariot of translation. His next appearance, in a later dispensation, is with Moses and Jesus, where transfigured in the crowning glory of a new day, he reveals his standing in the Heavens.

GEO. J. AND AURORA I. SCHWEINFURTH.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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.

The affirmations on this page are especially good for sight, hearing, health, happiness and prosperity.

Universal and Individual Treatment.

I.D.S.A. Health Thought, to be held from August 1st to September 1st: The Spirit that I am is perfect vision.

Daily Thought.

First Day: My eyes are single to the glory of the good.
Second Day: I am experiencing health and prosperity.
Third Day: I am radiantly healthy.
Fourth Day: I am gloriously happy.
Fifth Day: I am divinely prosperous.
Sixth Day: I am eternally the same.
Seventh Day: The Truth of God is the Truth of man.

We do not advocate the cultivation of what is usually termed a psychic state or condition, for it is a self-induced negative or hypnotic state in which the one practicing it becomes subject to the influence or control of persons, thoughts or conditions. This is not practicing self-control, that is, controlling one's own thoughts, actions and conditions, which is the mental state that should always be maintained in order to show forth in action our inherent and God-given power to control circumstances, events and conditions.

C. L. C.

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LESSONS IN THE DELIGHT OF LIFE.

8. The Beauty of Goodness.

BY WILLIAM BRUNTON.

I LIKE THE PHRASE: "Worship the Lord in the beauty of holiness." I should render it in modern speech and to suit my need: "Live in the beauty of goodness." Let life have the fairness of the rose, the purity of the lily, the gladness of the bird. Let the joy and hope and love of life be clear and sound and true. Let thought and word and deed be the best they may, and live this eternally for so to live is heaven.

One may as well discover this early as late. We may just as well get assured of the fact that only as we do right can we be right in any world. And our earth has the insistance of all celestial attitudes. Men are to be moved by the same laws and principles as angels are. There is no difference in the demand on intelligence and love wherever placed or however robed. Goodness is permanent, interior, seeking everlasting beautiful expression.

Let us be charitable and say: this is what all the world is seeking. Let us be kind and say to our neighbors: here is the lost trail on which the light of the golden star shone to guide the feet of the wise men. Let us be kind and sweet and true so as to make it easier for other souls to be the same in their daily walk.

Here is a mistaken notion that goodness is foreign to us—and we are surprised when we see it in the common people. What a foolish idea to carry round, and then make others conform to the estimation. We have got to begin with the affirmation of good in all, and all good in each, and then desire to see this expressed in the pleasant and righteous behavior of our

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friends. We ought to take this for granted as the natural and right thing on the part of every one.

And the beauty of being good is that you don't know it, and you certainly make no fuss about it. "Why callest thou me good?" We do not need a ticket of sect for manliness, for faith, for truth, or love. These are the humanities and belong in all ages to man. He can never outgrow them.

You hear it said at times: "How good that man or woman is!" That is a fine testimony, an adorable word to be spoken of a neighbor. It does not matter about the piety to which he belongs, it will do any of them good to number him among them, but the glory is that it dignifies human nature and shows forth its praise. The quality is in the jewel, not so much in its setting.

One may spoil a fine form by over-dressing. You may mar a picture with a gaudy frame. You certainly spoil the good with the addition of the finery of profession and patience. The particular notice attracted to a man praying or to his charity, or his proclaimed opinions, takes away the simple beauty of his goodness. Let the peach hang on the tree without fingering that it may keep its bloom; let the butterfly be free to pass from flower to flower that the gold dust on its wings may be intact. And let each one of us hide like the violet that only the perfume of goodness may cheer the passer-by.

We have made limitations of goodness and suppose to this day that some men are in every regard away beyond their fellows. We do dispite to the thought of the Father to allow this. There are differences of administration, but the same spirit working in us all. And to me it is a revelation as it was to Peter to have to call no man common or unclean. I am still busy at the task of mastering this lesson.

I have it in my mind that the ideal of the church, taken as a true man, is the ideal of the ages. I am satisfied that I have a vision of perfection for my soul of gentleness and goodness dearly delightful yet magnificently great —and it is within my power of accomplishment.

I like Jesus throwing down all bars of division and taking his brethren into his confidence and telling us we in the years shall do greater works than he. Yes, we shall all labor at once for the world's upbuilding and so do the diviner deeds. Here is the blessedness of the real treaty of goodness. It says we could not have the Christ tell he was in us all. It says he destroyed death that we might all live the angel life of brotherhood, and we are to believe him and govern ourselves accordingly.

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The last triumph of the spirit of Jesus is to make all men devoted to the great end of living, the seeing of their sonship and all it entails. It is the needed word of the hour that we are children of the Eternal Goodness. That we are not the riff-raff of time, we are the stuff of which angelhood is the consummation. Good are the conditions when turned to good. We are to seek the good of the Christ character as the great salvation, and when Christ stands in Truth as the encouragement to this, a new awakening of man will make life to be another kind of life to us. The greater works will ensue, as when May comes there is the greater grace. A few flowers grow in the shelter of the home in the winter, millions grow in the meadows drawn by the sunshine of God. A few men are Christians sheltered in the churches and nurtured by the means of grace, but when the descent of the Holy Ghost is we shall have the greater works in the whole earth, and all men will know God and serve him.

Once there was a gardener with a precious plant, for it was not only beautiful and fragrant but had the quality of giving joy and strength to its possessor. He gave many seeds of it to his friends, and, to a chosen few, he at last gave the charge of carrying it to all the world to adorn their homes and brighten their lives. They have spread it in many lands, and where it goes it sweetens the minds of men in a peculiar way of blessing. It turns them to noble hopes and purposes. It makes duty a delight for the days. It assures the breathers of its perfume that immortality is the true destiny of all, and in the joy of this thought, great goodwill and kindness prevail.

Once there seemed but little chance of such a flower being owned by the many, for it was apparently the sole joy of this gardener, but his love and consideration have made it the possible possession of every one, for the plant is the flower of faith, its perfume is love, and its seed springs to beauty in every heart that receives it.

Subjects of Sermons for July and August.

AT THE FIRST DIVINE SCIENCE CHURCH, SAN FRANCISCO.

July 3—"Independence Day."
July 10—"My Servant Shall Prosper."—Isa. lii: 13.
July 17—A Modern Job and His Friends.
July 24—A Modern Job and His Friends.
July 31—A Modern Job and His Friends.
August 7—The Healing of a Modern Job by the Christ Method.
August 14—Be Ye Glad and Rejoice Forever in what I Create.—Isa. lxv: 18.
August 21—Organized Effort.
August 28—True Basis for Co-operation, Socialism, Capital and Labor.

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CHILDREN'S DEPARTMENT.

Bessie and the Sheep.

A LITTLE BROOK ran through the meadow singing to itself a song. It was a happy little brook, and Bessie Miller loved to play near it. Sometimes she sailed her paper boats on its bright waters, and again would lie on the grassy bank and watch the little fishes nibble the crumbs she threw for them.

When the days were warm Bessie would take off her shoes and stockings and wade up and down the stream.

The big flat rock close by the bank was a splendid place to have doll parties, and some days Bessie's mamma would let her bring a little lunch, and she and her dollies would have a picnic. When wash day came the warm waters of the brook made suds, and boiling and rinse water all for Bessie, and a limb of the willow tree held the doll garments until they were dry. The meadow through which the brook ran was large and green and fragrant in the springtime with clover blossoms.

Mr. Miller kept a number of sheep, and it was Bessie's work to drive them in the morning to the meadow and at evening to bring them home again. She loved the sheep and had them named ; they would come when she called—that is, when they wanted to.

Old Dewy, the big bell sheep, was the one who gave her the most trouble. Across the little brook there lay a single plank which answered for a foot bridge. In the morning when the sheep were hungry for the nice fresh grass they could find their way over it quickly, but in the evening it was different.

Bessie would go to bring them home and Dewy would look up, put his head to one side as much as to say, "You have come too soon," and away he would trot with the others after him. Bessie would have to follow and drive them back again. When at last she got them to the brook then Dewy would try more of his pranks. He couldn't see the foot bridge. He would walk down to the water's edge on one side of the plank and then on the other as if he could not see how they could possibly get across.

Bessie would go over and call : "Come Daisy ! Come Snowball ! Come Star !" But it was of no use, every sheep would watch Dewy, and he would stand and shake his bell until it sounded iike "I won't, I won't, I won't." Then Bessie would go back and try once more to drive them over.

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When Dewy had quite exhausted all the tricks he knew, he would walk gravely over the foot bridge and others would follow him one by one.

One night when Bessie had had an especially hard time to get them home she said to her mamma: "What makes the sheep all wait for Dewy? Why can't each one go where it wants to without following him? I think Snowball ought to come when I call her."

Then Mrs. Miller explained to her little girl how the sheep are like our thoughts and follow a leader. If the leader is allowed to be a bad thought or a fear thought, all the other thoughts will come trooping along after it in the very same path.

"One angry thought," she said, "for a leader, would bring enough of its kind to make a person ill, but the same law," she told Bessie, "is true of good, happy, cheerful, healthy thoughts. When you have a good thought for a leader it brings so many like itself that every one says, 'what a good girl, what a happy girl, my Bessie is.'"

Bessie sat very still for a little while, and then said with a laugh: "I don't want any of the old Dewy kind for my thought leaders; they're too much trouble."

The next day she sat on the edge of the broad flat rock by the little brook; her dolls were all seated in a row, and she told them: "Now you must listen and remember what I say. If you want to be good dolls you must think good thoughts, for our thoughts are just like our sheep and they all go where the big one goes. If you think big angry thoughts all the rest will go that way, but if you think the good, happy thoughts, they will be your leader and all the rest will follow. Now let us keep still and tell ourselves, 'I will think GOOD THOUGHTS.'"

Children, listen and I will tell
Something you want to know,
Thoughts always follow a leader
'Tis just like sheep they go.

If thoughts of health and happiness
Are made the leaders true,
All other thoughts that come along
Will be a help to you.

If angry thoughts can but once get
A foothold in your mind
They'll bring with them a host of ills
Of their own form and kind.

Your minds the meadow sweet and fair
In which your thoughts to keep,
Make leaders of the good and true
To lead aright your sheep.

2916 Bush Street, San Francisco. CLARA B. NIELD.

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Should We Treat for Success in the Financial World?

For my part I am certain that the good of human Life cannot lie in the possession of things which for one man to possess is for the rest to lose; but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.—Spinoza.

IN REPLY to this question I must first define briefly what treating means. Treating means knowing Truth and then thinking, speaking and acting according to it, jnst as if it were so, and we knew it.

Then should we treat for success? Success is the accomplishment of the purposes we have in view. We certainly should use our knowledge of Truth in business. Should think, speak and act it, to accomplish the purposes we have in view. If we did not do this, we would have to set aside our knowledge and act contrary to it. In anything that should be accomplished Truth should be applied in bringing it to pass, and nothing else. I may ask should we not treat for the purpose we have in view? We certainly should.

Success in the financial world is having all the necessaries and comforts of life. It does not mean having these at the expense of others. We must see to it that while others are providing for our necessities and comforts, that we are providing for theirs. The fulfilment of all the Scripture promises are for those who live and practice Truth, and follow the law of Good.

Truth does not promise that by its use property or money can be accumulated unjustly. "Good cannot lie in the possession of things which for one man to possess is for the rest to lose."

No treatment should be given with the thought of taking from others, or of others losing; or that our gain depended on some one else losing.

I have seen a lady who thought she knew something of Science, but had a false view as to what its practice consists of, who tried to treat her next-door neighbor out of her house, so that she might have it in connection with her own and thus enlarge her boarding house. Her neighbor refused to respond to her silent practice of selfishness. So the would-be healer concluded there was nothing in Science and gave it up, and in a very short time gave up her boarding house also. We are very apt to get ourselves out of business if we undertake to get others out. "The measure we mete is meted to us," and nothing different. Divine Science cannot be used in business except for the good of all alike. One's own good is not to be regarded at the loss of others, nor is theirs to be regarded at the expense of

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one's own. Our good consists in the Truth that we all have inherited alike, are born free and equal, and can literally possess all necessities and comforts alike.

The true treatment in the financial world spiritually consists in being just as willing to help others to be prosperous as we are willing to have them help us. Unappreciation works no good result in the world of finance, for the Law of Opulence is not in it. For example, if persons should write us for treatment for Success, and say they were not able to pay, and we were to give the treatment faithfully and lovingly without money and without price, and they were to say we have paid for HARMONY one year and we want it continued and will pay soon ; but after it had been sent three or four years a bill was sent them at a time when hundreds of others were sent and they were to reply with a condemnatory letter, with not a word of appreciation for what had been done, and close the letter with the statement : "I think it is better not to read anything but the New Testament, for Jesus practiced what he preached," I would, I could not have faith that such a mental state could succeed. Such a state would be one in which the good freely bestowed upon them was met with condemnation aud unappreciation. The interrogation with such persons is, Why do we not succeed? we have tried science. Have they? Nothing has been practiced in such a case but their own inclinations and erroneous beliefs. We should each take the reverse line from this, would we receive our good and prove our opulence. Our wanting to be made prosperous through Truth without any consideration for others does not work the Law of Supply. To work in the spirit of Truth, is to work in harmony with the whole. Divine Science deals with Truth altogether, and nothing else. As there is no principle of error by which to solve problems there are no error problems to solve.

Knowledge shows man what his work is, enables him to render his needed service, and express his Divine possibilities. "The whole world is bound to work with one who feels himself one with the whole world." Our success is certain in Truth however uncertain it may seem in erroneous beliefs. The Oneness of the Creator and creation secures to us the creator's success. *So let it Be.*

M. E. C.

"Education helps man to find his work, render his need of service and feel his personal responsibilities."

We should strengthen our words of Truth by truthful action.

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They who feel that they are sick believe they have something that they ought not to have and that does not belong to them, but are not always willing, in the face of that feeling, to declare that they do not believe that they have, or can possibly have anything that they ought not to have ; but, instead of making such declaration, they begin to look for a cause for the feeling in some event, circumstance, act or thought, in order to intelligently, as they suppose, work to get rid of the feeling, thereby admitting the reality of both the cause and the feeling. One of the basic principles of action, for either the restoration or retention of health, is that of uprooting the belief in disease or in a cause for it ; with the erasure of the belief the disease disappears, and it is seen that its only foundation has been destroyed.

Never allow your feelings to govern you in affirming truth, affirm the truth because it is true ; even if your feelings of apparent sickness seem to deny your statements, feeling does not change the truth but truth does change the feelings, then affirm it under all circumstances, it is just as effective at one time as at another. If we affirm truth when feeling well and contradict it when feeling the reverse, we deny the truth of either statement and at the same time affirm the truth of both, which is a state of ceaseless strife and disease ; in affirming and denying, we have been governed entirely by feeling, and rather than follow this course we had better cease our affirmations altogether.

C. L. C.

Book Notices.

HEALTH AND HAPPINESS is a book by Mrs. Florence Holt, of England, author of "Health and Healing," "Walking with God," "The Power of the Word," "Why I Am Afraid," etc. This book is 84 pages, cloth bound, in two colors.

It impresses the reader at once as being exceedingly helpful. It is interesting and truly liberating in its nature. This is not all. It arouses trains of thought truly helpful and practical. In the second lesson, "The Desire for Health, Right," we make the following extract :

"The hopelessness, which spells helplessness, that lies locked away in that dreary sentence, 'I shall never be any better!' It reminds one of some court scene when the sentence of death is passed on the criminal at the bar. It is a death sentence indeed to the suffering ones, for, if death be not actually impending, there is the death blow generally to all outward activities, and the standing shoulder to shoulder at the forefront of the great battle of life—the working field—a withdrawal from the contests in every way, too often the

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ceasing to care for others and becoming water-logged, or a burden upon their hands. Thank God, a 'Divine Fiat' has not gone forth, and there is still a ray of hope left to the suffering one." * * * "It is questionable whether any one ever really got well without faith, whether through drugs, hygiene, doctor or nature, and all the time the gift of life itself was the gift of the Creator Himself, the source of all Good."

The book is alive with such sweet, fragrant and suggestive thoughts as the following: "Let us all remember that all true knowledge can have but one origin, God." * * * "Break down man's will! No! No! Teach him to let Christ as Life, Love, Wisdom and Power reign and guide it." "One cannot even believe without putting forth will power in Faith." * * * "There can be perfect confidence in saying: 'I will be healed, I will be strong, free, loving; all that could hinder has been borne away in Christ, and therefore is reckoned to me and in me no longer.'" The chapter "Eagerness and Haste are Hindrances," also the one on "Fear," are each worth more than the price of the book. This beautiful book sells for the low price of 65 cents, and is for sale at this office. Also are her other works.

I, ME, MY BODY, is a booklet, by Miss Louie Stacey; a convenient pocket size of 32 pages; price, 25 cents. It is written in the form of questions and answers. The questions are put to the teacher by the student; and the teachers' answers are intended to instruct the pupil in the knowledge of himself and God.

Notes and Announcements.

Mrs. M. E. Cramer intends to leave home the latter part of September, to attend the New Thought Convention, to be held in St. Louis October 25th to 28th, inclusive. She will probably stop at one or more places on her way, but intends to be in St. Louis by the 8th of October.

The outcome of the good work that Annie Rix Militz accomplished in Washington, D. C., was the opening of a "Temple of Truth," at 1220 H street N. W., an institution for instruction in the true way of living to insure health, happiness and prosperity. Class instruction given daily, except Sunday, at 10 o'clock A. M.; regular weekly meetings held Thursday nights; private instruction and healing treatments given upon application. Office hours: 9 A. M. to 12:30 P. M. and 4 to 6 P. M.; other hours by appointment. In charge: Mrs. Florence Willard Day.

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The World's Unity League held a successful conference in St. Louis June 28th, 29th and 30th. Their basis is a true one, and much good must necessarily result from their united effort. They recognize the interdependence and solidity of humanity as a practical working basis.

The editors of HARMONY would have enjoyed responding to the kind invitation from this League to be with them, but Home work required their united attention. Success will continue to attend their efforts.

Church Invitation.

All who would like to unite themselves with THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO are invited to apply. The Church will be glad to register their names and receive them as members.

No limitations or binding creeds can possibly grow out of Divine Science. Self-evident Truth is the only guide presented for right thinking, conduct or the binding of character. Limitation cannot accrue to any one through its practice. The sole idea of the church is to extend to its members the absolute freedom of Truth.

As individuality has one relationship to God, we are each responsible to God and to ourselves for the faith within us.

The following is all that is essential for members to subscribe to:

I, the undersigned, knowing that the only real church association there is, is the unity that exists in humanity by virtue of the Omnipresence, infinitude and unchangeableness of God the Good, and, feeling the need of united effort which is based in this reality, I lovingly subscribe my name as a member of The First Divine Science Church of San Francisco.

My name in this list is a token of my consciousness of unity and desire to help in advancing Divine Science. It represents my interest in the ongoing of the work of this center, and my willingness to aid the work in practical ways.

Church and Meeting Notices.

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.

Every Wednesday at 2:30 P. M. a Healing Meeting is held at Home College for the benefit of those who come, and their absent friends. Free to all.

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Extracts from Letters.

I send you a dollar for my arrears on HARMONY, and of course I wish to renew my subscription from that date. I have just received HARMONY, and I thought the first article on "Poverty" must have been written for me. I want to do something to earn money, to make myself self-supporting, and this dollar I send I earned myself.

How I wish I could have the great privilege of listening to your teaching; there are some things that puzzle me. But what a wonderful thing is Truth; to feel sure that God is All; to know that all humanity is the Christ—God made manifest; that thought seems to fill my life with a glory whose radiance dims the sun. God bless your heart for all your loving words to me, and I know the dearest wish of your heart will be granted.

Little by little the truth of the unity of all is coming clearer to me. I should rather say *has* come to me. I have no doubt on that point. I know we are a Divine humanity.

I wish you wouldn't spell poverty with a capital P. Seems that letter makes it more formidable. How absurd I am to say that, but poverty is the bugbear of my life, yet I feel sure that through the power of the spirit which I am one with, that I shall overcome even poverty. E. M. P.

Enclosed please find one dollar for renewal of HARMONY for one year. I enjoy your lessons in HARMONY very much. I never had such a full realization of my divinity as I did after reading "Overcoming of Poverty," in July number. I have read your explanations before, but I seemed to be just open to realize it fully after reading the above lesson. I believe you are right on the evolution theory. What a load it takes from your shoulders, to know you do not have to become, do not have to strain to become, but that we are it already, already divine. May your good work continue and bear fruit abundantly.

Landsdowne, Pa. O. F. B.

C. L. AND M. E. CRAMER—Kind Friends: I highly appreciate your kindness in continuing to send HARMONY after the expiration of the time. I was surprised and pleased to receive it as usual. Enclosed find P. O. order for $1.00 for renewal of subscription. I cannot thank you sufficiently for permission to call upon you when desiring treatment (May number, 1902). I have done so several times with the best of results, having obtained relief in every instance.

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Lesson VIII in June number is worth more than the price of a whole year's subscription. I enjoyed it so much. And now, in knowing that HARMONY will visit me another year, I am happy, and remain

Hernando, Miss. MARY A. BELL.

C. L. AND M. E. CRAMER, EDITORS HARMONY—Dear Friends: We hand you herewith our elaboration of the Sunday School Lessons. The subjects of the lessons, as well as the texts, seem extremely historical and personal. We hope and pray that the study of them, in the light of the treatment given them, may redound in the blessing and large benefit sought by all who are prepared to choose good and eschew evil. We are glad that Mrs. Cramer will now have the assistance of Mr. Cramer in her holy and unselfish work—the publishing of the Good Tidings of Great Joy. I am desiring to do in a financial way more to help forward the good work. HARMONY is vibrant with living Goodness. G. J. AND A. I. S.

Our HARMONY is always delightful; we find our daily food in it. May the good work go on ever increasing in power and numbers, that the world at large will know their God. E. A. ASHLEY.

"I can heal the sick; the power that God gives me to heal with does penetrate all things; the fountain of my soul flows and overflows my whole existence, and makes me happy throughout; others can do likewise and manifest the same if they only know how, and it is the secret of being just and right; and justified by the real true inner life; that life that knoweth no end. We know of no better journal than HARMONY. It gives light and understanding to them that are seeking the truth and happiness."

618 West Eighth Street, Los Angeles. NATHAN ELLIOTT.

"About next October, I believe, my subscription to HARMONY will expire, and, lest I should forget when the time arrives, I will renew now. Your magazine is always an inspiration, always full of power and of sublime statements of Truth."

Victoria, B. C. H. W. GRAVES.

The above extract expresses the fulfilment of the law of balance and conforms to the command, "Give and ye shall receive," which is the Law of Success. If this law was generally understood, and the practice adopted of being as willing and eager to give as to receive, the business world would know no strife and universal success would be established.—EDS.

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ANNOUNCEMENT.

The promoters of the Metaphysical College have removed their office from 3036 Lucas Avenue, as below. Correspondence with teachers in every line is solicited. Rev. Vintie Root McDonald, Room 53, 715 Locust Street, St. Louis, Mo.

Photographs of M. E. Cramer.

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If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the notice that your time has expired in the following number. Wait until you receive another number before writing to us about it. Do not think it strange if you receive another number after you have asked to have it discontinued, for the wrapper was already written before your letter arrived. We will attend to your orders promptly.

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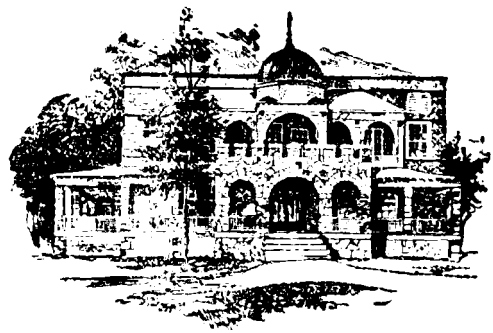
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This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

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OCT 31 1905

Vol. 16.
No. 12.

SEPTEMBER, 1904

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To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion beside Truth—than the Christ 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 represent the nature of our Being in our dealings one with another.
To interpret Scripture, spiritually, from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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TABLE OF CONTENTS.—September.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		353
Healthful Problems		355
International Bible Lessons	*George J. and Aurora I. Schweinfurth*	360
Truth		363
Prayer		364
Truth		364
Responses		365
Children's Department:		
Charley Elsworth	*Clara B. Nield*	366
Healing Page		368
HARMONY—2d Part:		
Lessons in the Delight of Life	*William Brunton*	369
Questions and Answers		372
Lend a Hand		373
The End of the Sixteenth Year		374
About Good Books		374
Notes and Announcements		375
How to Live Forever		376
Free		378
The Convention		378
Church and Meeting Notices		378
Ancient Millionaires		379
Extracts from Letters		379
Subjects for Sermons for August		381
Index		384

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 16. SEPTEMBER, 1904. NO. 12.

HEALTHFUL PROBLEMS.

Axiom: The All in All is God.

LESSON XI.

IT IS WRITTEN, Christ as a Son is faithful over his own house, whose house we are. This means Christ, our being, is faithful over us as individuals, and we experience and enjoy this Truth of Being when we place ourselves in at-one-ment with the meaning of the above axiom; to do so is to hold fast the confidence and the rejoicing of Truth unto the end.

If we abide in Christ, we abide in Truth and Light; we also abide in the spirit of our axiom, which to do is to know that we have power as sons over our own house, or bodies. To experience that power one must identify him or herself as eternal Being—as living and moving and being in God—without any "schism or ism."

To do *this* effectually, is to positively *affirm* BEING in God and His eternity; then we have at once a permanent abiding foundation and fountain of all that is desirable and satisfactory. In considering health problems, even when we understand that the Light that lighteth every man is universal Life, it is such a general statement and covers so much ground, we are very liable to overlook and neglect the health principle it contains until particular problems are presented for us to solve and exemplify. Just as in arithmetic we are practically unschooled, though we understand its general principles, unless we can solve and demonstrate *particular* problems. So in Divine Science, familiarity with its general principles enables us to solve and demonstrate in our life's experiences all problems that are presented for daily use.

"Some claim that life would be uninteresting without problems to solve; as much of a sameness and as unpractical as the principle of arithmetic without examples." But we can say the principle of arithmetic is not without its examples, as they are involved within it. Just so is life not without problems, and they are involved within Life. Life problems are always

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intelligent ones, for the solution is contained in life's intelligence. In solving problems we simply make practical the way, the Truth and the life that we are ; we prove a knowledge of what we are. Some suppose they have no knowledge except what they learn : but instead, learning simply consists in applying knowledge which belongs to Being. We know that knowledge alone has the capacity of knowledge; if one learns what others claim to be Knowledge and Truth, one is not satisfied that he knows Truth practically until he demonstrates it for himself. This is why all are seeking the Truth pertaining to every matter that comes up for their consideration. Knowledge consists of Truth. To know the Truth is to know what self-hood means. When our view-point is that of Divine causation or Being, we see that all things are worked together for good ; and not only so, but that all true effects are absolutely good. There is no wild oats effect, nor anything wilder or worse. We should here see that the *seed* is the *Word* and the Word is God, without which no problem of health is solved nor solution enjoyed ; without which nothing is made that is made ; by application of which we sow good seed and reap good harvests ; or we speak good words and reap good deeds. When we talk of having to meet this problem and that, we should not regard them as unfriendly or burdensome tasks, but regard them as opportunities. Problems are ours to solve because of our capability to solve them. A problem is a potential idea coming forth ; its demonstration and application is proof of the Truth of Being.

We are living in a time when there is no age, in the Being who knows only the eternal now—in whom there are no young nor old, but all exist as intelligent life. In whom knowledge exists without learning. Where knowledge is inheritance, inherency, innate within, where we learn that the capacity of knowledge is knowledge, and the capacity of Truth is Truth. True Perception knows this as well as we know anything on the external plane. Men come to exercise this knowledge just as they come to exercise hearing and seeing. When we demonstrate inward knowledge we are satisfied, its nature is satisfaction. Nothing that comes forth from Being can be considered in the least antagonistic to our existence.

The only way to get away from any experience is to get at the *meaning* of it, and its meaning or solution will be life. Every problem may be considered as simply a means of self-expression. This solution is letting our light shine—it is keeping the windows open to the light of the Son of God whose glory shines over and within his own house or body ; it is keeping the mental faculties keenly alive to the truth and glory of Being.

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What necessarily precedes all health problems? Evidently it is BEING. I Am goes before all *experience* or *doing*. "I Am" is the key to the Creator's storehouse of good things, to the treasures of heaven, to the gems of radiant Truth of the New Testament, where we find inexhaustible mines of precious gems.

"I Am that I Am" of the Old Testament, means I Am what I Am, which is all there is, or that beside what I Am there is none other. In the New Testament Christ, the demonstrator of Truth, says: I Am Life; I Am Light; I Am Truth; I Am the Way; I Am the Resurrection: the Alpha and Omega. To lay hold of the principle of *being* eternally one with the Father, is going far toward an easy and correct solution of every possible Health Problem.

Do not feel afraid to cast away the belief of partial Truth, or half truths, and grasp the whole and manifest and teach it. The Truth, the whole Truth, and nothing but the Truth, is what humanity needs to know and apply. Man is a living epistle of Truth, a complete volume, which testifies of the Truth of Being. The spirit of man, which is the same as the Spirit which is God, is the invariable meaning of humanity. Every student should first grasp the meaning or spirit of man, then the Visible is easily understood. When one knows the Creator, it is easy to understand the nature of creation; or know the Speaker of Truth, it is easy to understand what the speech must be.

Life is not a struggle. Life is *Power*, and power always works easily, harmoniously all things together for good. The supposition of weakness, struggles. What is in the nature of things is RIGHT, is peace, is perfect. It is simply a wrong way of looking at things that makes them difficult.

A lady asked me once to explain a portion of the first chapter of Genesis, "In the beginning God created," etc. She affirmed very emphatically that *a beginning* was not possible, and yet she was so inconsistent as to ask me to explain what she affirmed was not, or did not exist.

We must know that BEING is, before Being is manifested. Everything is before we can handle or discuss it. Another lady talked with much more consistency, saying: "I am sure I will send you many subscribers for HARMONY this summer. They are in being and I am going to find and report them," etc.

We should not call our problems trouble. It is ours to know the Truth and the Truth shall make us free. Know the Truth of Being and know the Being of Truth. Do not try to make something out of nothing, or nothing

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out of something. Frank Mason truly says: "A big nothing is no more than a little nothing. Let all the nothings alone." God, who is infinite Truth, in creating simply manifests *himself*, and the problem of self is the basic problem of all problems and demands our first solution.

Selfhood is the foundation of all knowledge. "Know thyself and thou shalt know thy God." Know thy God and thou shalt understand his creation. In solving the problems of healing it is easy when the first thing solved and loved and practiced is the principle of health. The principle of health is what never changes. We must not forget or neglect the principles of the preservation of health, or the prevention of disease.

Divine Science Healing is good, but the perfect preservation of health is better.

Health is *wholeness*, unchangeable. It is not lost—that is, *moved* away to some unknown place. Health is where the body is. The body is here and health must be here. We desire you all to master the first article in the June number of HARMONY. Should you do this you will easily solve most health problems that may arise in your experience. Take every problem to Principle or Being for its solution, and know that when our necessities and actualities are rightly adjusted to Being that our entire environment is *divine*, and our efforts are always successful. Some students feel that in the beginning of their studies, they have numerous problems of error to solve, but when they learn that there is no principle or attribute of error they know that the problems to be solved are not of that nature. Truth alone is and is all there is of every problem.

Do not go into the silence for the purpose of receiving from some source not known or expressed. To do so is to assume a negative attitude. But instead be concentrated upon the Truth you know and express that, and accept Truth as final and let everything yield to it. Truth is to be lived in an attractive way, in the home and elsewhere, by being agreeable to all good. It can be made attractive to children by taking an interest in what they are interested in.

When we go to a picnic with children we should be one of them, and then be one of them when we come back till we go again. A good child is a good child because it acts out its God-given nature.

Fear is one thing we all need to get rid of. We should know we are sons over our own house—that is, know to a certainty we have actually nothing to fear. It is as much our nature to unfold and succeed as is the nature of the sun to shine and give heat.

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Do not fight fear, for in so doing you recognize it as an enemy and show that you are afraid of fear. To do so is to be like Job of old, who feared a fear and it came upon him. But rather maintain yourself in love boundless and pure.

You will hear some say "a certain food does not agree with me," and it has been amended by saying that "you do not agree with the food." It is better than either of these sayings to affirm: I *agree* with the food and the food agrees with me, just as I agree with the atmosphere and the atmosphere agrees with me.

"Why is it that though two eat at the same table, of the same substance, one gains weight and the other loses?

"This very fact gives evidence that different mental states and not the food we eat build the body. The thought with which we eat has everything to do with the effect of food upon our bodies. Eat in the right spirit."

During the time when things run smoothly we are apt to affirm the beauty and glory of Life, that makes it a sort of springtime with us. But we should know that when things, seemingly, do not go smoothly, Life is not changed, and that the Autumn and even Winter are just as useful, beautiful, desirable, and as enjoyable as the Spring and Summer.

The work of Life is rest, sweet rest. The affirmation, "There is rest for the children of God," is ever fulfilled within Life that lives all. Why not try to enter into His rest by knowing and acting the Truth of the axiom, the All in All is God, and utterly disown the supposition that we are sinners. Sickly, or under a curse, your life is God.

"THE WORD."

"O Earth thou hast not any wind that blows
Which is not music; every weed of thine
Pressed lightly flows in aromatic wine;
And every humble hedge flower that grows
And every little brown bird that doth sing,
Hath something greater than itself and bears
A living 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 fringes of the sunsets and the hills."

—*Frances L. Johnstone.*

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INTERNATIONAL BIBLE LESSONS.

September 4th, 1904. I Kings xix : 9-18.

LESSON X.

Study vs. 9-21. Commit v. 18. Read I Kings, Chaps. xx, xxi and xxii.

ELIJAH ENCOURAGED.

GOLDEN TEXT :—"*Fear thou not, for I am with thee.*"—*Isaiah xli : 10.*

Time : 906. Place : Horeb.

LESSON STUDY.

In the unfolding of this Lesson, Elijah is taught to listen more closely for the deepest and most internal meaning of the Word. He is questioned repeatedly as to what he is doing. When we are truly filling our mission in life, we will never need to answer the question, "What doest thou here?"

Elijah's repeated affirmation seems to be a misapprehension of the situation. So, the word to him is : "Go forth and stand upon the Mount before the Lord ;" or, stand in the realization of the presence of God, and take your bearings from this point of view.

More awe-inspiring than the strong wind that rent the mountains, and the mighty earthquake and fierce fire, was the voice that touched Elijah's soul. And he wrapped his face in his mantle when he heard that sound of gentle stillness. But he seems unable to give, at once, the true response. That wonderful quiet Self within had not been given great opportunity to express itself.

The idea that the whole creation is a Unit, that oneness exists between God and all His living expressions, is brought out by inference in this Lesson ; for there is at this juncture a mild reproving of Elijah in the proceeding to make a change in the outward affairs of the kingdom, a change in the kingly ministration of Israel and of Syria, and then to anoint Elisha "to be prophet in thy room." And instead of there being "I, even I only," as representative of the God of Israel, it is declared : "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." Think of it ! Seven thousand quiet and mighty denials of error rule, and seven thousand equally strong and mighty affirmations for the Good Encouragement enough for Elijah !

Activity that is expressive of earthquake, wind and fire may attract men more noticeably for a season. It may call attention to the fact that back of all appearance lies a deep truth that is to be discovered and appropriated. But that quiet, gentle influence, which is the working out of the Unity of Life in Being, is the sustaining and maintaining and bearing up of all things.

When our thinking is the ever-living, never-dying, immortally true thought of God, we shall manifest just what the Life and Being are that produce such thought. Truth thus manifested is Life for evermore, health, happiness, peace, prosperity forevermore. The end of living, the reality thus appears. The Tree of Life in freshness blooms for us in this great garden of the world. Let us eat of its fruit and die no more.

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September 11th. II Kings ii: 1-11.

LESSON XI.

Commit v. 9. Read II Kings i.

ELIJAH TAKEN UP INTO HEAVEN.

GOLDEN TEXT:—"*He was not: for God took him.*"—*Gen. v: 24.*

Time: 896. Place: Near the Jordan.

LESSON STUDY.

Whatever may be said of Elijah or of his methods, it must be admitted that he stands out as the grand power of God in demonstration in his day, as the foremost hero of his age, a manifestor indeed of the indomitable spiritual force of man in more than prophetic glory.

There appears an orderliness in the completing of Elijah's career, which bespeaks the control and guidance of the Spirit. He enjoyed the distinction of performing the work of anointing, and prepared his successor for future service. Here and there was a word of admonition to be given, and also a word of warning. He was naturally sought after as the best expression of truth made visible. In response to this demand he is commanded of the Spirit to visit the "sons of the prophets" at Bethel and Jericho; and thence, in obedience to the same Lord, he proceeds to the river Jordan. Thus he moved, for God in him was moving.

The Spirit, which searcheth all things, had revealed to Elisha and to "the sons of the prophets" what was soon to come to pass. Elisha, with the conception of the divine purpose warmly hidden in his heart, is determined to keep in close touch with his master. Elijah, at each successive turn in obedience to the Heavenly Voice within him, finds Elisha inseverably affiliated to him. They two reach the Jordan. With the Spirit of translation upon him, Elijah divides the waters, and they walk over on "dry ground." The sublime mastery here portrayed is a fruitful subject for contemplation. Is there such a thing as an impassable barrier in life's pathway?

Here the event of the lesson occurs. To be borne out of sight, a witness to the glory of God in triumph over death, with the fiery retinue which reminds one of the words,—"He maketh His angels spirit and His ministers a flame of fire," is to leave a record that is worthy of divine origin. It is the victor who points out the Christ of God in man; and is the foretelling of that Ascension of Life promised by the All-Glorious ONE as the "greater works than these shall ye do."

All that Elijah and Jesus went out of sight to obtain is left for the victors of faith to visualize. The gates of Paradise are opened on this side, and God and the Heavenly Life are revealed *here* as well as *there*.

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September 18th. Amos v: 4-15.

LESSON XII.

Study entire chapter. Commit v. 14. Read carefully Hosea xiv.

ISRAEL REPROVED.

GOLDEN TEXT:—"*Seek ye the Lord, and ye shall live.*"—*Amos v: 6.*

Time: 787 B. C. Place: Land of Israel.

LESSON STUDY.

In the days of Amos, the herdsman of Tekoah, as in our days, error in myriad guises and forms was apparently very popular. The people were in pursuit of *things* to satisfy their famished affections. Out of this frenzy, then as now, sprang all the idols and idolatrous conceptions and practices. Error, or the popularized religious notions and practices and places, had become orthodox. This popular faith, then as now, was based upon tradition and history. Bethel and Gilgal and Beersheba were rife with sacred memories. In these places the God of Israel had manifested His presence and power and glory. In Bethel and Gilgal Elijah and Elisha had taught and established the schools of the prophets, and wrought wonders. So these places were esteemed as sacred shrines.

But let us never forget the Spirit of Truth is Omnipresent; and, therefore, special localities signify nothing to the true worshiper. (See St. John iv: 20, 21, 22, 23.) We must not worship in thought of local associations, traditions, etc., but we must worship in Spirit and in Truth. The cultivation of our affections is worship. And, here forget not, we must "set our affections on things above." The essential Self within us, that incites to love and service and worship, is invisible. Its true counterpart, the Great Universal, is likewise invisible. Therefore locality and visibility can never satisfy IT. The veil of visibility must dissolve before Its analytic thought and reveal the Omnipresence, the All-Pervading I AM which says, "I fill Heaven and Earth." This Consciousness and Conception realizes and says, "Lo! this is our God." The meaning is that the One All, the One and Only Presence, the ALL that is really Present, is GOD, the only true and living God. He who has reached this conclusion "has come to God the Judge of all."

Truth reproves or disproves all error. Let us show that Wisdom is justified of all her children.

Certainly what may be termed the lesson or task of life is to realize GOD, the One and Only Good.

Amos was a shepherd. He was also a preacher of righteousness. He believed in and advocated the brotherhood of man. He denounced oppression. He cried down the flagrant misapplication of the principles of equity in the halls of justice. He was a man of force, and the world felt him. Those given to the sustaining of evil and error did not bid him God-speed. Moral: Whatever our legitimate business may be, let us not be found wanting in the ranks of the advocates of righteousness. Force and loyalty to truth are sure to cost some self-sacrifice. Let us reprove error by disproving it in our lives. Let us take the motto: "Miss me, man, but never miss me, God."

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CALIFORNIA

September 25th. REVIEW.

LESSON XIII.

GOLDEN TEXT FOR THE QUARTER:—"*The Lord is merciful and gracious.*" —*Psalm ciii: 8.*

In the lessons of this quarter we have studied the characters and the conduct of six kings. We have had opportunity to note the varying degrees of conformity to truth by these rulers, and also the varying degrees of their wide divergence from it. The dire consequences of such divergence we could not fail to see, if we have read closely the context of our lessons; and the beatitude, crowning the works of righteousness, everywhere appealed to us. Thus we have seen the double emphasizing of the importance and blessedness of seeking the Way of Life and of walking therein.

We now love more ardently the good way, and we regard with greater aversion the way of error. If this conviction and understanding are the outcome of this quarter's lessons, then we have been permanently benefited. We are qualified to reprove sin and error by disproving it in our lives.

With respect to Elijah we all feel that we have been permited to come into touch with a character of great moral sublimity and of unquestioning faith. Such association is always helpful, inspiring and uplifting. Through the gateway of such a divine impersonation we ever obtain a larger view of the majesty and power and goodness of the God of the whole earth. We admire God in man when the man of God appears. Thus the only ONE comes to be admired in them that truly represent Him. (See II Thess. i: 10.)

Every embodiment of the divine appeals to us to "seek the Good," and every divergence from Truth admonishes us loudly to "hate evil." By what appears we are required to do the work of those who "have their senses exercised to discern both good and evil," and to choose wisely.

"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

GEO. J. AND AURORA I. SCHWEINFURTH.

TRUTH.

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition: let the light
Pour through fair windows, broad as truth itself
And light as heaven. * * * Tune your ear
To all the worldless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.—*Selected.*

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PRAYER.

Our heavenly Father—the Holy One—Thy Omnipresence makes heaven everywhere. We rejoice in living and moving in Thee, also in beholding Thy beautiful earth, knowing Thy will is done therein as in heaven.

Thou hast filled the spring-time with beautiful fragrant flowers, the summer with grain and fruit. Thou hast fed our bodies with plenty, our mentality with Truth, and sheltered us with every comfort that Thy Holy presence contains.

In winter our earth is clothed with snow, pure as perfection, as a warm garment of protection to all plants buried beneath. Thou hast kept our bodies warm and our hearts aglow with love.

We cannot number the blessings we enjoy in the glorious Truth of the at-one-ment of the Whole. They are continuous and as numerous as the sands of the sea. O, the glorious liberty of the children of God, and now are we heirs of Thy whole presence. Our faith in Thy Allness, Eternity and unchangeableness, is complete. We declare Thy love by loving all. We declare our wholeness by attuning our ways to Thee as All in All. We are Trustful, we are Faithful, we are Loving and Truthful. We are blessed with all good. We know our good and rejoice in it.

(This Prayer is good for realization and healing).

TRUTH.

Truth is not a method by which to arrive at some state or condition in the future which is not attainable now, for the reason that Truth is the only reality, and therefore all real states exist only in Truth, and when that is accepted as a method, the states included therein are also accepted and are, therefore, present, and as real as the truth in which they are, and are to be enjoyed now, instead of postponing to some future time what is already reached. Truth cannot be the means of reaching erroneous conclusions or conditions for neither exist in it, and the longer they are sought for by that method the farther they are away. Truth is and always has been present, and is just as accessible and ready to be received now as in the future. To attempt to use it as a means of reaching certain states in future, is to ignore the fact that the means to be used is the end expected to be attained, and is now all that it ever can be to the one seeking. Non-acceptance is the only future there is to Truth and all its inherencies. Postponement to the future is only prophecy; acceptance now is fulfilment; effort to arrive at, changed to effort to accept, brings realization of the state hoped for. C. L. C.

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RESPONSES.

DIVINE SCIENCE CHURCH SERVICES.

Pastor—There is but One All. This All in All is God and God expressed.

Congregation—One is the number of Unity. Unity is forever the state or nature of One.

Pastor—God being infinite there is no finite.

Congregation—He is all of Being, creative action and creation. "I and my Father are One."

Pastor—God is Spirit, all of Life, Love, Truth, Substance, Soul and Intelligence; all of knowledge, all of power, all of presence. Like expresses like.

Congregation—Hence, man is Spirit, Life, Love, Truth, Substance, Soul, Intelligence, Knowledge, Power and Presence; the exact image and likeness of God, co-eternal and co-equal with Him.

Pastor—Nothing can be expressed that is not before it is expressed.

Congregation—As God alone is self-existing, it is God who is expressed in an ever-present creation.

Pastor—That which is begotten of Spirit is Spirit. I am before I am expressed.

Congregation—Man is potential in God and is expressor, co-worker, and capable of doing his will—demonstrating the nature of Spirit.

Pastor—Man is Being and existence, created in the image of God's eternity and wholeness.

Congregation—There is One Spirit and One Body. Individually we are inseparable. (*So let it be.*)

In the way of righteousness is life, and in the pathway thereof there is no death.—*Prov. xii: 28.*

If He has given us all things, have we any business to live as spiritual paupers?—*Francis R. Havergal.*

If a man have not found his home in God, his manners, his forms of speech, the turn of his sentences, (the build shall I say?) of all his opinions, will involuntarily confess it, brave it out how he will.—*Emerson.*

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CHILDREN'S DEPARTMENT.

Charley Elsworth.

CHARLEY ELSWORTH was going down the street whistling and carrying a basket. It was a bright spring morning and all nature was alive and glad. The tiny blades of grass were pushing their way up through the dark ground, and here and there a snowdrop was waking after its long winter's nap.

Charley was very happy, and it seemed to him that the world was all bright and young and new like the morning. He was on his way to pay a visit to Granny Eavens, an old, old lady, who lived in a very small cottage almost outside the little village.

This old lady had at one time been called Mrs. Eavens, and there were two or three in the village who sometimes talked of the day when she went to the little church with William Eavens and came away a fair young bride. But that was long, long ago. She had been these many years a widow, and her children and their children lived in distant places. Somehow people had fallen into the habit of calling her Granny, instead of Mother or Grandma, as they should have said.

When Charley came within sight of her house he stopped whistling, and took a little firmer hold on his basket. He knew its contents: some nice fresh eggs and butter, a few rolls and cakes from yesterday's baking, and a glass of bright currant jelly. He knew, too, that it was a labor of love to carry these dainties to the old lady, who depended on the kindness of her friends for many things. He also knew just how crabbed she was, and he had to pause and take a deep breath before he could find courage to knock at her door.

In obedience to the very harsh-sounding "Come in!" Charley entered the room where Granny sat. She was sour looking, wrinkled and gray. Her hair was not the snow-white crown that oft-times honors age, but the grizzly kind, drawn back and twisted into a tight little knot.

Charley took off his cap and said "Good morning!" in the most cheerful voice he could manage to find.

Granny's "Let's see what's in yere basket," was by no means reassuring, but Charley was used to her ways, aad carried the basket to her. She lifted the napkin, peeped into each package, and then bade him put the things on the table. While he was doing this Granny kept pounding on

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the floor with her cane, and saying, "Be careful now, don't break them eggs; don't mash that cake ; put that butter away where it won't melt ; it's a wonder you ever get here with 'em safe—children are such careless things. How's your ma? Can't she ever take time to come and see me?"

When Charley had emptied the basket and answered that his mother was well and that she would come over soon, he found his way out into the fresh, sweet air.

As he walked briskly along the whistle came back, but when he was home once more he sat on the doorstep, looking very serious.

"What is my little boy thinking about?" inquired his mother.

"I was wondering why people have to grow old—and like Granny," answered Charley. "I just don't like to take her things, she's so cross. Our Grandma has lived most as long, and she's always smiley."

Mrs. Elsworth looked at her boy's earnest face, and answered : "I hope you see the difference plainly enough that you will always try to keep smiley. It's the kind of thoughts people allow that determines how the years will find them.

Mrs. Eavens used to be as bright and fresh and happy as any girl in the village, but she believed in evil as a greater power than good, and that shaped her life and also her features. When sorrows came to her she saw them as great evils instead of messengers from the Good, and her life grew bitter. You know, Charley, when you are angry or troubled about things, if you look in the mirror it will show you your face all puckered and wrinkled. Now, you can see if one thinks unpleasant thoughts the most of the time their faces will show it. The remedy is in believing that *All is Good* and thinking bright and happy things always.

"But, mamma, do people have to grow old?" asked Charley.

"No, my boy. I believe that folks will learn in time to keep strong and young, for our bodies are made over new every year. But how we think is the secret of it."

"Well, I don't want to ever get like Granny Eavens, and I guess I'll try to think the good way," said Charley, whistling for his dog, and away they ran to play in the barn until lunch time.

2916 Bush Street, San Francisco. CLARA B. NIELD.

To bear away one another's burdens is not to take them on our own shoulders. It is to reduce them to the nothingness of nothing.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read the affirmations on 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 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 the daily affirmations 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.

The affirmations on this page are especially good for sight, hearing, health, happiness and prosperity.

Universal and Individual Treatment.

I.D.S.A. Health Thought, to be held from September 1st to October 1st:

Daily Thought.

First Day: God is the health of my countenance. Ref. Ps. xliii: 5.
Second Day: God-health is among all nations. Ref. Ps. xlvii: 2.
Third Day: These words of Truth are Life to all my flesh.
Fourth Day: My health is springing forth constantly and with certainty.
Fifth Day: Now is my time to enjoy good health. Be happy and prosperous.
Sixth Day: All my work is sealed in the Name of the All Good.
Seventh Day: The Good I sought is here. (So be it.)

Let us not be weary in well doing, in thinking of ourselves as no better than others; and in thinking of others as no better than ourselves and thus demonstrate the Law of Equality, Law of the Lord. Let us consider every occasion an opportunity for demonstration.

"Music is Love in search of a word."

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LESSONS IN THE DELIGHT OF LIFE.

9. How to Enjoy the Blissfulness of Rest.

BY WILLIAM BRUNTON.

THE WISE LIFE comes to the appreciation and enjoyment of rest. It belongs to the instructed mind to be without haste or weariness and to have power in the appearance of repose. Consider the lily how it grows quietly in its own sweet way. It has the propulsive vitality to lift up its head to the light and to win all beauty and purity from the elements, taking of its own from soil and air and sun until it is the lovely flower of praise. Beautiful spirits express themselves in this gentle, loyal way to the truth of life, and make no fuss about it. They simply show what they are, in the natural movement of their outreach for good. They give you the sense of rest as you look on their lives, as you are with them through the days.

There is poetry in this attitude towards the world, it is like the golden light of a star in the midst of the darkness. How restful it is to see them in their places and to think that for the thousands of ages they have been in their spheres without perturbation. They are as silent as the sleepers who for a moment may have looked on them ere they sought repose, but they are faithful and undisturbed with the changes of the sky through which they keep watch over us.

Rest is the control of the spirit over all the kingdom given into its charge. It is not the lagging of the energies from weariness, by no means. It is the mastery of self so that it shall have harmony in its thoughts and the movement of music in its ways. It is the strength of the bird which

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rises into the upper depths of blue and there with outstretched wings lies at rest, looking down on the happy world, while the sunshine is its canopy of glory. The true life is strong like this to ascend to its own place and to hold it without disturbance being able to come nigh its dwelling. This is the proud prerogative of man to enjoy while all the days are going by.

This is a celestial habit of mind that knows itself to be divine, and therefore carries itself with kingly calm and grace. It has a love of solitude at times. It delights in the silence of the woods, the stillness of nature at noon or night, for "there is society where none intrudes by the deep sea and music in its roar." The voices of bird and insect and the stirring of the trees, do not seem to meddle with the quiet, they only accentuate it and make it more delightful. It is a good thing to find good in such companionship with the All revealed in the silence.

I have thought many times when out on the water sailing on the bay, and the full breeze sending one out to the stretch of ocean—I have thought what a supply there is of water for the arid lands. Surely there should be drought no where in the great world—the wilderness and the solitary might be made glad with such abundance if it were properly distributed according to the need. One brought up in the desert or on the lone prairie—on sight of the ocean—must feel impressed that there was no lack of supply, but as yet man had not discovered how to let nature carry it afar.

It is so when we contemplate the rest of the heavens and the fulness of rest in the earth, not nakedness but the being clothed upon with the fine force of life exercising dominion and miracle to make the fulness of the summer.

That there is stir and strife in the busy world need not interfere with us. Not at all. There is a movement started, and I think it will carry the day, to hush the roar of traffic in our streets. It may be done in several ways. The roads might be built so as to stay the vibrations, or the wheels of vehicles may be silent as made of rubber—and other ways—but the secret of superiority to it is in the mind itself that says none of these things move me. It does not allow vagrant thought to come noisily into the house and shout out its disturbing messages. There is then a persuasion given to the interior self that it is not to be rattled by the things of time. It takes possession of itself and keeps it for all wise uses.

Here is a ship that is built all right, it is properly equipped and manned, it is to go out and do business on the great waters. The captain has charge of it and is responsible for its successful voyage or failure. If he attends to

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his business he will come out all right. Wind and wave will help him on his course, and he will have joy to think what a golden opportunity it was to show what manner of man he was. It is according to his thought and the fidelity of his mind to the conditions before him. And knowing what to do and how, he proceeds on his way with interest and enjoyment. And the sailor of every ship over the ocean of time has to act with the same circumspection and obedience and gladness in the result.

We are making the discovery of the true life being the happy life. It has the promise of the present as well as of worlds to come. It is simply the truth of being according to the will and power of God. The stars in their courses fight for such souls, and every grass blade is the friend of such spirits. We are to ask for happiness and see that we get it, and that the goods are carried home to our address. Nothing of good is withheld from us—let us make our claim with full assurance it is right, and in this wise we have rest.

So it is the character we have and our method of living that is to impart this confidence and blessedness. It is God sent, it is man kept. It is the willing mind looking to heaven and believing in heavenly things and governing itself accordingly. It is reality of resolution that it will follow this flower-strewn way, and have its abiding in this peace. It is the active force of good undisturbed by any of the false claims of time and sense that seek to make it afraid. "He shall dwell in perfect peace whose trust is stayed upon thee," says the Psalmist. And Jesus says, "Come unto me and I will give you rest." And the coming here signified is affinity of mind and purpose and clear likeness of soul and conduct. With these there is rest and the bliss of a quiet heart, and it is an open secret for us to read if we will, and to have and to hold for time and eternity, if we so elect.

Sleep is beautiful as it wipes out the lines of disturbed thoughts, it hushes the tired child to rest. This is the gift of God to all—but soul rest is the choice of the life that sees the divineness of truth and the harmonious action it begets—and which then lives in the beauty of holiness and its bliss with the sense of strength that is the security of the eternities: Let this be our power and peace forever and forever!

Love strengthens every act,
And softens all surprise,
It is the solidity of things,
From it all beauty springs.

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QUESTIONS AND ANSWERS.

Q. Does it show our superiority by having reached a plane where the mind dictates our ways in all the relations of Life? Should we not rather be in a negatively attractive attitude to the divine, and let the impressions thus generated rule the personality.

A. In Truth there is no superiority, no planes of mind, and no mind that dictates. There is no one that dictates, and no one to whom dictation is given. To dictate means to deliver to a subordinate, as a command. The All is One, and the One All, is not superior and inferior. If there were two qualities of Being the reverse of each other, there would be two Beings, two powers, two selves, two natures. One would not be the Supreme All, or the All Mighty. One would not be all of self. We all know that self is one. Individuality is one and not two, and in this we are like the One All.

In Truth we cannot show superiority, nor can we dictate our ways. We can show the equality of the whole and give loving expression to it in our ways. To the One All such an attitude does not exist as a negatively attractive one. What could the One, that is all there is, attract? To what could it be the negative? Such an attitude, it is clear, must be mere assumption, and belongs to the race supposition that there is a separation that is not, so if one tries to let impressions guide from this presumptuous attitude he will miss the mark of Truth, and remain in erroneous opinions in thought and belief. Each one should free him or herself from, or be healed, of the erroneous belief of superiority, dictatorship, negative attitudes and the leading of personality. Also the belief that there is such a thing as personality.

"Like produces like." So, there is only One expressed in all creation. This One is not superior to something else, there is nothing else. This One does not dictate to another. Beside it there is none other. The One All is not negatively attractive to something else. Its Infinity precludes the possibility of it knowing aught but itself. It knows no personality to be led. It is the whole, which is equal to the sum of all its expressions or creations, so called. Such is Unity, Oneness, Truth and our Freedom.

The Truth of God is the Truth of man. There is One Truth. I am Truth, free, whole.

The Truth is that we are limitless, eternal and unchanging in our Being and existence. God's eternity is our eternity, and God's wholeness is our wholeness. Now let us think aright and speak and act consistently with Truth.

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Q. Is financial success, position and aristocracy in general, the correct evidence of our at-one-ment with God, rather than the altruistic spirit of necessarily humbling ourselves, to help others, that the soul may grow and attain its birthright?

A. According to the construction of the first part of this question, we see that the questioner means "worldly position." Financial success may or may not be evidence of an acknowledgment of man's oneness with God. We may say the same of our positions in life. But in Truth there is no aristocracy in all the vast universe. No high nor low, "Jew, Greek, bond nor free, but all are Christ," "God manifest in the flesh," etc. We should not consider the helping of neighbor humbling to us, but rather that it is the fulfilling of the law of Being and its command to love neighbor as self. Helping neighbor is the same as helping self. We demonstrate our universal nature in what we do. The soul does not grow to its birthright, nor attain it. Birthright means the right or privilege to which one is born. Soul is not born, never a time it was not. It is not what it is through good deeds, growth or attainment. It precedes the doing of good deeds, and is the doer of them. The soul does not grow to its birthright. Divine inheritance is Divine inherency, or innate possibility. It is not attained. It is what the soul is, and can and does demonstrate. So neither of the positions suggested are correct, nor do they exist in the limitless nature of Truth.

Lend a Hand.

Lend a hand to the falling.
Lend a hand to those misjudged.
Lend a hand to those under a cloud.
Lend a hand to the soul crushed with loss.
Lend a hand to the cramped and narrow lives.
Lend a hand to the doubting souls in the shadow.
Lend a hand to the fearful and timid in life's battle.
Lend a hand to the boy struggling to culture his mind.
Lend a hand to the struggling student with scant means.
Lend a hand to the poor, fighting the wolf from the door.
Lend a hand to the moral warrior fighting his battle alone.
Lend a hand to the workers who seldom have recreation and rest.
Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—*Temple of Health.*

And he sent them to preach the kingdom of God and to heal the sick. His truth shall be thy shield and buckler.—*Ps. xci: 4.*

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The End of the Sixteenth Year.

THIS is the last issue of the sixteenth volume of HARMONY. The seventeenth begins with the October number, which is the commencement of the HARMONY year, and any series of lessons or articles that are to run through the year commence with that number. The course of lessons in this year's volume, by M. E. Cramer, the International Bible Lessons, by Geo. J. and Aurora I. Schweinfurth, the Lessons in the Delight of Life, by William Brunton, and the Children's Page, by Clara B. Nield, have all been highly appreciated by HARMONY readers. For the coming year M. E. Cramer will continue her department by publishing another course of every-day practical lessons, the first three of which will be on the modern Job and his friends, as compared to the Job of old and his three friends. The other writers mentioned will also continue to contribute their life-giving articles. There will also be letters of interest from Mrs. Cramer during her absence in the East, concerning the progress of the work in different localities. This is simply an outline of what the readers of HARMONY may expect for the coming year. The acceptance of the truth of Divine Science by the world at large has been more widespread than we even hoped for when the publication of HARMONY first began, as evidenced by the many readers who accept the principle of unity and the absolute Oneness of God and Man.

We sincerely thank our readers and all Divine Scientists for their assistance and co-operation in carrying on the work, and we earnestly request that all Divine Scientists maintain the Spirit of Unity by holding together, through living, advocating and supporting our glorious cause in every practical way.

All will readily understand that the beginning of the HARMONY year is the time to subscribe and renew subscriptions. There is no spirit of success more powerful than promptness.

Everything is opening just right for Mrs. Cramer's visit East. She has received Fair tickets through the kindness of the Publicity Committee, and a place has been kindly offered her for her lecture work while in St. Louis, which will be Room 53, 715 Locust street. This trip will necessarily be an expensive one, and for that reason we shall be glad if those who are in arrears will be prompt in remitting the amount due. We speak of this in Love, and know it will be met and received with Love. Good will and love prevail in success.

About Good Books.

On sale at Home College we now have the much-appreciated book, "My Change of Mind," by Mrs. E. Atkey, in paper cover. Price 75 cents, just half the price of the cloth bound. All Scientists should own this book.

No one, whether demonstrating health or otherwise, should be without "Divine Science and Healing," by M. E. Cramer. The beautiful testimonials that come to us daily—some of which are published in HARMONY—tell of the benefits experienced and comfort enjoyed through reading this book. They tell more than we can possibly say for it.

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"Why We Suffer—the Remedy," by Katherine Holmes, is an interesting pamphlet of 25 pages. The author's intention is to show the reason for suffering, and the remedy or cause for health and harmony. It is helpful in many of its expressions. Its message is certainly worthy an earnest perusal, study and application. It is prettily bound. Price, 25 cents. For sale at Home College.

Notes and Announcements.

M. E. Cramer expects to attend the New Thought Convention, to be held in St. Louis October 25th to 28th, inclusive. Many who are interested in Divine Science are writing to ascertain just when Mrs. Cramer will be in St. Louis, as they wish to meet her there and listen to her teaching. She expects to teach and heal in several cities, and would be glad to hear from all who may wish to hear her, or who desire healing, at any of the following points: On her way to St. Louis she will stop in Kansas City one week—from the 24th of September to the 1st of October. Then she will go to St. Louis, where she will remain until the close of the Convention. From there she will go, probably, to Detroit, Mich. If so, she will arrive there about the 1st of November. After her work of teaching and healing is finished in that city, she will probably go to Washington, D. C. More definite information will be given in the next issue of HARMONY in regard to the time she will be in the last two mentioned cities. Calls to other places may intervene to prevent her going to those cities just at the time intended.

Mrs. Cramer's main purpose in going from her busy life at Home College for a season and making this journey is to do what good she can by teaching and healing. She desires to do the greatest possible good to the largest number. She wants not only to meet her many friends, but that all who will may come and be healed and be taught to heal themselves and others, and that those who live in surrounding cities, towns and country, will come to the cities she visits and receive the blessed instruction of Divine Science. We urge all to be ready, so that her work may commence at once, upon her arrival in each place mentioned.

During Mrs. Cramer's absence Mr. C. L. Cramer will conduct the Home work and attend to the business, so that everything will go on as usual. All business connected with the Home College, that pertaining to the HARMONY, the sale of books, teaching through correspondence and absent healing, should be done through the Home Office the same as when Mrs. Cramer is there.

The Thirteenth International Peace Congress is to meet in Boston during the first week of October, the opening session to be on Monday evening, October 3d, followed by morning and evening sessions during the succeeding four days. There has been but one meeting of the Congress in America before, that in connection with the Exposition at Chicago in 1893. It is hoped that the coming Congress will be the largest and most important since the revival of the Congresses in 1889.

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HARMONY is interested in the purposes of the Peace Union and its Congresses. Its purposes must come into universal expression as a result of knowing Truth. The editors of HARMONY congratulate the workers in that Union upon the good work they are privileged to do and are accomplishing.

Harry Gaze, author of the book, "How to Live Forever," is now in San Francisco teaching classes. He draws good audiences.

How to Live Forever.

HARRY GAZE spoke at the Home College of Divine Science before the First Divine Science Church, Sunday, August 14th, on the theme: "How to Live Forever." He spoke in a very earnest and enthusiastic manner. His utterances were bold, strong and direct. In part he said:

Some say, "I do not know that I want perpetual life," etc. Now, perpetual life means life itself; not conditions that limit and environ. Nothing but that which is founded in life is worthy to be perpetuated. Such as sickness, weakness, old age, are not to be perpetuated; they are unworthy. Life means perpetual joy and health. We do not fully realize what Life is when we do not want to perpetuate it.

We have called ourselves "miserable worms" so long that it is difficult to realize the majesty of Life. We have had such a limited view of Life; we have thought that this we call life was limited to a few years. Would it not be foolish to say that our source is Infinite, and then say, I can live only about three score years and ten? It is like facing the Infinite and saying: thus far shalt thou go and no farther. * * *

The electricians have sought to find a way to restore health and perpetuate life in the body, but they have worked with the external. The fountain of life is the kingdom within us. So we must come to recognize and acknowledge it to be where it is and what it is, and we shall enjoy its fulness. * * * Christianity is a religion of abundant Life; but sermons are written in such a way as to convey that Life is short. They are, however, beginning to talk as if the Life of Christ was our salvation rather than his death. His own words are, "I am come that ye might have Life and have it more abundantly." When true science and true religion are understood, they are known to be one. In oneness of the whole is the true spiritual life: knowing this we begin to express it.

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The realization of Truth enables me to see that I am just as old as any individual in this world to-day, and just as young as any. The fact that the infinite life flows through us is sufficient for us to maintain perpetual youth. * * *

Take the illustration of two pieces of statuary—one of youth and the other of age—what makes the difference? It is because one sculptor concentrated on youth and the other on age. We are sculptors, and we picture out what we hold in belief and doubt not; so, if we hold age in belief, and doubt it not, we shall work to bring the picture of age in form. We can receive and be life eternal. There is nothing in the science taught in our schools against perpetual life and health, in bodily form. There is no law of life by which death can be prophesied.

We may express the fulness of Truth, Spencer says, that all forms of Truth lead to Life, and forms of error lead to death.

When a person talks of changing and growing old, he talks unknowingly. He has not changed, nor has he conformed to the law of change, is the reason why he is seemingly growing old. We do not grow old. Age is the lack of growth.

We should not wait for some one else to demonstrate this truth of youth. Be the demonstrator yourself, here and now. Now is the day of demonstration and salvation. It needs no miracle to demonstrate Truth.

"Do you mean that I could remove the wrinkles from my face? Have eyesight and hearing restored?" Certainly I do.

Just as you think that your good is associated with a future life, you will go there for it. So let us realize this morning newness of Life, and know that nothing is too good to be true.

The *goodness* of an idea is evidence of its Truth. Do not feel afraid that we shall become conceited and puffed up if we accept Truth.

To be one with the source of all Life and then to suppose that we must be sick, is absurd. To believe that future generations can demonstrate this truth, but that we cannot, is a limitation, and cuts off from the fountain of life. * * * Drink of the water of the fountain of life freely, said Christ. We have believed in Revelation; that a time would come when all tears should be wiped away and there would be no more death, but we have held it for the future, hence have not enjoyed nor expressed it.

Life is perpetual. Let us lay hold of it and enjoy it in its fulness.

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FREE!

With each yearly subscription or renewal to HARMONY, we give "God Incarnation versus Personal Reincarnation," free; or any other two pamphlets in the list, by M. E. Cramer. The same offer is extended to each one whose subscription is paid up, and to all who settle up their arrears.

The Convention.

The New Thought Convention, October 25th-28th, inclusive, will be the largest convention held in St. Louis during the World's Fair. Advices are that about 5,000 adherents of the New Thought will be in attendance during the Convention, of whom about 2,000 will be regular members of the Federation.

The Convention will be on a representative basis, only duly appointed delegates and individual members of the Federation being entitled to vote at the business sessions. The fee for membership in the Federation is $1.00, and should be sent to the Secretary, Eugene DelMar, Oscawana-on-Hudson, New York.

The Convention proper will be open to all, whether members of the Federation or not. There will be an admission charge of 25 cents per session, or $1.00 for the four days for all meetings.

The list of speakers is not inclusive as yet. The responses to date, however, more than assure a representative Convention.

All singers who will assist in the Grand Chorus should send their names, stating which part they sing, to the Musical Director, Prof. LeRoy Moore, 814 North Seventh street, Kansas City, Kansas. The stage is quite large, and the chorus will probably consist of at least three hundred voices.

The closing night of the Convention will be appropriately celebrated in a grand reunion and reception on the World's Fair Grounds, Friday, October 28th, being the official New Thought Day designated by the Exposiiton management.

Church and Meeting Notices.

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.

Every Wednesday at 2:30 P. M. a Healing Meeting is held at Home College for the benefit of those who come, and their absent friends. Free to all.

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Ancient Millionaires.

A writer in a Jewish magazine has been looking into the Agadic history of the Talmud, and believes that there were richer men before the Christian era than there are now. We know that Crœsus was rich, and that there were huge Roman fortunes in the times of the empire. The Talmud stories go back further still. The great corner in corn that Joseph managed was fabulously profitable. Tradition says that Joseph, acting for Pharaoh, got his hands on pretty much all the ready money there was in his day, and buried three enormous treasures, one of which was found by Korah, whose fortune, estimated according to the modern standards of value, is rated by the magazine at three billion dollars. Solomon's stable, with its horses, chariots and horsemen, is said to have represented a sum the modern equivalent of which would be three or four hundred millions, and he spent two hundred and fifty millions on his temple. Herod's temple cost more still. In Jerusalem in Roman times there were three Jews, who between them felt able to face an expenditure of a hundred millions a year for twenty-one years. They offered to feed the million inhabitants of Jerusalem for that length of time rather than surrender the city. One of these Jews, Nikodemon, gave his daughter a dowry of $425,000,000. There were other Jews of whose enormous wealth the Agadic history makes record.—*Harper's Weekly.*

Extracts from Letters.

DEAR MRS. CRAMER: I just want to tell you what a comfort and help your words are to me. They are uplifting; lift us up to where humanity belongs. Let it be what it may that comes, there is always just the help in science and healing, or HARMONY, that comes to us to show us what to do, and to do is just to see the good irrespective of surroundings. To know that God reigns is such a comfort to mothers and such a help to the children. My prayer is that God will bless this good work, as he will, because he is the chief corner-stone.

Alpena, Mich. E. K. M.

MRS. M. E. CRAMER: Enclosed you will find one dollar for one year's subscription to HARMONY. Many thanks for sending it on after my subscription expired. I think it will be so I can attend the New Thought Convention in St. Louis in October. Am so anxious to meet you. I see in HARMONY you expect to be there.

Vernon, Texas. MRS. V. H.

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DEAR FRIEND: Enclosed find one dollar for renewal of HARMONY. HARMONY is one of my best magazines. I don't think I could do without it. C. C. L.

"I received the June HARMONY. I see the "blue pencil mark," so I send you two dollars—one dollar for HARMONY for last year and one for this year. I am so glad that you continued sending it to me when I did not have the money to send you. I appreciate your kindness, for I do so love to read its helpful truth. I also have one new subscriber for you." J. B. C.

Yesterday at 9 A. M. my thoughts turned to you, and I mentally asked you if you had a word for me. I heard this, "You are now a child of God," and it was repeated with the accent on *now*, then a pause, and then the remainder of the sentence. Afterwards I opened my Bible, which I held in my hands, and, without looking for it, found that which bore directly upon the subject and was a means of much spiritual blessing. Also I felt there was something in the May number of HARMONY for me, and send ten cents for it.

With love, a student of your book,

Chico, Cal. L. C.

MY DEAR MRS. CRAMER: I am very much pleased with your new book. Your fearlessness and boldness of style of presenting Truth meets with a full response in my soul, and I rejoice in it. How beautiful is your expressed realization on the day that seventeen patients came to you for "the spoken word of release!" I love to dwell upon it. At another part of your book you deal so clearly with the subject of "the body." "The body is a direct manifestation of God, and is formed out of immortal substance, quite preparing one for the reception of the grand affirmations of April number." "I am God expressed in visible form." "I am the kingdom of heaven *now*." "I am immortality *now*." Does not this aggregate of Truth, when appropriated, constitute the "I am that Bread of Life which if a man eat thereof he shall live forever?" Did not our God, our Father who created man, declare this Truth, and after when veiled in flesh? As another grand writer voices it, "Jesus Christ has shown us plainly of the Father, and we know He is Himself 'The Everlasting Father, the Mighty God, the Prince of Peace.'"

Burwood, Sydney. S. E. L.

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Subjects of Sermons for August.

AT THE FIRST DIVINE SCIENCE CHURCH, SAN FRANCISCO.

August 7—The Healing of a Modern Job by the Christ Method.
August 14—Be Ye Glad and Rejoice Forever in what I Create.—Isa. lxv: 18.
August 21—Organized Effort.
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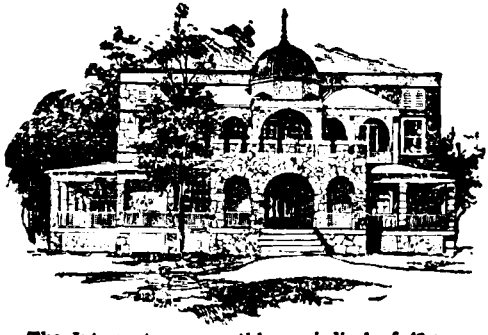
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INDEX.

PAGE.

A Factor in Reform 7
All Things are Good 14
Appearances 17
A Resurrected Disciple's Testimony 22
A Poem 54
A Bright New Day 122
Attainment 150
A Talk with the Readers of Harmony .. 154, 186, 222, 267
A Message for Healing 189
A Letter from Los Angeles 252
Announcement 349
Aim of Education 212
About Good Books 374
Ancient Millionaires 379
Books for Children 64
Book Notices 92, 250, 344
Believes He has Found the Old Age Microbe 311
Contentment 26
Children's Department .39, 86, 120, 188, 179, 209, 245, 246, 268, 270, 308, 310, 340, 365
Confidence 56
Christ the Truth 67, 106
Christmas 71
Competition 31
Consider the Lilies 195
Church and Meeting Notices .. 208, 314, 378
Church Invitation 314, 346
Directory of Divine Science Work and Workers 1, 33, 65, 97, 129, 161, 193, 225, 257, 289, 321, 353
Divine Science and Healing 24, 182, 214
Definitions 88
Divine Science Authors in England 152
Do Well What You Have to Do 38
Doing Too Much Business 185
Daily Thought 48
Extracts from Our Letters 21
Extracts from Mrs. Burnell's Last Lecture 22
Extracts from Letters ... 29, 56, 91, 149, 188, 249, 284, 316, 347, 379
Every Man's Work Shall be Manifest .. 94
Everyman 99
Extract from Sunday Lecture 131
Fulfilment 188
Free 315, 378
Free Thought 307
Healing Page .. 16, 48, 80, 112, 144, 176, 207, 240, 272, 304, 336, 368
Hypnotism of Personality 22
How to Live One Hundred Years 186
How to Progress Without a Devil 227
Healthful Problems 355
How to Live Forever 376
International Bible Lessons ... 8, 41, 75, 107, 138, 171, 200, 235, 264, 299, 332, 360
I Will 27
In the Mind Infinite 178
I 186
In the Night 310
Know Thyself 329
List of Books for Sale at Home College. 64
Lessons in the Delight of Life .. 104, 136, 169, 204, 241, 273, 305, 337, 369
Love is Light 216

PAGE.

Letter from R. C. Douglas 282
Lend a Hand 373
Magazine Notes 90
Mr. and Mrs. Post Make Statement of Facts 217
Note of Interest 25
Notes and Announcements ... 28, 59, 98, 124, 154, 187, 248, 283, 345, 375
Not Instead of, but Before 49
New Books 55
Notes Along the Way 84
Numbers 115
"No" 118
One is the Number of Unity 67
On to the Heights 271
Overcoming of Poverty 291
Our Reward 239
Photographs of M. E. Cramer 199
Perpetual Life 259
Paragraphs 79
Prayer 364
Questions and Answers 52, 113, 372
Revelation 153
Responses 365
Sweet Sixteen 25
Self and God 121
Silence 185
Summer 313
Speaking His Name 323
Subjects for Sermons 339
Should We Treat for Success in the Financial World ? 342
Special Notice 281
Subjects for Sermons for August 381
The Law of Expression 3
The Souls of Men 15
There is but One All 35
The Freedom of Truth 53, 206
The Sunny Side of Life 72
The Journey to Bethlehem 74
The Divine Architect 119
Truth Always the Same 142
The Ever Abiding 145
Truth Unchangeable 147
The Water Lily Said to Me 153
The New Home for Home College 155
The Redeemed Body 163
The Lord is My Shepherd 207
The Flower's Reply 207
Truth 234, 363, 364
The Perfection of Love 243
The Story Nursy Told Me 246
The Shining Countenance 253
The Work in Los Angeles 280
The New Thought Convention at St. Louis 276
The Most Popular Book 328
Truth About Good Books 315
There is No Law but Love 330
The Richest of All 331
The End of the Sixteenth Year 374
The Convention 378
Universal and Individual Treatment 48
Unity of Faith, Knowledge and Power. 131
Universal Intelligence 312
What I Have Seen 177
What the Little Girl Put in Her Basket. 211

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The Home College of Divine Science,

3360 Seventeenth Street, bet. Valencia and Mission, San Francisco, Cal.

This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; for instruction in Divine Science and its therapeutic application, or the Christ method of healing.

Its curriculum consists of Primary, Training, Theological and Normal courses.

The Primary teaches the axiomatic Truth of Divine Science, or the axioms of Being.

The Training is for demonstration of the knowledge of Truth gained in the Primary.

The Theological is for the study of the Bible from a scientific standpoint, with spiritual understanding.

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

After completing the course, and passing satisfactory examination, they are given a ministerial certificate, and recommended as teachers and ministers of the Gospel of Divine Science.

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Those wishing to take lessons will please communicate with the College: and those wishing to start Divine Science Centers are requested to write for information.

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Healing of mental, moral, physical, and financial conditions, is for you: is an inheritance which you can learn to appropriate.

This College is doing a beautiful, a wonderful work, in a quiet way.

There are no cases necessarily incurable. Steadfastness is the only requirement. Faithfulness to Truth by the healer is essential; faithfulness to Truth by the patient is the basis for self-demonstration.

Come and learn of the wealth of your inheritance and how to make use of its abundance without squandering or exhausting it.

Come and learn the Truth of what Being is, of the nature and order of true unfoldment, of the law and wonderful ability of self-expression.

We might quote an unlimited number of cases of healing of all manner of mental, moral and physical diseases and habits, which would interest you, but prefer to let the healing speak for itself.

C. L. and M. E. Cramer give united treatment to absent cases every evening.

M. E. Cramer receives and gives treatment to both present and absent patients from 10 A. M. to 2 P. M. daily, except Sundays.

Appointments are made to suit the convenience of those who cannot come during office hours.

When the patient or friends work with the healer, there the Spirit of wholeness is manifest. "Where two are agreed upon earth" in any one thing, there is the all powerful "I am" in the midst.

Know this, if you have not been healed, you can be. Health is your right.

M. E. Cramer, *President.* F. E. Cramer, *Treasurer.*

C. L. Cramer, *Vice-President.* Mrs. Isabel Birge, *Secretary.*

Mrs. Marcia Brower, *Librarian.*

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