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OCTOBER, 1904

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

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. OCTOBER, 1904. NO. 1.

A Modern Job and His Friends.

LESSON I.

THE FIRST THING to be done to assure a permanent understanding of this wonderful book, or immortal poem, of Job, is to learn the meaning of the leading names and terms used. These should be fixed, remembered, carried along and applied throughout the entire study of these lessons.

"Uz," means fertile lands, but the name "Job" means *desert.* A man in the land of "Uz," whose name is Job, means any man who is in a fertile land, a land of plenty; in the Omnipresence of the Almighty Good and in a world of good things; but whose spiritual state or mental recognition is a desert, is barren to the unity, infinity, eternity and Omnipresence of God, the Self-existing All. Any one whose mental state is a "Desert" to the fulness of Truth in the present or eternal now, who believes in God and devil—the Almighty and Satan—Good and evil as equally real, and that both have power over him.

The modern Job is one in fertile lands—the presence of all good—and is in prosperous circumstances. He is called rich in the present day as in the past. One whose riches are "laid up where moth and rust doth corrupt, and where thieves (opinions and beliefs) break through and steal." Such an one is mentally a desert to the Christ consciousness, and to the beautiful teachings of the Truth of Unity of Good. It is *the Christ consciousness* that is the great wealth that all must have, use and enjoy, to be able to claim our inheritance which is God. The beginning of labor, tilling, toiling and striving, was the beginning of the belief of being made wise through change, opposites, good and evil. There is no being "made wise" until one has mentally dropped from the Truth, that I am wisdom.

Truth is our truth, and it embodies the Christ wealth of Spirit; also all wealth. All other wealth in comparison with this, the fulness, is virtually a belief in poverty. It is but seeming, for all there is is fulness. Nothing is divided off, "portioned" out to us, or laid out in degrees.

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The "Jobs" of all time, and their friends, show out their mental state, cultivated disposition and character (which is in harmony with their belief of duality of good and evil), in that their doctrine falls short of the Truth of God and conveys separation from him and from each other.

Divine inheritance is really inseparable from our being, and is our perfect possession, because it is actually inseparable from self-hood. It is nothing different from self-hood. It is *acquired* possession that is transient and worthless, because it is always held in separation from Being or Self-hood. Divine inheritance on the other hand is Being and doing as the Almighty does. Possessing in Being is true possession.

Job voiced a great Truth, not taught by theologians at the present day, when he said: "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." The Lord takes not away, nor removes that which is real, true, or good. He does not take away inheritance, Being, or remove life, substance, intelligence or power from any one, but removes or banishes false beliefs, personified opinions, suppositional natures and false claims about self. So after all these were gone, and all of Job's acquired possessions were swept away, his real health and wealth were not destroyed but remained, and when he saw the Truth, or when he saw God, instead of hearing of him with the hearing of the ear, his health sprang forth speedily and his possessions were increased unto the double.

To increase and multiply, according to the Spirit of Truth, is to unfold, and know that we manifest the divine nature of Being in all our ways. The consciousness of which is that all that is, is manifesting itself. Acquired possessions are taken away that the attention may be withdrawn and centered in Being and the true doing that proceeds therefrom.

The modern Job is any man with a family, rich in this world's goods which he holds in separation from God, and believes they would not have been his had he not acquired them through personal effort. He also believes in God and devil, heaven and hell, good and evil, life and death, health and disease. He cares for his children and bestows his wealth upon them. He contributes liberally to the church and for all charitable purposes, and assists his neighbor, and contributes to the general welfare of the community, but thinks God prospers him for his good deeds. He purposes that his sons and daughters shall feast on the fat of the land. This is all good and very good, but with it all his eyes are not singled to Truth. Satan, personified beliefs and opinions, is in the midst of him. He believes there is a Satan, and that he and his children are subject to him. So he fears, as did

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Job of old, that he or his children may have sinned, so he gives much time and attention to prayer to atone for the sins he fears may have been committing.

"There was a day when the sons of God came to present themselves before the Lord, and the adversary came also in the midst of them, and the Lord said unto Satan, whence comest thou? And Satan answered the Lord, and said: from going to and fro in the earth, and from walking up and down in it." The word Satan is defined by Hebrew scholars as meaning "the eternal disposition to be opposite." It not only means this but also the personification of erroneous beliefs to whom Jesus spoke when he said: "Ye are of your father the devil, and he is a liar or a lie from the beginning." Our modern day personified beliefs present themselves to be accepted in our prayers and Sabbath day services. When they are accepted, sin—a missing of the mark—follows. This is so because it is not believed that the Almighty is all there is.

It is to be seen at this point that the Lord did not recognize the personification of erroneous beliefs to be any part of the sons of God or to have any place in God manifest in the flesh. The Lord did not recognize him as his own, but allowed him to account for himself. "From going to and fro in the earth," means "judging from observation," making appearances the basis for conclusions. When we see the nothingness of nothing we see as did the Lord that the sons of God are different from the personification of suppositional beliefs and opinions.

One might as well teach that there is no Pacific Ocean as to teach that the Almighty is not All there is in Truth. Such teaching could never make it so in either case. The ocean would exist just the same, and go on ever rolling, roaring, washing and glorifying the One All. So the Almighty is Creator and creation, and as like produces like, there can be no production the reverse of God the Good. It is not possible for the One All to divide itself, any more than it is possible for any figure in the science of numbers to divide itself. The unity and infinity of One is therefore forever maintained. The One All is yesterday, to-day and forever the same. The Creator did not act, or create at one time and then cease; never a time in the eternal now that He did not and does not create or image forth within Himself. Our work is to do likewise and see the image, or body we now have, as perfectly good and very good. The One All will never cease to reveal itself in creation.

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"God made man upright, but man has worked out many inventions by which to make himself upright instead of recognizing himself to be so. So he has personified all kinds of opinions instead of personifying Supreme Being in his conception. This is why so many Jobs and their friends of the present day hunger and thirst after righteousness; why they present themselves frequently before the Lord in prayer, beseeching him to be kind and bestow blessings upon them. It is why they think that for what they do in a carnal way—according to the supposition of separation—they shall receive from him and be rewarded spiritually. It is why they are ever seeking and never finding the fulness of their desires. The Law of Unity—the Lord of creation—is invariable at all times, in all people. "Whatsoever a man soweth the same shall he also reap." But do not feel discouraged, for if we sow at all we must sow the seed of God, which is the word, and it always brings good fruit, or a harvest worth garnering. Always remember there is no power in error of belief.

Satan going *to* and *fro* in the earth is not living, moving and being in the Almighty. It is a supposition that there is a self that can carry on its works apart from the One God. And "walking up and down in it," is receiving the suggestions of separateness and changeableness, which are not possible according to the true nature of the One All. It means being affected by every wind of doctrine. People who believe in devil, or evil—the reverse of what is, fear that which is—fear the Almighty. They argue in favor of evil, which is against God, and indulge excuses for doing so. Thus they go to and fro, zig zag up and down, never leaving the surface of things in their conclusions.

And the Lord said unto Satan, Hast thou considered my servant Job that there is none like him in all the earth, a perfect and upright man, and one that feareth God, and escheweth evil?

There is none like the real Job or any real man in all the earth, for man truly lives in Omnipresent good, the Almighty. Those who are said to be in the earth are personified beliefs and opinions called man. Satan is not a resident of God's kingdom, he is not power, he is not creation, he is not the I that I Am, he is not the me or self, or the you or being of any one. He is no more than a supposition that there is something that is not. Ignorance is unsuspectingly taking things for what they are not. This supposition when personified by men sees men as sinners, and accuses them of evil motives. When one believes a rope is a snake, or a man is evil, he has taken them for what they are not, and he fears because of his false belief.

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The only devil in this case is the false belief, and it is nothing because it can never stand for anything that really is. Where there is a belief that an indistinct object—or stump of a tree—is a ferocious animal, fear arises. The stump is not the cause of the fear: the facts of the case do not produce it; but the nature of the supposition being false is what constitutes the fear. Error of belief alone fears. Truth frees from all such unnatural claims—from all fear and its accompanying miseries. The fact once known that the object is a stump, dissipates the false belief and its fear.

Now understand this, the Lord said unto Satan: "Upon himself put not forth thine hand." "Touch not his Life." The hand of erroneous beliefs and opinions, no matter how long they have been personified, can neither touch the being of man nor enter into his life. If acquired possessions all go from us we stand in the great forever in full possession and actual inalienable right to all that we are, or to all that Being implies. And we know all things are ours: "whether Paul, or Apollos, or Cephas, or the World." The beginning and the end we are. We are Christ's and Christ is God's.

If we work for reward we are servants; but because we are heirs of God we are our *Inheritance* which makes us *sons*. If the son, therefore, shall make you free, then are ye free indeed. Now that we know and realize that the whole universe is in the Almighty, and self and neighbor are in Him; that beside the One All there is none other, and the All is absolutely good, and there is no unrighteousness in it, we give no place to devil—Satan is cast out—is gone into the bottomless pit, never to find lodgment anywhere. So we let the words of Christ dwell in us richly: "All mine are thine, and all Thine are mine."

The consciousness of Truth ever reveals to man that man is no more a masterpiece of the Creator's work than any other thing in creation. He sees that man's possessions are inherent—a free gift, so to speak—or inheritance, and this is not his only as a result of labor. This is revealed from absolute knowledge. Also is the following from the highest:

"The works that I do shall ye do also."

(*To be Continued.*)

KINDNESS.

That all the fruit was once a flower,
And as a fruit sweet color holds,
Shows kindness of the blessed Power,
That life in beauty safe enfolds!

WILLIAM BRUNTON.

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INTERNATIONAL BIBLE LESSONS.

October 2d, 1904. II Kings ii : 12-22.

LESSON I.

Read lesson text over and over. Study entire chapter.

ELISHA SUCCEEDS ELIJAH.

GOLDEN TEXT :—"*Let a double portion of thy spirit be upon me.*"—*II Kings ii : 9.*

Time : 896 B. C. Place : Jordan, Wilderness, Jericho.

LESSON STUDY.

Watching as they that watch for the morning, and surely expecting its arrival, Elisha stood in the wake of the glorious translation of Elijah. And he "saw it," and cried, "My father, my father, the chariot of Israel and the horsemen thereof." Elisha *saw*, and the *faith* of Elisha took up the mantle and divided the waters of the Jordan, even as Faith had before led the two prophets over its own royal pathway.

"Where is the Lord God of Elijah?" Elisha was practically making the endeavor to manifest Elijah's God in asking this inspirational question. It is well to identify the God of Life, or Spirit Power with one's self, as did Elijah ; for a demonstration is sure to follow the identification. Elisha, at this point in our lesson to-day, realizes the truth of the oneness of Spirit. He finds himself *in the spirit.* He is at home with the Lord.

Elisha came rightfully up to his position, by meeting and fulfilling all the necessary conditions. By faithfulness he reached the mark which promoted him to follow in the line of service with the great prophet of Israel. It is a grand thing to be ready. "A good understanding have all they that do his commandments." The converse of this preparation is seen in the fifty sons of the prophets, who were witnesses that "stood afar off." Though they were able to recognize the spirit of Elijah upon Elisha, they were incompetent, apparently, in understanding. So, instead of being in direct touch with the heavenly vision, and in readiness to engage in divinely appointed pursuits, they were occupied in chasing a false notion over the mountains, and around the valleys, all of which was in vain.

Vs. 19-23. Jericho was beautiful for situation, but was not the joy of the whole earth There was unsoundness in her center. Elisha was petitioned by the men of the city to heal her bitter waters ; and he went to the spring thereof and healed them, accomplishing a permanent cure. "Out of the heart are the issues of life." Hence, how important that we, by true recognition, realize and enjoy its eternal purity. Such recognition opens within us the fountain of divinity, and so accomplishes an absolute and permanent cure for all our seeming bitterness and woes.

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October 9th. II Kings iv: 1-7.

LESSON II.

Commit vs. 3 and 4.

GOLDEN TEXT:—"*Trust in the Lord and do good, so shalt thou dwell in the Land, and verily thou shalt be fed.*"—*Psalm xxxvii: 3.*

Time: 895 B. C. Place: Unknown.

LESSON STUDY.

This passage teaches and suggests some very important lessons. The widow of the narrative had been the wife of one of the members of the prophetic schools. She is now filled with the sense and strong belief of dire distress. She appeals to the prophet for help. He, like the Spirit of Truth, the Comforter, shows her the Source of all supply. This Source of all proves, in the lesson, to be inseverably connected with *that* which she already has and realizes.

Note the divine wisdom of the prophet: "*What* hast thou in thy house? None of us are without resources, neither was the widow. *What hast thou?* is an all-important question. The correct answer to this interrogatory is the key and entrance-way to God's great Vault and Store House of exhaustless wealth and limitless supply. What hast thou within *thy* house brother, sister? Nothing else and none other than The Divinity, The Fountain and Source of all.

When the widow had provided vessels "not a few"—that is, when she had proven the reality of her faith by making room for the larger expression of THAT which she already realized in her house, and which seemed so small and insufficient, then she was made to see that there was no limit to what she already had only as *she* fixed such limit. The Oil, the Spirit, the One and Only Substance filled all the capacity for which she made allowance. IT does the same for each one of us. Let us apply this Rule literally, spiritually, temporally and eternally. Let us cease attempting to stay the OUTFLOWING of God's INFINITE FULNESS. Of HIS fulness have *all we received.* We must not lose recognition of this truth.

To get down to our lesson in a real and practical way, let us do as did the widow in the narrative—"shut the door," etc.—that is, shutting out, for the nonce, the world and all that is worldly, come into close touch with the divine Spirit within us. Then we too can say, "We speak that which we do know and testify that which we have seen. All things are delivered unto us of our Father." Thanks be to God for His Unspeakable Gift, the Gift of All Fulness.

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October 16th. II Kings iv: 25-37.

LESSON III.

Study vs. 8-37. Commit vs. 32 and 33.

Read II Kings viii: 1-16; Luke vii: 11-17.

ELISHA AND THE SHUNAMMITE.

GOLDEN TEXT:—"*The gift of God is eternal Life through Jesus Christ our Lord.*" —*Romans vi: 23.*

Time: 895 B. C. Place: Mt. Carmel.

LESSON STUDY.

In this narrative, as in many, many others, is to be seen that irrepressible divine Purpose and Impulse which has as its objective the manifestation of the absolute supremacy of Life. This Purpose and will, because of the all-pervading presence of God, are throbbing and vibrating in every member of God's blessed humanity who has awakened to the consciousness of OMNIPRESENCE. Elisha was keenly sensible of this divine living Energy. He prays over the body of the child. The door is shut. He is alone with God, the Living Father. He endeavors to impart the vibrations and warmth of Life to the embodied belief of coldness and death. His faith knows that Life conquers death. Face to face, hand to hand, he meets the enemy. As a general he paces to and fro. He plans his battle. He repeats his attack. He vanquishes the foe. He presents his trophy, the restored child, to the grief-stricken mother. With unutterable gratitude and profound consecration the mother receives to her arms the gift which God gives, but never takes.

Let us be like the "Man of God" in these respects. When there is a task to be performed let us undertake its performance with that faith which defies defeat. Pray, turn in Love upon the situation, shut the door, ponder the case, command our forces, continue steadfast, renew the attack, vanquish all misbelief and disbelief, and demonstrate the triumph of Life.

He or she in the plight of the Shunammite, should be inspired by this model of faith and co-operation, and so give all assistance to "The Man of God," the brother or sister deliverer.

October 23d. II Kings v: 1-14.

LESSON IV.

Commit v. 8. Read entire chapter; also Luke iv: 16-30.

ELISHA AND NAAMAN.

GOLDEN TEXT:—"*Heal me, O Lord, and I shall be healed; save me and I shall be saved.*"—*Jer. xvii: 14.*

Time: 894 B. C. Place: Damascus, Samaria, Jordan.

LESSON STUDY.

In this narrative we see what valuable service we can render our fellows when our outward environment is seemingly the most disadvantageous and humiliating. Let us ponder this seeming condition well.

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This Jewish maid was a captive in a strange country with strange people. She was serving in a seemingly menial capacity. Here, situated as she was, serving the wife of the chief of staff of the Syrian army, she entertains thoughts of loving desire for the healing of her stricken captor. She believes in the God of Israel, and doubts not that His prophet in Samaria can recover him from his affliction. In the intensity of her desire she speaks one sentence to her mistress. Hear it: "Would God my lord were with the prophet that is in Samaria! for he would recover him!" The story of Naaman's healing dates from this hour. The account is radiant, and a crown of light rests upon the brow of the little maid who was faithful to her inner divine Lord.

Naaman's conduct, when he is given his first treatment by the prophet, should serve us as an occasion for self-examination and self-criticism. Have we, perchance, similar emotions and thoughts of pride, conceit, individual loftiness and resistance, as the exceedingly simple and impersonal way of life and health is pointed out to us?

Washing seven times means perfect purification. Immersion in the consciousness of the omnipresent Spirit of Truth is our baptism. This we should practice daily until we realize *pure* consciousness; and thence on we should abide in the secret place of the Most High. Here every blessing is freely enjoyed. Read the 91st Psalm. Ponder well every expression. Those baptised into the consciousness of wholeness are calmly and serenely enjoying the beatitude here described. Here every virtue has come to its fruitage.

Since the outer is as the inner, our perfect purification, by baptism in the Spirit of Truth, will make our flesh like the flesh of a child. Sin and sore tension, like leprosy, are replaced by pure Life, and Love of Good; and child-like relaxation and sweet confidence predominate. From our face then, beams the light of God's countenance. So let it be.

October 30th. II Kings vi: 8-23.

LESSON V.

Commit vs. 16 and 17. Read II Kings vi, vii, viii and ix; also xiii: 14-21.

ELISHA AT DOTHAN.

GOLDEN TEXT:—"*The angel of the Lord encampeth round about them that fear Him, and delivereth them.*"—*Psalm xxxiv: 7.*

Time: 893 B. C. Place: Dothan.

LESSON STUDY.

Elisha was eyes and ears to Israel. He was almost omnipresent in hearing and seeing, and thus furnished the preservative principle of the kingdom. Many times he outgeneraled the generals; and he overcame an army single handed.

When the King of Syria took counsel with his servants to make his encampments in certain places, Elisha's knowledge of the situation rendered all his plans futile; for the King of Israel was warned in time to prevent the execution of them. To be truly enlightened is to be able to overcome, or to come safely over to the right side, spiritually, literally and visibly triumphant.

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The King of Syria thought there was treachery in his camp. His belief in opposition to Israel rendered him dim sighted. From the time that Elisha "saw" the translation, he was one of the seeing ones. To see is to be safe. Not to see is to stumble. It was because the Syrian King could not see that his heart was sore troubled. When he ascertained that it was Elisha that told the King of Israel "the words that he spake in his bed chamber," he sent horses and chariots and a great host to capture him. How impressive the position of "the man of God" appears in the face of the fact that a great host, ignorant of Elisha's God, compassed the city of Dothan to take captive this solitary prophet.

One Man is representative of all men; and he is abundantly fortified in meeting all there is to be met by any host that opposes or exalts itself in separation from God: for even the servant in our lesson could see the advantage in the position. "Fear not, for they that be with us are more than they that be with them." Elisha had prayed that the eyes of the young man might be opened. They were opened, and he saw.

See verse 17. The whole array of heavenly thoughts comes forth and fills our universe of consciousness, luminous, fiery, glorious in power. Our mountain is filled "with horses and chariots of fire."

Read vs. 18-23. Smitten with blindness is the condition described by the Apostle John: "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." This describes and explains the conduct of the Syrian army. The leniency of Elisha in sparing the Syrians, and in "making great provision for them," resulted in their safe return to their own country, and their no more invading the land of Israel. Let us give to Christ, the Truth, full sway, and behold, He giveth peace where there is no peace.

GEO. J. AND AURORA I. SCHWEINFURTH.

Day Journal Notes on Mrs. Cramer's Lecture.

DIVINE SCIENCE COLLEGE, 3360 17TH ST.,
SAN FRANCISCO, CAL., Aug. 3, 1904.

I ATTENDED the College exercises. Mrs. Cramer gave an excellent lecture on "I Am that I Am," God everything—all the time—eternally. From observation, forms and exprsssions seem to change, but in substance and idea they do not change. There is but one substance. There is eternal activity, but the All in All never disagrees with itself. Neither birth nor death begins nor ends our Being, nor makes nor ends our relation to the universe of created things. Like expresses like. We are God's expression and are, therefore, infinite, limitless and free. Birth does not give us *new* identity. Man in reality is always the same. There is no power or action, no combination of powers or actions that can separate us from God, for IN Him, not above Him or below Him or around Him, but actually *within* Him,

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we live and move and are in HIM who is All Knowing, and All Knowledge, All Power and All Action, All Presence and All Place ; " in HIM we live, and move and are." What a University of Intelligence and Illumination ! What a realm of might and activity ! What a *home* of beauty and bounty, life and love, truth and triumph, dominion and divinity, are the real rights of man. Death is a nullity. It can neither take us into his presence nor out of his presence—no nearer to God, no farther away. Death is a myth—a nothing or a *seeming* at most, which only APPEARS for a little while and then vanishes forever. I made a speech presenting my life as a course of reform education and practice. The truth I dug out of the depths or took out of the center of my soul, as the motto of my life and library is, " The love of truth directs me." I put it in classic form : *Amor veritatis ducit.* This being strictly true, I can easily give up false traditions and beliefs and opinions, and accept the truth, no matter who or what presents it. I have almost run the gauntlet of schools and colleges. I spent six years when I was between twenty-five and thirty-one years young—gaining what is termed a liberal education, involving a scientific and classical course, and receiving a diploma. Since then I have taken at least *ten* post graduate courses, and here I am in my a, b, c's in this Science taking another course. I have sat as a learner at the feet of the Gamaliels of their day—Drs. Trall, White, Buchanan and Babbitt—denouncing the present theory and practice of drug medication as false in theory and very often fatal in practice, and teaching the better doctrines of Hygieo-therapeutics, Medical Electricity, Psychometry, and Sarcognomy. I have heard their best, most radical and advanced ideas on the nature and rational treatment of disease ; but I never saw this protean monster, this dreaded deceiver and seeming destroyer of mankind, *disease*—just simply seized, pulled up by the roots, so to speak, and exposed as a mere ass in a lion's skin, the great terror of Earth's Kings and Conquerors, but in reality a mere non-entity, as our respected teacher, Mrs. Cramer, has done and is doing in this course. Her teachings thrill me and challenge and invite—yea, even attract my best nature to accept and demonstrate them. They are so grand they seem really divine. My strength of introspection and judgment says they *must* be true ; because they are fresh from the word and life of Him whose being and manifestation is all truth. All through to-day's lecture when giving us this clear, all conquering truth in such courageous assurance, and showing us that it *has* healed and *will* heal the sick, and that the word of so-called Scientists who teach the evolution of a higher from a lower will *not* heal and never *has*

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healed. I have been feeling *this* truth and word of God surging through my very being and asking to be VOICED—namely, "*Them that honor me I will honor.*"

Mrs. Cramer gives us the truth and word of God for healing, and the healing is veritably *done*, and all through my life of more than half a century I have obtained the *best* things I *ever received* from the spirit of God's word. Now it is said the proof of the pudding is in chewing the bag in which it was boiled, but I want to taste the pudding itself. I have little colicky shooting pains in my stomach and bowels about three or four hours after eating. I call it a phase of indigestion. I want a treatment. I want to taste the healing. A voice from Mrs. Cramer said: "You shall have it." I received it, and verily I am better. This College and Congregation deserves a liberal, world-wide patronage. DR. D. DODDS.

CHILDREN'S DEPARTMENT.

The Stranded Vessel.

"WHEN may we go and see it, mama? Let us go to-day, please, mama; let's go this afternoon!"

"Be quiet, children," said Mrs. Hartwell; "if Helen returns in time I think she will take you to-day."

"Oh! Goodie, goodie!" cried Charley and Ross, while Beatrice added: "Helen told me she would be home in time for luncheon."

The cause of all this excitement was the news that a vessel had been stranded on the beach not far from the city where the Hartwell's lived.

"Is it a real ship, mamma?" asked Ross, who in all his five years had not overcome his awe for the ocean, with its ever-rolling surf, white-capped waves aud huge boats.

All morning the children were busy as bees, doing their work and preparing for the trip. When Helen appeared they all three rushed down the path to meet her, shouting: "We're going to the beach! There's a ship in the sand! Will you take us? Mamma said you would," until the other sister had to cover her ears with her hands, and bid them be quiet, and tell one at a time what they had to say.

"It's a real ship, sister, and it can't go any more," explained Ross, as Helen patted his curly head, and promised to take them.

The ocean smiled a welcome to the little party, as they stood upon the sand and watched the restless waves.

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Down the beach they could see the outlines of the boat, and they walked toward it. Men were busy with ropes and pulleys and planks, making ready to bring the cargo of lumber ashore.

The sea was blue and calm, and gave no hint of the fierce storm that had swept the coast a few hours before. The scene was full of interest to the children, who asked many questions. Then they built houses and forts of the sand, and dug tunnels and caves, and gathered shells and sea-weed.

At last, when all were tired of play, they sat quiet, while Helen told the story of the boat that lay before them.

How it had been built of trees from some distant forest, and iron mined from some mountain side. Of the sails, once white in cotton fields, and ropes of hemp.

How men had cut down the great trees and dragged them to the mill, where they were sawn into lumber and sent to some city by the sea, and other men had taken the iron ore and crushed and smelted it, and formed it into sheets and bolts and bars.

How the cotton had been picked in great fluffy white balls by negroes in the South, and taken to mills where it was carded and spun, and at last woven into canvas, of which the sails were made.

How the farmer had sown the hemp seed, and it had grown first tender and green, and then strong and brown, and at last had been twisted, strand upon strand, into heavy ropes.

She told them how men had worked with these materials, and more, to build the boat; and at last, when it was finished, they gave it to the ocean for its home, and since that day it had sailed from port to port until it met the storm which wrecked it.

She told them, too, how our lives are fashioned by the Great Builder. Our bodies are like the form of the vessel, and the mind is the captain, who gives all the commands. We are out on the sea of life.

"Do people ever get shipwrecked?" asked Charley.

"Yes, dear," replied Helen. "There are many who seem to be. Those who let their mind believe in fear and evil will find their sea full of rocks and dangers. You must have your captain keep in the open sea of *All is Good.*"

"Oh, my!" exclaimed Beatrice, as the children started for a run down the beach. "I didn't know there was half so much about a boat. If I am one, too, I want my captain to think right and keep me off the sand. I never want to be a stranded vessel."

On the sea of life there are rocks, 'tis true,
But they will not harm either me or you.

If our minds are kept full of *All is Good,*
We will sail o'er life's sea as good boats should.

And carry a cargo of hope and health,
Thus blessing the world with eternal wealth.

2916 Bush Street, San Francisco. CLARA B. NIELD.

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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 October 1st to November 1st:

I Am the Word that is with God and is God in the beginning.

Daily Thought.

First Day: The Word that I Am is always being made flesh.
Second Day: My body is full of Truth.
Third Day: My body is radiant with the light of Eternal Life.
Fourth Day: It is not born of blood nor of the will of the flesh, but of God.
Fifth Day: My body is a Christ body.
Sixth Day: Of his fulness have I received.
Seventh Day: I Am the True Light, which is Life. I have come to my own.

Vigor is contagious, and whatever either makes us feel or think strongly adds to our power, and enlarges our field of action.—*Emerson.*

Let us not be weary of well doing in the overlooking of apparent faults in others.

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HARMONY:

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

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LESSONS IN THE DELIGHT OF LIFE.

10. The Joy of the Golden Rule.

BY WILLIAM BRUNTON.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew vii: 12.

THIS is a very ancient word, according to the statement here. It is the heart of the law and the prophets. It is a fine epitome of religion, and should carry the world round, and for all time. Its originality is its lack of originality. It is the discovery of all souls in their true living. And it has the beauty of spirituality for it is an appeal to the heart of man, his innate justice, his love of self as the measure of what all other men ask for. It is the finding of what is most like God in us and holding us to the fulfilment of that beatitude of being.

Now this would come home to us whoever had said it—for it is true whether Plato declared it or Hillel or Confucius. It is a law of the life as gravitation is a law of the earth. And yet hardly, for no physical law is like the spiritual law. The physical is compulsory—the spiritual is an appeal to a spiritual being to find himself by walking in the way of truth and right. He is kept to this—there is no evasion of the result—but he is wooed and won to it by the acknowledgment that here is the real delight of living in following the beauty of this drawing to good. It is the sunshine of God calling the blossom to fill the branches of desire with glory.

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The joy of life consists in finding what is natural to us—that is to say, what we are here for as spiritual beings. The spiritual is the supreme and the reason for aught else in God's universe. Just as furniture and pictures and all other things of use and beauty in the house, are for the dwellers in the house, and not for their own sake. So the great show of things around and above, is for the man-child of God—and he is to use and turn into blessing all the vastness and smallness of the universe. And that he may do this he must come into the open where God is, and be partaker of the whole value of things as they stand fast in the eternal.

And it is when we see that the generosity and love of God are our own that we rise to the Christness of nature—our nature, and we find we have the power of doing because we are.

Now the motive of action must be noble that the action may be noble. The tree must be good to bear good fruit, and the appeal to the inward man is not to selfishness—that could not be from the lips of the one ideally unselfish—but it is an appeal to the justice and rectitude of the heart which of its own self knows what is right.

In a certain way it is not easy to carry this out. For some it must be a trial of all that is of faith and hope and love. Most likely—all the same most necessary, and full of all blessing. I wish to get the most glorious vision of sunrise God gives—it is from yond mountain height several thousand feet above the sea-level. I awake before dawn and I climb in the darkness—or I have climbed there before the sun set and waited under the shining of the stars for the revelation of gladness in the heavens. I am repaid for the toil and trouble when I see what wonder of beauty God has for the eye that will come to his place of transfiguration. It is so with the experiences of life which introduce me to my true self and make known to me what unexpected glory there is in going up the mountain side for the true seeing of what the heavens hold. We pay the price for the free gift of love, and we have the superlative blessedness of the universe in our bosoms. A man can never go back of an experience of such profound joy as this keeping of life's law gives to him.

And the very hardness has an element of joy in it. Is there not a keen pleasure in being out in the storm when one is strong and prepared for it? The rain may pour down—and the wind blow—and we are pressing forward against it, and are just delighting in the contest. It makes our blood tingle with satisfaction to hold our own against the elements with such mastery. Oh, it is fine and bracing and makes us feel like true men. We are not

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weaklings, we are part of the strength of the world, and we rejoice with exceeding great gladness.

Even so with our spiritual contests when we look at them aright. We take hold of the fight with the warrior spirit of love. We recognize the greatness of the battle and we try for victory in the Christ name. It is all good, it is all joy—for it is the discovery of power to overcome.

And the joy is in us whatever the other does. We are to keep to that. Our eye has not to be on what the other is going to do about it. It is not a question of expediency or profit, first of all it is the settlement of principle—that being determined, we risk life and everything to maintain it, to prove that the mathematics of the spiritual life are as correct as the multiplication table. This we must do in order to live.

And the joy of it further lies in this that it endures when sun and stars have perished. In the Golden Rule, I have found what will bear the test of all worlds. This keeping of it unites me in brotherhood, close and dear, with the fellowship of saints and martyrs and reformers since the world began, to the end of it, and after. I have the password of character that all God's angels will recognize at once. I have the helpfulness and charity that all God's needy ones well know to be beautiful as the morning and refreshing as the summer dew.

Do we ask to know the best of all good things—then find it in the nature of things that are in themselves joyous and sweet. It is in the shining crystal that loves the light and holds it ; it is in the lily that takes the sunshine and makes of its life a whiteness surpassing the snow : it is the heart of the bird that has listened to the wind and turns it into the song of the spring and the joy of the nestlings in the blossomed branches ; it is you and me when we love the Law of Love and make it life glorifying the common days and giving us a joy that no man taketh away from us. The Golden Rule has all the pleasure for us—when we make it ours.

Heaven penetrates every heart as the sun illumines the darkest room.—*Confucius.*

Doing nothing for others is the undoing of oneself. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life.—*Horace Mann.*

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A PRESIDENT'S POEM.

A Bit of Verse written by John Quincy Adams in 1839.

From the New England Magazine.

Few towns in New England are richer in historical associations than the town of Quincy. Very few churches in New England have had a more notable history than Quincy's old First Church. It is enough surely to make one church famous to have been the church of two Presidents of the United States, and to be now their monument; for beneath the old church at Quincy rest the bodies of John Adams and John Quincy Adams. When the church celebrated its two hundredth anniversary, fifty years ago, John Quincy Adams, whose term of office had expired ten years before, was a member of Congress, not dying till almost ten years later, in 1848. He was an active and earnest member of the Quincy Church, always deeply interested in its welfare; and for the celebration in 1839 he wrote the following hymn, which was remembered at the late commemoration:

Alas! How swift the moments fly!
How flash the years along!
Scarce here, yet gone already by!
The burden of a song.
See Childhood, Youth and Manhood pass,
And Age with furrowed brow;
Time was—Time shall be, drain the glass—
But where in Time is Now?

Time is the measure but of change,
No present hour is found;
The past, the future fill the range
Of Time's unceasing round.
Where, then, is Now? In realms above,
With God's atoning Lamb,
In regions of eternal Love
Where sits enthroned I Am!

Then pilgrim, let thy joys and tears
On time no longer lean;
But henceforth all thy hopes and fears
From Earth's affection wean.
To God let votive accents rise;
With Truth, with Virtue, live;
So all the bliss that Time denies
Eternity shall give.

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Gleanings from the Fountain.

Science is a new conception of heaven and earth and all the hosts of them. Scientists are glad that they truly know what they are talking about. People are being enlightened by their teaching and practice. They are compassed about with a multitude of witnesses, visible and invisible, eager to testify to the glorious truth of freedom. The whole is being leavened with the universal Truth, naught but universal Truth can leaven a universe.

There is a world of Harmony, and it is known to and enjoyed by men. The struggle for bread comes to an end with the knowledge of Truth.

Heaven is not location; it is Truth, Harmony, Unity, Love, the supreme and blissful state of Being.

Hell is nowhere to be found. It has been cast into the fire and is consumed. The last vestige of a belief in hell is gone.

We have no desire to get away by ourselves to find our good. We have found it without doing so. Order is heaven's own law. Order is organization; you are experiencing harmony and good will in the business world.

Great lords, wise men ne'er sit and wail their loss,
But cheerily seek how to redress their harms,
What though the mast be now blown overboard,
The cable broke, the holding-anchor lost,
And half our soldiers swallow'd in the flood?
Yet lives our pilot still. Is 't meet that He
Should leave the helm and like a fearful lad
With tearful eyes add water to the sea
And give more strength to that which hath too much,
Whiles, in his moan, the ship splits on the rock
Which industry and courage might have saved?

—*Henry VI, Shakespeare.*

How precious are thy thoughts unto me, O God! How great is the sum of them.—*Ps. cxxxix: 17.*

That healing gift He gives to them
Who use it in His name;
The power that filled His garment's hem,
Is evermore the same.

—*Whittier.*

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Gleanings of Truth.

There is no darkness that can be found and analyzed by light. Like expresses like, so light can never express darkness. Darkness cannot be an expression, since it appears only as a shadow. It is the absence or lack of expression. In Truth, where no object obstructs the light, there is no shadow.

Darkness does not lend brilliancy to light, nor does ignorance lend illumination to knowledge; no more does error of belief lend freedom to Truth.

Divine Science has come in the name of God—the whole Truth. If it had come in another name it would have come in the suppositional belief of partial Truth, eternal progression toward a source that cannot be attained, or that of becoming what we are not.

They who are seeking partial Truth and expect to slowly progress toward or become it, are legion. They who are seeking the whole Truth and nothing but Truth are few; it is you and me, wherever we are. He who knows Truth, the whole Truth and nothing but Truth, is One.

The World is Hung with Mirrors.

BY E. ADELINE WILLIAMS.

Not long since I came across this sentence while reading: "The world is hung with mirrors!"

"What an absurd idea!" I exclaimed, at the first glance, and I have no doubt that you would have done the same: wanting to know how it would be possible for mirrors to be everywhere hanging about, and not get broken into pieces? We are so hasty in forming conclusions.

But I have found out that it is just as I read: We are all the time, while associating with our friends and acquaintances, reflecting ourselves in our behavior.

Our motives, our dispositions and our purposes become as apparent as if reflected in a mirror. So, the world is, figuratively speaking, hung with mirrors, and you and I are constantly standing in front of one. What is your appearance?

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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 intends to go to Toledo, Ohio; Detroit, Mich; and Washington, D. C. The date of her arrival in those places cannot be definitely stated, as it is not known just how long a time will be required to complete the work in each place. However, in the next issue of HARMONY the dates will be given as near as possible. It is desirable that as many as wish her services be ready to receive them on her arrival.

Mrs. Cramer's main purpose in going from her busy life at Home College for a season 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 learn the Truth of their Being, and be taught to heal themselves and others, 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. Mrs. Cramer will teach in Denver on her way home.

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 Conclave of Knights Templar,

Held in San Francisco from September 5th to 9th, was an event long to be remembered by the people of this city. The eight thousand in the grand march were strong, healthy, fine looking men. They manifested great cordiality, which was strong evidence that the spirit of peace and brotherly love was with them. This cordial spirit of peace and love met with its own in San Francisco. They were royally received and entertained, and they responded in the same spirit in the week's round of festivities. The city was never so gorgeously illumined. The business portion was ablaze with not only original designs, but with emblems of the Order. The lights made us feel that state of which it is said: no night is there. Everything of interest was planned and carried out for the entertainment and comfort of the guests. A most cordial reception was given to the Earl of Euston and party, who represented King Edward of England.

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Notes on the New Thought 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 300 voices.

Enthusiastic reports are being received from all parts of the country of the great interest being taken in the forthcoming Convention to be held in Music Hall, St. Louis, October 25th to 28th.

Daily proceedings of the Convention will be reported through the press, under the supervision of Mr. C. F. Carrington, of the St. Louis *Chronicle*, who has been appointed chairman of the Press Committee.

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 Exposition management.

Any New Thought people attending the Fair prior to the Convention, may have accommodation provided for them by addressing Rev. J. D. Perrin, 4606 Morgan street, St. Louis.

There will be ample opportunity to visit the great Fair during your stay in St. Louis. No former World's Fair can approach in size or grandeur to the present one. The grounds cover 1240 acres, twice the size of the Columbian Exposition at Chicago, and it provides you with the greatest opportunity of a life-time. Here you have the entire world, with its peoples, industries, forms and customs all portrayed as in daily life in the various countries. You can't afford to miss seeing the Fair, and by going in the most beautiful month of the year—October—you will have the opportunity to hear and become personally acquainted with the foremost authors and lecturers of the New Thought movement.

CHARLES EDGAR PRATHER,

1315 McGee St., Kansas City, Mo. *Chairman Publicity Committee.*

The success of the Convention depends largely upon the ideality of the enunciations of Truth and the presentation of clear, positive and constructive philosophic and religious conceptions.

It is designed that the Convention in every way shall manifest the principles of Unity and Brotherhood for which the New Thought Federation

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stands ; and it is expected that each and every speaker will maintain the spirit and dignity of the Great Cause that he is called upon to represent.

There will be a maximum time limit of thirty minutes. The speaker will be reminded of this fact at the end of twenty-five minutes, and will be required to finish his address at the expiration of the thirty minutes. That justice may be accorded to all, it will be necessary strictly to enforce this rule, and, in view of this fact, each speaker is requested and expected to co-operate with it cheerfully and in brotherly fashion. As it is impossible to assign thirty minutes to each speaker, some have expressed their willingness to accept such shorter limits of time as the occasion may require.

THE NEW THOUGHT FEDERATION. EXECUTIVE COMMITTEE.

M. E. Cramer left San Francisco for Kansas City, Wednesday, September 21st, and arrived in that city on the 24th.

Heretofore when M. E. Cramer made her successful tours East, teaching and healing, things did open up before she started from Home College as it has for the trip in anticipation. This shows a growing interest, and that pioneer work is principally done. Her address in Kansas City will be 1315 McGee street. In St. Louis it will be 715 Locust street, Room 53. In Toledo, Ohio, 2320 Putnam street. In Detroit, 442 Larnerd street East. In Washington, D. C., it will be 1220 H street N. W.

On the evening of September 14th a goodly number of deeply interested friends assembled in the Home College Rooms to witness a most pleasing ordination service, which was the occasion of ordaining our brother and co-worker, Mr. J. Stitt Wilson, to the ministry of Divine Science, which is the true Christ ministry. The rooms were pleasantly decorated with flowers, and brilliantly lighted. The service may be briefly outlined as follows : It was prefaced with singing and Scriptural reading, after which the Pastor and President asked a list of questions, which were satisfactorily answered ; this was followed by the Lord's Prayer by the congregation. Then the Pastor's address and presentation of ministerial certificate, with a new Spiritual Name, which no man knows save he who receives it in Spirit and in Truth. After which the newly ordained minister spoke pleasingly, earnestly and with purity of purpose. We heartily recommend him to the people everywhere, and bespeak success for him in all his undertakings.

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Book Notices.

HOW TO USE THE VOICE IN READING AND SPEAKING, by Ed. Amherst Ott. 186 pages. Hinds & Noble, publishers, New York City.

A text-book of elocution for college high schools and self-instruction. "It explains vocal phenomena and teaches students how to build up a voice that will meet the demands of the platform. It contains numerous diagrams and cuts, representing the vocal organs, and, when it could be done, they have been compared with the organs of living subjects."

The author says: "An introduction to voice culture must really be such an explanation of the vocal apparatus as will prepare the student for intelligent practice. Science has done much of late to help us. It has taken away the *mystery* and has shown us the voice as a magnificent instrument upon which we may learn to play all the varied harmonies of thought and passion. The teacher and student should understand this instrument thoroughly."

"The hygiene of the voice is the hygiene of the entire body. In the small space of the vocal organs every disease, pain and passion is recorded. The student of voice culture should be healthy, strong, good-natured, high-minded and strong-willed."

The book will commend itself to both teacher and student for its condensed practical method of teaching how to use the voice.

HOW TO ATTRACT AND HOLD AN AUDIENCE, by J. Berg Esenwein, A. M., Lit. D. Price $1.00, postpaid. Hinds, Noble & Eldridge, publishers, New York City.

Those who have or may have occasion to speak to an audience will find in this book a clear, concise, complete hand-book, which will serve as a guide to success. Its pages are filled with simple, common-sense, practical suggestions. The explanations are plain, straight-forward, and, if followed, will assist the speaker to find the way to the hearts of his audience. "It clearly presents the methods the greatest speakers employ in preparing and delivering all kinds of addresses." Any one who will study this book and follow the suggestions contained in its pages should be an effective speaker.

With the knowledge of what Truth is, is freedom. Every day brings out fresh beauty in our experiences. Do you yet know that every one's burden is his word? If so, insist and persist in speaking the words of Good and making them precious. It is not strange that so many at the present time are seeking with sincere desire for TRUTH, which to know makes free, when they have been told that by knowing it the beauty and freedom of the Lord their God would come upon them. Glorious liberty this! Truly, is thy Truth precious. "The Truth *shall* make you free." M. E. C.

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Extracts from Letters.

Mrs. M. E. Cramer, San Francisco, Cal.:

DEAR FRIEND—Enclosed find New York draft for two dollars ($2.00), for renewal of subscription and to settle arrears. When sending receipt for same, please inform me when my subscription expires, as I have no idea of the date. I am so glad you are writing a course of Lessons for HARMONY readers. I find them wonderfully helpful. I wish very much to attend your classes at St. Louis, and am making inquiries in reference to getting work there during the month of October, to partly pay expenses. Are you coming any further East? E. L. B.

DEAR FRIENDS—Having received much benefit from reading your text-book, I take great pleasure in enclosing herewith $2.50, for your primary course of eight manuscript lessons in Divine Science, to aid me in my studies in this direction, anticipating that you will forward lessons by return mail. I may say that the book before mentioned has been of great value to me, and I am now in perfect health, brought about by its teachings. E. C. M.

DEAR MRS. CRAMER—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 enjoy HARMONY very much, and feel I could not get along without it. Please find enclosed money order for HARMONY. H. L. S.

DEAR MRS. CRAMER—Excuse me for my negligence in not sending you some money for HARMONY sooner. We have been readers of it for many years, and still hold it as one of our standards. May God help you to send out this Truth to many more thousands. Enclosed find one dollar.
MRS. S. W.

DEAR MR. AND MRS. CRAMER—Your dear encouraging letter of May 19th was very much appreciated, notwithstanding it has so long remained unanswered. Your proffered sympathy in regard to my trials did me a world of good, and your prophetic words that my "circumstances" would be "improved" when you next heard from me, have been verified, and I verily believe as you say that by next December I shall be able to renew my subscription to HARMONY. I thank you very much, but I will not let you donate HARMONY for one year. I appreciate your work and love the magazine too much for that; besides, I can never thank you enough for sending it right along, when I was so far behind with my subscription. I owed you for two years' good reading, and I mean to pay for it. Only this morning I

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picked up the August number, 1901, and read "The Allness and Unity of Good." Why that sermon alone was worth the dollar for that year, and here I have gotten another dollar's worth out of it again this morning. You see the numbers are all worth reading and reading, again and again. I see by our last HARMONY that Mrs. Cramer is coming through here on her way to the World's Fair. Now I do hope she will stop here and speak for us, for I do so much want to see her and hear her lecture. C. J. A.

As M. E. Cramer's trip East will necessarily be an expensive one, which, added to the usual expense of carrying on the Home business, makes it necessary for us to ask that all who are in arrears promptly pay what is due. Also those whose HARMONY expired with the September number, the end of the HARMONY year, are invited to renew at once. It will be of great help to the work at large if you will attend promptly to this. Many have lovingly responded to the call in September HARMONY, by which we have been aided in our work and plans, and for which we extend thanks with grateful hearts. We need to have this continue, so please let us hear from you at an early date.

FAITH.

Hold fast to Faith! In the blackest night
Myriad-hued and rainbow bright.
The auroral streamers of Hope shall fly,
And teach you that Love is ever nigh.

SUSIE M. BEST.

You must be spiritual in thought and action, to reveal the truth of Being.

Heaven and happiness does not merely lie beyond the grave, its pure light is already diffused here.—*Fichte.*

What is Mind? No Matter. What is Matter? Never Mind. What is the Soul? It is immaterial.—*Thomas Hood.*

The instant you know that Truth is all, you know there is nothing beside. The all, the unchangeable, the indivisible, the eternal, being all, we are it. It is sometimes said: it is hard to realize this; but the hard part is in not realizing it.

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Sunday, September 4th, there was a full house at THE FIRST DIVINE SCIENCE CHURCH to listen to the sermon by Pastor M. E. Cramer on the subject: "The Basis of Co-operation, Socialism, Capital and Labor," which all enjoyed. This was also a day for the reception of twelve new members to the church. The pastor's address to the new members was based on the broad truth that characterizes the teaching of Divine Science. She extended to them the freedom of Truth, the liberty that the Creator bestowed alike upon all, and showed them why no limitation nor binding creed could ever grow out of Divine Science. The only real church association there is, is the Unity that exists in humanity, by virtue of the Omnipresence and Infinitude of God; all who feel the need of united effort based therein, love to unite with the church that has this truth for its basis. They neither feel nor believe in limitation in connection with the church. United effort in the cause of Truth is the outcome and demonstration of power. In united effort is strength. Let all who wish to help the cause along send their names to be registered as members. The financial obligation of absent members should be one dollar per year, or as much more as they feel like giving. None are in any way taxed. All are free to give what they can for the ongoing of the work of this church center.

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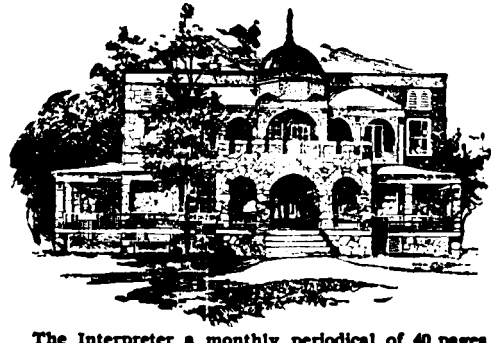
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Its curriculum consists of Primary, Training, Theological and Normal courses.

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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The price of the Training Class is $5.00.

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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.

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NOVEMBER, 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.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. NOVEMBER, 1904. NO. 2.

A Modern Job and His Friends.

LESSON II.

IN THE FIRST LESSON of this series the foundation is firmly laid for the building of a permanent structure of interpretation. The idea is to make this structure a revelation of Truth, not only concerning the conditions and beliefs of our present day Job and his friends, but of their real nature—the nature of health, and the Truth of God and man as one.

The friends, so to speak, of our present day Job, are the same miserable comforters that they were in the past. They think that to convince man that he is a sinner and to fasten it upon him, is the way to help him and render brotherly kindness. The identification of man and sin as one has never fulfilled the Law of Being nor singled the eye to Truth. It can never free man from the false belief that he is conceived in sin and born in iniquity, nor can it heal him of the liability to sickness and its result in death. The Job of this day who stoutly protests against his friends' accusations of sin and wrong will win out some how, some way. God will justify him and heal him as in time past.

The principal mistake made by Job is that he accuses God of afflicting him, and doing so without reason. That God is really guilty of things that Job is too good to sanction. They who believe that God brings sickness and sorrow upon people believe that it is his will that we suffer, and that God has done what man would not do, for it is not the desire of man to bring affliction upon men. They overlook the consciousness that Jesus expressed, when he said: "It is not the will of your Father that the least of one of these little ones should suffer."

Again, our present day Job indulges the suppositional belief that all his wealth is acquired. That he has earned it by the "sweat of his brow." That nothing is his as it is God's, so he does not let the words of Jesus abide in him: "All that the Father hath are mine." The belief that things

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are ours only through personal effort, denies that God is our inheritance; that we are joint heirs with Christ, etc. Years of labor or good works cannot make the belief true that our only inheritance is acquired possessions. If truth is expressed in the words, "That as the Father hath Life in Himself, just so is it given to the Son to have Life in Himself," our real possessions are ours just as they are God's, and in no other way. This is what oneness means. This held to enables one to succeed in all lines of work. Then by man's fruit is the reality of his Being known.

Every one who believes that we acquire our character from experience, rather than it being what God, the One All is, stands for the Bildad character. They also believe that all of man's good comes to him as a reward. They do this while they try to believe that the free gift of God is eternal Life, and this life is in the Son, and that we are sons. Truth, the all of everything, is not a reward. It is in the fulness, eternity and inseparable nature of Being. I am Truth, is the declaration of Truth. It is not true that all of man's good is a reward, for man is essentially good because he is what he must be, that which is. Let me keep this Truth ringing in the ears of humanity until it is made the basis for all transactions. "The Truth of God is the Truth of man," and the Truth of man is the Truth of God. Truth is one and there is nothing higher. Man is no more what he is from choice, than God is what he is from choice. To God, choice between two things or more as to which he will be, is not. He being the Infinite All is far beyond a suppositional choice. Just so with man. Then in Truth our choice is not in being but in doing, and we all choose to express ourselves perfectly. Both man and God are unlimited freedom by nature, and their manifestations are equally unlimited. The freedom and goodness of Being cannot be contrasted with evil. There is really nothing with which to contrast it, for it is the fulness of all there is.

Bildad says: "Man's days on earth are as a shadow, there is none abiding." This sounds like Brahminism.

Job's friends keep suggesting his sins to him, and declare that because of these he is justly punished. God will not cast away the perfect man because he is the divine image and perfect handiwork, any more than the principle of arithmetic will cast away or disassociate itself from its examples. God is the *creator* of all men, and the creator of everything else besides. The perfect *God* creates only perfect *men;* indeed, all His works are perfect, as is his law. The present day Bildad believes man is perfect or imperfect, just as he *pleases* to be, but the truth is man can only be what *is:* and all

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that IS now, was, or ever will be, is the Eternal and Self-existing One. So man is what he is by the authority of the only supreme and eternal God; and no personified beliefs can change or contradict the government, providence or Truth of God. Job and his friends believed that God afflicted him, not perceiving the works of darkness or what false race beliefs and opinions are, and what their fruits are. Hence they ask the question: "Can man be *just* with God?" And they answer: "No; not one in a thousand."

Job does not believe he is a sinner, yet he does believe God punishes him, for he says: "He hath punished me without a cause." He seems to think God destroys the perfect and the imperfect. "The Lord gives," he says, "and the Lord takes away." But what does he take? And where does he take it? *All* is his own fulness. There is no place for anything else. Job accuses God of laughing at the pain of the innocent, and of "giving it and then taking it away." All is one. All is good. We must have wholeness and Unity. God and God manifest cannot be divided into parts that are in any true sense separated from one another. Such an idea involves the absurdity of dividing and destroying God. Job and his friends think they see dualism, but it is only their own false beliefs and opinions. We should adhere to unity firmly, for duality of opposites and unity cannot co-exist any more than can light and darkness in the same sunbeam. Job has the sense of fear of God, and says: "If he comforts himself God will not hold him innocent."

This reminds me of the good minister who came up for treatment, and confessed that he was afraid to die because he felt that he might not be in favor with God. When he had improved in health, he asked me not to treat him against his belief in hell, and said: "I would rather die than give up my belief in hell." This and similar beliefs that people personify and identify themselves with constitute the "adversary in the midst," and is the misery sensed. Such is the result of dualism.

Job makes this fine statement: "None can deliver out of His hands." But yet they think there is an end to pain only through death.

"Should a man full of *talk* be justified?"

"For thou hast said *my* doctrine is pure, and *I* am clean in thine eyes."

Yes, I am clean, is the voice of the spirit within. They who believe in permanent and perfect UNITY are with Christ. "I and my Father are one." Creator and creation are a unit. *Inequality* is *iniquity*. Job is unwilling to see himself a sinner; and this finally brought him healing and prosperity. The suppositional duality in relation to God and his works, and in relation

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to man's nature and work, is deception. The personified beliefs of good and evil are made a basis for teaching and practice that is unsound and entrapping to all who adopt and use it. Good and evil are not in God, his work, or kingdom. Job is called upon to give up all his *acquired* property that he might get the solid foundation of *Unity*—one undivided *whole*, which, as a matter of fact, is really *indivisible*. Hence he says: "Though he slay me, yet will I trust him." Job disclaims duality in this statement, and at the beginning of the conflict this command was given: "Touch not his life." And you will please notice that through all the confusion of struggle, the real Job was untouched. Therefore *conditions*, whether prosperous or adverse, make not the man.

One cannot *make* or *unmake* a man with beliefs or opinion. Nothings do not make things living.

Job says: "I will *maintain* mine own ways before Him"—mine integrity. I admire this; it is the truth of a believing child of God. It is only to be regretted that it is not always done in Truth. When God spoke out of the whirlwind, Job renounced his position, when he saw God as all he manifested himself. Being clean and perfect, he proved his true nature. Really he was this all the time, and so he *could* manifest it. He raises the question: "Who can bring forth a clean thing out of an unclean?" Christ does, in substance, the same thing. "A good tree bringeth forth good fruit."

Job's professed friends try to convince him that he is getting hurt because of his transgression. There are Scientists of the present day who are not willing that the afflicted separate themselves from sin or false belief. The false beliefs and opinions *are* the afflictions that people suffer. The mistake is in calculation. Evidently the thing to do in all such cases is simply *renounce* the wrong, quit believing in and holding on to the hot iron that is burning you; disclaim it, drop it and be done with it. So when it comes to false race beliefs, and opinions and sin, sickness and death, we should promptly *give* them up in order to *take* up the opposite, which is Truth.

An objector says: "Why, Mrs. Cramer, you are taking away what scares people into heaven." Scare, scold nor condemnation never took anybody to heaven. This is always accomplished by Truth and Love working together.

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

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"And the Word was made flesh"—is made Job's flesh—and Job triumphantly declares: "*My* flesh shall see the salvation of God." And it does, and it is realizing this salvation now and forever will realize it. This is just what we all should do, and it will succeed with us just as it did with Job.

Job, Jesus and all of us should declare: "I and my Father are one:" And live, enjoy and disseminate the declaration to promote the general welfare and establish the very excellency of heaven in our midst.

God did not condemn the sons of God who came to present themselves before Him: but he *did* wisely inquire of the seeming intruder, Satan, "From whence comest thou?" And his answer was direct: "From going to and fro in the earth, and walking up and down in it." The truth is, he has no origin in Truth, but only a seeming to false beliefs, which are unreal: the works of personified error.

As I walked in our beautiful park recently I saw God in everything. The unity of God and God manifest was a living reality. I felt my oneness with God in its fulness, which verifies the truth that our scientific basis, *the eternal unity of God* and God manifest, is ever practical. When dull, gloomy days and feelings seem to come, after you have spoken for yourself the unity of truth, and you feel sort of amazed that things with you are not better, my word to you is: *do not waver; stand fast* in the love of Truth, as I may say in the God of Truth and Love, and all will turn out better than you even expect.

I distinctly recall my own experience, when in seeming inability a lady Scientist tried to convince and convict me of *sin* and *wrong doing*. At this juncture, this truth blazed in my whole being brighter than the glowing son of the day: THERE IS NO ERROR IN ME! And, openly declaring it, I arose, left her and came down stairs, and taught my class. So the whole *seeming*, in my case, suddenly found the bottomless pit, never to know a resurrection. What are Scientists about? Let them answer: "Listen to Jesus—neither hath this man sinned nor his parents." His business was to work the works of God.

O friends, let go every error; *declare* the eternal, enduring, saving truth of the One All in living abiding *union* with the *God* of this truth—declare it, *teach* it, *keep* it, *do* it. Job was healed because he listened to the voice of God and obeyed it.

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INTERNATIONAL BIBLE LESSONS.

November 6th, 1904. II Kings xi : 1-16.

LESSON VI.

Commit vs. 11 and 12. Read entire chapter.

JOASH THE BOY KING.

GOLDEN TEXT:—"*When the righteous are in authority the people rejoice.*" —*Prov. xxix : 2.*

Time : 884 to 878 B. C. Place : Jerusalem.

LESSON STUDY.

In Truth we have no evil seed to sow. Hence it is impossible to reap anything but Good, and good results in our harvests. It is the end and cause of our Being to witness unto the truth that the good seed has been sown in us, and will spring forth into everlasting Life, even the bringing forth of the living Christ of the Soul.

Athalia appears utterly ignorant of Truth as the cause and manifestation of Life, of the true science of Life ; else she would never have attempted the destruction of life, or the slaying of the seed royal, the seed of David. We all love to remember that Truth cannot be defeated. God's promise coucerning the seed of David was, "To give him alway a light." And a Light that never goes out is God's promise. Consequently, there was preserved a legitimate heir to the throne, hidden in the House of the Lord in security. And all the heirs of our destined throne and kingdom are hidden and preserved in the House of God, "whose temple ye are," awaiting the great day of our coronation. The work of the heirs is to be crowned.

Joash was trained under the positive influence of Good. It was his business to be good every day, to learn the Right through the teaching of law and testimony ; and thus to understand how to act out his true nature. He was, therefore, removed from negative and indifferent states of mind and thought. A very fitting preparation for one who was to exercise dominion over others as well as himself.

In that age as well as this, "old and young" represent interchangeable ideas. The boy king, who was brought to his coronation with such skill, care and strategy, who was anointed, and stood with the testimony in his hands, cheered and rejoiced over, was much better prepared to fulfil his obligations to God and the people than the majority of the kings who had preceded, and greatly exceeded him in years. What we understand measures our maturity, not our years.

To see the true son of David on the Throne is cause for rejoicing. It is a victory wrought out, achieved. But, to successfully wear the crown is the very laughter of righteousness, the completeness of the divine rule of man.

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November 13th. II Kings xii: 4-15.

LESSON VII.

Read II Chron. xxiv: 1-22. Also II Kings, xii, xiii, xiv and xv chapters.

JOASH REPAIRS THE TEMPLE.

GOLDEN TEXT:—"*We will not forsake the house of our God.*"—*Neh. x: 39.*

Time: 878 B. C. Place: Jerusalem.

LESSON STUDY.

The study of this passage and its context should impress some very important lessons upon us. Joash, unwittingly, believed in personal influence. Hence his conduct was affected for better or worse, according to the tendency of the popular mind. Study the passage in the light of this suggestion. Then let us bear in mind that we, to demonstrate our divine individuality, must do our own thinking and then TRUST OUR THOUGHT. Thus doing will result in the manifestation of characteristic force on the part of each one of us. This is the glory of every individual incarnation of God. We must never forget that we are divine. Next to this we must be sure to trust in our DIVINITY. This is the imperative demand of God in man.

Joash undertook to restore the temple and to institute reforms. Here let it be observed that the proper conception of the TEMPLE OF GOD is of supreme importance. God's temple is not confined to any place or portion of his universe. It is in OMNIPRESENCE. The cultivating of the consciousness that the place which I now and here occupy is God's Temple, is the practical and essential work of repairing the house of God. Then the adapting of our conduct to the fact of such communion, will be the instituting of the true and essential reforms. Such reforms will result in the producing or bringing forth of the form of the SON OF GOD, the image and likeness of the ever-blessed ONE.

Upon us individually, as upon Joash, devolves the task of putting the house of God in repair—that is, the establishing of the CONSCIOUSNESS that we are living and walking with God. Abiding in this COMMUNION is keeping God's house in repair. Then, too, let us not fail to truly interpret and apply this eternal truth, namely: "Ye are the TEMPLE OF THE LIVING GOD, as God hath said, I WILL DWELL IN THEM AND WALK IN THEM." This is Paradise restored.

November 20th. Isaiah 1: 1-9; 16-20.

LESSON VIII.

Study vs. 1-20. Commit vs. 18, 19, 20. Read Chapter V.

ISAIAH'S MESSAGE TO JUDAH.

GOLDEN TEXT:—"*Cease to do evil; learn to do well.*"—*Isaiah i: 16-17.*

Time: 760 B. C. Place: Jerusalem.

LESSON STUDY.

The first verse of this passage is the real text and title of the entire Book of Isaiah.

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This preacher of righteousness was a seer. He consciously possessed spiritual vision. He saw. So clear was his sight, so distinct his vision as that he SAW the WORD OF THE LORD (Is. ii : 1).

As Isaiah comes with a message to-day, we are interested in him as the messenger withal. As his name signifies, he is peculiarly the representation of the Salvation of Jehovah. He is the salvation prophet.

Let us note somewhat of his qualification. Of one experience he says : "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." At this time he heard the voices of pure seraphic ministries. This was a vision of Glory. This transcendent light is for us all. Are we ready for it?

To him the sanctified God, the consciously indwelling God, was the only Being to be revered. Are we like minded? (Is. viii : 13, 14).

He saw a new order of society, Messianic in its character. In it there was no enmity. There was no possibility of any hurt, even to the most defenseless member thereof. (Is. xi : 6, 7, 8, 9).

He saw the vision of universal salvation, and heard the song of the redeemed. (Is. xii : 1-16 ; xxxv : 10).

He saw the wilderness and the solitary place transformed into the Garden of the Lord. The desert blossomed like the rose, and rejoiced even with joy and singing. (Is. xxxv : 1 and 2).

The glorious march of truth and the comforting revelation of God to all the world, passed in panorama before the vision of the seer. (Is. xl : 1-11).

He saw the ministration of universal for all the world. (Is. xliv : 3, 4).

He saw God as the cause of all phenomena. (Is. xlv : 5, 6, 7, 8. All is God, v. 9).

He saw the final anointing of all humanity with the One redeeming Spirit of God. (Is. lix : 20, 21).

He was rapturously joyous as he contemplated the universality of blessedness. (Is. lxi : 10, 11).

He finally saw the new heaven and new earth in which God and man rejoice together. Man enjoyed God and God enjoyed man (Is. lxv : 17, 18, 19). And this condition he saw to be permanent. (Is. lxvi : 22).

Do we see what the seer saw? Are we comforted by the same Comforter?

The man of such vision is the messenger of to-day's message. Note the text. The seer beholds unsightly contrasts. His soul is bathed in light ; but Israel is in such darkness as to know less about God, the Giver of All Good, than the ox and the ass know about their owner and his provision for their need.

The irrationality of sin provokes the sympathetic inquiry, "Why should ye be stricken any more?" The condition of the people, the plight of the country, the desolation on every side, all these things should remind them that they are at outs with God. These things should impress them to "cease to do evil, and to learn to do well."

The message calls for a convention between God and man. "Come *now* and let us resort to reason. Let us agree. Let us be one." Response to this call will be the end of sin and its episode. The crimson and scarlet hued sins were the attitudes of the mind resultant from the habit of rebelling against God. The change of mental attitude to the complexion of fleecy white wool and the radiant snow at once obtains, "If ye be willing and obedient."

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We cannot be at outs with God, and be blessed. We must stand in with the EVER-BLESSED, and realize ourselves ONE.

November 27th. Isaiah xxviii: 1-13.

LESSON IX.

Commit vs. 3, 4, 5. Read entire chapter.

WORLD'S TEMPERANCE LESSON.

GOLDEN TEXT:—"*They also have erred through wine, and through strong drink are out of the way.*"—*Isaiah xxviii: 7.*

Time: 725 B. C. Place: Jerusalem.

LESSON STUDY.

The last temperance lesson had reference to that kind of watchfulness which renders one ready for divine inspection, or ready for the Lord's coming. The thought marked out leads to that evenness of conduct and of self-control that indicate the mastery in life, or reveals the perfect temperance model.

In the lesson of to-day, especial intemperance pointed out is the immoderateness of intoxicating drink, the "error through wine and being out of the way through strong drink." No falsity or deception seems so conspicuous as the condition of drunkenness.

There is no beauty in land or city or fertile valley that can compare with "the glorious beauty" of the image and likeness of God in man, the image which expresses the intelligenre of the infinite Mind. But when man so far forgets the illimitable glory of his place in the Universe, as to become absorbed in the sensuous, in things literal instead of things spiritual—then his divine beauty loses its distinctness as a flower that fadeth. He is overcome or smitten down in his mental attitude, and his adorning seems like a mockery, a chaplet of flowers on a drunkard's brow.

The subject of this lesson is national, and is appropriately named the "World's Temperance Lesson." Its interest is universal. The truly mighty and strong One is called for to clear away the *debris* of thought that obscures the correct solution of this question. Truth must be applied with more force than is described by "a tempest of hail, a destroying storm, a tempest of mighty waters overflowing." Total destruction of every conflicting thought to the Christ mind, the mind wnich is sane and sound, is decreed. The inscription which is written upon the intemperance of strong drink is that of the fading flower and the fallen fig. More and more effective becomes the abiding and eternal, and less and less attractive that which is numbered with the vanishing.

Fifth verse. The teaching of Divine Science makes "that day" *this* day. The diadem of beauty and a crown of glory is the Lord of heaven in earth. It is the all power in heaven bestowed in the earth. It is man taking his crown of life and wearing it. This is the great restoration; and consists in our knowing *who* we are, *what* we are, and our unlimited resources in Being. The central fact that establishes man's wholeness and soundness is the great divine

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fact that he is sent forth by the hand of God into this world to subdue and replenish the earth with the divine idea and substance. We must reach the root of the matter. We are cause and not effect. Our work is not upon the branches. No reformation that is based upon anything short of the divinity of man will reform. This is the Tree of Life. The branches are then purified from within, and bear good fruit.

GEO. J. AND A. I. SCHWEINFURTH.

The Old Engraver.

BY E. ADELINE WILLIAMS.

The story is told of an old engraver who had worked at his art so long that everything reminded him of the "wood-block and the tint-tool."

Once, he sat and worked far into the night. At last he arose and looked out on the stars.

"That's a fine piece of engraving," he murmured, reverently. "My life is uncertain and unfinished," he added. "How could it be otherwise? God's cutting a biggish block. It's slow work, and the picture won't show till the block's made up."

A great disaster, as he regarded it, happened to the old engraver, and this is the way he gently explained it:

"God is taking out a high light."

When some one spoke of what he considered the cruelty of taking high lights out of human beings, the old engraver exclaimed:

"What! the block complaining of the Engraver hurting it while He works? Think of the picture it 's being made into!"

What if the old engraver had known the Law of Expression? Think his explanation would have been as obscure?

The Charm of Good Manners.

No one who has any appreciation of grace and beauty in nature or in any art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting room, in the visit of charity or the legislative chamber: has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.

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The Home Thought.

The song I listen from the bird,
Is music in my spirit heard,
A picture of free spreading wings,
The nest and eggs and mate that sings!

WILLIAM BRUNTON.

BEING.

To be, is to be something that is capable of being what it is, and is not capable of being what it is not.

Because it can be, it can be eternally the same, but cannot be temporarily different.

Because it eterally is, it cannot make or destroy itself; it cannot change itself; it cannot become anything but what it is.

It cannot be more nor less than itself. It can be all of something, but it cannot be any of nothing.

CHILDREN'S DEPARTMENT.

Thanksgiving at the Mitchell's.

THE little brook awoke one morning to find itself almost too cold to run, and soft white snowflakes were flying in the air like feathers.

"Dear me," said Grandma Mitchell, "if it isn't November, and Thanksgiving is only three weeks from to-day! I do wonder if the children will all be home. I know Mary and George 'll be here. My! how I do want to see their little Isabel; she's two years old, and I've never laid eyes on her yet."

She went to the doorway and looked out at the falling snow.

Soon a man made his appearance carrying a pail of rich, foamy milk. It was Grandpa Mitchell.

"Looks like a snowstorm," said he, putting the milk-pail on a bench in the corner, and getting ready for breakfast.

"Yes," answered Grandma. "And did you know it's almost Thanksgiving? I do declare it's past believin' how time does fly! Do you suppose the children 'll all be home?

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"All. Unless it's Frank and Mabel," said Grandpa. "And I do hope they can come, but you know what they wrote about Harry. The grandchildren 'll fill this old house full when they all get here. My, what a time they'll have. Well, there's a big bin of red apples in the cellar, and two barrels of popcorn, and three sacks full of nuts. I guess that 'll keep the youngsters busy for awhile."

"Yes," said Grandma, "and this snow 'll make coasting; and, if the brook freezes over, there 'll be skating, but it won't seem right unless they're all here."

"Well, well; we'll look on the bright side of things and hope for the best," said Grandpa.

In their city home Frank Mitchell and his wife were talking of the coming Thanksgiving, and of Harry, their little boy, whom the doctors said would have to remain in bed for many weeks yet.

"Father and mother will be so disappointed if we don't go," they were saying, "and the other children have talked of it for the whole year, but Harry do sn't look as if he would be strong enough for the journey."

"I went with Mrs. Best to the Divine Science meeting yesterday," said Mrs. Mitchell, "and the things I heard there of health and healing were most wonderful. The teacher said there was no limit to the power of Truth. I've almost a notion to have her treat Harry."

"I wish you would," said Mr. Mitchell. "I am sure there is a remedy somewhere. I don't believe God ever intended for us to be sick."

The teacher came to the Mitchell home, and told the little boy of God, the ever-present Good, and of life and health and strength waiting to become manifest. She told him how the trees and the flowers all grow in the silence, and that he must keep very still, and close his eyes and say: "I am strong and well. God heals me now."

At the end of three days, even Mr. Mitchell could see a great improvement. The other children were allowed in the room, and they were busy planning for the long talked-of trip to Grandpa's.

"What lots of popcorn and apples we'll have," said Grace.

"I'll go skating," said Will.

"Grandma makes the best gingerbread and pumpkin pies, and she gives us all we want to eat," chimed in Esther.

"We can play in the haymow, and help feed the horses, and have milk fresh from the cow. Oh! won't it be fine?" came in a chorus.

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Harry grew strong, and happy in anticipation of the coming pleasure, and repeated faithfully: "I am strong and well. God heals me now."

Thanksgiving morning found the Mitchell farm house full to overflowing, and a jolly company they were. Grandma bustled about, stopping every now and then to pet the baby Isabel, and Grandpa had to be told again and again the story of Harry's healing. He would say: "Well, well. I don't understand it, but I al'ays did think it done a lot of good to look on the bright side of things. I'm mighty thankful he's here."

The little brook was too cold to run that day. It's face was like glass, and the children skated until their cheeks were rosy. They were glad when the call came announcing the Thanksgiving dinner, and each and everyone did justice to Grandma's gingerbread and pumpkin pies, and Grandpa's popcorn, apples and nuts.

GRANDPA'S THANKSGIVIN'.

Thankful? Well, I guess I am.
I'm thankful that I'm livin',
Thankful for both sun and showers,
And daily good that's givin'.

Some folks al'ays will complain
About bein' treated rough,
They has most themselves to blame
If life keeps a' goin' tough.

Every one who learns to look
On the brightest side of things
Has occasion to give voice
To the joys Thanksgivin' brings.

I have lived a good long time,
If you'll heed an old man's lore,
Just give thanks for what you've got
And you'll mighty soon get more.

The corn you plant in springtime
Will yield you corn in autumn;
The faults you find, yield troubles
Although you never sought 'em.

See the good and thankful be
For every joy and pleasure,
Then your life will sure contain
Thanksgivin' beyond measure.

2916 Bush Street, San Francisco. CLARA B. NIELD.

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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 November 1st to December 1st:
I Am all the Good that I ever express.

Daily Thought.

First Day: I Am the Life that forms my body.
Second Day: I am the Power that is the strength of my body.
Third Day: I am the Wholeness that is the health of my body.
Fourth Day: I am the Perfection manifest in my perfect body.
Fifth Day: I am the Love that unites in harmony every member of my body.
Sixth Day: I am the Mind that controls and directs my body.
Seventh Day: I am the Abundance that provides for all the needs of my body. I include my body in what I am.

Heaven is here, but it only unfolds itself to those who unfold to meet it.—*Helen Wilmans.*

One Life permeates all things, and there is no corner of the universe too remote to feel its heart throbs.—*Henry Wood.*

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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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.*

LESSONS IN THE DELIGHT OF LIFE.

II. The Satisfaction of Life's Outreach.

BY WILLIAM BRUNTON.

LIFE IS BEAUTIFUL to us in its upreaching power, in its revelations of good behind its good. It has something new for us every day, and then has something new more wonderful yet. This is one of the delights of our existence, and we can make a study of it, and have a like pleasure from it as we should from the study of real music.

Take a lesson in the delight of living in this wise: As you go to sleep say to yourself: Now I am going into a new country of love. Here I shall be carried away from all I know of the days into the silence deep and profound. Here I must trust the divine. Every day have I to experience this faith, and I do it in the primal confidence of our nature. It is all right, I have no question about that. In this act of love I am a child, and sleep and dream on the eternal mother's breast. Then notice the gladness of the awakening, how lovely it is to emerge from the dark that has not been darkness to us, and to escape death that has not been death to us,—and here in the light of a new day, we are our real selves, blest with strength and hope, and ready for all duty. It is simply wonderful, and it never loses the surprise of love, however much you study it. It is the newness of the world's creation given to the children of men every morning of all the years.

Now we are to love this life and to find out its higher uses. There is life and life, and the divine life is the flower of the human—and it may so

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overspread the tree with blossom that there shall seem nothing else but the blossom. So the apple trees appear in the orchards of May, all their gnarled branches ablaze with beauty. And men and women become as fair when they allow the spiritual to show its perfectness in their lives.

Jesus says: "Seek and ye shall find." What we seek we find. If we are seeking the material we find it. It is houses and land, money and place, praise and pleasure. We pay the price of endeavor to find—and then we gain. But if we gain ever so much of the material, we remain dissatisfied, and the reason thereof is that the soul of man is a soul, and will not be content with anything less than what belongs to a soul. It is of the divine and the divine alone can supply its wants.

We know this now. There can be no more the plea of ignorance. Men are men and feel that they need the satisfactions of right and truth and love. We have got to live after the law of the spirit of life and to have the integrities of manhood. This is the religion that is the great redemption. It is the reality of the inner life disclosing itself in the words and deeds of a new Christ in every man.

This creates a new atmosphere in which we live as a flower in summer. You make the discovery that life is all right. There is no cause of complaint in it. It is fresh from the Eternal, and you are living the immortal music of love now. You are safe in your Heavenly Father's care. You cannot be in want, you cannot be in danger, and you cannot fear or fret in His presence of joy. And this puts from your mind the thought of sin, sickness, and death, and gives you the blessed thought of love, health, and life. O, how beautiful all this is. You enter it as one coming over the hills from a cold country into a land of summer fruits and flowers.

And then this is practical in the good of the days, for it defends a man from annoyances and disappointments and plagues belonging to the lower range of living. There is a cloister of the mind where the harsh noises of the day do not intrude. The man who is living from the spirit finds that he is above many pains and perplexities that others are having. They are like children caught on the rocks, and suddenly they sense the tide is surrounding them, and they begin to fear; he calls to them to come ashore where he stands, and when they gain his standing place they are safe and glad.

Jesus asks: "What shall it profit a man if he gain the whole world and lose his life?" If we lose a gold coin, we say it is somewhere, but it is gone out of our usefulness and we lament it. If we lose the gold coin of

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gentleness and love by not using it, then we are the poorer. Nothing can compensate us for not living according to faith, hope, love, and truth. Nothing on the face of the earth, and we can dispense with all other things, if we are faithful to the eternal law of righteousness.

This is something personal. It belongs to you and me as a part of our higher being. It is the evidence of our immortality because it brings us up into the eternal. We realize we are natively spiritual, and the enjoyment of this is like what the poet has in the expression of noble thoughts in the most beautiful words. It is a strength and rapture of the summer sea as it breaks in curling waves on the long line of white sand. It is the fragrance hidden in the petals of the wild rose; it is the music of the thrush as it sings in the gladness of one of God's new mornings. It is the angel heart of every man, knowing himself as a child of God!

"He will save his people from their sins." People seem to be striving with their desires. We should face them, and learn why this should not be. If one would but fulfil the following glorious commandment, there would be no strife, but instead there would be harmony and fulfilment:

"*All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.*"—*Mark.*

When the supreme harmony of Infinite Mind expresses itself by means of its own order, or Law of Expression, we have fulfilment. When we believe with all our hearts that we have received what we desire, the belief is based in knowledge. We know the things desired are ours as they are God's. Being, is saved, is as far from sin as the East is from the West. There is no sin in it, neither indeed can there be. It cannot become other than what it is; hence, it cannot become sinful. They who know truth save from sin. They do not convict people of error, but they separate them from error and hold them apart from sin.

Perfect sincerity and conduct is essential to health.—*W. J. Colville.*

PURITY.

Despite evil environment I may
Preserve the spotlessness of mine own life;
E'en as I saw a lily bloom one day
In a foul pool where filth and slime were rife.

SUSIE M. BEST.

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The Sword of the Spirit.

Nothing can be expressed that is not before it is expressed.

THE majority of people are seeking for more and more, and still more, of the good they desire. Each one has an innate desire, and perhaps longing, for full satisfaction, and with it an abundance of good things.

This seeking is legitimate, to the general conception of things, but, while it is so, none should overlook the promise "ye shall find," and upon finding, cease looking for what is found. We should rejoice in and be thankful for what is found. For to him that hath, and who believes that he has, more shall be given.

People are so prone, through the force of habit of believing in duality of opposites, to overlook the blessings they have received. They thus deny themselves the pleasure that naturally belongs to finding. When they find they continue seeking just as if they had not found, and they struggle and strive to attain that which they are actually living and proving daily in their lives, without stopping to enjoy it.

Choice is not freedom. If a healer had six patients to visit, and each one wanted him at the same hour, he would be called upon to choose which one he would visit. However, in doing so he would hesitate. He might think, "I want to please this one, or, if I visit another first, I can better take them in rotation, or perchance another needs my services more at this time," etc. Just as in this case there is hesitancy, so in every case where there is choice. We must all learn to love and do the right thing, in the right time and way without hesitancy. Man can express his real nature fully by so doing, for he is not what he is from choice. He is of necessity what God is—what is self-existing—what is without beginning and without end. This places him in the attitude of true Being—true freedom: in possession of the "sword of the spirit," or the word of God, where he need not handle the sword or word but with the spirit of authority. Where he knows that he is before he expresses himself, and can, therefore, represent himself naturally according to the nature of Being. Where there is no postponement, waiting for development, or to become greater and more powerful.

It is clear that the *sword* of the *spirit* is in the hands of man; the *word* of *truth* is in his mouth. The ability of self-expression is the nature of his Being.

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Love Philosophy.

The fountains mingle with the river,
And the rivers with the ocean,
The winds of heaven mix forever
With a sweet emotion.
Nothing in the world is single,
All things by a law divine
In one another's being mingle,
Why not I with thine?

See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother.
And the sunlight clasps the earth,
And the moonbeams kiss the sea,
What are all these kissings worth
If thou kiss not me?

I sought, whence in evil; I set before the eye of my spirit the whole of creation; whatsoever we see therein—sea, earth, air, stars, trees, moral creatures—yea, whatsoever there is we do not see—angels and spiritual powers. Where is evil and whence comes it, since God the Good hath created all things? Why made He anything at all of evil, and not rather by His Almightiness cause it not to be? These thoughts I turned in my miserable heart, overcharged with most gnawing cares. And, admonished to return to myself, I entered even into my inmost soul, Thou being my guide, and beheld even beyond my soul and mind, the Light unchangeable. He who knows the Truth, shows what the light is, and he who knows it knows eternity.

O Truth, who art eternity! Love, who art Truth! Eternity, who art Love! And I beheld that Thou madst all things good, and to Thee is nothing whatsoever evil. From the angel to the worm, from the first motion to the last, Thou settest each in its place, and everything is good in its kind. Woe is me! How high art Thou in the highest, how deep in the deepest; and Thou never departest from us.—*Augustin's Soliloquies, Book VII.*

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FAITH.

NOW faith is the substance of things hoped for.—Heb. ii : 1. God has opened the door of faith to us (the Gentiles). Let us look in at this open door and see whether there is anything there to be desired. Then first, let us see what faith is. Faith is the knowing beyond the possibility of a doubt—that *God is*, and beside him there can be none other. He is the All of Life; He is the All of Love; He is the All of Wisdom, and I am One with Him; hence, I am Life, I am Love, I am Wisdom, I am Knowledge, Understanding, Power, Health, Strength, Riches. We will go a little further in through this door that God has opened for us, and see what faith can do. By God's faith in Himself, in his own power and wisdom, worlds are created. The just shall live by faith.—Rom. i : 17.

The prayer of faith shall save the sick. What is the prayer of faith? It is recognizing God's image and likeness in the so-called sick, and as the true man is called forth, the false appearance must fade away. By faith were all manner of diseases healed; devils were cast out and the dead were brought to life.

Paul tells us in Heb. ii, that "without faith it is impossible to please Him (God); for he that cometh to God must believe (have faith) that He is, and that He is a rewarder of them that diligently seek Him." In Rom. x : 8, 9, Paul says: "The word is nigh thee, even in thy mouth and in thy heart;" that is, the word of faith, which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." What is it that shalt be saved, that "dying soul" of which we used to hear? Nay, but this body, which is the tabernacle of the living God, shall be saved. When, do you ask? *Now*, for *now* is the day of salvation. Salvation from sin, sickness, poverty and death.

Did Jesus tell those who followed him that if they had faith their souls would be saved after death? No, but many times did he say, "thy faith *hath* made thee whole;" the work *is* done, not *shall be*. The blind were made to see, the lame to walk, and the leper was cleansed. Paul tells us that faith cometh by hearing, and yet to the Hebrews he says, "but the word preached, did not profit them, not being mixed with faith in them that heard it." "Without faith it is impossible to please God." Knowing the Law of Expression, it is easy to understand why God is not pleased without faith. Until faith is perfected, God's spoken word or expression has been denied.

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If we have faith that Jesus (all visibility) is the Son of God, "this is the victory that overcometh the world."—I John v: 4, 5. Even the grain of mustard seed can teach us a lesson, for *to-day* it seems itself as a tiny speck, but possessed of implicit faith in itself to obey the divine command to "increase and multiply," and *to-morrow* it is a tree, full of golden blossoms, which give promise of the myriads of seeds that the next day is ready to be harvested. If we have the faith even of this little thing, we can truly remove mountains of disease, discord, and inharmony, and replace them with health, harmony, peace and plenty. And we can say with David: "Thou makest me to lie down in green pastures." What more can we want? All desire is wiped out, because through faith we know that all good is ours, ours, and we lie down to rest in the plenty which is around and about on every side. C. G. G.

NOTE.

It will be seen by M. E. Cramer's letter, on another page, that she has finished her work in Kansas City. She is now in St. Louis, engaged in the work of teaching and healing, and will remain there until the close of the New Thought Convention, and probably longer. She remained longer in Kansas City than she intended to when leaving home, and we think it hardly possible for her to finish her work in St. Louis by the time the Convention closes. She will inform those in other places, farther East, when she expects to be there, that there may be no delay in opening the work upon her arrival. We urge those who expect to take advantage of this opportunity to learn Divine Science in its purity, to be ready.

You can never tell when you do an act
Just what the result will be,
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree will grow
And shelter the brows that toil.

He who *liveth* the Golden Rule needeth no books or teachers. —*Amanda.*

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Extracts from Letters.

The little girl was here this morning. She says her eyes are better. She is beginning to see a little. She thanks you for your kindness and asks that you pray for her again. I believe that her eyes will come out all right if you continue the treatment. A. K. S.

I herewith enclose one dollar for renewal of HARMONY. It seems to me I could not do without HARMONY. It is getting better all the time. P. S.

Every copy of HARMONY is worth a dollar if one could read and understand the Truths contained therein, with love and blessings on All.

MRS. S. F. N.

DEAR FRIENDS: I see in September number of HARMONY that M. E. Cramer intends to be in St. Louis about the 8th of October. I have a thought of being there myself about that time. I should very much like to meet her there. God bless and multiply the readers of HARMONY. J. R.

Enclosed find one dollar for renewal of HARMONY. I like and appreciate HARMONY very much. It voices the truth of what being is. I receive much benefit and encouragement from its perusal. B. E.

DEAR EDITORS OF HARMONY: Please find enclosed one dollar for HARMONY, which I see is now due. My last HARMONY of October month has fulfilled a wish of my heart ever since I have lived in Detroit: That Mrs. Cramer would come to Detroit, and send forth a wave of Divine Truth, as it is, pure and simple, for after having once heard the Truth so simplified, it seemed to me I could not mix in with it other ways, so I hope in her coming. I shall get so much good, and I know she will have a ray of Light that will awaken the slumbering ones to Life and Light of Being.

MRS. GEORGE SCHRAM.

Heretofore, when M. E. Cramer made her successful tours East, Teaching and Healing, the business detail did not open up before she left Home College, as it has for the present trip. Mrs. Cramer is now in St. Louis, at 715 Locust street, Room 53. After November 4th, and for the next two weeks, her address will be 2932 Fulton street, Toledo, Ohio. Then for a few weeks, 766 Congress street E., Detroit, Mich. Then 442 Larned street East, Washington, D. C. On her way home she will stop in Denver, Colo., to teach and heal.

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A Letter from M. E. Cramer.

DEAR FRIENDS OF HARMONY: I left San Francisco for Kansas City September 21st. We were four days and three nights on the way. The weather was cool and the trip free from dust until we came into Kansas. The journey was an enjoyable one. I made the acquaintance of some interesting and lovely people, so there was no need of being alone, literally. We arrived in Kansas City Saturday at 8:50 P. M. I went direct to the Midland.

Sunday, 25th, I attended services at the Church of Practical Christianity; also the Sabbath school. Mr. Lowell Fillmore is superintendent. The Sunday School is growing. Their lesson was a review of the quarter's study. It was interesting and instructive.

After Sabbath school Miss Harriet Rix, from Alameda, Cal., spoke to a well-filled hall. Her theme was "Prayer." She spoke in a practical and instructive way, which all enjoyed. The pleasure of meeting Mrs. and Miss Rix made it seem as if San Francisco and Kansas City had blended into one. A number of my former friends and pupils were present on this occasion. Mrs. Myrtle Fillmore met me in the hallway with a hearty welcome, and said: "We want you to speak for us next Sunday, and our rooms, 1315 McGee street, are open to you every forenoon and every other evening, so make any announcements you like after the services." Later Mr. and Mrs. Fillmore announced that I would lead the Wednesday Healing meeting, which I did. The large rooms were crowded with deeply interested and happy Scientists. The next evening I opened a class in the same rooms. So it was demonstrated that the work was ready and the way open in this center, and all that was necessary was that I begin without preliminary work or preparation.

Prof. and Mrs. LeRoy Moore and others from Kansas City, Kansas, were there to greet me, with the happy announcement: "We want you on the other side. You were announced last Sunday to speak for us to-day at 4 P. M." It made me feel that where I was wanted that was the place I wanted to be. I went home with them, and enjoyed a few hours' rest and social communion, after which I spoke to a full house at their center, 615 Minnesota avenue.

Then the editor of *The Life*, A. P. Barton, was next to greet me, and say: "My wife and myself want you to come to our house, and stop with us part of the time." Rev. D. L. Sullivan attended the afternoon

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meeting in Kansas City, Kan,, and greeted me with his usual "God bless you." "My wife," said he, "wants to see you, and we would like to have you come out to Rose Dale, and be with us as much as possible." Mr. and Mrs. Graham attended this meeting and invited me to their home. I went with them to dinner, and for the first time enjoyed the lovely home atmosphere of this happy couple, whom I have for years known so well as students in my previous classes in Kansas City, Mo., and through correspondence. It is from this home that I am writing.

The work was also ready and waiting my arrival on this side. The subject of the Sunday lecture was "True Spiritual Healing." On Monday evening I commenced a course of Primary lessons, with thirty in the class, and on Tuesday afternoon I commenced a course of Advanced or Theological lessons.

I am more than glad to find and announce that all these centers are in a flourishing condition. The business with Mr. and Mrs. Fillmore has increased, and is still increasing in every department. A general growth is apparent in the publishing department, the book business, the meetings and teachings.

Mr. and Mrs. A. P. Barton are nicely situated in a lovely home for their united work. They are both good, conscientious healers, and use the word of power with authority, which bears fruit.

Rev. D. L. Sullivan and wife have a beautiful country home at Rose Dale, Kansas. They are ever faithful and true. While they are not outwardly making an effort in or for business, they are quietly receiving their own. They never waver in their consciousness that their own will come to them. Because of the harmony of their home, they enjoy the classics of nature. The nights are melodious with the songs of living things, and the days are glorious with beautiful scenery, and all are constantly giving voice to inward happiness, which keeps them in perfect touch with and appreciation of God's handiwork.

Prof. and Mrs. LeRoy Moore's work is a growing one—one not only with bright prospects in view, but that has done well for the time it has been established. Prof. Moore's life experience has been so linked with music, so woven into the melody of song, that it will evidently go hand in hand with their Science work. The musical department of the New Thought Convention being under his management, will prove a success and be satisfactory to all.

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Mr. and Mrs. Graham live the life of Divine Science beautifully in their own home and business. They are faithful to the principles that must ever demonstrate for them.

Mrs. Graham is well known in both cities, and to the readers of HARMONY, as a good healer. Her faithfulness to principle has caused the signs to follow in physical health, as well as in business. Their united lives prove that "I Am" is in the midst. Mr. Graham is like a quiet power behind the throne.

I leave Kansas City Monday morning, October 10th, for St. Louis, where I shall remain until after the New Thought Convention. My address will be 715 Locust street, Room 53, St. Louis, Mo.

[*To be continued from St. Louis.*]

Dedication Service.

The *Morning Mercury*, of New Bedford, Mass., gives a very complete report of the dedication of Rogers Memorial Church, in Fairhaven, Mass., of which Rev. William Brunton is pastor. "Dr. Robert Collyer, Rev. Minot Savage and Rev. William B. Geoghegan were the speakers." The following extract from the report will give our readers some idea of the magnificent building:

"Fairhaven has been the scene of many dedications in years past, but none surpassed the impressiveness, the simple dignity that marked the first services in the Rogers Memorial Church.

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"The opening service was conducted by Rev. William Brunton. Rev. Minot Savage preached the dedicatory sermon. Following the sermon, Rev. Robert Collyer delivered an address. At the evening vesper service Rev. B. Geoghegan made an address."

We know that readers of HARMONY will join us in congratulating our valued contributor, Rev. William Brunton. No one is more worthy or competent to minister to the needs of his congregation.

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Third. Abstain from pork. Few Jews have cancer, tuberculosis or smallpox.

Fourth. Be clean—in person, abode and conversation.

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Fifth. Eat moderately of good food. Get bread baked at home. Get butter from some honest farmer. Eat all the apples you can.

Sixth. Don't forget to speak to everybody. The salutation of a good remembrance is joy to the soul.

Seventh. Stand up straight; look people in the eye while conversing, and speak the truth.

Eighth. Respect age, honor age; treat all older people courteously. Their hearts are tender and true, and they wish you well. Seek the advice of old people.

Ninth. Get to heaven by staying at home, making your heaven there. Make comrades of your children. You don't need to go from home to get good fellowship. No club, no society can supply the place of the fireside, by the evening lamp at home.

Tenth. Sleep in a well ventilated room, doors and windows wide open.

Weeping may endure for a night, but joy cometh in the morning.—*Psalm xxxiii: 5.*

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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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. DECEMBER, 1904. NO. 3.

A Modern Job and His Friends.

MAKE THE TREE GOOD AND THE FRUIT GOOD.

JOB'S FRIENDS condemn him for what they consider his iniquity, or sin. They try to convince him that God justly punishes him. They do not believe that a religious man could experience such conditions unless God had made and placed him in them. They all believe in a devil and that he has power over man; but they do not see that their belief in two powers, both of which they suppose themselves to be subject to, must necessarily show out in limitation and be sensed and felt as mixed conditions of good and evil. This is as much a religious belief of the present day as it was in ancient times.

The belief of to-day is that God rewards and God punishes. That He rewards those who serve him faithfully, and punishes those who do not. This supposition is so near the truth that it just misses the hem of its garment, so to speak. There is no reward or punishment, in the ordinary sense, or according to the common belief. There is no reward save in the doing of the right deed, the right thought, word and act; and no punishment save the doing of the wrong deed. He that acts according to the unity of the One All, has the experience within himself that the doctrine is of God, and knows freedom. "Shall not his excellency make you afraid, and his dread fall upon you?" This and similar beliefs of inequality are a basis for all unrighteous beliefs.

When the Sons of God presented themselves to the Lord, the Lord questioned them not. He knew them as his very own; but he discovered the adversary—personified beliefs and opinions, the reverse of the Sons—in the midst of them. The Lord did not identify the Sons of God with the personification of these beliefs and opinions, but questioned them by asking, Whence comest thou? The Lord did not condemn the Sons of God. He did not condemn Job. There is no condemnation in Truth. So it was the adverse of God, or opposing beliefs and opinions, that condemned Job and that

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wanted God to put forth his hand and punish him. God refused to do so, as it were, so the adverse personified beliefs and opinions carried out their own condemnation. "Who is he that multiplieth words without wisdom." He is a suppositional belief that has been identified as self. All that this suppositional self has is in the hands of adverse belief—the adversary. "All that he has is in thine hands, but touch not his life," or self. The attitude of the modern day Job is clearly a dual one, for while he believes that God punishes unjustly, yet he feels the meaning of his words: "Though he slay me, yet will I trust in Him, but I will maintain my own ways before Him." But with all this beautiful trust he is determined to argue his cause with God. To the Job condition God must hear his complaints and bear with his assertions of self justification. Because Job believes he has not sinned he believes that his punishment is unjust. In this he is right. In Being we sin not. But because of the infinitude and allness of God the Good it is alike unjust to God and man to believe that there is another power equally real with God to which man is subject. One might as successfully attempt to take a hat full of darkness from the cellar and show it to the sunlight as to attempt to show the beliefs of the superiority of God, and the inferiority of man, to God. "He is of too pure eyes to behold inequality"—called iniquity.

"Behold, now I have ordered my cause. I know that I shall be justified." This is the Job plan that he would have God follow at his dictation.

"Withdraw thine hand far from me, and let not thy dread make me afraid.

"Then call thou, and I will answer; or let me speak and answer thou me.

"How many are mine iniquities and sins? Make me to know my transgressions and sin.

"Wherefore hidest thou thy face, and beholdest me for thine enemy?

"Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

"For thou writest bitter things against me, and makest me to possess the iniquities of my youth." Chap. 13: 18-25.

Our universe is a just one. The divine order, the system, method, and the entire control of the universe is justice; loving justice—the goodness of loving justice. The Good or God of all, who is the All in All.

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This same condition of supposed separation shows in people in the present day. Some almost become unbalanced mentally, when death comes into the family. They say: "I can no longer believe in God or in the Lord, for it was so unjust of Him to take my child away"—"my husband or wife from me."

People are taught from birth to prepare for death; they are taught to believe implicitly in it and to live for it. That their heaven—their permanent and unfailing good, and companionship with God depends upon it. Yet those faithful ones, whose greatest effort in life is the preparation for death, are the ones who blame God for taking their loved ones. Now dear ones, since God is here, Heaven is here and the Earth is here. Let us not believe in death, prepare nor live for it. True sonship is ours which is God manifest in the flesh,—the will done in earth,—the outer as the inner, and the body full of Light, which is Life. This is Truth. Let us rejoice and be glad that we know Unity, and that the three great factors in the Law of Expression is the All in All.

There are many present day Jobs who attribute all power to God, in a way, but they accuse him of error, or inferiority. I have heard some say: "We are living in a world that God made, but it is a miserable world until we make it over." This is claiming superiority to God as to the making of the world. Then after a few more sentences they voiced the startling statement: "I am God and beside me there is none other. I have made the world and all things therein and thereon," etc. I quote this that you, dear students, may know that Science is Truth and is always consistent with itself. We are not to suppose that God is capable only of making a miserable world, and that we are superior and can make it better than He. Nor are we to say: I am God, and then suppose that God is both inferior and superior, or in any way divided against himself.

The self-existing All can never be what it is through choice between what it is and other things. There are no other things. "There is none beside Me," is voiced by God. The All in All can never be what it is through good works, it is not made nor marred by them, but is represented in them. To claim to be different from God is claiming either to be less or more than God. So they who believe in differences sometimes place themselves as inferior to God, and at other times play the modern Job and talk as if they were superior. Since Unity is Truth and is the Christ consciousness, neither inferiority or superiority can stand for Truth. Such claims of inequality are iniquitous; the Truth of God is the Truth of man.

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It is a common occurrence for people to criticise those who are suffering, but it is an unkind practice. Job complains of his friends' cruelty in the 19th chapter: "These ten times have ye reproached me. Ye are not ashamed that ye have hardened yourselves against me. And be it indeed that I have erred, my error remaineth with myself." There is sufficient good feeling in the Job of all time to want to meet with the same in his friends. We are to know at this point, and from what is said in the 19th chapter, that criticism is very detrimental to the one who indulges in it, and it never helps one against whom it is practiced. In the 21st verse Job pleads for pity, and while he is justly craving kind words he voices sufficient truth to be heard of God the Good.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Now is the "latter day," and the Redeemer and the redeemed are one by means of the Divine order, or law of Expression. "And after I awake, though this body be destroyed, yet out of my Flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not a stranger, though my reins be consumed within me with earnest desire." "But ye should say: Why persecute we him, seeing the root of the matter is found in me." We should not play the part of Zophar and endeavor to show the "state and portion of the wicked;" but instead, show by teaching and practice the true state of Being and the infinitude of man. The freedom of Truth is free from any sort of belief of an evil power, presence or condition; any sort of hell or devil either here or hereafter. Each one should know that there is no hell on earth for him or her; no tempter and no temptation. As long as we assume the attitude of belief of Job and his friends, we ignore the Christ consciousness of Truth,—the eye single and the body full of light. We ignore the blissful state of Being, of the Buddha. We ignore our own unlimited nature. "How shall ye comfort me, seeing that in your answers remaineth transgression?" No one can in any way be a comfort to others who transgresses the Truth of Unity. As Truth is the only comforter, let us indulge its spirit freely and fully toward those who are in any way in seeming need; who in any way are suffering, for those who suffer need the comfort of Truth and need no criticism, reproof or condemnation.

CONCLUSION.

The adversary was in the midst of them, and while this was apparent in belief it can never touch the Life of men nor harm their identity. Job and his friends think that the adverse of Truth is something, hence think it

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must be God or of God. They all believe with equal vigor and truthfulness that God afflicts Job.

Eliphaz (God is on the right hand), Bildad (contention of wealth), and Zophar (pleasant chatterer), all believed with Job that God afflicts. They who place themselves on the side of God are almost as untrue (in their conception) as those who place him beyond the skies of starry blue. They also contend about spiritual wealth, just as if our being heirs of God meant that God could divide Himself. They chatter away about God's wrath, and punishments and anger, as if they knew all about Him and were authorized by Him to portray his character. The friends generally feel that the affliction is just and right, and the one afflicted feels that it is unjust.

Elihu corrects Job on the one point, which God, when he speaks, shows the fallacy and nothingness of, which was, that Job made himself better than God. Job always feels like making a solemn protestation of his integrity in his life duties. He has performed all the religious duties known to men. Something more than a human conception of good works is required to be free. "The Truth shall make you free." His heart's desire is that the Almighty should answer him, and he finally gets his desire. No one is perfectly satisfied until the Almighty speaks within him. The modern day Job and his friends do good works, but their works do not prevent them from believing that it is right to identify themselves with good and evil, and thus having the adversary in the midst of them as a personified belief in evil. It is clear that what is required of Job and his friends in Truth is, that they take a stand entirely separate and apart from the suppositional belief of evil, and know that its application to themselves is at an end, for God does not afflict.

Nothing can possibly come from a source that it is not; since God the Good is not evil, and is not punishment, he cannot bring evil upon nor punish any one. This is true, just as he is not the author of confusion because he is not confusion.

He is not the author of fear, because he is not fear. "God has not given you the spirit of fear, but of power, and of love, and a sound mind."

Man can be justified before God as God expressed: he who is born of woman can be clean, and is clean in the same way. "Let this mind be in you that was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God."

M. E. C.

[*To be Continued.*]

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INTERNATIONAL BIBLE LESSONS.

December 4th, 1904. II Chron. xxix : 18-31.

LESSON X.

Commit vs. 28 to 30. Read II Chron.: 29, 30 and 31.

HEZEKIAH RE-OPENS THE TEMPLE.

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

Time : 726 B. C. Place : Jerusalem.

LESSON STUDY.

The context of our lesson Scripture, together with the to-day's text, is well calculated to impress upon us how nobly we may serve God and man, or how widely we may deviate from such noble and Godlike service. The conduct of Ahaz was the superlative degree of wickedness, idolatry and desecration ; whereas that of Hezekiah, the son and royal successor of Ahaz, was the fulness of divine loyalty, single-hearted devotion and exalted consecration. Ahaz seemed to go to the full extent of all that is negative. See II Chron. xxviii : 22, 23 and 24.

Of Hezekiah it is written that "He did that which was RIGHT in the sight of the Lord, according to all that David his father had done." See II Chron. xxix : 2.

Here let us re-emphasize the importance of taking sides with God. How uninviting is the Ahaz type of manifesting ; but how engaging is that of Hezekiah, for the latter loved and lived his life into beautiful and harmonious divine concord.

The work performed by Hezekiah was that of opening, cleansing and sanctifying the HOUSE of the Lord. What he did we all should do. Our body is the house of God. This house we must open for His free and entire possession. We must cleanse it from all that seems to shut out the divine nature. We must fully, firmly and finally affirm it to be God's Holy temple. This is consecration. This means *pure consciousness.* So dipsosed, we may realize what it is to " worship the Lord in the beauty of holiness."

It is shown by Hezekiah's example that we may go to the full extent of making manifest in all our ways and transactions what manner of Spirit the Christ consciousness within us is. This should ever and always be our well-defined and keenly realized " Mark of our HIGH CALLING. In such communion of God-in-us we will surely enjoy the full fruition of praise, worship, gladness and thanksgiving. These are the legitimate fruit of unselfish righteousness.

The most important lesson in this Scripture passage is, *Loyalty to God in every station of life.*

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December 11th. II Kings, xvii : 6-18.

LESSON XI.

Commit vs. 9. Read II Kings, xvi : 1-18, and also Chapter xxi.

CAPTIVITY OF THE TEN TRIBES.

GOLDEN TEXT:—"*The face of the Lord is against them that do evil.*"—*I Peter iii : 12.*

Time : 712 B. C. Place : Samaria.

LESSON STUDY.

The contemplation of evil is not profitable. Let us therefore hear, in as few words as possible, the story of Israel's calamity : The children of Israel were surrounded by nations and peoples who were greatly in the dark as to the truth of ONE GOD, who is over all, King Eternal and Blessed Forever. These nations and peoples had ideas and teachings which were vastly inferior to those of Israel. But these peoples were very numerous. They greatly outnumbered Israel. They were the majority. Through a long period of time Israel heard and saw much of their ways and practices. Lack of vigilance on Israel's part permitted an impression to be made. Little by little these strange religious forms and beliefs gained a place in their minds and hearts ; and at the same time they became negative in their attitude toward the God of their fathers. In short, their thoughts were diverted from Jehovah. They ceased to realize love and reverence for Him. They abandoned their faith in Him. They forsook their loyalty to Him. "They departed from the living God."

Israel's going into captivity is the direct and immediate result of this lack of steadfastness and consequent disloyalty. They lapsed from the lofty aspirations and high ideals held up before them by Moses and the Prophets. Their thoughts went into bondage, and then they were carried away into captivity—a subjective and an objective thraldom.

Let us hear the conclusion of the whole matter : Our freedom is ever and always dependent upon our loyalty to the ONE POWER which makes and keeps free. By this contemplation let us be profited.

December 18th. REVIEW.

LESSON XII.

GOLDEN TEXT FOR QUARTER:—"*Thou shalt worship the Lord thy God, and Him only shalt thou serve.*"—*Luke iv : 8.*

The lessons of the quarter cover a period of one hundred and seventy-five years—from 896 B. C. to 721 B. C. They are concerned in the main with two prophets (Elisha and Isaiah), two kings (Joash and Hezekiah), one queen (Athalia), one general (Naaman), and one priest (Jehoiada).

The lessons cover a wide range of topics which have very little connection with one another. In the study of these lessons we have been gathering thought-food from various fields ; and we have learned that the Good is everywhere to be found, and we have been finding it.

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Now, as a review and refreshing exercise, let us, instead of surveying these identical fields over again, read, verse after verse, slowly and conversationally, the XXIII and the CIII Psalms.

Let us remind ourselves and one another of the benefits and blessings which we have learned to recognize and appreciate, and so awaken more and fully the Spirit of gratitude at this approaching Christmastide.

December 25th. Isaiah ix : 1-7.

LESSON XIII.

Commit verses 6 and 7. Read Luke ii : 1–52.

THE PRINCE OF PEACE. (A Christmas Lesson.)

GOLDEN TEXT:—"*His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the PRINCE OF PEACE.*"—*Isaiah ix* : 6.

Time : 741 B. C. Place : Jerusalem.

LESSON STUDY.

The Light of the world shines that all may see. When we think of Christ the universal Light, we cannot think of darkness. So, when this Light in man begins to shine, and its rays from the very centre of the soul find visible expression, it seems natural to say, "The people that walked in darkness have seen a great light."

The world that Isaiah saw was wonderfully illumined by the light which he discerned in the character and mission of the Christ. He saw the Deliverer's light, the Light of Savior and Salvation, the Light of a perfect reign and Government, the Light of Peace—and all this glory in Everlasting Increase. He saw God. He saw the day which we celebrate as Christmas. The Light of this eternal Christmas Day is shining upon the world at this hour, and in its increasing brilliancy every eye shall see HIM, who is the living inspiration of all days. In the wideness of the application of Truth, therefore, there is no darkness. All are illumined by His Light.

The Christmas Lesson is the last of the series in the year, and its thoughts command universal attention. Charming and attractive is the Sun-Light of Christ and of Christmas. It is the anniversary of PEACE. More of the warmth of Love and the Power of Peace ought to be expressed during the Christmas-Tide, when thoughts are more outwardly drawn upon the Giver and the bountiful Gift of Good to the world. There is something about this season that includes every soul in God's universe.

The Name of Christ, in the Golden Text, is for us all to realize as our very own. Christ is truly God, the divine Self of every creation. This creation is to stand out in the strength and beauty of its DIVINITY.

In the Name "Wonderful" we are able to make unlimited demands upon our Infinite LIFE. In the guidance of our "Counselor" we walk in that Truth by which all our desires are granted, our requests fulfilled. The Mighty God is our answer. Christ, the "Everlasting Father," is the fountain of Life within us, which flows out a living stream ; and will continue thus to flow as

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we work together in unity. Christ, our "Prince of Peace," establishes harmony, delivering us from every galling yoke and heavy burden, breaking down all oppression, and we have war no more.

In the glorious consummation for humanity, wars cease to be; "for the battle of the warrior and the garments rolled in blood" pertain to an episode that is ended. Social and political problems are solved in a final way by the Prince of Peace. "The zeal of the Lord of Hosts will perform THIS."

Wishing you all the merriment of a glorious Christmas and a bright New Year, we are, lovingly, G. J. AND A. I. S.

Written for HARMONY.

GOD IS ONE GOD.

BY E. ADELINE WILLIAMS.

[*In Him we live, and move, and have our being.*—Bible.]

God is one God! His presence great,
Added to, cannot be, nor taken from;
On isle, lone and barren, or vast throngs among,
God, our God! Mighty, as great!
Added to, cannot be, nor taken from.

By devious ways, go the Children of Sense;
As, alone, the wine-press Jesus did tread;
But the Christ, whose mission 'tis, each to fulfil,
Absence knows not, neither sorrow nor dread.

Apartness, the sense of, Christ bids us correct,
The claim putting down, both of Far and of Near,
This claim, mortal only, as Truth doth us teach,
Since God, the All, is forevermore here.

God, our God! Mighty, as great!
On isle, lone and barren, or vast throngs among,
God is one God! His presence great!
Added to, cannot be; nor taken from.

We will see our spirit friends, so-called, as naturally as we see each other, bodily, when we see that death is overcome. When we are consciously in the truth that the Saviors' know we see the Saviours. Jesus saw and talked with Moses and Elias because he was one with them, in being, knowledge and power. There is no limitation to our range of vision. No longer is there a veil over the temple. The Law of Expression has removed it.

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Absent Treatment.

We are frequently asked if absent treatment is as effective as present. If those applying will take the same course that they would when coming for present treatment, there is no reason why it should not be just as effective. Those receiving present treatment expect to devote sufficient time at a certain hour to that purpose, allowing nothing to interfere. If absent cases will take the same course they will receive the same benefit. Not long ago we had a positive demonstration of this. We were asked to treat a party apparently in a pretty bad condition. We replied that we would treat at once, which we did, the result being that in a few hours the worst phase of the condition had passed, and, with a few more treatments, restoration was complete; but those applying had confidence in the treatment and gave their time and attention to it while it was being given. Our hours for absent treatment are from 8 to 10 o'clock in the evening; we are then free from disturbance. We advise each absent patient to devote twenty minutes between those hours to receiving the treatment, withdrawing the attention from all disturbing influences. Present treatment from 10 to 3 o'clock daily.

When men cease to postpone, and accept in the present what they believe to be possible in the future, we shall have a new order of things; present realization and enjoyment will take the place of hope of future attainment. It will be understood that procrastination adds nothing to our ability to accomplish the solution of any and every problem. It will be known that all things are possible now to those who believe in themselves and God as a unit. Thinking and doing will then cease to be recognized as a means of becoming something that we are not now, but hope to be in future, and Being will be known as the source of thinking and doing, and as the reason why it is possible to express what we are in thought, word and deed.

Being requires no time in which to be, to It there is neither past nor future; it is an eternal presence ever manifesting itself in a universal creation. Postponement refuses to enjoy the ever-present good, and rejects present realization for future promises; it says, what we are to be in future depends upon what we do in the present, so doing never ceases, for the present never ends, and Being is never realized, for the future never comes. It is called the thief of time. So it is. It steals not only time, but all that belongs to it, for it steals the *now* of time and opportunity, the only time and opportunity there is to Be or do anything.

C. L. C.

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The most we have known of man has been made apparent through and by the physical form and its faculties. We have seen him need food, clothing, medicine, and shelter, and to spend almost his entire time in a fierce struggle to get these from his fellow men. We have become so accustomed to seeing him fail and pass from tangible knowledge, that we have called him "mortal," or dying. But partly because we instinctively shrank from the thought of annihilation, and partly because we felt, and dared to reason that this incarnate life *must* mean something more and beyond what it has seemed to mean, we have believed in a "future state." We have concluded that man has within him a mystical spark of immortality, which will retain its individuality, and be sustained in perpetuity after the dissolution of the form body. This body has been called a part of the man, and yet not a part; for, after its demise, the soul was said to be a complete entity, sustaining no loss from having abandoned "the house of this tabernacle," occupied by it for so short a time.

CHILDREN'S DEPARTMENT.

One Christmas Time.

Around the old farmhouse the snowflakes flew fast
Like fairies white-robed at their play,
From the trees the leaves with the summer had passed,
Their limbs were uncovered and grey.

Indoors by the hearthstone was warmth and good cheer—
For Helen, and Bertha and Joe
Were talking about the best day in the year,
And that's always Christmas, you know.

"Oh, dear! I do wonder whatever I'll get!"
Exclaimed little Joe, with a sigh.
"Well, brother," said Helen, "there's no use to fret,
The Good never yet passed us by."

They chattered away about big Christmas trees
With dollies, and wagons and toys,
And candles all burning as bright as you please,
And drums that would make a great noise.

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The mother, at work in the adjoining room,
Heard their plans for the Christmas day,
And her heart was oppressed with a deepening gloom
For the children happy and gay.

They were talking of Santa Claus and his pair
Of reindeers, with bells a-jingle,
How they came swift as the lightning through the air,
Right down to the house-top shingle.

And how Santa filled all the stockings up high
With oranges, nuts and candy,
Then went speeding away 'neath the star-lit sky
To fill other stockings handy.

That night, when the children were all fast asleep,
The father and mother sat near
The old fireplace, and talked of how they could keep
For their children the Christmas cheer.

The year had brought trouble and lack of supply,
Crop-failure and flood had their part.
Said the mother: "We must on the Good rely,
Keeping ever a cheerful heart.

Such things as we need for our little ones now
In Truth we will not be denied,
So let us be quiet and know that somehow
For Christmas, the Lord will provide."

In the far-away city the snowflakes fell,
And were by the wind wildly blown
'Round the beautiful home where dwelt Isabel
In whose heart a love-thought had grown.

"What's Christmas?" she asked of her mamma that night,
And the mother the story told
Of the birth of the babe whose coming brought light
To the darkened peoples of old.

Then Isabel shook back her tangle of curls,
And said: "If you please, mamma, dear,
I want to give presents to some boys and girls
Who would be without gifts this year."

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So together they planned that a box should go
All filled with pleasant surprises
Away to the country where they chanced to know
Want lurked in many disguises.

And thus it came that, at the old farm-house gate,
The day before Christmas, a man
Delivered a box, where the three children wait
The outworking of Good's own plan.

A tree from the forest was speedily dressed,
The candles made ready for night,
The father and mother, no longer oppressed,
Arranged all the gifts with delight.

There were dollies for Helen, and Bertha, too,
And splendid tin soldiers for Joe;
There was candy and toys, and nuts not a few—
And a dear little boat to row.

Childish voices and laughter the farm-house filled
To its full, on that Christmas Eve.
Both father and mother rejoiced that they willed
In abundant Good to believe.

A spotless snow-mantle that Christmas was spread
Over forest, and dale and hill;
A chorus of angels sang far overhead
Their message of peace and good-will.

2916 Bush Street, San Francisco. CLARA B. NIELD.

Put away each day the things that would annoy. Begin your day's labor with a thought of omnipresent good.—*M. E. Cramer.*

We do not need to wait till we die to be spiritual. We are to be "transformed by the renewihg of our minds" *here and now.—Eleanor Kirk.*

The marvel is that with all the vitalizing forces that envelop and permeate us we can ever be ill.—*Chas. B. Newcomb.*

The throne room and audience chamber of the Divine Presence is the inner sanctuary of the human soul.—*J. H. Dewey.*

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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 December 1st to January 1st: I live in the one and only Life, which is God.

Daily Thought.

First Day: I live in harmony with Life in all my ways.
Second Day: I demonstrate the unity of Life in perfect health.
Third Day: I show forth the equality of Life by giving and receiving.
Fourth Day: I express the love of Life by loving neighbor as self.
Fifth Day: I affirm the justice of Life by doing to others as I would have them do to me.
Sixth Day: I manifest the abundance of Life in my perpetual prosperity.
Seventh Day: I realize the eternity and omnipresence of Life by claiming all Thine are mine and all mine are Thine.

"Positive Love and Confidence harmonizes and vitalizes every atom of my body."

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

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LESSONS IN THE DELIGHT OF LIFE.

12. The Joy of Christmas.

BY WILLIAM BRUNTON.

"A MERRY CHRISTMAS!" is the pleasant word of greeting we have to give in this season of peace and good will. It costs nothing to be generous like this, but it is the most acceptable gift in the world—a smile of love and a word of cheer are better than silver and gold and all other things that do not have the love of the heart with them.

Don't bemoan your poverty and wish you were first cousin to a millionaire. No, indeed; you have all the riches of the universe as yours, if you are wise to understand the open secret of wealth. It is the giving of your good feelings that is the most wonderful thing of all. I might like some good thing for Christmas from one who was well able to bestow it, but I take the wish of my friend as far better, and when I come into the atmosphere of his liking for me I don't ask for anything else. I can get the other things for myself, but this is the costly gift that I truly desire—the free-will offering of love.

Now we are going to be brave enough to be generous. This is the time to do it. The world makes it easy for us, and we are to see to it that we do not miss the chance. We are to rid our hearts and minds of every evil thought and hatred as a preparation for keeping this feast of humanity. We are to be fair and square and true with ourselves in the performance of this duty that carries such delight with it. We sit in the gloaming of Christmas

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Eve (any hour of the day that may be, any day of the year), and we say solemnly that we will have only peace and goodwill to all souls in the three worlds—Above, Here, and Below. We vow to the Good we will be good like this, and, as He loves all, so will we be divine with the Divine.

I take it every one of us can do this, and then live on in the beauty and the blessing of it, and I take it that we are wandering away in the woods instead of being in the highway, when we do not do it. Speak not to me of the gain of the selfish man—it is a delusion and a snare every time he indulges in the greed of looking out for number one. (He probably would write it *Number One*, but it is in small letters, and the angels can only see the self that is as large as all the stars and all the souls in them). He is making a marshland where the waters of love turn green and fill with all manner of noxious creatures, great and small—and all this he has to clear—and then make broad channels for the stream of love. Is it worth while spending one's time in doing this as an experiment after so many millions have done it and come out with the piteous cry of Solomon, Vanity of Vanities, all is Vanity? All that such people do is vanity, and it cannot be anything else, and it cannot yield an ounce of happiness, even if you put a million dollars to do it with. God won't be cheated not by the shrewdest financier that ever walked this footstool, called earth.

And then there is no stopping the blessedness of the true man—no, not by all the King's horses and all the King's men. He will get there. He will win. The blessing is to him and his children forever and ever. It is in the kingdom of the heart where no storm is, where no winters come, for affection is the paradise that never was lost.

We are coming to believe this with all our hearts and to take comfort accordingly. It is an illumination and then it is an inspiration, and it gives us the deep blue sky of God's summer without a cloud in it at all at all.

Now, that is true, and it comes to us every one on Christmas morning, and should greet us all the year.

In obeying the law of truth and brotherhood, we have got to look out that we don't wait for the other fellow to begin. He probably has got the same thought in mind, and is waiting the moving of the waters in the pool of your affection ere he will be healed of his ignorance. Don't disappoint him. No nobility compares with the willingness to forget self and recognize there is good in the brother with a sharp tongue and a scowling face and an overreaching hand. He is to be pitied, he is to be forgiven, and *while you are in the way with him*—not when he has gone to the better land, and where

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needs will make you decent in your behavior. Be a man to the full stature of your ability, and send out your soul in gladness to the souls of all the children of God.

But don't begin afar off. Begin at home; try it on your wife and children, and then on your friends. There is no pleasure comparable to the making of home into heaven by the giving of love and asking nothing again. Love is not love till it does this. Its part is the generosity of its own outpouring. It is like sunshine that goes everywhere in the wilderness as well as in the garden, and it is golden and glorious wherever it goes. And it carries its own joy with it. So love finds pleasure in giving pleasure and service freely, and it does not spoil it by wanting thanks and gifts in return. The sunshine finds the flowers come out to greet it, and the buds make praise before it, and then summer comes, but its part is the beauty of its shining, and our part is the beauty of loving without any shadow of turning toward selfishness. Praise God for this grand gift to your soul all on Christmas day.

The world is coming to it. We are going to live the divine life. We are going to prove that truth is true, that manhood is the way for man to live—then poverty will depart, disease will die, competition will be no more; then there will be enough for all, and all will work for it and receive it and each will live for the benefit of each, and the proud moments will be our contribution to the general good, and we shall be brothers all pure as the Christ in purpose, in spirit, in life, and this Christmas will be as long as the world lasts. What will *you* do, my friend, to make this a reality now? How will you speak by your life this greeting: "A Merry Christmas to all Souls?"

There is No Day Like Christmas.

There is no day like Christmas day,
To flout at fear and bring us joy,
The world is walking in love's way,
The world is now in love's employ;
It all is done in name of love,
These gifts of grace and sweet surprise,
And we the purest pleasures prove,
As sure as angels in the skies!

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There is no day like Christmas day
For open hand and kindly heart;
We really live what preachers say,
And show we understand our part;
God gave us all the good of time—
To make the better as we may,
So while the bells of Christmas chime—
Keep with a song good Christmas day!

There is no day like Christmas day,
Yet every day might be as blest;
True hearts of love are ever gay,
And follow joy with earnest zest;
It is the privilege of youth,
To have the happiness of May,
But age may also hold the Truth—
And keep for life dear Christmas Day!

WILLIAM BRUNTON.

Inalienable Rights.

NO INDIVIDUAL WORK, or national cause, can prove to be a permanent success if the basis of the same is narrower than the principles of the Constitution of our United States.

When the meaning of the clause in our Constitution, "All men are born free and equal, with Inalienable Rights to Life, Liberty and the Pursuit of Happiness," is generally understood and applied, we shall have universal suffrage. That we do not have it now is unconstitutional. Then, it will be seen that no State has a right to make laws that are not at one with the Constitution of the United States; that can limit or deprive any one of the freedom or equality in which all are born.

The Home life, the social and political life, depends for its success upon the freedom and equality so justly portrayed in our Constitution by men who devoted their lives to its principles.

This is the basis for the socialism that will prove successful; nothing less broad will stand or be of long duration. A Vrill City will never materialize upon a basis of the aristocracy of Money, nor upon class distinction of labor or opportunity. A union, in name, will not prove to be one in fact, unless it is for the good of all of God's people, or that has a basis less broad than that,

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"All are free and equal." A trust, in name, will never prove to be one in fact unless it is for the good of all of God's people, or that has a basis less broad than that, "All are free and equal."

Before strife ceases, in seeming, "Laboring people" must believe in the equality and freedom of all, and in the capital that they desire to obtain and use. Capitalists must believe in the equality and freedom of all, and in the labor they employ and use to make their capital. When the workers of our glorious land become capitalists, they must continue to believe in work, and have love for it. When the capitalists become poor, so to speak, they must continue to believe in capital, and have love for it. This would make every one just with himself and his neighbor. Capital and labor, to be successful, must work hand in hand, with an eternal principle ever before them which will prove that outward co-operation is the out-showing of the inward principle of Unity.

M. E. C.

Nature and God.

Every moment of our lives, we breathe, stand, or move in the temple of the Most High; for the whole universe is that temple. Wherever we go, the testimony to His power, the impress of His hand, are there.

Ask of the bright worlds around us, as they roll in the everlasting harmony of their circles, and they shall tell you of Him whose power launched them on their courses.

Ask of the mountains, that lift their heads among and above the clouds; and the bleak summit of one shall seem to call aloud to the snow-clad top of another, in proclaiming their testimony to the Agency which has laid their deep foundations.

Ask of Ocean's waters; and the roar of their boundless waves shall chant from shore to shore a hymn of ascription to that Being who hath said, "Hitherto shall ye come and no farther."

Ask of the rivers; and as they roll onward to the sea, do they not bear along their ceaseless tribute to the ever-working Energy, which struck open their fountains and poured them down through the valleys?

Ask of every region of the earth, from the burning Equator to the icy Pole; from the rock-bound coast to the plain, covered with its luxuriant vegetation; and will you not find on them *all*, the record of the Creator's presence?

Ask of the countless tribes of plants and animals; and shall they not testify to the action of the great Source of Life?

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Yes, from every portion, from every department of Nature comes the same voice : everywhere we hear Thy name, O God ; everywhere we see Thy love. Creation, in all its depth and height, is the manifestation of Thy Spirit, and without Thee the world were dark and dead.

The universe is to us as the burning bush which the Hebrew leader saw ; God is ever present in it, for it burns with His glory, and the ground on which we stand is always holy. —— FRANCIS.

" If you are still seeking for proof that there is individual consciousness after the body is laid aside, or after death—so called—does not your seeking indicate that you believe that the body is either your consciousness or the source of it ? Does it not point to the fact that it is an erroneous attempt at solving Life's problem, to believe it possible to have consciousness —or anything real—that is not absolute in the source from which it is evolved ? Pause and reflect, and cease vain seeking, and ask yourself the following questions : Can anything be evolved or unfolded that is not ? If not, and I have consciousness at this time, is it not now—as it has ever been—connected with the source that evolves and unfolds it ? Then how can that which *is* one with the eternal, infinite source, cease to *be* ?"

Health is the birthright of everyone ; if it has been lost it can be found and restored. All can be healed by proper treatment.

Health is natural, sickness unnatural. Treatment restores the natural and destroys the unnatural. Upon the healer's understanding of the method of doing this depends the success of the treatment.

The law of nature forever works for health, for the law of health and of nature are one ; the maintenance of this unity establishes health. Sickness is departing from this unity, which is violation of the law, and the result must inevitably appear to be the reverse of health. Intelligent treatment restores the unity and re-establishes health.

God's law is nature's law, for the universe is His nature expressed. All expression is His and is creative, and reveals His nature, which is Health, Prosperity and Happiness. All impression is the reverse and is destructive, and reveals its nature in Disease, Poverty and Misery. Treatment of Truth restores the natural expression and destroys the unnatural impression.

The merit of originality is not novelty. It is sincerity.

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NOTE.

On another page will be found a letter from Mrs. M. E. Cramer, giving a short report of the New Thought Convention held in St. Louis ; also of her work while in that city. She is now in Toledo, Ohio, where she is successfully teaching and healing, and enjoying her visit there very much, and will remain a short time longer and then go to Detroit, Michigan. Her address while there will be 766 Congress street, East. From there she will probably go to Washington, D. C. Her address while in that city will be 1220 H street, N. W. On her return home she intends stopping in Denver, Colorado, for a short time. All communications not directly concerning her work in those places should be sent to this office.

WAITING.

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea ;
I have no more 'gainst time or fate,
For lo ! my own shall come to me.

I stay my haste, I make delays :
For what avails this eager pace ?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me ;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone ?
I wait with joy the coming years ;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder heights ;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky,
The tidal wave unto the sea ;
Nor time, nor space, nor deep, nor high,
Can keep my own from me.

—*John Burroughs.*

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A Letter from M. E. Cramer.

I LEFT KANSAS CITY for St. Louis on the morning of October 10th, with the understanding that our train arrived in St. Louis at 8:50 P. M., of which fact I informed my St. Louis friends. However, we were not far on our way until I overheard a passenger say that our train was due at 6:30 P. M., but, on account of the wreck on the Missouri Pacific that moruing, it would not be on its own line until about mid-day, so we would probably not arrive at St. Louis on time. We arrived, however, at 7:30 instead of 8:30, and I waited for my friends on the ground floor in the main thoroughfare until 9 o'clock. Then I 'phoned to the different hotels to ascertain if I could secure a room for the night, and was informed by each one that there was not a room in the house. Then a lady gave me her seat for a time and said: "I am waiting for a train I thought started earlier. We are going to Southern California to live." I told her I had arrived earlier than I had informed my friends I would, so I had in some way missed them, and could not get a room at a hotel. Just then an acquaintance of this lady stepped up and warmly shook hands with her, and, after the surprise was over of being informed that she was on her way to California, they evidently spoke of my situation. This friend said: "My home is turned into a lodging house, and I have a room, so will take her with me." When I was informed that I could go home with her I thought verily: "the angel of supply is ever at hand." Be still and the solution of every situation will demonstrate itself. Now I have told this merely to say that I had no anxious thought nor fear among the great throng of people in that mammoth city. My friends were there in due season, and I was there ahead of time. They remained until 11 o'clock and I remained until 10. They searched all parts of that great union station but failed to find me. They felt sure I was there, and I felt sure they were there, but so dense was the crowd that we failed to meet. I simply stood still, happy and self-poised, and the way opened. My new found friend was so kind that the next morning she asked her daughter to accompany me and assist with my baggage to 715 Locust street—to Mrs. McDonald's Higher Thought Center—which she did. Mrs. McDonald had previously offered me the use of her Center for my work while in St. Louis. She also invited me to share her quiet home with herself and daughters, which invitation I accepted with a thankful heart and true appreciation. Mrs. McDonald is doing a good work. Each day there is a noon meeting of one hour, during which time business people come and go; they spend

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part of their noon hour there in the rest of the silence and go their way refreshed for the work of the afternoon. There is a Friday afternoon meeting which is presided over by different speakers when obtainable; and when not Mrs. McDonald, who is always equal to the occasion, is found in charge. Her strong desire is to have the people hear as many good things as possible from as many speakers as are desirous of teaching truth to the people. Miss Edna and Theo, her talented daughters, are both musical. Miss Edna is a music teacher and a fine singer. Theo has a beautiful voice, and sings to the delight of all. Although but sweet sixteen, she is a stenographer and teacher of shorthand.

I gave a class of six lessons at this down-town center, and met many of my old friends there. The real joy of my three weeks in St. Louis was in the meeting of my former friends, who love me for the good Divine Science has been to them.

H. H. Schroeder is doing his usual good work along the various lines he is engaged in. His work, like that of Home College, is an ever-increasing one. He is pastor of a large and growing church, corner of Eighteenth and Pestolozzi streets, and his pastoral duties are numerous. He teaches Divine Science classes and does healing. His work is distinctly his own. People want him as teacher, as pastor, as healer; and another cannot take his place with them. Then he is editor of "Das Wort," the Science magazine published in the German language. Through his quiet, self-poised, and self-centered consciousness, he is equal to all this work—just as I have been equal to my work in all of its unlimited lines. The church and his entire work is ordered from on high. It is ordered of God, hence it will ever increase and multiply until the complete fulfilment of the Law of Being. I had the pleasure of speaking to his congregation one Sunday morning, after which I gave four heart-to-heart talks to the people in his church. I gave my farewell address Friday evening, November 4th, in his church, and from there took the 11 o'clock train to Toledo. Mr. Schroeder, Mrs. McDonald and Edna McDonald went to the train with me.

Rev. Edmond Thomas Bunting—a young, earnest and enthusiastic student, who was in San Francisco some two years or more ago, and whom I very much enjoyed talking with and giving instruction to—has a nice church started in North St. Louis, 3401 North Fourteenth street. He is fulfilling the Christ mission, preaching Truth to the people, and healing the sick, so called. His work is blessed with the spirit of Truth, success and rapid growth. I enjoyed speaking to his people one Sunday evening. I

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bespeak for this most capable young pastor and healer a marked success in all his work.

Rev. John D. Perrin is pastor of the West End Church, No. 3907 West Belle place. I did not have the pleasure of visiting this church, but I understand that it is in a prosperous condition.

THE FOURTH ANNUAL NEW THOUGHT CONVENTION.

The Convention opened Tuesday, October 25th, at 2 P. M., with Rev. R. Heber Newton, D. D., President, in the chair. The first song by the audience filled the hearts with joy, as it was that good old hymn, "Joy to the World." Prof. LeRoy Moore, musical director, called forth the latent melody from the hearts of the people into song. After an interesting address of welcome, a vocal solo, "The Palms," by Prof. Moore, was greatly enjoyed.

Rev. Heber Newton then read a paper of interest on "The Significance of the New Thought." He was followed in the same session by Rev. John D. Perrin on "What makes the New Thought New." Then a beautiful solo was well sung, "The Voice of the Spirit," by Miss Edna McDonald. Eugene Del Mar followed with a good speech on "Society and the Individual." It was an interesting opening session.

TUESDAY EVENING SESSION.—Song No. 16, "My Life is in Thee," audience, followed by M. Woodbury Sawyer; subject, "God and Man, and their Inter-relations;" song, selected, by Miss Laura Payne. Then Miss Anita Truman spoke in an interesting way on "The Coming Race," followed with a song, "The Triumphant Host" (George Veigh), by Mrs. F. A. Bernsberg. Rev. Henry Frank, "The New Thought and Recent Discoveries in Science;" Song No. 10, "With a Perfect Heart," audience.

WEDNESDAY AFTERNOON.—Miss Harriet H. Rix, "The Divine Gift;" song, "Perfumes of the Orient" (Belhegni), Miss Lute Adams; Rev. H. H. Schroeder, "A New Life, the Result of the New Thought;" song, "Just for To-day (Abbott), Mrs. Frances Becker; Miss Eva Augusta Vescelius, "Healing Through Musical Vibrations." There were many helpful points in this paper out of the usual line. Song, "Light of My Life" (Gilchrist), Miss Lute Adams. Henry Harrison Brown's papers, "The Call of the Twentieth Century," was read with great vigor. All the speeches of this session were good and contained gems.

WEDNESDAY EVENING.—D. L. Sullivan, "I Am, It Is, I Can, and I Will;" song, "Il Bacio" (Arditi), Miss Myrtle Pryibil; Miss Emma

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Gray, "Discern the Voice of the Spirit;" duett, "The Lord is My Light" (Buck), Miss Myrtle Pryibil and Mr. Albert Breitt; Joseph Stewart, "The Subliminal and the Personal Selves; song, "Creole Lover's Song" (Buck), Mr. Albert Breitt; S. A. Weltmer, "Suggestion and the Teacher;" song No. 69, "The Never Failing Source," audience. This session was a strong one and enjoyed by all.

THURSDAY MORNING.—Mrs. Myrtle Fillmore; H. Bradley Jeffery; song, "Lullaby" (Beviginanni), Miss Bachman; Mrs. Margaretta G. Bothwell; Charles Edgar Prather; piano, "Valse Chromatique" (Th. Leschetizky), Mrs. Nettie Greenbaum; Mrs. Fannie B. James; song, selected, Mrs. W. G. Haseltine; Mrs. C. Josephine Barton; Mrs. Carolina S. Wolfe. While the speakers were limited in time, their speeches were radiant with Truth.

THURSDAY EVENING.—Charles Fillmore, "The Unity of Religion and Therapeutics in the New Thought;" song, "Came Unto Me" (Connen), Prof. LeRoy Moore; Rev. Helen Van Anderson, "Opportunities of Parenthood;" song, selected, Mrs. F. A. Bensberg.

FRIDAY AFTERNOON.—Miss Georgina I. S. Andrews, "Heredity;" song, "Babylon" (Watson), Mrs. Louise Blake; A. P. Barton, "Social Significance of the New Thought;" duett, "Love Divine, All Love Excelling" (West), Mrs. Louise Blake and Mr. Herbert Owen; Francis E. Mason, "Man the Monarch;" song No. 52, "More Love to Thee," audience.

FRIDAY EVENING.—Paul Tyner, "Individual and Institution;" song, "Magic Fire" (Wagner-Veit), Mr. Herbert Owen; W. J. Colville, "The New Thought and Universal Peace;" song, "Beloved, it is Morn (Aylward), Mr. Herbert Owen; Mrs. Ursula N. Gestefeld, "Curing and Healing;" song No. 63, "Sweet Bells of Heaven," audience.

Rev. Ursula N. Gestefeld presided in a masterly manner through the entire Convention after the first session.

Henry Harrison Brown was elected President and D. E. Sullivan Vice President; Rev. J. D. Perren, Secretary.

I sat in the Light of the noon-day sun,
And when I would say good night,
I know that this day is never done,
So those useless words take flight.

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NOTICE.

During Mrs. M. E. Cramer's absence in the East the work at the Home Center goes on as usual, being personally attended to by C. L. CRAMER. All orders, remittances and applications for absent healing should be sent to this office. Present treatment daily from 10 A. M. to 2 P. M.

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"The present research, which has been restricted to religious publications, serves to show that men's minds differ as greatly in naming papers as in naming children. For instance, a San Francisco publisher thought that the Christian spirit and brotherly love which his paper doubtless advocates could be best expressed by the title HARMONY. Another publisher, in Leon, Iowa, a believer, perhaps, in the aggressive religion of former days, would have none of this, but called his paper *Armory*."

Send 25c to Investigation Committee, publishers, Davenport, Iowa, for Prof. Watson's Illustrated Book (board covers), "Juggernaut: Christian Science Exposed."

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Vol. 17.
No. 4.

JANUARY, 1905

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. JANUARY, 1905. NO. 4.

The Healing of a Modern Job and His Friends.

LESSON IV.

I have heard of Thee by the hearing of the ear; but now mine eyes seeth thee.—Job 42 : 5.

AT PRESENT day Job and his friends are to be healed by the same truth that healed them ten hundred years before the Christian Era. The Truth is free, has always been and will ever be. It makes one free because it proves that one is not bound. There is nothing to bind one. Beside One, there is none other.

There are plenty of Jobs among us, and they all have *friends!* Miserable comforters are the friends, in that they confirm Job—the one seeking relief—in the error believed in, and then accuse him of more, and argue to convince him that his sins are greater than he sees, and his punishment is not as bad as it should be; that if he would once become convinced that he was a sinner, God would forgive and possibly restore him to health. The first thing that they all need to be healed of is the false supposition that the Creator and creation are separated; that there are two powers, one good and the other evil, and that man is under the dominion of both. Like ever expresses like.

The practice of that meekness of heart, based in the Oneness of the All, is essential to clear spiritual vision, and the bringing forth of Divine Illumination.

Elihu makes some good statements. The following will stand the test of time: "He that is perfect in knowledge is with thee." How few testify of oneness with God the All, when they are describing themselves or their possibilities. Now, we will advance further in this wonderful book where the One All speaks.

We must all awaken to the truth that God is Omnipresence, and more, that all that is in Omnipresence, is the fulness of Omnipresence; that what is born or expressed of Spirit is Spirit. I asked an Episcopal clergyman

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once, what the fathers of the Church thought the word iniquity meant. He said they claimed that it meant equality. With this definition the words of Jesus are full of meaning: "Depart from me ye that work iniquity" (inequality). Also are the words of Psalm, 5:5: "The foolish shall not stand in Thy sight; Thou hatest all workers of iniquity."

The Almighty is All in All, and the All does not afflict itself, nor does it become unequal to Infinitude. The All knows no inequality. Knowing that the state or nature of the One All is forever unity, we give no place to devil, no place to personified beliefs and opinions.

It has been said, we are the result of what we have thought. Ask yourselves the question, Is this true? is there such a self-hood, or me, as the effect of thought? before personifying the statement. Is it not true that I am before I think or act, or do anything mentally or bodily? Then being is not the result of thinking or doing. I am not merely the outcome of doing. I am the thinker, the doer, the worker, the expressor. I am self-existing.

"Who is this (seeming person) that darkeneth council by words without knowledge?"—Job, 38:2. The one that darkens true spiritual council by using words without knowledge is the one—any one—who personifies error of belief, and who multiplies words of postponement for the future, who places his good as something to come, and thus ignores the fulness of good ever present. This supposition as to what self is and what self does, causes people to chatter away and use language in such manner as not to represent anything as it is in Truth. Such chattering is multiplying words without knowledge. Who is he? error of belief, nothing. "The old man which is dead."

The Lord answers Job out of the whirlwind, and demands that he "gird up his loins like a man," and that Job answers the Lord: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding," etc.—Job, 38:4.

If the Jobs are illumined with understanding, when such as the above question is asked, they would answer: "I was with Thee." "Never a time I was not, and I shall never cease to be." I enjoy that same glory now that I had with Thee before the world was. This would mean realization of wholeness, perfection, good health, freedom. Who is the Job of the present day, who darkens council? I answer, a bundle of personified beliefs and opinions.

The Lord's questions are calculated to bring out knowledge, do away with postponement, and demonstrate the fulness of good in the present. To

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gird up one's loins is to be the Truth of Being and act in a way to bring out the real nature of Being. It means to be a man, to be a woman, and be satisfied with the reality of Being. Surely man should be willing to be like God and rest in perfect satisfaction. Then let us gird up our loins like men and women of God, and stop our questioning and complaining; but rather be still and know that "I am God, and beside Me there is none other," and be glad and satisfied.

Where wast thou? Where are the foundations? Other foundations can no man lay than that which is laid. That which is laid, and is always the foundation of the earth, is the Omnipresent Creator. The universe is founded in the Almighty. The chief corner stone is God Truth and Life manifested in the flesh, or Jesus Christ come in our bodies. Because of this Truth, that God is in the world, as in Heaven, the "morning stars sing for Joy," and a multitude of the heavenly host are praising God in the words, "Glory to God in the highest, and on earth peace and good will toward men."

It is right for Job to hold to his own integrity with divine steadfastness, but it is not right for him to accuse the Almighty with doing what he thinks himself too good to have done. Inequality is always iniquity. We should not speak words without wisdom and make God inferior to self, or self inferior to God, since in God we are.

Who hath given understanding to the heart? Omnipresent knowledge has given it. Evidently the belief that there are carnal minds has not done it. If any man thinks he is anything different from Spirit, as the Almighty, he should be healed of that infirmity as unstable and unreliable belief.

Job and his friends are learned men—men well educated, who believe in good and evil, and that they are under the dominion of both. Their beliefs are as thick in our midst now as daisies in a summer meadow, but what do they amount to? Think of it—men under the dominion of what is, all that is, impossible, illusion and deception. Man is one with all that is, and his dominion is his limitless nature, his oneness with all. In truth, he is not dominated by anything. It is not sufficient for illumination to believe that we merely have a spark of divinity within us, and a good deal that is not divine. God is not divided into sparks or rays, degrees or positions. God is indivisible—One.

It is a common thing for religious people to say, "I have courageously fought the devil for many years," not knowing that they cannot worship in Spirit and in Truth while engaged in fighting an imaginary devil. It is a

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pity that so much valuable time is lost. There are theoretical beliefs presented at the present day, under the name of Science, claiming that we must take up all the erroneous race beliefs and handle them scientifically, to heal or demonstrate Truth. The students of such untruthful teaching are kept busy handling error, either for themselves or their patients, and the result is that they darken council and multiply words of error that do not touch Truth Knowledge at any point. They would be just as well off fighting the old suppositional devil. Our work should be in the service of Truth, its demonstration in thought, word and deed, and not that of fighting nonentities.

When the learned Jobs of the present day know that to contend with the Almighty does not instruct in knowledge, they will stop suggesting to the Almighty what should be done, or should not be done, or suggesting things that would not be done without their suggestion. When the present-day Jobs lay their hands upon their mouths, and say, "I will proceed no further," and then cease talking error, they are ready to be healed, made every whit whole. They are ready to receive their Good; they are ready to see Good face to face, and actually see with their eyes and with understanding the Truth of the One All, which previously they have merely heard of by the hearing of the ear. Then they gird themselves, they put on the armor of God, and stand firm, and are ready to say, knowingly, "I know that Thou cans't do everything, and that no thought of Thine can be hindered." They see they have been uttering things without knowledge, things that they knew not and could not know, because they were not true. We can know what is in Truth, but we cannot know what is not.

In girding ourselves, let us say, "I am a man, a woman, in the full sense of God manifest in the flesh," and see that we have received the fulness of this statement. Let us stand in the consciousness of being identical with God, and not deny this true, real Me.

Healing strikes the death blow, as it were, to condemnation. For condemnation lowers the vitality of the body, so one is not healed permanently while he yet condemns. There is no condemnation in Truth, so in Truth one is free from condemnation. When this is universally received, known and honored, there will be no one to heal. The same Truth that frees from condemnation frees from disease.

Job's friends must come to see the reality of Job, and cease their condemnation of him, to receive their own healing. In this sense they must go to Job for him to pray for them. There are some at the present time who,

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if they would stop condemnation of others and ask for their prayers, they would be healed. This would prove to be all they needed for perfect demonstration of health and mental satisfaction. No matter how learned we are, how noble in a wordly way, we must come to the reality of man who voices not error, who refuses to speak contrary to Truth, to the voice of the Almighty One, or One All; who refuses to condemn God that he may be justified. True justification can never be the outcome of condemnation of any thing or any body.

A lady wrote me some time ago, saying that she had discovered that she had prejudice against me, and it was a detriment to her progress, and she desired to confess and drop it. She had listened to a course of lessons given by myself some years ago, with set opinions that she was determined not to yield, so she got practically nothing from the lessons. Whosoever contends against Truth shall not be instructed. God showing Job that he is contending against all there is, stills and prepares him for healing. Job's acceptance of the truth of the infinitude of God, that the one power of perfect intelligence does everything, is his healing.

Any modern Job who gets the real meaning of the words, Omniscience, Omnipotence and Omnipresence, and shapes his life conduct by their meaning, will be healed; will cease condemning the Almighty Good, the Almighty Truth, the Almighty Being or Mind, will have all his possessions increased unto the double. That is, as he has supposed them to be, merely literal, he finds they are also spiritual.

Let us conclude that the Jobs are healed when they see that there is but one power and that it works all things together for good; healed, when they see with eyes of understanding the great Truth voiced by Job, "I know that Thou cans't do everything, and that no thought of Thine can be hindered;" healed when they refuse to longer voice error. Then it is that fear ceases, false beliefs are no longer personified, and there is no adversary in the midst of the sons of God; no identification of error, or evil, as self.

Let us conclude that he that darkeneth council by words without knowledge is only a mistaken human belief about man, and is not man; that man is identical with God, and always speaks of God as an inseparable whole.

The first step in Healing is to do away with the false supposition of duality of opposites, of good and evil. This strikes the death blow to the root of the tree of disease, of every sort.

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The modern Job when healed will see that all the way to God is God; that all the way to eternal life is eternal life; that all the way to love is love, and all the way to health and the enjoyment of good is health and enjoyment of good. That to own our possessions practically is to acknowledge them, and claim to be them, and cease claiming to be false and vile and subject to good and evil. It is just as untrue to claim to be subject to good as it is to make any other claim of error of belief. We are one with all good and not a slave to it. We are the good, therefore we are one with the Supreme All.

With the healing of Job of old departed all sense of iniquity or inequality. His oneness with God showed out in his oneness with humanity; also it was apparent in the fact that he gave his daughters an inheritance with their brothers. He dealt with them in the spirit of equality. The divine inheritance of men and women are equal, and they should stand side by side, sharing equally all things in the Word.

With true and permanent healing we see that our flesh is as sweet and pure and youthful as that of a babe. We are ever new, spirit, soul and body. Ever whole, ever inseparable, ever God-manifest in form. This Truth comes to us with life and with power, ever building anew. *All things spiritual and literal are ours.* M. E. C.

[*Concluded.*]

INTERNATIONAL BIBLE LESSONS.

January 1st, 1905. John I : 1-81.

LESSON I.

Commit verses 1 and 4. Read I John i : 1–7.

CHRIST THE LIFE AND LIGHT OF MEN.

GOLDEN TEXT:—"*In Him was Life, and the Life was the Light of men.*"

Time: A. D. 95. Place: Ephesus.

LESSON STUDY.

The position taken by John from "the beginning" is a fresh grasping of our naturally inherited "Eternal Life." As the Word is so are we. We are also in that bright dawn of the morning when the Eternal Word speaks to everyone with the force of the original utterance. It is an individual call for us all to record ourselves in the history of God's universe as the Light which shone from the beginning: "Let there be light," as to the origin

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and unfoldment of God's creation. Fresh power accompanies every consideration of our coming forth from the hand of God out of the invisible. Let us, then, be reinforced by our Almighty beginner and beginning; for if we believe in our eternal divinity we will manifest what we are in newness of Life, just as God manifests Himself. Thus we see that all things are made by Him, and without Him is not anything made. How beautiful is the history of the Word, then, written from the beginning in God's Life-Book. The Word was in the beginning and is now. It has always been and is immortal. It is always accomplishing.

John is telling the story of all men in his record of the Word. And we see this model, this archetype, as the explanation of God's purpose in expressing Himself. The Word speaks and the Life appears. And the Life that is manifest is the Light of men; or men see God and each other in this Light. Reception of Life and Light is the Son-making power, the most direct way of reaching Home, and of making the cycle of Life complete.

John, the Beloved, is a witness experimentally to the Word made flesh; for he says in his Epistle, "We show unto you that Eternal Life which was with the Father." John the Baptist, in bearing witness, saw something external to himself. He pointed out to others the divine origin of the "True Light," as one who was before and preferred before him; but he did not believe himself to be what he saw.

"But of His fulness have all we received, and grace for grace." The divine eternal idea, the Word made flesh, is incarnated in man; and every grace and truth which we perceive in Him may find a corresponding grace and truth in us. Until that Word which gave to man existence in the visible, speaks through Him as His own utterance and expression, fulfilment is lacking. The desire of all nations is to compass its own ideal.

18th verse. The only begotten Son, the true type, comes from the bosom of the Father. He has his life in God, and is God's Life. The Father recognizes His own thought as complete and perfect, and knows His own Word and work. "He hath declared Him." His living works are crowned with His own Presence.

January 8th. John i: 19-34.

LESSON II.

THE WITNESS OF JOHN THE BAPTIST TO JESUS.

GOLDEN TEXT:—"*Behold the Lamb of God which taketh away the sin of the world.*" *John i: 29.*

Time, A. D. 27. Place: Bethany, beyond the Jordan.

LESSON STUDY.

In this passage, as in nearly all passages, the real lesson lies much deeper than any incidents of which the historian takes note. It is well to study history, to note outward events and occurrences, for these furnish the text from which to study and master the real lessons.

As scientists we cannot fail to be impressed with several things in the Baptist's confession. First: It was almost wholly negative. Oneness with

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God seems far from his thought, and realization of Being is conspicuously absent. With him the "I AM" was not yet a demonstration. He felt that the world was sin-soaked, and that things generally were out of joint. Consciousness of God, the Universal Good, had not yet superseded the consciousness of all that seemed to stand as the opposite of the Divine. Hence he was looking for an outward and personal Deliverer. Here let us be reminded to give attention to the cultivation of Consciousness and Realization. Let us "Practice the Presence of God."

Again: The Baptist did not recognize in himself the presence of that Divinity which is All in All, and includes in itself "Elijah," "that Prophet," and "the Christ." Here let us ponder—"All things are yours, etc."

Of himself the Baptist confesses, "I am the voice of one crying in the wilderness." He seemed to recognize himself as in a moral and spiritual waste. What is *our* realization? Let us do some candid gauging of our realized depth. Are we "Rooted and grounded" in Consciousness?

In the person of Jesus the Baptist recognized his ideal. In himself was all that was in Jesus; but this truth he had not yet realized. Let us never forget that "recognition brings realization." We must obey the law of right thinking and right speaking if we would manifest the I AM.

"I am a voice," is a strong recognition of being person. This means living in a low range of consciousness—not in "the Secret Place of the Most High." To say "I am a voice," means the same as to say, "I am person;" for the word *person* can be truly interpreted as "speaking tube," something through which voice is transmitted. Now, let me ask, Is man the instrument through which voice is communicated, or is he the divine Ego that utters his voice? Surely "He that is joined unto the LORD is ONE SPIRIT." This is the acme of realization.

Certainly the appearance of Jesus of Nazareth, a man who had made such unparalleled demonstration of the Knowledge of God, fully justified the jubilant welcome which the Baptist expressed. His "Behold the Lamb of God" was like saying,—Here is an EXAMPLE where the RIGHT RELATION between the individual and the Universal is demonstrated; and hereby we can learn how to accomplish the same demonstration. This RIGHT RELATION or impersonation of RIGHTEOUSNESS is the Lamb of God which taketh away the sin of the world.

January 15th. John i: 35-51.

LESSON III.

Commit verse 45.

JESUS WINS HIS FIRST DISCIPLES.

GOLDEN TEXT:—"*Thou art the Son of God; thou art the King of Israel.*"

Time: A. D. 27. Place: By the Jordan.

LESSON STUDY.

The presence of Jesus was a great inspiration to John. That the Baptist was able to discern the advocate and demonstrator of divine living speaks well for him. It proves that he had made some progress toward the right conception of Life. When he met this impersonated Solution of life's

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problem he recognized It, and hailed It with delight. He recommends this high exponent of his own ideals to his followers. Thus he furnishes disciples to an advanced teacher. In this the conduct of John is exemplary. We should always welcome and recommend the Light.

John seemed to lose personal following by his endorsement of Jesus ; but of this aspect of his work he seemed to take the correct view. He was not ambitious. He seemed wrapt in his contemplation of " making straight the way of the Lord ;" opening in human life the avenue for the expression of the Divine, that " The glory of the Lord might be revealed, and all flesh with it together."

Thus John helped forward the cause of which Jesus was the peerless representative. Jesus gave a clearer view of God than John had ever before witnessed, and the sight charmed him. Let us be similarly disposed in relation to the Eternal ; welcoming every impersonation and out-gleaming. We must never be unmindful, though, of this truth—that the Best and the Highest we behold in an associate or fellow is but to remind us that the same Excellence is in ourselves. This Understanding is the real inspiration and true incitation to a better demonstration.

The conduct, too, of John's followers at this juncture is worthy of emulation. They sought to awaken in the hearts of their friends and relatives a lively interest in the new Light and Teacher. They told what they had found. Have we found something that is worth telling ? We, too, have sought. Are we prepared to say to others, " Come and see ?" Have we found the Omnipresent Christ ? Can we explain to others how to make a similar discovery ?

May these questions awaken in us sober, earnest, focalized meditation.

January 22d. John ii : 1-14.

Lesson IV.

Commit verse 11.

The First Miracle In Cana.

Golden Text :—" *Whatever He saith unto you, do it.*"—*John ii:5.*

Time : A. D. 27. Place : Cana.

Lesson Study.

"All things were made by Him, and without Him was not anything made that was made." "What God hath joined together let not man put asunder." From these texts we see that a real marriage would be impossible without the presence of Christ, the All-Creative Word. The Christed marriage is the only one that is abiding. This marriage means Union in Heaven and Earth, in Spirit and Body. To a nuptial feast where such truth is recognized, Christ is ever invited, is ever welcome, and is always present. Here the outer and visible is a fit emblem of the inner and spiritual. In such a demonstration of the " eternal fitness of things " the Christ is ever a participant

It is interesting to note in this lesson that Jesus did not deem it out of keeping with His sense of propriety to participate in an occasion of festivity ;

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yea, more, that He put Himself to the task of adding some of the "wine of life," the real joy of existence, to the day and the hour. It is a pleasant reflection that there must be and can be nothing lacking where the Christ is an invited and a welcome guest.

Here our thought waxes intense. Let it be noted that in the presence of any seeming lack, Christ, our great divine impersonal Self, is dependent upon nothing and no one. The Deity within us is wholly self-reliant.

Those engaged in outer service recognize not the unity of Substance. What to them seems as weak as water, anon is pronounced "the good wine."

What can this object lesson signify other than this, that the ordinary and oft insipid duties of our work-a-day life (the water), becomes suddenly transformed into the sweetest and most joyous activities (the wine), under the realization of the one ever-enfolding Presence? Christ is in all our living relations and concerns. If we are sensible of any need, our Heavenly Father within us knoweth what things we have need of. At this juncture it behooves us to be very silent and audient. Let us listen that we may catch the right word; and "Whatsoever He saith unto you, do it." The Inner Self provides for the outer man. This know.

One great lesson taught in this passage is prompt, implicit, courageous obedience. Whom shall we, must we obey? This question means much; for certainly we are not left alone. There is One that saith, "Blessed is he that heareth Me." Who is this Lord, Teacher, Friend and Master? I answer, It is God, Christ, Comforter, Holy Spirit, Wisdom and Lord. Read and ponder the following Scriptures:—Philippians, ii:12, 13; Galatians, ii:20; I John, ii:27; John xiv:15, 16, 17, 24, 26; xvi:13; Proverbs i:20, 23, 33; viii:1, 17, 20, 32, 33, 34, 35; II Corinthians, vi:16; Hebrews xii:25; Habakkuk ii:20.

January 29. John iii: 1-15.

LESSON V.

Commit verse 3.

JESUS AND NICODEMUS.

GOLDEN TEXT:—"*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*"—*John iii: 16.*

Time: A. D. 27. Place: Jerusalem.

LESSON STUDY.

An interview is here recounted that brings out vivid contrast. Two different worlds of thought come into collision. The light of the one had shone upon the pathway in which the other moved, and was the attracting power that had brought about the meeting. Or, in other words, the light of the life of Jesus and his works had produced a deep impression upon this Pharisee and ruler of the Jews. It had drawn him out of his place under the cover of night. The "Teacher come from God" had things to say that were utterly foreign to the conception of Nicodemus. Differences in thinking had produced apparently different worlds.

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"Ye must be born again," and the manner of such birth is the emphatic text-thought of this lesson. All must be delivered from the humanly shrouded conception of the true Life. To be born again, or to be born aright, is to be quickened into the realization of Unity, that characteristic manifestation of perfection.

The Teacher of this lesson represents the new birth. His understanding sees the Kingdom of God to be an undivided kingdom and family. Nicodemus did not know that he was a member of the family whose Father is God, and that all in Heaven and in earth bear His name. He, consequently, needed introduction into the great reality. The person who does not see and realize this truth is in darkness, under cover of night, and says in his blindness, "How can these things be?"

To be born of the water and of the Spirit signifies a renewal of intellectual insight and outlook, and a great baptism of spiritual power. This water is, therefore, a purification of vision, and this Spirit is the conscious incoming of the divine dominion.

Finally, let us avail ourselves of the daily baptism of Truth, and so realize in ourselves the lifting up of the Son of man, the new birth actualized and the Kingdom come. CEO. J. AND A. I. S.

With Trick of Smiling.

By CATHERINE V. C. MATTHEWS.

Dear eyes with trick of smiling,
That brim with quiet mirth;
Surely some god of Joyousness
Did bless you at your birth.

He told you some sweet secret,
He gave you clearer sight,
To know the world was merry
To those who view it right.

He curved your lips to smiling,
He turned your heart to joy,
He made your rippling laughter
Like gold without alloy.

In blessing you, he blessed us,
As with reflected light;
For unto those who dwell with you
This gray old earth is bright.

—*Saturday Evening Post.*

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The Basis for Co-operation, Socialism, Capital and Labor.

"*I will direct their work in Truth.*"—Isa. 61:8.

THE basis of co-operation is complying with the spirit of unity. It is individuals complying with the spirit of unity in their efforts to accomplish any purpose.

Socialism, as generally understood is, that all production ahould belong equally to all; should go into a common fund and be equally distributed. It should be distributed to all according to their needs.

Socialism must of necessity come to a spiritual basis if it ever succeeds. Some call themselves Christian socialists, but do not perceive the deep spiritual truth of the acts of the Apostles. The Apostles knew with Jesus, that all things were theirs. The first consideration in our living Truth in any cause is, what is the cause to the Almighty Creator? It is a matter between the individual and the Universal, between the Creator and creation, than between men in the business world.

Labor is putting the things of creation in such forms of use as we require for our necessities, comfort and pleasure.

Capital is the accumulation of the product of labor.

Labor is constructive ability—the ability to construct, to form and reform.

Capital is the ability to possess and use as a means to an end. It is the individual handling things largely.

Co-operation is everywhere. The socialistic tendency of Truth is eternal. The labor or ability to construct is potential in being. Capital has always been, yet none of these are for the few. They are all for each one of us. They are just as free to us as is the air which we all breathe freely—just as freely as we are constituted to breathe without robbing others of air. It is universally understood that there is enough air for all, and to spare.

All things are as free to all as is the sunshine, which we all enjoy fully, freely, without hindering any one else doing likewise. All know there is enough for all, and one cannot take it from another. Now, we should all transact business in this same consciousness, and know there is enough of all things for all and to spare. No one in business should ever think that there are too many in the same business that he is engaged in, or that he or some one else must suffer because of such a state. Every one should do business as freely and with as much pleasure as he breathes and enjoys the sunshine. Each one should let the truth of God's bounty be his bounty, and maintain self-poise, certainty, equality and concentration of repose and rest, in transacting business.

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CHILDREN'S DEPARTMENT.

Jack and Jill.

Jack and Jill went up life's hill,
As men and maidens go ;
To them the way was joyous,
They loved each other so.

Jack and Jill went toiling on,
The road grew rough and steep ;
They heeded not the boulders—
Their love was true and deep.

Jack and Jill were going for
A pail of water clear—
Ah ! life's pure spring of water
Flows free, to all so near.

But Jack fell down. Oh, brother !
How often dost thou fall !
And broke his crown. Thus truly
Life's crown doth break for all.

And Jill, ah, trusting maiden !
Came tumbling after, too.
Arise, sweet Jill, and help him,
There's much that you can do.

Thus 'tis while on life's journey
Both men and maidens fall,
But crowns can soon be mended,
Life's water flows for all.

While Jack and Jill together
Are bound by ties of love,
Success at last will crown them,
And glory from above.

They'll leave below the valley,
With all its din and strife,
And stand together drinking
The glorious cup of life.

2916 Bush Street, San Francisco. CLARA B. NIELD.

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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 January 1st to February 1st: I am heir of God and inherit His eternal life.

Daily Thought.

First Day: His love guides me in all my thoughts and acts.

Second Day: His power gives me strength to succeed in all undertakings.

Third Day: I exercise the dominion He has given me, over all conditions.

Fourth Day: The perfect health I enjoy is His free gift.

Fifth Day: I accept and partake of the abundance He has provided for me.

Sixth Day: God's nature is my nature, and is the only nature I have or express.

Seventh Day: I have entered into my inheritance. "I and my Father are one."

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LESSONS IN THE DELIGHT OF LIFE.

The Joy of the Great Companion.

"TO walk with God," "to have open vision," are phrases of the olden day, belong to the piety of the fathers, and are fascinating expressions because of the reality they convey. We can enjoy the companionship of God, and we can have the sight of Truth in its beauty all the way we go. This is the blessing of the living moment to the mind hungering and thirsting for righteousness.

We have come to a sense of God that is illuminating, that is comforting, that is radiant with pleasure. God is not outside of us as something to contemplate, to know as in the world. "Our God is never so far off as even to be near." "He is closer than breathing, and nearer than hands and feet." This is the ultimate belief because it is the realization of a great certainty we experience. All the common affairs of life are in the spiritual. As we live in the joy of this we have spiritual light and power.

There is a disclosure to the soul when it is ready for the light. There is a sense comes to it that is the eyesight of the spirit and it recognizes God as the Power and Wisdom and Love, the All of all. And this as a presence of searching gladness. It is the requisite satisfaction of the spirit as air is the satisfaction and reply to the need of the lungs. We cannot do without a companionship of love—the heart demands and obtains it when it receives the inflow or the permeation of power from on high. When it looks within the joy is there that we with reverence call God.

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Now this is the experience that is the transition from belief to being, from creed to knowledge. It is the interior consciousness that is the great desideratum, and which is the strength of the days.

It is pleasant to hear the word of one who has been to a foreign land where beauty is. Let it be sunny Italy or glorious Greece. What wonders he can report. Scenery the loveliest, buildings where simplicity and grace are nobly shown. This is enchanting to hear, and we endorse the descriptions as poetical. But to have sight for ourselves is so much the better. Yet the belief in God and the companionship of God are just as different, and we are always asked to be in the reality of communion to know what is the supreme spiritual experience. Then we taste and see that God is good.

And it is this that is dearest of all. It is a surrender of the soul to the law of its own being. It is the acceptance of the divine in every affair and circumstance of living—with only joy in the thought. Jesus so had the Father with Him. It is the most natural word from the lips of Jesus to point out the birds as illustrations of the divine care ; to speak of the grass and the lovely lily as watched over and provided for by God. He drew the lesson so that we should nevermore forget it. It was Jesus also who pointed out the loving kindness of his own nature as the manifestation of the hidden presence, which is the sufficiency of our lives. If we place an empty bottle in the river it fills up at once with the fluid—and it is of the like kind as that which makes the flow on which vessels may ride. We are sensible that we are of the Power like this. We are the boding forth of the Eternal like this. And yet that does not satisfy. We see a bulb placed in the ground—it is there to get its starting growth. The call of the sunshine is to it to provoke it unto good works and grace. It answers the appeal and ascends from its darkness into the light—and it obtains the enfoldment of self, it learns its own qualities of beauty and perfume. Here is pleasure in the passing from possibility to reality. The sunshine is the life of every cell of the plant, it is the former of its grace, it is the thought and feeling of it as an illustration of what God is to man in his aspiration after and in the true life.

And there is no separation of thought as between the child and the father. It is not the dewdrop and the ocean even. It is not the idea of mass and greatness—that never occurs to the soul. A child because its father is a king is not intimidated with the sense of authority. Not at all. It is nature to the son to have all the honors and glories of the father. For love is the interpretive quality that makes atonement. The thought of worlds does not disturb the child of eternity, for they come and go like the roses in the garden of God—

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but spirit is and is forever as the indestructible and immortal. And in finding God in our hearts as love and longing; in finding Him in all the good of the world, we are able to possess our souls in the patience of our circumstance and to receive all life as from the Life. We do not take it as from emptiness, as from chance, as from law without life behind it; we take it by sweet faith and the reason of faith, as from the Father. And we begin at once to see the explanation of difficulties we encountered when the world was read in the term of things, and not taken as signs of truths, all being indeed for souls and so have spiritual significance in every part.

So with the Great Companion there is a reverence for daily duty. To live as hand in hand with a friend, as having joy in every moment is surely an experience that is worth much true studentship to obtain. All knowledge is good to the good—but this is central and the necessary. It is the harmonising of every fact and the putting of every experience as a jewel in the life. How beautiful this is only the testing can show. We are only in the beginning of this wondrous song of the days.

Then prayer will certainly be a part of this intimacy of relationship—that is, to say, a communion of the highest order of love and trust. When I speak to God it is to unfold myself in that presence where things are seen for what they are. I lose many desires before the throne of the heavenly grace, and come to a listening blessedness to receive or to willingly be denied. For there is no doubt or disturbance as I am with my friend.

And in this revelation of good and yet good, and good again, I wander in a garden where every beauty is—and the beauty is mine in all its variety. I grow to cleave to the good with a passionate desire to express it as health and tenderness and truth. This is the feeling from dawn to dark, from the awakening to the sleep of the days. Oh, what can compare with this and be of such grace and help? It is a Gospel for all the ways in which we walk.

It is a great blessing not to be alone in the world, to have no place where God is not, and to have no experience before us where the Eternal will not be our stay. And this not as a mere belief or wish, but as the health and strength of our life. It gives unto us harmony and sweetness of soul, the perfect satisfaction of truth. It gives modesty of feeling and behavior, it imparts kindness to all our ways, tenderness for all of woman-born, for then we are in the centre of friendship for all, since we are walking with God, and while He is our companion, we must needs be companion and helper to as many as we may of His children. In this shall we have joy unceasing!

WILLIAM BRUNTON.

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Love Divine.

I lean upon the love divine,
I fear no lack nor loss;
That love is an exhaustless mine
Whose gold is free from dross.

SUSIE M. BEST.

HEALING.

When Jesus came preaching the Kingdom of God, He knew He must prove to the people that His gospel was true. He gave them the best and only convincing proof possible in confirmation of its truth. This was, by healing the sick, raising the dead, casting out devils, or beliefs and conditions adverse to, or the adversary of God, and which could never enter or be admitted into His Kingdom. He showed that the gospel which enabled Him to do this, gave Him dominion over all things. He proved by demonstration that absent healing was just as possible as present.

If these demonstrations were the best, or only proof He had to offer that His teaching was true, and that if lived up to it would enable anyone to do all He did, it is very evident that His purpose in teaching His gospel was, to learn people how to heal themselves and others, and to control all conditions.

He proved by His demonstrations that it was an eternal remedy for all disease, applicable at all times, to all states and conditions. If the Truth would heal when He taught, it will heal now, and throughout eternity. If it will control present states and conditions, it will control future states and conditions. If we understand and apply it now, we shall eternally understand and know how to apply it, for Truth is eternal and never changes. C. L. C.

"The secret of eloquence is Truth."

Open your soul to illumination in its purest form, trust your insight, your faith, your strong impression.—*H. W. Dresser.*

As you grow in spiritual knowledge new thoughts will be constantly opening to you to increase the power of your thought.—*Prentice Mulford.*

You must learn obedience to the laws of silence, patience and real humility. These lessons learned, you will grow and unfold naturally.

—*S. C. Clark.*

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JUSTICE THE WAY.

THE LAW OF JUSTICE requires that we should return an equivalent for what is received. If we ask for what belongs to another it is expected that we will offer in return something of equal value, and that we are just as willing to give as to receive. This law practiced in all our affairs will abolish inharmony and strife; in fact, it is the basis of our business, social, political and religious relations, but the effort to avoid conforming to it is the cause of all the seeming trouble.

Non-conformity consists in trying to get more than we give; or, in other words, trying to get something for nothing. From a personal and selfish view this method of dealing may seem to bring prosperity and happiness to those who practice it; but, notwithstanding its apparent success, the disease, poverty and strife resulting therefrom is evidence that it is not based in love, truth or justice, for that which is gained is at the expense of some one else, and is neither just nor right to the one taking or the one from whom it is taken.

I sometimes wonder if we adhere to the Law of Justice in our dealings with God; or, are we trying to deal with Him according to the method of non-conformity to the law? Are we willing to return full value for what we receive? Are we as willing to give to Him as he is to give to us? Are we as willing to offer that which is good as we are to ask for the good? If we ask Him for eternal life and He gives it to us, are we willing to offer immortal life? or, do we ask Him to accept mortality and death in exchange? If we ask Him to give us health, happiness and prosperity, are we willing to acknowledge their receipt and offer Him something of equal value, or do we offer Him disease, misery and poverty? If we ask Him for knowledge, power and love, do we offer the same in return? or do we offer ignorance, weakness, hate and fear, expecting Him to accept them?

If we expect to drive a sharp bargain with God and think that we can induce Him to exchange His eternal realty for a temporary shadow, His eternal Omnipresence for a never-to-be realized future, we shall be much mistaken, for God cannot be deceived or cheated. His law is eternal justice and equality, and He requires full value returned for what He has given. It is useless then to ask Him to exchange His eternal life for mortality and death; His health, happiness and prosperity for disease, misery and adversity; His knowledge, power and love for ignorance, weakness, hate and fear. They are of no value to Him, and He has no use for the adverse of

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Himself. Even if it were possible for Him to make such an exchange and He should consent to do so, it would be of no value to us unless we changed our attitude, for He has already given us all the good we can ask for, but we have refused to acknowledge the gift, and the result is a ceaseless struggle to attain what we now have.

It is evident, then, that if we have failed to realize the eternal life, health and happiness all are seeking, or to induce God to change His attitude toward us, it is due to our wrong methods of dealing with Him. We have been asking Him to exchange reality for unreality; substance for shadow; life for death; health for sickness. Thus trying to obtain from God something of real and permanent value for that which has no value whatever. If this has been our method we have been dealing unjustly with God, ourselves and our fellow man, for the law of justice applies to all alike, and requires that we deal justly with all.

Having failed to realize that for which we have asked, the question will naturally arise, in what way can we gain that realization? If unjust methods have resulted in failure, the practice of justice must result in success, for injustice is always non-conformity, and justice is conformity to the law of Being; hence, if we wish to deal with God at all, we must conform to the law of Being justice itself. We must reverse our methods, and if we ask for anything we must first acknowledge and accept what we have received and be willing to offer the same in return. If we ask for life we know that our living existence is evidence that we have received what we asked for, and as the only life God has to give is the one He is, which is eternal, He has given us immortal life with all its inherencies, of which creation, and therefore our bodies, are the manifestation, and are at one with, and as perfect as the life that manifested them. They are the temple of God, and are His free gift with the life that brought them forth.

There is nothing that can take the place of eternal life and its expression. How necessary it is then to be prepared to freely and willingly offer to God the eternal life He has freely given and our bodies as a perfect manifestation of that life. This is the only acceptable and just offering for what we have received. If we ask for health, happiness and abundance, we must offer the same in return. This can only be done by acknowledging that we have it to offer, for we can give nothing that we do not have. The eternal life and its inherencies that has been freely given us include all these, and we know that when we can freely offer that life we can also offer all that is included in it.

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There is only one way to make these offerings and know that what has been offered can be delivered, and that is by following God's example in making His free gift to us ; that is, by being both the gift and the giver. He gives eternal life because He *is* eternal life. He gives all that belongs to it because He *is* all. When we offer eternal life and all that belongs to it, we must accept His way and *be* both the gift and the giver in order to fulfil our offer. There is no way of having life, health and happiness but by *being* what they are. There is no way of overcoming death but by *being* life ; no way of overcoming evil but by *being* good. Being insures the ability to do and bring forth results. Be, then do, and enjoy results. To *be* all the good we ask for, to claim what we are, and affirm that we can demonstrate what we claim, is fulfilling the law. C. L. C.

Truth and Falsehood.

Mental inharmony is revealed in bodily disease.

Mental beliefs at variance with Truth result in bodily appearance at variance with perfection.

Truth makes free from falsehood and imperfect appearances.

Falsehood binds and enslaves and makes false opinions and beliefs appear to be real.

Truth never expresses imperfection or an imperfect appearance.

Falsehood never expresses anything, but represents a lack of expression, which seems to be an imperfect something.

The purpose of treatment is to eradicate the destructive falsehood and permit constructive Truth to be seen in its natural state of perfection.

Those giving and receiving treatment should enter into relations of perfect harmony and attach the same importance to it. If it is worth giving it is worth receiving. The patient should be as much interested and give as much attention to the treatment as the healer. It is evidence of faith. Giving and receiving is the law ; if there were no givers there could be no receivers ; if there were no receivers there could be no givers. The only way to enjoy success, health and happiness, is to be just as willing to do one as the other. Our hours for absent treatment are between 8 and 10 o'clock in the evening. Patients should select some daily statement on the healing page of HARMONY, that appeals to them as suiting their case, and set apart a short time during those hours to hold to and repeat the statement. This course will insure undivided attention.

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A LETTER FROM M. E. CRAMER.

ON Wednesday evening, November 4th, I lectured in H. H. Schroeder's church, then took the 11 P. M. train to Toledo. The train arrived in Fort Wayne, Ind., about 8 the next morning, and there we changed cars. I had the pleasure, with a number of others, of waiting from 8 A. M. to 1 P. M. I believed it was good to be there, so enioyed the time. I arrived in Toledo about 4 P. M., and was met and warmly welcomed by friends. Mrs. M. Griffin and Mrs. Travis were the ladies who stepped before me at the station, and said: "This is Mrs. Cramer, we are glad you have come. You have been advertised to speak tomorrow." Their faces radiated light from within, of earnest expectancy for the good of the work I was to do in their midst. Their quiet and true appreciation of my presence with them, and the work to be done, was pleasant beyond words to express, and will always abide with me as one of my most pleasant memories. The next day, Sunday, November 6th, 3 P. M., I spoke in the Opera House; subject: "The Message that Divine Science has for the World, and True Healing." There were a goodly number present, who were deeply interested. All were cordial, and a number expressed an appreciation of the fact that I was to teach a primary and theological class while there, and that they were to have the privilege of taking these courses. I was the happy guest of Mr. and Mrs. Griffin, 2932 Fulton street. They are established in the principles of Divine Science, and are thoroughly practical in their living and practice of them. They live near two of the best lines of cars in the city, which made their home quite convenient for the meeting place of the classes.

Holding the classes in their home of harmony was congenial to all, and made it restful and cosy for me. I shall never cease to appreciate my Toledo work in this Home of Love. Other beautiful and comfortable homes were offered us as places to hold the classes, showing a generous spirit, which was appreciated by us all.

I taught two classes, the primary and theological. The outcome was that the students were illumined with Truth, and greatly desired that the meetings be kept up. Mrs. and Mr. Griffin were chosen as the ones to lead in the ongoing of this center of work. They will both make thorough teachers and natural healers and general demonstrators of Truth. Every member of the classes will do a good work iudividually. The testimonials related at the close of the class showed how far-reaching is our power for good, when we work from the Universal, as we do in Divine Science.

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Those who had not felt friendly for years toward them, were moved to write lovingly as if nothing had occurred, and others were moved to speak in a cordial way, as if they had always felt and acted that way. All were happier, stronger, and said their work was much lighter. Practically their yoke was easy and their burdens light. Mrs. Griffin is taking the Normal course and preparing to enter into the fields where the harvest is plenteous and the laborers are few. Her ordination will take place in Detroit, with the Detroit Normal students.

I left Toledo for Detroit December 3d, and gave my opening lecture, Sunday, December 4th, at 3 P. M., at 766 Congress Street East, at the residence of Mr. and Mrs. Schram. The Detroit work will be spoken of in full in the next issue of HARMONY.

I wish every reader of HARMONY all the joys of the season, and the fulness of joy in the ever-present now. (so let it be).

From the way the work stands now, it looks as if M. E. Cramer would not get to Washington before the second or third week of January. Having been about a month in Toledo, she will, we think, find it necessary to remain in Detroit fully that length of time, or longer, in order to complete the work commenced. She expects to teach a Normal class while there, which requires more time than either of the other courses of lessons, so she will probably be later in visiting Washington and Denver than she at first intended. Her address in Washington will be 1220 H Street, N. W. Send all communications, subscriptions, applications for healing, and remittances to this office.

LIFE.

Life is the fulness of the days,
God's golden coin He counts to thee;
Each moment rings with precious praise,
Be wise its worth of love to see!

WILLIAM BRUNTON.

"With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity and inspires and expires its air."

—*Emerson.*

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All Hail!

As oft in thought I've wandered far
Away, in time and space,
I've viewed the scenes of old and talked
With Jesus, face to face.
As I beheld sweet Mary's Son,
O'er all my soul there came
The thrilling of that God-like power
Held in His magic name.
The thrilling of that God-like power
Held in His magic name.

All Hail! thou glorious Child of God,
All Hail! Oh, Mary's Son;
Thou knowest what the earth life is,
Thy heart with mine is one.

With others pressed I close unto
His side, and listened there
To matchless words of love and power
That eased me of my care.
I followed Him on that dark night
When friendship did betray;
I stood with Him on Calvary's height
While night o'ershadowed day.
I stood with Him on Calvary's height
While night o'ershadowed day.

All Hail! thou glorious Child of God,
All Hail! Oh, Mary's Son;
Thou, too, by wrong hast been betrayed,
Thy heart with mine is one.

I wandered lonely to the tomb
Where women spice had borne,
And found that Christ had risen, indeed,
Upon that glorious morn.
And then my soul was free, was free,
I knew the Christ that lives
Within each struggling human heart,
And peace and comfort gives.
Within each struggling human heart,
And peace and comfort gives.

All Hail! thou glorious child of God,
All hail! Oh, Mary's Son,
Eternal life is mine, is mine,
My heart with thine is one.

2916 Bush Street, San Francisco. CLARA B. NIELD.

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NOTICE.

During Mrs. M. E. Cramer's absence in the East the work at the Home Center goes on as usual, being personally attended by C. L. Cramer. All orders, remittances and applications for absent healing should be sent to this office. Present treatment daily from 10 A. M. to 3 P. M.

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Extracts From Letters.

Enclosed find money order for continuation of HARMONY another year in advance. I wish all your subscribers might do as I have, from the beginning. They would prosper and enjoy life as I do. Much love to your good cause.

W. H. S.

DEAR FRIENDS:—My sister has asked me if I would renew her subscription to HARMONY for another year, for she appreciates reading it very much, and I think she ought to have it. I told her I would gladly renew for her. I would like to read HARMONY, also, so I intend to subscribe.

O. F. L.

"That which we are, we shall teach, not voluntarily but involuntarily."

—*Emerson.*

"Correct enunciation is the complete utterance of all the sounds of a syllable or words."

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BOOK NOTICES.

MARY STARKWEATHER. A novel by Caroline Crawford Williamson, author of the society drama, "Truth." F. M. Jenkins Company, Philadelphia.

This is a book of more than ordinary interest. It is a well-written novel, and holds the reader's attention from beginning to end. Its purpose is, not to simply tell an interesting story, but to inculcate a lesson in truth, or the power of mind to heal the sick and control conditions. The prominent idea running through the book is, that the state of mind, or the mental state of the individual, has everything to do with health and environment, whether good or ill; that one understanding this truth can control conditions and heal disease. This philosophy the author properly denominates A Divine Science.

Mary Starkweather, the principal character, is portrayed as an ideal teacher. Her strong individuality and great enthusiasm make her a recognized leader; she is never dogmatic or intolerant, but presents the truth she knows in her own loving way; seeing nothing but good in all, she appeals to the good in every one with whom she comes in contact. She has unbounded faith, and believes that "all things are possible to them that believe." She never hesitates in undertaking anything she knows to be right, nor doubts her ability to succeed. Her little daughter Gertrude, a mere child, is a wonderful healer, as well as a teacher, in her own childish way, asking and answering questions that puzzle older people and set them to thinking.

The other characters represent various beliefs, from orthodox Christianity to agnosticism, but most of them become complete or partial converts to the Truth. Mary presents in dialogue, or general conversation, and by demonstrations of healing; her method of teaching being to demonstrate what she knows instead of teaching the philosophy. She shows a most scrupulous regard for other people's feelings, never indulging in argument, criticism or condemnation to convince them of error, and thus enlists their sympathy and co-operation in her work for the betterment of the conditions of humanity.

The author says of the book: "It was the outcome of experience, observation and serious investigation, extending over a period of several years, in which I gained a positive knowledge of the power of mind to cure mental and physical ills. When I undertook to write the book I knew I was qualified in one particular—a love of my subject. I have positive knowledge as to the power of the mind, in the matter of maternity, and of the efficacy of my philanthropic scheme. I am a firm believer in scientific demonstration. I feel there is no sacrilege in calling it A Divine Science."

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In an interview with Mrs. Cramer, the author said she attended the second International Divine Science Congress, held in Chicago in the year 1895, of which Mrs. Cramer was president, and became so filled with the spirit of truth, energy and activity, that she felt she must do something to help others. After thinking over the best means to reach the greatest number of people, whether by teaching, lecturing or writing, she decided to write a metaphysical play, naming it "Truth," which was presented at the Park Theater, Boston, under the management of her brother, Mr. Ernest Crawford. The play was very highly spoken of by the press. This book is founded on the play, the plot and most of the characters being the same. It will reach a large class of readers and set them thinking, who could be interested in no other way. It is well worth reading.

Books Received.

"The New Philosophy," by Arthur Crane.
"The Everlasting Covenant," H. E. Butler.
"The Sermon on the Mount," by Annie Rix Militz.

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This College was incorporated under the laws of the State of California May 4th, 1898, 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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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.

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Vol. 17.
No. 5.

FEBRUARY, 1905

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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.
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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. FEBRUARY, 1905. NO. 5.

Truth Applied in Healing.

[This is the substance of the Lesson that I intended giving at the New Thought Convention in St. Louis, in October, but was unavoidably prevented from so doing.]

I HAVE come from the Golden West—that growing and magnificent city, San Francisco—to meet with you all in this Convention, and to greet you with the feeling and happy announcement that we are one in purpose, even as we are one in Being.

My message to you will be of the Truth I know and have demonstrated. It is wise to hold closely to what we know and to what is demonstrable.

Truth is not anything that is changeable. It cannot be said of Truth that it is Truth to-day, but may not be to-morrow. When one thus talks, it is not Truth of which he is talking. Truth is unchangeable, always the same; it is, therefore, reliable, substantial, *infallible;* so it is true comfort, health, wholeness, happiness. It makes one stable, reliable, firm. All this constitutes true meekness, entirely void of personal egotism and pride of attainment. Truth is that which is so, always so; it is without variation.

Omnipresence is not merely in consciousness, it is an actual presence, which is its own consciousness. It is self-existing, unlimited, all in all. As the All is unchangeable, which means also that it is indivisible, why should we expect a little good "here and there," or "now and then," thus supposing that our God or Good can be divided into quantities or portioned out by degrees. Because of the unchangeable nature of the One All we are compelled to accept unlimited good if we accept good at all. The reason people are complaining of lack, in the midst of plenty, is because of their belief in lack. The reason why we do not enjoy health is because we, in belief, divide our Good into degrees and times, and go against the truth of the inseparableness of the whole.

Creation is not a reflection of the Creator; for as the Creator is Omnipresence, and there can be no focal distance in Omnipresence, there can be no reflection. The Creator is not merely a center of light shining upon an

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object and casting a reflection. Creation is within and of the Creator, both before and after it is expressed. It is always and everywhere the same. It is a strict expression of Omnipresence and is it expressed. Creation lives, moves and is in God, its Expressor. "The farther we are from a centralized light the longer the shadow; the nearer we are the shorter." It stands to reason that if one stood poised in the light there would be no shadow. God is Omnipresent light and in Him is no darkness at all. No shadow can possibly be cast in Omnipresent Light of pure intelligence. It is all through us, and all around us, above and beneath; so we bask in the golden sunshine of love and endless youth.

This is the true Light that lighteth all, of which Jesus said, "I am," and which He told his disciples they were. We each have the same right to say I am the Light, as did Jesus. In doing so we fulfil his commandment, "Let my words abide in you."

Creation being the Creator expressed, it can never be outside or unlike the Creator.

I have been drawn inward *far above* the theories of evolution from a lower to a higher, and from becoming and overcoming, into the order of the self-expressing nature of the One self-existing All, and I know that it is Truth and therefore demonstrable.

All Scientists start with some sort of conception of Unity. Some endeavor to teach it by trying to harmonize human beliefs and opinions. Others present it from the view point of matter by means of the theories of evolution and becoming. There are still others who show the unity of Spirit but know no relationship between Spirit and body—God and the visible world. But others blend or perceive the eternal blending and absolute oneness of the visible with the invisible. That the creature is within and of the Creator. That the universe is within the very being of the Supreme All. In the unity of Creator and creation the veil of the temple is rent in twain from top to bottom.

The Truth of the One All must forever be the Truth of man; in it he finds his freedom, unlimited power and unchangeable nature. Pure religion is absolute unity. It is more than "bound back." Divine Science is not a religion nor the religion, it is Oneness of the whole, which is merely religion.

We are living in a world that is wholly spiritual; a world where creation is in the Creator; where what is misnamed matter is within Spirit and is Spirit; where the good we have sought is found; the Heaven we have longed for is come, and where the things we have prayed for are ours.

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Not until we realize the Truth of this world does it seem to be what Truth reveals it to be. Truth makes it a paradise found (not lost). Just think to what extent people have exerted themselves and what comforts they have sacrificed to see the things of this world collected together into one place, the great St. Louis Fair. Does not this show great love and appreciation of the visible by the majority?

Divine Science is a message of Truth to the world. It is not finding the Christ in ourselves, it is finding self (universal self hood) to be the Christ. There is not a dualism of opposites in the universe, no high nor low, Divine and human, good and evil. There is One All, the true nature of which is not to be known by contrast with evil, or comparison with a supposed limited good. To know God, all limitation must be seen as nothing.

There is no light by which darkness can be found; no knowledge by which ignorance can be made real; no Truth by which error of belief can be appropriated. One might as well expect to succeed in the endeavor to take a hat full of darkness from the cellar and show it to sunshine as to expect that God-knowledge can or will recognize ignorance or error of belief. Just as certain as the former is dissipated by the light, just so sure is the latter dissipated by knowledge. We can all know just what is our nature to know, and since the nature of man is limitless, our knowing capacity is unlimited.

Even as each one can enjoy the air equally, fully, to his utmost capacity, without thought of exhausting the air or robbing another of its fulness, and this is done without applying any belief of economy, just so are all things freely, fully ours. This we know when we receive them to ourselves in their entirety, knowing that they are equally everybody else's. Then it is that we can partake freely without any thought of robbery or exhaustion. All things should be accepted with no thought of economy. There is no Law of Economy. All things are universal.

HEALING.

Everybody believes in a perfect body, and that it is so without disease. The fact that people are seeking health in any direction shows that they believe that health of body is possible. In seeking they too often seek amiss. They miss the way of Truth—that makes free—when they think disease can be eradicated by the knife or can be cut out. Truth is also missed in calculation when the body is assigned to a supposed mortal mind, and then with it denied as error. In Divine Science treatment no denial of the body or any

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part of it is made ; no mental surgery is practiced ; no treatment is given that in any way assigns the body to dead beliefs of error or to death. The claim, "there is no life, substance or intelligence in matter," is never used by a Divine Scientist. Divine Science teaches the unity of Spirit and body, and heals from all false beliefs or separation of them, and of all theories of dualism of opposites.

When a patient comes to a divine science healer, the healer does not begin to query in his thought who did sin, this man or someone else, that he is sick. It is a test of true consciousness and illumination that the healer see the nothingness of nothing ; that beliefs that fall short of Truth have not the power of freedom of health, happiness or prosperity, and that Truth is all power and is demonstrable, hence, all powerful to demonstrate its freedom and infinity in health, prosperity and happiness

One can lose all belief in disease, and all sense of it, and lose no part of the body, but instead maintain a perfect body. In fact, the perfect body that everyone enjoys, or hopes to enjoy, is to be maintained only entirely free from the belief in and sense of disease. Everyone who desires to get well should first give up the belief of disease, and then affirm that I am mentally and bodily whole. Since disease can be given up without giving up the body, and a perfect body can be maintained without, it shows that disease is no part of the body proper. This shows why we should deny the seeming disease and not deny the body. I would advise each one to give up what he or she desires to be free from and does not wish perpetuated in their experiences. Man has a right to drop, and entirely forget, all forms of suffering. "How can I drop the multiplicity of sufferings that are mine?" you ask. By thinking and saying and acting and believing disease has no real existence. It does not exist in Truth ; it has no place within me. I am free now ! The Truth of God is the Truth of man. God freedom is mine, and it is complete and full. I am happy, healthy and opulent in all ways. There are no obstacles, no closed channels, nothing against me ; "will this cause mental and physical disease to disappear?" Yes ! it certainly will Try it, be as faithful to what you want to manifest as you have been in nursing your diseases and caring for them, and you will surely have the reward that accords with the nature of the work done. Think the Truth of God for yourself unhesitatingly ; for your highest, broadest, deepest and most perfect idea of God is not superior to God's idea of man. Make, therefore, God-idea your idea of self ; to do so is to act Godly, divinely, orderly and truthfully.

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Not until we realize the Truth of this world does it seem to be what Truth reveals it to be. Truth makes it a paradise found (not lost). Just think to what extent people have exerted themselves and what comforts they have sacrificed to see the things of this world collected together into one place, the great St. Louis Fair. Does not this show great love and appreciation of the visible by the majority?

Divine Science is a message of Truth to the world. It is not finding the Christ in ourselves, it is finding self (universal self hood) to be the Christ. There is not a dualism of opposites in the universe, no high nor low, Divine and human, good and evil. There is One All, the true nature of which is not to be known by contrast with evil, or comparison with a supposed limited good. To know God, all limitation must be seen as nothing.

There is no light by which darkness can be found; no knowledge by which ignorance can be made real; no Truth by which error of belief can be appropriated. One might as well expect to succeed in the endeavor to take a hat full of darkness from the cellar and show it to sunshine as to expect that God-knowledge can or will recognize ignorance or error of belief. Just as certain as the former is dissipated by the light, just so sure is the latter dissipated by knowledge. We can all know just what is our nature to know, and since the nature of man is limitless, our knowing capacity is unlimited.

Even as each one can enjoy the air equally, fully, to his utmost capacity, without thought of exhausting the air or robbing another of its fulness, and this is done without applying any belief of economy, just so are all things freely, fully ours. This we know when we receive them to ourselves in their entirety, knowing that they are equally everybody else's. Then it is that we can partake freely without any thought of robbery or exhaustion. All things should be accepted with no thought of economy. There is no Law of Economy. All things are universal.

HEALING.

Everybody believes in a perfect body, and that it is so without disease. The fact that people are seeking health in any direction shows that they believe that health of body is possible. In seeking they too often seek amiss. They miss the way of Truth—that makes free—when they think disease can be eradicated by the knife or can be cut out. Truth is also missed in calculation when the body is assigned to a supposed mortal mind, and then with it denied as error. In Divine Science treatment no denial of the body or any

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The old theological theories keep people constantly preparing for another world, a world that they can go to only through literal death. The thought is that we can be with God in Heaven only by means of death of the body. When we come to see what this means it makes a great separation or gulf, as it were, between God and the body—the Creator and creation, and between Heaven and earth.

Death, then God ; death, then Heaven; death, then immortality ; death, then freedom ; death, then all our permanent good ; has been at the bottom of literal death. To place people's good before them as obtainable only through death, is to cause them to prepare to go to it and to go after that which they expect to enjoy. It also, on the other hand, arouses fear, for when there seems to be the slightest ailment it is feared that it will ultimate in death. The Truth shall be, and now is the true theology. It shall make free from all these beliefs and their results. Truth confirms its infinity for us, and affirms that God and Heaven and the other world are here, now. Yes, the other world is here and we have found it, and are living in it now with our natural bodies. This is Truth. "Old things have passed away and all things have become new, for all things are of God."

The belief that there are two selves, a higher and lower, and that the higher reigns only through the death of the lower, is an abomination to the Lord. Man, as known to God knowledge, is one and is not divided against himself. We twain, body and Spirit, are One.

Healing is not a killing-out process ; it is self unfoldment, self expression, a bringing out of the God power and possibilities, which is our Being. The Word which is God is manifested in form, and it is full of grace and Truth. It is filled with the true light that is universal, which lights every man that comes into the world.

Some think they have gained a great deal when they can say there is no hell except of our own making ; none anywhere but on earth. Let us consider closely these statements. Have we actually gained anything ; is it not just as well to have hell in prospect as to have it in actuality? To live Truth we must be single. It is required, therefore, that we get rid of the false suppositional beliefs that there is a hell of our own making, and that it is in actual existence now. Death and hell must both be cast into the lake that burneth with fire and brimstone. This is symbolic language. It means that they must be consumed as by fire and seen to be non-existent. This is essential to perfect healing. Healing is wholeness, happiness, success in all things. I am wholeness, I am freedom, I am happiness, I am success, understood and lived, will demonstrate after their kind. M. E. C.

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INTERNATIONAL BIBLE LESSONS.

February 5, 1905. John iv : 5-14.

LESSON VI.

Commit vs. 13, 14.

JESUS AT JACOB'S WELL.

GOLDEN TEXT:—"*Whosoever will let him take the water of life freely.*" —*Rev. xxii : 17.*

Time : December, A. D. 27. Place : Sychar.

LESSON STUDY.

This brief conversation between Jesus and the woman of Samaria is full of instruction. There is here food for much thought. In the first place it is very manifest in this instance, as in all the instances of the social events in the career of Jesus, that he was ever thoroughly democratic in his attitude toward humanity. Let it here be observed that nothing can be farther removed from the Spirit of Christ and Christianity than that abnormally self-centered mental condition or attitude known as "aristocracy." This sort of social basis is the perfection of iniquity. To it Jesus said, "The publicans and the harlots shall enter into the kingdom of heaven before you." In other words, this presumption of self-superiority is farther removed from divine harmony, the kingdom of heaven, than that condition or status described as *publican* and *harlot.*

In the last lesson we studied Jesus in his meeting and conversing with Nicodemus, a member of the *aristocracy* of the time ; and to *him* the Teacher said, "Marvel not that I say unto *you*, *ye* must be born again." The class to which he belonged gave him no prestige with Jesus. In this lesson the conversation is with a member of "the common people ;" and this status of the woman did not disentitle her to the most kindly consideration by him who "came to seek and to save that which is lost." He said to her, "If thou knewest the Gift of God and who it is that saith unto thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water." In this saying lies the real lesson of to-day.

Notice the stress placed by Jesus upon "knowing the gift of God." What is the gift of God? What does the Universal bestow upon the individual? It is and can be nothing other than the CONSCIOUSNESS, REALIZATION or LIVING KNOWLEDGE OF HIMSELF, EVEN THE OMNIPRESENCE. Jesus was surcharged with this consciousness, realizing in himself the full, free current of the "living water." If the woman had recognized this truth, she would have received the fulness of her heart's desire ; for she would have been conducted at once into the same realization of Omnipresence. He would have given her living water, by turning her attention to the fountain of divine consciousness in the innermost depth of her own soul. (Song of Songs, iv : 12.)

Now the lesson for us to learn well and thoroughly, is this, that the real individual in every man, woman and child is this same Jesus Christ ; then

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we will always know "who it is that saith unto us, Give Me to drink; and we will receive every one that cometh unto us as Christ, and will do so, too, with understanding. Failure to do this is fatal: "Inasmuch as ye have not done it unto one of the least of these, my brothers, ye have not done it unto ME." But by truly receiving the Stranger we will demonstrate that we know what the woman in the lesson did not know; and we will be constantly drinking and enjoying the "living water."

The woman was not yet prepared to give reception to the outward manifestation of that which was inwardly her own; for she "knew not the gift of God to her;" hence Jesus treated her in such manner as resulted in her awakening and causing her to exclaim, "Come, see. Is not this the Christ?"

February 12th. John iv: 43-54.

LESSON VII.

Commit vs. 50.

THE SECOND MIRACLE IN CANA.

GOLDEN TEXT:—"*The same works that I do, bear witness of me, that the Father hath sent me.—John v: 36.*

Time: December, A. D. 27. Place: Cana.

LESSON STUDY.

Samaria, not unlike other cities of to-day, was able to honor and appreciate the power of Truth vested in a "Prophet" away from home; proving the easily drawn inference from the rule quoted by Jesus, "A prophet hath no honor in his own country." Now, with freshly attested victories, victories which are demonstrations of divine and effectual operation—the *Word of God* in man, the return of Jesus from the Capital of the Jewish nation and from Samaria to Galilee, served as the occasion for manifesting a greater spirit of receptiveness than ever before. Truth tells the same story, repeating itself in endless variations, with unfolding fulness.

In the place where Jesus had "made the water wine," was the further disclosure of his transforming power. The heavenly vibrations from the Infinite Source of divine energy had been started, and they return in power to bless, and to be sought after as the creative efficiency which is available to all. In great extremity a nobleman, who had heard of the arrival of Jesus in Galilee, besought him to come to the rescue of his son. The great blessing that he craved from Jesus was *healing*. Without the accompaniment of "signs and wonders," the characteristic attitude of misunderstanding, "ye will not believe." Jesus regarded the understanding of Life and man's harmonious relation to it of more value than the immediate healing. There is in the mental atmosphere of Jesus that which awakens faith, hope, courage. These were imparted in the words: "Go thy way, thy son liveth." The nobleman realized the oneness of Life, the inseparable Principle of Unity of which he was part; for he believed the word that Jesus spake.

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Jesus showed that there was no binding power in sickness, and that Truth acts with equal power and reveals its universal nature by healing in the distance and in absence, as well as in the presence of the Word made flesh.

The understanding of the student of Life unfolds as he advances. The works of Jesus call attention to available power. The Word spoken serves as the connecting link that unites one with its living faith. The deed accomplished establishes confidence in Christ, the healer in man. After this manner the nobleman and his whole family came to believe. It must be true that permanent healing takes place only when Christ is the dominant belief in spirit, soul and body.

February 19th. John v: 1-15.

LESSON VIII.

Commit vs. 8, 9. Read entire chapter.

JESUS AT THE POOL OF BETHESDA.

GOLDEN TEXT: — "*And a great multitude followed him, because they saw his miracles.*"—*John vi*: 2.

Time: April, A. D. 28. Place: Pool of Bethesda, Jerusalem.

LESSON STUDY.

The time of Jesus going up to Jerusalem was one of great festivity and rejoicing; but he seemed more drawn to the great multitude of sick folk, the blind and halt and withered who had gathered at the Pool of Bethesda, than he was to the scenes of rejoicing. He sought the Bethesda, the house of mercy, as the fittest emblem of his mission. His thought was to dispense mercy, uncompensated beneficence.

It was according to the Jewish law that the people assembled at Jerusalem at this time to celebrate one of the three annual feasts. Jesus went up with the multitude, actuated by the spirit of benevolence. He had no high regard for the traditions of the fathers. He enjoyed a more spiritual conception of sacrifice and rejoicing. His immense soul longed to pour itself forth upon suffering humanity. So he sought out the extreme cases. He presents himself to the most chronic and pitiable case at this spiritual water-cure, the Pool. "A certain man was there, who had been thirty-eight years in his infirmity." To this man Jesus gave his attention. He concentrated his thought upon this one individual, and said to him, "Would you like to be healed?" The answer of the sick man shows that he recognized a need which he knew not how to supply. It was like saying, "I would like to be healed, but I do not know what I can do for myself." Then the Healer spake the word of power. "Rise, take up thy bed, and walk." The effect produced is described in the word, "immediately made whole."

Now let us consider for a moment the question of healing. It must at once be patent to all that healing is from within. It is a wave or vibration of harmony proceeding from the inmost center of consciousness, and continuing until it takes under its control the entire physical organism. This

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wave, current or vibration is simply an incident in the individual's response to the ever present, indwelling Christ, our Life. It is the touch of faith. When Jesus spoke the *word* to the impotent man it was both the inward and the outward voice that spake. When the outward voice and the inward voice are one, then is there real hearing. Let him that hath an ear to hear, hear what the Spirit saith. This impotent man heard the voice of the Spirit in his own soul when Jesus spake. It was the Spirit within, even the Father, that did the work.

The divinity incarnated in Jesus *is in us all.* When Jesus spake, he fulfilled his own word, "I speak not of myself." He was one with the Father in him. So it is for us to break down the middle wall of partition between the *outer* and the *inner*, and thus make of these twain one man; and then recognize this *one* as the Eternal Son of God. Outwardly and inwardly I am *One.* This recognition is my realization of perfect health, my *wholeness*, MY HOLINESS, MY DIVINE INTEGRITY.

February 26th. John vi: 1-14.

LESSON IX.

Commit v. 11. Read entire Chapter.

THE MIRACLE OF THE LOAVES AND FISHES.

GOLDEN TEXT:—"*I am the living bread which came down from heaven.*"
—*John vi*: 51.

Time: April, A. D. 28. Place: Northeastern shore of Galilee.

LESSON STUDY.

To be always equal to the emergencies of our environment is a clear showing of the steadfastness of Principle. Jesus had left the scenes of the day's activity, had crossed over the sea of Galilee and gone up into a mountain for rest and quietude, when he beheld a great company approaching; but he was so conscious of the Life Principle within, that it impelled him in all his outward manifesting. This impelling Power was the answer to the needs of humanity. He naturally did the right thing. The Self of Jesus included every other self. So the life of principle made him true to HIMSELF. How blessed to make our connection directly with the Presence of living Love and the Power that is limitless!—the inflowing of the Universal Life, and the outflowing again universally.

Christ always addressed that power in man which was given him as his primal Impulse. In making an appeal to a disciple, "Whence shall we buy bread that these may eat," he was recognizing that man is equipped with ability to direct his course aright. And sooner or later the disciple will respond by giving the correct solution to all of Life's problems, and in the consciousness of the redeeming influence that co-operates within himself.

The "five barley loaves and the two small fishes" was all that appeared in sight to make provision for the multitude. How wonderful is the power of blessing! Watch the expansion of the loaves and fishes until there is

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more than enough for the five thousand. The blessing has in it the life of the Living Bread which comes down from heaven. There is infinite capacity to feed and to endlessly bless. Everything that is placed in our hands must be blessed for use and increase. There is nothing like Blessing. It is the sublime secret of succees. Let everything that hath appeared "in part" of Life's inheritance be blessed for unfolding abundance. Let us bless our friends, and those who think they are unfriendly, showing that they need help in translating their real sentiments. Bless our heads, our hearts, our hands, our energies and abilities to work with the one Power that makes for righteousness. And this perfection of effort will be recognized as the creative power of the Son of God. GEO. J. AND A. I. S.

Interviewed by a Reporter of The Detroit Journal.

Rev. Mrs. Cramer Healed Herself, After Twenty-three Years of Suffering.

FULFILMENT OF THE LORD'S PRAYER.

I, Father, am in Heaven,
Hallowed be Thy name,
Thy Kingdom is come,
My will is done,
In (creating) earth as it is in Heaven.
I give this day my daily bread,
And forgive debts as debtors are forgiven.
I lead not into temptation,
But deliver from all evil.
For mine is the Kingdom, and
The power, the glory, forever.

—*From Mrs. Melinda E. Cramer's Book,*
"*Divine Science and Healing*," page 106.

A QUIETLY DRESSED QUAKERESS, with a gentle, kindly face and beautiful silvery hair, simple and mild in speech, but alert and youthful in mind—believing in her great mission and its fitness for the world's need—this is the Rev. Mrs. Melinda E. Cramer, of San Francisco, founder of "Divine Science." Mrs. Cramer has come to Detroit on a tour of the country, and is staying at the home of Mrs. George Schram, 766 East Congress Street. She is giving lessons in Divine Science at Mrs. Schram's home to enthusiastic students, and before she leaves there will be a duly organized church of Divine Science in Detroit. Two of the pupils of the present class are preparing for ordination, and

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wave, current or vibration is simply an incident in the individual's response to the ever present, indwelling Christ, our Life. It is the touch of faith. When Jesus spoke the *word* to the impotent man it was both the inward and the outward voice that spake. When the outward voice and the inward voice are one, then is there real hearing. Let him that hath an ear to hear, hear what the Spirit saith. This impotent man heard the voice of the Spirit in his own soul when Jesus spake. It was the Spirit within, even the Father, that did the work.

The divinity incarnated in Jesus *is in us all.* When Jesus spake, he fulfilled his own word, "I speak not of myself." He was one with the Father in him. So it is for us to break down the middle wall of partition between the *outer* and the *inner*, and thus make of these twain one man; and then recognize this *one* as the Eternal Son of God. Outwardly and inwardly I am *One.* This recognition is my realization of perfect health, my *wholeness*, MY HOLINESS, MY DIVINE INTEGRITY.

February 26th. John vi: 1-14.

LESSON IX.

Commit v. 11. Read entire Chapter.

THE MIRACLE OF THE LOAVES AND FISHES.

GOLDEN TEXT:—"*I am the living bread which came down from heaven.*"
—*John vi*: 51.

Time: April, A. D. 28. Place: Northeastern shore of Galilee.

LESSON STUDY.

To be always equal to the emergencies of our environment is a clear showing of the steadfastness of Principle. Jesus had left the scenes of the day's activity, had crossed over the sea of Galilee and gone up into a mountain for rest and quietude, when he beheld a great company approaching; but he was so conscious of the Life Principle within, that it impelled him in all his outward manifesting. This impelling Power was the answer to the needs of humanity. He naturally did the right thing. The Self of Jesus included every other self. So the life of principle made him true to HIMSELF. How blessed to make our connection directly with the Presence of living Love and the Power that is limitless!—the inflowing of the Universal Life, and the outflowing again universally.

Christ always addressed that power in man which was given him as his primal Impulse. In making an appeal to a disciple, "Whence shall we buy bread that these may eat," he was recognizing that man is equipped with ability to direct his course aright. And sooner or later the disciple will respond by giving the correct solution to all of Life's problems, and in the consciousness of the redeeming influence that co-operates within himself.

The "five barley loaves and the two small fishes" was all that appeared in sight to make provision for the multitude. How wonderful is the power of blessing! Watch the expansion of the loaves and fishes until there is

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more than enough for the five thousand. The blessing has in it the life of the Living Bread which comes down from heaven. There is infinite capacity to feed and to endlessly bless. Everything that is placed in our hands must be blessed for use and increase. There is nothing like Blessing. It is the sublime secret of succees. Let everything that hath appeared "in part" of Life's inheritance be blessed for unfolding abundance. Let us bless our friends, and those who think they are unfriendly, showing that they need help in translating their real sentiments. Bless our heads, our hearts, our hands, our energies and abilities to work with the one Power that makes for righteousness. And this perfection of effort will be recognized as the creative power of the Son of God. GEO. J. AND A. I. S.

Interviewed by a Reporter of The Detroit Journal.

Rev. Mrs. Cramer Healed Herself, After Twenty-three Years of Suffering.

FULFILMENT OF THE LORD'S PRAYER.

I, Father, am in Heaven,
Hallowed be Thy name,
Thy Kingdom is come,
My will is done,
In (creating) earth as it is in Heaven.
I give this day my daily bread,
And forgive debts as debtors are forgiven.
I lead not into temptation,
But deliver from all evil.
For mine is the Kingdom, and
The power, the glory, forever.

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early in the new year they, one student from Toledo and another from Lansing, will be ordained as ministers by Mrs. Cramer. If the teaching grows in Detroit as it has in other places, it will soon offer strong rivalry to other metaphysical bodies in the city. The success of such a body here would be interesting, as in days called materialistic the Divine Scientists assert the identity of man with God, as shown by their "Lord's Prayer," the power of immortality in the present body, the non-existence of evil, and the identity of matter with spirit. Where the Christian Scientists deny matter as such, the Divine Scientists deify it.

The Divine Scientists have churches or centers in most of the cities of the West, and the teaching has spread to Europe and across the Pacific. There are colleges in San Francisco and in Denver, in prosperous condition. It is claimed that the cult of Divine Science arose independently of Christian Science, and Mrs. Cramer says her teaching was completely formulated before she read Mrs. Eddy's book or the works of Dr. Quimby.

"When I came to Denver to teach Divine Science, fifteen years ago," said Mrs. Cramer to *The Journal*, "I was continually asked by hundreds of people who came to see me, 'What is the relation of Divine Science to Christian Science?' I knew of Mrs. Eddy and her work only by hearing her name. I was forced to say, 'Give me some point in Christian Science and I will tell you what Divine Science says on the same point.' That was the only way I could deal with the question then.

"The principal differences (for I have read her book since) I shall try to give you.

"Christian Science says man is a reflection of God. Divine Science declares he is identical with God. He is identical in power, being and eternity. There is no more limit to one than to the other. The truth of one's being is the truth of the other's being. God and God-manifest are one. Divine Science asserts a higher dignity for man than any other teaching before the world.

"Christian Science assigns body, as they say, to mortal mind, and then denies the body with mortal mind. We teach that we can give up all belief in disease and death, and still maintain a perfect body in consciousness. We do not deny body, but disease or evil in the body. The law of expression in the universe is: Creator, creative action, and creation; and these three are one. There is, in fact, only one. There is no such dualism as Christian Science declares. There is only good, no evil. There is no mortal mind, there is only immortal mind.

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"Matter is indestructible. There is only one thing indestructible in the universe, that is, Infinite Spirit, Divine Mind, Truth, God. Hence, matter and spirit are one. Now, in matter there is no element of disease. If there are sixty-four elements in the human body, whether it is the body of a 'healthy' man or one full of 'disease,' no element of disease, or discord, or evil, could be found when that body is reduced to its elements. All is good. Here we come to another difference between the Christian Scientists and us. They separate spirit and body and affirm the truth of only the spirit. We affirm the unity of body in spirit and truth. Many cases of sickness that cannot be healed when the separation of spirit and body are believed to be the healer, can be healed by one who believes in their unity.

"Unity, monism, is the whole essence of Divine Science. Christian Science teaches dualism of opposites. Evil, or disease, as they are called, have come about through the idea that the Creator and the creation are separate. They are one. The imaginary separation makes disease or evil. When the idea of being one with God was changed to becoming one with God in another world, or in the future, then and there the 'fall of man' took place. God is all. We should overcome disease, error, death, now. We should be immortal in this body. When Jesus spoke to Moses and Elijah, his body was as radiant and as bright as the body of Moses, who had died and was buried; or that of Elijah, who was translated. When He spoke to the dead Lazarus, He did not call down a spirit and put it into the body of the man who had been dead three days. He addressed Lazarus as an individual, and Lazarus came forth. He addressed the dead son of the widow of Nain as an individual. There is no difference between spirit and body.

"The dead, so-called, are about us still. They have bodies. When Jesus wished to speak to Moses and Elijah, he spoke to them, as to Peter or John. Now, the truth of Christ's power, his divinity, his sonship, is the truth of our own life. To affirm the unity, the identity of man with God, and to realize it, to manifest it—that is to live, to conquer disease, death, poverty and all the ills of life. The body and the world are real, spiritual—it is disease or evil that is unreal.

"According to these truths I have lived. I was an invalid for twenty-three years, and now for nineteen years I have been well. The awakening came suddenly. After treatment by physicians and magnetic healers for twenty-five years, I refused to go to a specialist. 'What will you do?' my husband asked me one morning, as he was about to go to his business. 'Get

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well, I suppose,' I said, without knowing why I spoke so sharply and positively to my husband. I could not rebuke myself for it. As I went about my work the words seemed to come, ' If you ever get well it will be by the power of the Infinite Spirit,' and that ' if' showed me that there was one way out of these conditions, and I would seek that way. If I was cured I would devote my life to the teaching of the truth and to healing. At that moment I was set all aglow as with a series of electric shocks. I realized Presence and a Power I had never before realized. I realized that I was Health and Power, and began to get well at once.

"This was in 1885. In 1888 we chartered the Home College of Divine Science, and established the magazine, HARMONY, which has a circulation greater in the east than in the west.

We have never had any public controversy with the Christian Scientists, and we shall never have any. We do not deny the work they do. They succeed by the truth which they affirm, not by any other part of their teaching. I have never seen Mrs. Eddy. Christian Science and Divine Science are the only systems of healing known. All other cults are modifications of one or the other, or blends of portions of both. We have never had trouble with the law, because we do not ask the regular physicians to leave when we take a case.

"I have not retired from healing work. I have cured diabetes and other incurable diseases, and I have treated hip disease successfully. I cured a case of diabetes just before I left San Francisco."

CONCENTRATION.

To endeavor to gain concentration by centering the attention on the tip of the nose, or a spot on the wall, induces a hypnotic state, but does not reveal Truth nor demonstrate its freedom. The method of concentration that reveals Truth and causes one to know that he is it, and is also the freedom of Truth, must ever begin with the knowledge that I am concentration, therefore know that your words must be: I am Concentration. *I am It.* It cannot come to me from afar, and I cannot gain what I am from a source foreign to Being. There is nothing beside Being, so all that I can do, or what I am constituted to do, is to live naturally and bring into activity the concentration which I am in Being.

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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 February 1st to March 1st: I am the word that was with God and was God in the beginning.

Daily Thought.

First Day: My body is the spoken word of God.

Second Day: The kingdom of God is within me.

Third Day: No good thing is withheld from me.

Fourth Day: My faith in health has established my health.

Fifth Day: I receive whatsoever I claim in faith believing.

Sixth Day: My words of faith shall bring things to pass.

Seventh Day: I am not subject to thought. I am the thinker, and control my thoughts.

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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 should make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

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

The Science of the Divine Life.

BY WILLIAM BRUNTON.

I. BEGINNING THE WAY.

I wish us to wander together side by side in the garden of thought, to be blest with the sense of the Presence, to enjoy all the good that comes to us as sunlight there, to breathe the perfume of the flowers of affection, and veritably to know how good it is to live. This is no longer a guess, it is no longer a belief, it is a science of being, a reality of consciousness that provokes us to all good. It is the inspiration and sustainment of all our days. We are to make advance all the while, we are to have deeper insight and assurance of whatsoever things are lovely and of good report. This means that we are to abide by our knowledge, we are to hold truth to be true, and to have no thought that is not worth converting into life, and that does not show our life to be divine.

We are beginning the way that ever was and ever must be. It is an open path for our feet, it is full of all near invitations to us, surprises of scenery and comradeship and adventure and knowledge and power and every form of blessedness the heart can know or the mind conceive. This truly is the way in which we are to walk. We are beginning the divineness of journey that has no end.

One of happiest memories is the trip I made when a boy to a lovely part of my home-land. The dreaming of what it might be was like sweet music in my mind. I had untold joy in the prospect, in the pictures I drew of what was to be. O it was fascinating, and the real experience was of a like nature of beauty.

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You answer, "Yes, this is the way we do when we are young!" And we suppose we are excused from the like felicity and satisfaction as we apparently age. Not a bit of it. It belongs to us all the time, and further. It is what we are to have and hold in virtue of our being. We are to know this and then govern ourselves accordingly. We are to rise up with the spirit of youth in our consciousness that we are beginning the way everlasting.

We are to make discoveries on the road. How wonderful to awaken to consciousness that we are here equipped for the way! The surprise is delicious. We have found self, we are sure of self. It is not a dream, or a conjecture, it is a reality, a true knowledge. It is the firsthand assurance that nothing may contradict or gainsay. We are to be scientifically persuaded of this so as to enjoy it to the full and the prospect of all good that it opens out to us.

Never was a time so prophetically blest as it is to-day for you and I. We are in the fulness of the years. It is the high-noon of God's day. It is the summer of the ages. Peace there is and plenty there is—and we heirs of it all. Let us repeat this in happy whispers to ourselves night and morning. The words are music, the thought is pleasure forevermore.

We do wrong to ourselves when we call life commonplace. This it is not, it is in the Eternal, and the force of this truth is creative as Spring of joy. Why there is the beauty of a beginning to each day. Yesterday is gone. It escaped under the shadow of night, and new every morning is the love of our uprising. Whatever was of yesterday may be forgotten, it may be left in its place, because here is all fulness awaiting us in the way.

I love to think that this way was trodden by the feet of holy men of old, the seers, the reformers, the faithful men of every clime. In the duty of the hour, in the seeking of friendship, in the rendering of service, in the holding to truth, this way was theirs, and we are beginning to tread in their footsteps. There is a fellowship of brave men and true in this science of good. We can never be alone with righteousness in mind; we can never go to any part of the universe where we shall not have abundant welcome from those walking the way.

Nothing is so lonesome as the lost, if it be only a stray dog. Nothing is so happy as when it is on the right road. It is for us to choose to put ourselves knowingly and lovingly in this line of march that is appointed for us under the leadership of Love.

The journey may be likened to the poetry of the Israelites going from Egypt to Palestine—the land of Promise. They were to have a home that

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they were to seek and find. They were to reach full freedom ; they were to find all fulness before them. They were not to want or weary, and the way had its cloud by day and its pillar of fire by night, and the Providence was the beauty of miracle to them. This is poetry of the religious life, and our life is to be based on knowledge of good that flowers out into poetry of love all the while we are in the way. We have noble beginning, we can have a blessed journey as pilgrims on the highway of the King !

CHILDREN'S DEPARTMENT.

Apple Blossoms.

"OH GRANDMA ! There are some pretty flowers on the apple trees," exclaimed Dorothy, coming like a whirlwind into Grandma's room one bright spring morning.

Dorothy was only five years old, and could not remember ever having seen flowers on apple trees before.

"Yes, dear," said Grandma, "the warm sunshine is calling to the trees to awake from their winter's sleep and put on new dresses. In a few more days all the bare limbs will be covered with pretty pink and white blossoms and then the fresh green leaves will come."

"Oh ! Oh !" said Dorothy, "can we pick the flowers ?"

"No," answered Grandma, "the blossoms are the cradles for the baby apples, and if you take them away from the mother tree you spoil the fruit that is coming by and by."

"Please tell me about it," said Dorothy, bringing her little chair up close to Grandma's big one.

"Well, you may name for me all the kinds of fruit you can think of," said Grandma. And Dorothy began : "Apples, sweet apples, red apples, pears and—and peaches, and (remembering something in glass jars in mama's cellar, of which she was very fond) cherries."

"There are apricots, plums and quinces, besides," said Grandma, "and the trees on which they grow all rest during the long cold months of winter when snow and ice are here, and then when the warm days come and mother nature is calling everywhere for her children, they put out little buds, and the buds grow and grow and then open, and out come the beautiful pink and white apple blossoms. After awhile, when they are gone, you will see the little

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green fruit, and the green fruit will grow and grow, and at last the summer sun will ripen it, and then what will Dorothy do?"

"Eat it," promptly answered the little girl.

"The apple trees are in blossom! The apple trees are in blossom!" shouted George and Louise, rushing in where Grandma and Dorothy sat. "I'm going to take some flowers to school," said George. "And I can decorate the room for our party," said Louise.

"No! No! sister. Grandma says if you pick the flowers it will kill the baby apples," explained Dorothy, "and I guess we want lots of fruit to eat next summer."

Then Grandma told them of the One Life that is in all and grows the boys and girls into men and women, and the buds into ripened fruit and the seed into strong trees. She told them how, when a hurt came to boys or girls, or plants or trees, the life within and without hurried to heal the wound.

The children looked at each other, and then ran out to the orchard to see the spring blossoms, and within each mind there was a new reverence for all things living.

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

A WISH.

O God to be in some new spring of thought;
To feel the glow of sun in power above,
To feel the grand creativeness of love,
And be to man's divineness nobly brought,—
O that were bliss from hero spirits caught.
The lion strength with gentleness of dove;
The thing indeed we all in heart approve,
The thing we dream to be and ought!
To get away from tameness of the times,
The easy mould of placid outer form,
To know the Viking's spell of battle rhymes,
And shout with gladness in the furious storm,—
This were the sense of mighty manhood's power,
A worthy bliss to thrill the living hour!

WILLIAM BRUNTON.

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The Liberty of the Spirit.

NOTES FROM A LECTURE BY HENRY FRANK, GIVEN IN ST LOUIS.

The liberty of the body means that there is not to be a slave in our consciousness.

Knowledge is Infinite, and is the same as The Liberty of the Spirit. * *

If we believe in human mind, the greatest perception we can expect to have is, to see no boundary lines to research; but to know there is but One Mind. We find a heavenly harvest, which is a never-ending self-expression or revelation. * * *

The mind supposed to be confined in this brain is instead Omnipresence. There is no more limitation to man than to God. Truth is Infinite Liberty.

Jesus said: "I am Truth." Then He meant that what I, Truth, have done, ye shall do, and greater works than these shall ye do, because I go unto my Father, who is also your Father. * * *

"I am" is everywhere one God, the same to all. Until we perceive the Truth of Unity we have, in belief, gods many, gods of our own making. This is so because of a supposed difference in disposition and development.

There is no such thing as conquering a disposition but by the knowledge of Truth, that the whole is a unit, inseparable.

Man rises to his supremacy, only, when he knows God is all. Knowing that we are one with God, or that God the eternal is all, is knowing that we cannot die, suffer, be poor or in want. This is spiritually recognizing and acknowledging Truth. This is heaven, religion and theology. It is wholeness, peace on earth, good will to men. It is bliss in the highest. It is science. It is Divine.

Divine Science Items for Study.

As the All in All is Good, how can we discern evil? We do not discern evil as something. Instead of discerning it, we repudiate it, and see it as nothing. A missing of the mark in calculation is not calculation. To see the nothingness of nothing is a test of true consciousness, and consciousness is permanent, eternal, ever abiding.

The word of Truth is power. The power of the word means freedom. Know that Freedom is the same as Truth, which is never bound. Know then that your freedom has never been bondage nor bound, is not now nor ever will it be. Now, henceforth, look for your true freedom and you will find. We must see what we desire to enjoy.

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We do not have to send thought to do the work of healing in different parts of the body. I, the One Mind of Pure Intelligence, am in the identical spot where healing is required, and all I need do is to know the Truth that I am there and am doing my work perfectly.

Why are we abiding in the belief of ill health, suffering, sorrow and poverty, when we are in the midst of health, ease, happiness and plenty? Is it not because the race, through its belief of division and dualism of good and evil has forgotten the true idea of wholeness, ease, happiness and plenty? The idea of all these, the real meaning or spirit of them, must be brought to light. That is perceived and known. Let us not look for freedom as something different from Truth, for there is no freedom beside Truth. Seek aright and ye shall find, and the find is unlimited. So let it be all of the glad New Year, or happy Now.

God's Love.

God's Love is true and deep and lasting, and never changes; it is nothing like human or mental love. It is a healing love, a soothing love, and a strengthening love. God's Love is an indescribable love; we can with voice and pen and types, give but a faint conception of the Mighty Love of the Mighty One.

"It is God; His love looks mighty,
But is mightier than it seems;
'Tis our Father, and His fondness
Goes far out beyond our dreams."

God's Love is broad as space and as far-reaching. It is the All-in-All. Mortal mind makes His Love too narrow, and we say He is cruel and harsh and too strict. We do not know God when we say this. It is the mortal mind that is narrow and cruel and harsh. He has great love and tenderness for all of us, but we spurn Him and suffer much, for there can be no happiness where there is not love for God.

"For the love of God is broader
Than the measures of man's mind;
And the Heart of the Eternal
Is most wonderfully kind."

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LETTER FROM M. E. CRAMER.

MONDAY, January 16, 1905, 12 M.

I LEFT DETROIT this forenoon at 10:45 for Washington, D. C. As I said good-bye, hurriedly, to my friend, Mrs. Schram, and was almost pushed through the gate, to take the Michigan Central to Buffalo, I felt somewhat alone, and as if I were leaving home for new and distant fields.

Soon after I was seated in a magnificent Pullman, all the passengers were interested in watching the mammoth ferry boat (which was to take our train across Detroit river to the Canada side) making its struggle with the ice in its endeavor to get from the pier. It was fully twenty minutes getting started.

I arrived in Detroit Saturday, December 3d. Mrs. Schram and her sister, Mrs. Henderson, met me at the station with words of hearty welcome. They talked encouragingly of the work that awaited my coming, while we were on our way to the home of Mr. and Mrs. Schram, 766 Congress street East. Their home is well suited to the Science work in general. The rooms are nice, large, well heated and lighted. It is also convenient to good lines of cars.

On the evening of my arrival we advertised a meeting for the next day, in the Detroit papers, and there were a goodly number present. At that meeting I announced that two free talks would be given on Monday and Tuesday evenings, and on Wednesday evening I would begin a primary course of instruction in Divine Science. Those who intended taking the course were eagerly waiting for its beginning. It was not a large class, but one deeply interested and altogether receptive. On the closing of this primary class every member testified either to mental or bodily healing, and several testified to both. One girl, who could not walk a block without severe suffering, said she could walk a mile without feeling it, and was in every way, mentally and bodily, in a better condition. Her mother, who had baffled the doctors for eight or nine years, said: "This is the first thing that has helped me." Two ladies received healing for their eyes. When they commenced their studies they could neither see to read, write, thread a needle, nor sew without glasses. By the time they had listened to half the lessons they were doing all these things without glasses. One of the ladies was also healed of distress in the side, from which she had suffered for over a year.

A gentleman who had tried but had been unable to harmonize with the practice of Christian Science, said to me: "I can see no flaw in Divine

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Science nor its application." It was noticeable to every member of the class that he demonstrated harmony within himself. This he loves to acknowledge. This will suffice to show the nature of the testimonials from this first course.

Some time during this course of lessons a gentleman came for private treatment, and described his case as a severe form of stomach trouble, which he had suffered with all his life. I learned later that the trouble was supposed to be inherited. This patient was healed with five treatments. This made both himself and wife so happy that they decided to take up the study. It resulted in their both taking the theological, and the wife the normal course. They are now doing some healing. Another lady was marvelously healed of female weakness and of other conditions.

Two of the Detroit class took the normal course, and one of the Toledo class. Their names are Mrs. Mattie Griffin, of Toledo; Mrs. Elizabeth Schram, and Mrs. Marian King, of Detroit. They are ordained to the Christ ministry of Divine Science. They will each do a good work. Their husbands are with them and are steadfast and immoveable in Truth, and are always glad to work with their wives as far as their time will permit. They are all engaged in other business. Mrs. Griffin will carry on the work in Toledo, Mrs. Schram and Mrs. King in Detroit. These ladies are about four miles apart, so we may expect that two large Centers will grow out of their efforts. They are both demonstrating Truth in their lives and are healing others.

Three students came from Lansing, and one from Alpena, to Detroit, to take the lessons. They were all bright students and were blessed with the freedom of Truth.

A reporter from the Detroit *Journal*, who had read Our New Book, "Divine Science and Healing," called upon me, and, after an hour's talk with him, which was very satisfactory, he wrote a report comparing Divine and Christian Science. With the exception of a sensational heading, it was good. This generous and appreciative write-up brought many letters of inquiry. Readers will find extracts in this issue of HARMONY.

Mr. and Mrs. Griffin came from Toledo that Mrs. Griffin might finish her normal course and receive the ordination, and that Mr. Griffin might have the pleasure of witnessing the ceremony, and enjoy a visit with his friends, Mr. and Mrs. Schram. They brought good news of the seed sown while I was in Toledo. They are all holding fast to the Truth that to know makes free and are not afraid to talk it. They brought the news that a

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patient that I gave but one treatment to, whose case the doctors could not reach, was healed with the one treatment I gave.

This has been written on the train and will be mailed at Buffalo.

Love to all the blessed readers of HARMONY.

The Washington work will be spoken of in our next.

Mrs. Cramer is now in Washington. When her work is finished in that city she will probably start for home, her next stop being at Denver, Colorado, for a short time. Send all communications, subscriptions, remittances and applications for Healing, to this office.

We publish the following from the San Francisco "*Now*:"

ABSENT TREATMENTS LEGAL.

No System of Healing has been so Vindicated—A Most Important Decision by the Supreme Court of the United States.

THE following decision, rendered by Justice Peckham, of the United States Supreme Court, November 17, 1902, defines the rights of the individual and guarantees his personal liberty. Under this decision, no man or set of men can say that any person shall, or shall not, have the medical treatment chosen by him or her. Under this decision, the United States Post Office Department cannot detain or mark "Fraudulent" mail sent for absent treatments. So that the party advertising *can do what he promises*, he has, under this decision, the legal right to use the national mails.

Since this decision was rendered, twenty-one State Courts have placed themselves in harmony with it. The occasion was that Prof. S. A. Weltmer, of Nevada, Mo., brought suit against the Post Office Department for retaining his mail as "fraudulent," because he advertised "absent healing." At a great expense of time, money, and loss of business, he obtained this decision. From the decision of Justice Peckham, this paragraph is taken:

"There can be no doubt that the influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid largely in the cure of an illness from which the body may suffer. * * * Just to what extent the mental conditions affect the body, no one can accurately say.

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One may believe it of far greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Because the complainant might or did claim to be able to effect cures by reason of working upon and affecting the mental powers of the individual, and directing them towards the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or a false pretense or promise within the meaning of these statutes? How can any one lay down the limit and say beyond that there is fraud and false pretense? The claim of the ability to cure may be vastly greater than most men would be ready to admit. * * * We, therefore, have undisputed and admitted facts, which show upon what basis the treatment by complainants rests, and what is the nature and character of their business. From these admitted facts it is obvious that complainants, in conducting their business, so far as the record shows, do not violate the laws of Congress.

"In our view of the statutes the complainants had the legal right, under the general acts of Congress relating to the mails, to have their letters delivered at the Post Office as directed. They had violated no law which Congress had passed. * * * They allege, and it is not difficult to see that the allegation is true, that, if such action be persisted in, these complainants will be entirely cut off from all mail facilities, and their business will necessarily be greatly injured if not wholly destroyed, such business being, so far as the laws of Congress are concerned, legitimate and lawful."

The Chicago *Commercial Chronicle* gives expression to what must be the universal sense of justice, when it says:

"This decision of the United States Supreme Court is a vindication of the right of men to teach that which they believe to be demonstrably true, even if it should differ from the accepted theories which are self-styled as "regular" and which have a reprehensible tendency to entrench themselves behind legal breastworks from which they are always ready to fire on any one who in any way interferes with that which they would like to make their exclusive legal prerogatives. The people have rights which extend to the taking of drugs in regulation doses, and may go to the extreme of refusing to be drugged in any doses, large or small, if they so elect. The ruling of the Court secures them in this right, and therefore is of the greatest importance to them. Prof. Weltmer is to be congratulated on the fight he has made and won."

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Editor Harmony:

DEAR FRIEND: I have written a short article here in the way of appreciation and thankfulness for the visit that we were so graciously favored with by Rev. M. E. Cramer, the founder of Divine Science. She came to Toledo in November, and was at our home for a month, and I wish to say that her stay here was entirely too short for the accomplishment of the great work in which she was engaged.

Her mission is to teach and give a clear understanding of Divine Science and the Truth to the world, as it has not been given since Jesus was on earth. To the readers of HARMONY who have not had the pleasure of meeting Mrs. M. E. Cramer, I wish to say that they are missing a great deal of life, for she surely is loved by all who meet her.

As she came before the class from time to time, her sweet, smiling face and graceful manner put every one at ease. This is what we all should learn, to make every one love to be in our presence, and realize that we are all made of the same substance, and have Life from the same great Source, which brings us together in Unity. Your God is my God, or Good, is for all who seek it.

This beautiful Truth taught by Divine Science takes away the so-called burden of life, and rolls the great stone from the sepulchre and sets all men free, as they were intended to be, by the All-Creative Power.

In conclusion, let us strive to reach the top of the mountain, and there find supreme happiness and Eternal Life. As we are living in the Eternal Now, we surely have Eternal Life now, and will have evermore.

Toledo, Ohio. B. W. GRIFFIN.

NOTICE.

During Mrs. M. E. Cramer's absence in the East the work at the Home Center goes on as usual, being personally attended by C. L. Cramer. All orders, remittances and applications for absent healing should be sent to this office. Present treatment daily, from 10 A. M. to 3 P. M.

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Extracts From Letters.

DEAR FRIENDS: I send you $1.00 for subscription to HARMONY for another year, and $1.00 for membership in the Church. I must have HARMONY, because it has been such a help to me. There is nothing else brings me in such close touch with you and every one I meet, for I seem to have the lesson before I get the book. It seems to me that we are in the same thought at the same time. T. M.

MY KIND FRIEND: I received your missive bearing the olive branch of healing and peace. The night of the twenty-fourth I slept all night. Next day I received your letter telling me that you would treat me the twenty-fourth, and it was wonderful how soon you helped me. The cough went away, little by little, until now I have no cough. I want more strength now, and it will come.

I long for the coming of the dear HARMONY. I recognize the divine truth that I am spirit. MRS. M. S.

BOOK NOTICES.

THE NEW PHILOSOPHY, by Arthur Crane. Published by the author for complimentary distribution.

This book explains the Author's philosophy, which is, that "the foundation of all things is to be found in the finest essence of substance;" the finer, more concentrated force, is the cause of phenomena, and the coarser is the effect. The nature of the universe is dual, being divided into two factors, force or principle, and entity. The principle is the life and the entity is that which has life. Man is entity and cannot be subject to anything but principle, as there is nothing but principle and entity in the universe; yet he can imagine himself subject to all kinds of beliefs and conditions called evil, but these are only negative, and man has the power to choose whether he will entertain positive or negative thought, and thus control all conditions. The instruction for making this philosophy practical in every-day life is plain, comprehensive, and easily understood. Those who study this book and put its teaching into practice cannot fail to be greatly benefited.

THE EVERLASTING COVENANT, by H. E. Butler; price, 25 cents. The Esoteric Fraternity, Applegate, California. Is a pamphlet giving an exhaustive analysis of the ten commandments, showing that all the covenants by God with man are embodied in them and that they are everlasting, and must be kept inviolate if man would keep the covenant with God.

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Great importance is attached to the name of God, and those who have sufficient faith to enable them to keep the commandments and call upon this name understandingly will realize the promises. The Author has evidently studied the subject closely with the view of thoroughly understanding the full import of the commandments, and has presented so clearly the reason for his conclusions, that those who study the pamphlet without prejudice must be convinced that it points out the direct way to enjoy the peace, prosperity, health and happiness promised the Israelites.

THE SERMON ON THE MOUNT, by Annie Rix Militz. Revised edition. The Absolute Press, Brooklyn, N. Y. Price, 50 cents. This is a book of 146 pages, being the author's interpretation of Christ's sermon on the mount, giving the real spiritual meaning of each verse, and showing how the instruction given in the sermon may be applied to the healing of all mental inharmony and bodily ills. It is an excellent interpretation, and will greatly assist students of scripture in understanding the doctrine of Jesus and overcoming undesirable conditions.

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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.

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Services, Sundays at 11 A. M.; Healing Class, Wednesdays at 2:30 P. M. All are welcome to these meetings.

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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.

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Vol. 17.
No. 6.

MARCH, 1905

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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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. MARCH, 1905. No. 6.

TRUE HEALING VERSUS SACRIFICE.

Lecture by Mrs. M. E. Cramer.

[Delivered before the Evangelical Christian Science Church, No. 1007 G Street, Washington, D. C., Sunday Evening, January 29, 1905. Presided over by Bishop Sabin.]

[From the Washington News Letter."]

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world."

SCIENTISTS who speak wisdom among them that are perfect, speak it to that which is manifested of God, to God manifested in man. We do not speak it to those that are perfect, thinking that we are speaking to imperfection, thinking that we are speaking to human beliefs and opinions, although they have been personified as man; but we speak to man as the image and likeness of God, like Him in nature and God imaged; and, we not only speak to man in that way, but to humanity in that way. The Spirit of Truth responds in words spoken of it; it responds in the people; it responds in the hearts of the people. Paul said: We speak the wisdom of God in a mystery, even the hidden wisdom. "We speak from within that which is true of the invisible God, who is Infinite, Omnipresent, and manifested in man; we do not set man forth in our consciousness as a bundle of beliefs and opinions that have been personified, but instead, in the image of God, eternal with Him. The illumined of all ages have seen the Truth of the oneness of Creator and creation.

In speaking to you this evening, friends, upon this great subject of Divine Healing, or "Healing versus Sacrifice," I will say that many are the conditions of humanity that humanity is seeking to be healed of. People are seeking health in every conceivable direction. They subject their bodies to that which does them no good at all, in their hungering and thirsting for health. We may say there are many, many conditions that humanity is seeking to be relieved of.

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One of the saddest cases that ever came to me (and I speak that way concerning it, for it certainly appealed to me in that way, it may be, from a human standpoint, but it certainly did), was the case of an aged physician, a gentleman who had been a practicing physician from early manhood, but had retired from business. He had been a physician in the City and County Hospitals for years, and in other hospitals in the great city in which he lived. He came to me, and said: "Mrs. Cramer, I think I am on my deathbed, and I have been trying to find some consolation, some comfort, some mental and bodily relief through religion. I have joined the church, but I cannot find any." He said, "I have come to you thinking you may possibly give me a little relief mentally. I have been told that you would." I gave him a few treatments, and some good affirmations to repeat, and asked him to say them frequently while quiet in his room. He came back to me with a seemingly sad heart, and said: "Mrs. Cramer, I cannot, I cannot, I cannot forgive myself." I said: "Why, what is it, you certainly can make these statements of Truth." "No, indeed," he said, "I cannot forgive myself at all, at any time, day or night, for causing these poor devils to suffer, in this City and County Hospital, as I have through experimentation. I must die in my sins."

That was the saddest case, I think, I have ever met; and, friends, did he not need healing? And are there not thousands to-day who need the same healing that this dear brother needed? There are thousands who need healing along the same line, who, for the sake of experimentation, are doing the self-same things that he could not forgive himself for. He felt he could not. Of course we know the time must come with every one when they will see Truth, and come face to face with Truth, and will forgive themselves and give up all belief that is not according to Truth, and then they will stand clean and clear as the Son of God, and not as a bundle of human beliefs and opinions, but will stand as His image and likeness, and shall have awakened to know that he is like God and is his own Divine healing. Another case that came to me shows that another line of healing is needed in a general way. Why, friends, people need to be healed of different things besides the healing of pain here and there, and of mental habits that are disagreeable; there are people who need to be healed of many things that should be taken into consideration.

At one time I healed a physician's wife, and, because she was so thoroughly healed and was so happy in the consciousness of Truth, her brother-in-law, who was a Methodist minister, was sent to me to be healed.

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The brother and the sister-in-law said, "We have sent him to you, because of his mental state." The brother, who was a doctor, and the minister's wife, who was also a practicing physician, both said: "We cannot reach his mental state, and I think that is where he needs the most healing. They thought his bodily condition would yield if the mental state was relieved. He came to me and said: "Mrs. Cramer, it almost unmans me to tell you, but I must tell you, even though I am ashamed to do so; I am afraid to die. I am afraid I am not in favor with God; I want to be healed, and I want to lose that fear." After I had treated him nearly a week, and he was improving mentally and bodily, he felt somehow as if some of his old beliefs were slipping away from him and he was getting a new idea of things, a broader view of things, but there was one thing which he did not want should slip away. He said to me, "Mentally, I am better. I can sleep now. I have overcome insomnia, since having treatment, and I sleep very well. My general health is improving, and I have less fear; but, Mrs. Cramer, please do not treat me against my belief in hell, for I could not lose that for anything. As much as I have feared death, I would rather die than lose that belief."

That showed a general habit of thought; and, as I was treating him against his other beliefs, that belief was just slipping away from him, and he felt it going and wanted to grasp hold of it again. But I treated him against his belief in hell just the same, and the results were good.

I want to tell you, friends, that while we have gained a great deal by simply saying there is no hell, except upon earth and of our own making, we have gained a point, but we want to gain another point. We want to see the Truth for the here and now. The promises all through the Bible are made for the here and the now, and no where does it say die, and then have the fulfilment of them; no where does it say die and go to another world and then have the fulfilment of them. We can have them anywhere, it is true, but we can only have them in the now and the here, for it is always here to us; it is always now.

Now, friends, this man improved; he gained, and he came out of that by degrees, and it was a blessed thing for him that he did, for he lost his fear, and therefore his health was restored.

At one time, when Joseph Adams was teaching a class in Chicago, and after he had given a very strong lesson upon the unity of God, and was trying his very best to be a strict Christian Scientist, doing the very best he knew how; after he had given this lesson, a dear old lady of the class was

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found weeping; the ladies of the class gathered around her and they said: "Now, my dear sister, never mind; if you do not understand, it will all be made clear to you in the following lessons. We did not understand in the beginning, but it all came clear." They tried to console her, but she kept on weeping, and finally, in the midst of her sobbing, she said: "He has taken my devil away." That was the best thing she had and she did not know how to get along without him. Friends have come to me and said: "Why, you are taking away from the people that which will scare them into heaven." Just think of being scared into heaven! Nobody was ever scared into heaven, no one was ever scared into the realization, and no one was ever frightened into Truth or ever came to Truth because of fear. Fear is not the method. "No man cometh unto the Father but by me," and Jesus, when he made that statement, had just said: "I am the way, the truth and the life," no man cometh unto the Father but by being Truth and Life. And when you come unto the Father as Truth and Life, you are one with the Father, for the Father is Truth and is Life; this is the way we all must come. You come in the image and likeness of God and in no other way. There is no climbing up any other way. You can only come in the spirit of Unity, the spirit of the oneness with God.

The first thing for us to hold in memory, in our study of Truth, is freedom. We should always look for freedom in our statements of Truth. It does not make any matter what the statement is, whether it was made by Jesus Christ or whether you make a statement yourself, or whether I make a statement, it is right for us to look for the freedom of that statement. The very meaning of a statement of Truth is the Spirit of Truth. The Absolute meaning of a statement of Truth is the Spirit of Life, and the Spirit of Truth is always the comforter. Truth is all, it is limitless, it is infinite, and to it all things conform. You know, if it confirms anything for you at all, it confirms you in its own freedom. Know the truth and the truth shall make you free; it does this because of its own infinity. It cannot confirm you in what it is not, therefore look for freedom in Truth; look for freedom in the words of Truth.

It has been said that there has been a material remedy in the world for every material effect, every material disease, every seeming inharmony. It has been said that there is a material remedy for everything; but, friends, notice the remark: a material remedy for material disease, an external remedy for an external disease.

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The things that are in the world are all right; but, when we make remedies of them, we make remedies of them because we think there is something they can remedy; but, when we know that the Truth is the thing that makes us free, that the Truth is that for which humanity is seeking, then it is that we look to freedom in Truth. The remedy simply confirms you in the Truth, and Truth frees you, because it proves to you that you are not bound. No man who knows the Truth of himself, who knows the Truth of God manifest in him; no man who knows the Truth of Jesus Christ, will ever go down under any habit. He will never succumb to any condition. He will rise to his true nature and know himself, and manifest his good here and now.

It is not my intention to contradict the claim that there is a material remedy for every material disease, or the claim that there is an external remedy for every external thing. I do not care to argue the point this evening, but, for the sake of bringing out my purpose, I will say that we cannot accept this claim, and make it practical, simply because it is not what we need, or it will not bring us the freedom desired. What we do want is freedom from the liability of sickness. We want to reach the point where we are free from the liability of sickness, the liability of pain, and not only from these but from liability of doing wrong; that is, doing ungodly things and seeking freedom in ungodly ways. We want to be healed of every state of fear: we not only want to reach the point where we feel that there is no hell except on earth and of our own making, but we want to get rid of the last vestige of belief of hell, either of our own making or on earth; for we are told in Revelations that "death and hell shall be consumed as by fire, or cast into the lake of fire and brimstone." We are to know that nothing that is of God is to be overcome, and that everything that can be overcome never had reality in it, never had God in it. So, as we do not want to rely upon external remedies for the healing of disease, neither should we believe that we have hell on earth, or that we have a hell anywhere. We should be free from the belief that such a condition exists anywhere; then and thoroughly will we enjoy our real divine nature. This freedom is not only good for the individual, but what is good for the individual is good for humanity. Humanity is composed of individuals; what is good for one is good for all, and what can be demonstrated by one can be demonstrated by another, for it is Truth that God is no respecter of persons.

It has been known by the illumined of all ages that when man believed in sin it lowered the vitality of the body. The vitality of the body is

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lowered because he believes in hell, the vitality of the body is lowered because he believes there is an opposite to God. That there is God and a devil, good and evil, because he believes there is an Infinite good and an Infinite evil, so to speak. He lowers the vitality of the body by believing in a higher self and a lower self. Man always feels that which he thinks and believes is right. When he believes in dualism of opposites he feels weakness. Division lowers the vitality of the body. It has always been noticed that the vitality of the body is lowered under the belief of sin and separation from God. The belief that man has been conceived in sin and born in iniquity always lowers the vitality of the body. The belief that man is a poor, miserable sinner, worm of the dust, and that he must ask forgiveness and is under a network of laws that are over him, dominating him, has lowered the vitality of the body; the belief in heaven and hell, two selves, the higher self and the lower self, the spiritual man and the animal self, has lowered the vitality of the body, because it is a belief of separation. It is a house divided against itself. The body without the Spirit is dead. If we separate the body in any way from the Spirit, there must be a sense of weakness as a result.

Now, friends, literal sacrifices, the sacrifices of animals, was instituted to raise the vitality of the body up to its normal state. It was thought that when the animal was slain, when the sacrifice was made, that the vitality of the animal was absorbed by the human individual, and that the vitality was transmitted to the individual. The old idea of sacrifice was that the vitality, or life of the animal, was to be transmuted into the life of man. This was to raise the vitality of the body. It is known that when man does what is wrong, that his eyes are not so bright, his footsteps are not so light, his sight is not so clear, and the vitality of the body is not complete and full. Sacrifice of animals has always been known as the external method of atoning for sin, so, good old Job (that is spoken of in Scripture, in that wonderful poem of the Book of Job), offers sacrifices for his sons. He arose early every morning, offered his sacrifices for his sons for fear that they might have sinned, and thus the vitality of the animal, or the life of the animal, was supposed to be absorbed by the sons. This absorption of the animal life was to raise up and keep the sons healthy, even though they had sinned. This was called the external, visible method of atonement for sin; but, friends, the illumined of all ages have rejected that process for many reasons. One reason, and the basic reason, perhaps, for rejecting it, is because it was not merciful, it was not kind, it was not good. The milk

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of human kindness was not in it, the thought of kindness was not there, and so the illumined have always rejected that external method of sacrifice. It was only those who gave way to the belief of sin and that there must be some external method to atone for it, that believed it, but those that were actually illumined rejected it. Jesus Christ and His disciples did not accept it. The only acceptable offering presented in the New Testament was Jesus, the Christ, without spot or blemish, and that is the true offering. The only offering that you can offer to infinite perfection, and God is infinite perfection, is that like produces like, as a good tree always brings forth good fruit, and the good Creator always brings forth a good creature. Creation stripped of human beliefs and opinions is always good, and so, friends, the illumined of all ages, with Christ and his disciples, repudiated that external remedy; Jesus Christ simply offered himself unto God spotless, to show the real spirit of sacrifice. That is the only acceptable offering because God never creates anything that is not spotless. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."

Then, later on, when men thought they had advanced quite a little, they did away with the external sacrifices, and they thought they found the animals within themselves, so they divided man into a higher self and a lower self, or spiritual nature and animal nature. They divided themselves, and the idea then was to kill out the animal nature or lower self. Aristotle discovered that thoughts are things, that ideas are made manifest in form, and it was no different killing out a thought or killing out an idea within man, than killing a visible animal, because the idea takes form. The ideas of God are visible in form. This method of sacrifice is called the interior method. This method of killing out a lower self has caused more unbalanced mental states than any other method brought into practice. After the killing out of the animal nature, then the higher self is supposed to reign and work. The belief is, with those who believe that way, that the lower nature or animal nature must be crushed, killed out, and then the higher self comes forth and reigns, and then after that they are healthy, they are good, they are supposed to get all they desire and want and pray for. This has been called *post mortem* good, because it is after death. In the first place, in the animal sacrifice, the idea was that the death of the animal must precede the vitality of man; the vitality of man came through the death of the animal. The second condition, called the interior method, was that the vitality of man, or the good of man, came after the killing out of a lower

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self, called the animal nature. I do not know that they called it the lower self in those days, but the animal nature is called the lower self in the present day. They who have known the Truth of all ages have rejected this interior method, and I want to emphasize my former statement, that this method has caused more mentally unbalanced states in the world than any other spiritual method that was ever practiced. I do not hesitate to tell this, because it makes man divide himself, which is suppositional division only; but, as it causes him to take the attitude of master and servant, he gets up a battle within himself; he thinks he must kill out a portion of himself, as it were, in order to let the real self reign within. Of course, this would necessarily cause more unbalanced mental states than any other method. Because it stands for division and therefore is unbalanced. It is simply a method of separation; it is like a house divided against itself, which Jesus said could not stand.

Now, friends, what was the true method taught by Jesus the Christ—the true method that was given to the world, the Truth of Divine Healing? He did not tell you to kill out anything. Divine Science Healing is not a killing process; healing truth is not a slaughter, and not based upon the destruction of any part of our nature. The healing as taught by Jesus Christ of Nazareth is not a process of getting your good through the destruction of body; it is not a *post mortem* good. It is not a good that comes to you because of the death of the animal, because of the death of your body, or the death of what is called the animal nature. This doctrine that teaches that all our permanent good is on the other side, in another world, just over there, beyond our grasp, that the death of the body must take place before it is reached, is causing people to die. They are preparing to go, and are going, for what they prepare for they do.

[*To be Continued.*]

HOPE.

Hope is the angel of the years,
The friend of men in toil and tears;
And when the way has lost its way
In darkening night, she finds the day!

WILLIAM BRUNTON.

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INTERNATIONAL BIBLE LESSONS.

March 5, 1905. John vii : 37-46.

LESSON X.

Commit vs. 37 and 38. Read entire Chapter.

JESUS AT THE FEAST OF TABERNACLES.

GOLDEN TEXT :—"*Never man spake like this man.*"—*John vii : 46.*

Time : October, A. D. 29. Place : Jerusalem.

LESSON STUDY.

What is the real significance of the subject, "Jesus at the Feast of Tabernacles?"

What is the complete or more perfect application of this subject-truth for us to-day?

In answer to the first question we perceive that Christ's presence is the sum and substance of the Feast. Again, all feasts represent an endeavor to express gratitude and thanksgiving for blessings received in coming to a better understanding of the way of Life ; and are, therefore, ultimately destined to celebrate the full complement of Being in Christ, who is our Life. Each successive generation has had its embodiment in ceremonial thank-offerings, in its expression of gladsome gratitude. Now, let us transfer our thought from this most important feast of the Jews to what is most important to us.

The Divine Goodness is especially commemorated in our Feast to-day. No more is there wandering in the desert and living in a tent for a home. Weariness, anxiety and travel-stain, the accompaniments of those journeying toward a long-looked-for destination, have been exchanged for a veritable Harvest Home—a season of festivity and sacred song, of pure, deep and living joy. No one comes empty-handed to this scene of ingathering. Each has his portion of Good in the general individual offering to the One All. So, we come with the rich fruits of the kingdom, bearing branches of palms and of goodly trees, intertwined with willows and myrtle. Such endeavor is giving the outer opportunity to correspond with the inner. This is making as complete a parallel of the elements of joy and blessedness as can be found within the range of demonstrated spiritual unfoldment.

The conscious realization of illimitable bliss in divine possession constitutes our feasting. We see things as they are. We array before us our immeasurable heritage, and delight ourselves in the divine bounty so freely provided. What wonder, then, at the God-like depth of desire that is expressed in the invitation and promise of Jesus on "the last great day of the feast." He lifted up his voice that every ear might hear. Jesus loved to bestow the divine understanding of "the Living Water," the Life, which is the real presence of Divinity with us ; for he never forgot his relationship with the living God. He made promise to him who believed, or committed himself, of the Living Water that gushes forth, an ever-flowing stream. Out of the heart, the fountain of life, of such an one should ever flow rivers of living water. He wanted them to grasp the Oneness, which is a channel whereby

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the fulness of the infinite Blesser and blessing might be constantly communicated. Never man spake after this fashion. His truth would unite all men, and cause no division. Disputes and contentions as to lineal descent and place of birth would have no serious consideration. The Truth itself will always testify unmistakably as to its origin.

March 12th. John viii : 31-40.

LESSON XI.

Commit vs. 31 and 32. Read John viii : 12-59.

THE SLAVERY OF SIN.

GOLDEN TEXT :—"*Whosoever committeth sin is the servant of sin.*"

Time : October, A. D. 29. Place : Jerusalem.

LESSON STUDY.

It was an oft-repeated circumstance in the career of Jesus that there were people who admired Him and believed Him for the time, but they were not steadfast. This fact seems to furnish the occasion for the utterance of the text of to-day's lesson. Hence, Jesus, to impress upon his admirers and listeners the importance of unalterable purpose, on the part of a prospective disciple, said : "If ye *continue* in my word, then are ye my disciples indeed, and ye shall *know* the Truth, and the Truth shall make you free."

The Master here makes the word "continue" one of superlative import. Here let me say that *perseverance* in any cause or enterprise is simply indispensable, if results are to be produced. It constitutes the certain means without which the end cannot be reached. This is the true doctrine of stick-to-it-iveness. This teaches us that we must do something more than simply state to ourselves that great problem of life, the impersonation and externalization of God ; we must devote ourselves to its full and perfect solution, even the manifesting of God in our flesh. We are "Immanuel." This truth we must realize by actualizing it. We must emerge into the open realm and kingdom where everything testifies, "Lo ! this is our God !" All this is realized by our proper regard for what is meant by the word CONTINUE.

Further, this steadfastness establishes the fact that we are real learners, or students—disciples indeed. Such are inclining the ear and applying the heart; and they surely find what all need, even the knowledge of Truth. This knowledge makes *free* by revealing that there is in truth no bondage. Let it here be noted that the peculiarity of Truth is that *it is a Life of Freedom*, and the peculiar nature of sin is that it is a life of bondage. The word sin signifies a "missing of the mark," and therefore implies a failure to know that condition which is *real*, or which *really is*. Hence, acquiring the knowledge of the Truth means becoming undeceived. This knowledge deprives sin of all its seeming power. It ends, in anyone's life, the period of slavery. Welcome Freedom ! "Free indeed," means really and actually free—in no sense in bondage.

Surely, such a boon as this in prospect should be sufficient incentive to cause all to "continue in my word."

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"My word" means "my teaching," or "my interpretation of the philosophy of Life." It is the teaching of the Spirit of God, and it was truly voiced and exemplified by our Brother, Jesus.

Then, too, "continue" means to *practice.* We are to put into practice, and to perseverve in so doing, the teaching and philosophy of Jesus. We thus realize a life of freedom. This is the only true life, since it is the living truth.

This lesson passage emphasizes this statement that "like produces like." Notice: "If ye were Abraham's children, ye would do the works of Abraham." Our real faith as to our Source is made manifest in and by our conduct. If we really believe that God is our Father, we will *live* the God like life. All these considerations strongly admonish us to be very sincere and without offense.

March 19th. John ix: 1-11.

LESSON XII.

Commit vs. 10 and 11. Read entire Chapter.

HEALING OF THE MAN BORN BLIND.

GOLDEN TEXT:—"*I am the Light of the World.*"—*John ix: 5.*

Time: October, A. D. 29. Place: Jerusalem.

LESSON STUDY.

This is a good time in the age of the world to have our eyes opened. Behold, there is Light! Our vision should, therefore, be clear; for He who saith, "I am the Light of the World," hath swept the heavens of every vestige of that obscuration which would veil the Omnipresence of God. In virtue of finding ourselves in Being we have found the Christ.

This Lesson shows the "impossible" of man to be the demonstrated "possible" of God. There was a seeming belief of opposition to the very idea of healing a man "born blind." But the work accomplished by Truth stood out in great boldness as a complete vindication. "Hath this man sinned or his parents?" is an irrelevant question to the Truth that is free and independent of such limitation. What this man needed, as well as all who are mentally and spiritually "born blind," whom he typifies, is the anointing, which enables them to see for themselves. Truth illuminated saith, "I *must* work the works of Him that sent me." It saith, "Necessity is laid upon me in accordance with the demands of my mission."

There is a striking similarity between the opening of the natural eyes and the spiritual eyes. It is because of the unity of relationship existing between the two. The restoration of sight gave liberty to the body of the blind man to go withersoever it would. The restoring of spiritual vision, so as to see in accord with Truth, clears the horizon and makes room for the Soul movement, for the normal action and progress of the Spirit in enabling it to fill full its measure in the universe of God, and in the great universal Life. The blind man, healed, could see objects of beauty all about him in the visible world. He no longer depended upon the hearing of the ear in reference to knowledge about his environment. So, in spiritual unfoldment, the seeing for one's self

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enables one to readily appropriate *at first hand* the blessed discoveries of the Truth of Being. Also, each recognized his own identity in the translated conditions. When the "neighbors" and others were in doubt as to the identity of the man who appeared in the accustomed place, the confident reply from the delivered man came, "*I am he.*" He was restored to himself, the seeing man. Hence he was blind only in appearance. The spiritual man finds his identification in Him of whom "Moses in the law and prophets did write;" and unfolds into this grand understanding. He thus finds himself equipped for the New and Living Way opened up before him. It is the path that shineth more and more. Thus, personal witnesses stand forth revealed in the Light of the World, who can testify: I am forever in the Christ-illumined world, where night cometh no more.

March 26th. REVIEW.

LESSON XIII.

GOLDEN TEXT:—"*But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*" —*John xx: 31.*

The fact that all the lessons of this quarter were taken from the Gospel according to St. John makes the review peculiarly interesting. John enjoyed a keener sense and consciousness of the loving soul of his Teacher than did any one of his fellow disciples. He enjoys the clearest vision, the truest intuition, who sees with the eyes of Love. This was the case with John. He understood Jesus better than did any of his associates. As Jesus realized his home "in the bosom of the Father," so John found his support by "leaning upon Jesus' bosom." Jesus realized that the Father loved him, so John realized himself to be "that disciple whom Jesus loved." God loves all, but to Jesus this was more real than it was to others. So Jesus loved all, but John comprehended this love more than did the others. It was in virtue of all this that John became the Evangel of Love.

John saw and knew that "He that loveth dwelleth in God and God in him. He knew and testified that "Of his fulness have we all received even grace upon grace." He knew and declared that "Jesus Christ is come in our flesh." To him this vision of the divine glory (St. John i: 14) was fulfilment. So he said, "We know that the Son of God is come and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." This realization, he knew, "is the true God and eternal Life."

John knew and realized and preached the subjective coming of Christ. This means simply that the eternal divinity within us comes into our personal consciousness. In our flesh, then, we see God. This is "the manifestation of the sons of God."

In this "review" I am seeking to show you John's view, the nature of his vision. This, too, is his effort, as is shown by his statement, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And these things write we unto you, that your joy may be full." "He that loveth abideth in the light." The loving soul sees clearly. The loving soul enjoys the inner vision. Let us think of these things, and so enter

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into the joy of all the seeing ones. Surely "A pleasant thing it is for the eyes to behold the Light!"

In Lesson I St. John gives us his view of the ETERNAL MANIFESTATION of GOD in HIS OWN INCARNATED LIFE. See John i: 1-18.

In Lesson II the Baptist gives his estimate of himself and of the Life incarnated in Jesus. See John i: 19-34.

In Lesson III we see that the incarnated Life is the center of attraction. All are drawn by THAT which is their own in BEING. THAT which enables us to say "Thou art" also qualifies us to affirm "I am." See John i: 35-51.

In Lesson IV we see how divinely the incarnated Life conducts Itself in seeking to bring within the grasp of humanity the true idea of Union and Home and Joy. See John ii: 1-11.

In Lesson V we hear the voice of the Word made flesh, the incarnated Life, making clear and concise statement as to Its Source. All must realize that their Life is One and has One Source. This realization is the New Birth. See John iii: 1-15.

In Lesson VI we hear the voice of that Eternal Life characterizing Itself as a Fountain or Well located in the inner depth of the nature of every human being. Here within you is the WATER which will forever quench all thirst. See John iv: 5-14.

In Lesson VII we hear the voice of the incarnate Life placing emphatic denial upon the belief of death, and declaring with power, "Thy Son *liveth.*" Beloved, let us realize our divine heritage—LIFE. See John iv: 43-54.

In Lesson VIII we see the Incarnate Life on Its mission of Love. It seeks the opportunity to bestow and demonstrate Its vitality and wholeness. Its voice and power revealed to the infirm man the inner Presence of all that he had lacked, lo, these many years. See John v: 1-15.

In Lesson IX we hear the Incarnate Life saying, "I am the living Bread, and then we see It opening Its storehouse and pouring such fulness as put all thought or belief of lack to shame. See John vi: 1-14.

In Lesson X we hear the Incarnate Life making proclamation that all may, through correct understanding, enjoy the abounding consciousness of Life's refreshing and fulness, the flow and current of the Spirit Omnipresent. See John vii: 37-46.

In Lesson XI we hear the voice of the Incarnate Life proclaiming to all mankind the terms of full and absolute freedom from all bondage. This Life is the Liberator, teaching the law of freedom; and It is Itself the freedom promised. See John viii: 31-40.

In Lesson XII we hear the resounding voice of the glorious Life in the flesh saying, "I am the Light of the world." Here we learn that it is only by the incarnation in us of this Life that It is or can be the Light of our world. This Life is in us, and our body is Its Own. This truth realized is Incarnation, the Word made flesh. This IMMENSE REALITY is now appearing before the spiritual vision of God's blessed humanity as never before in the world's history, and reminds us of that bright prophecy of Isaiah, "Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Beloved, let us realize this Glory. See John ix: 1-11. *Pax vobiscum.*

GEO. J. AND A. I. S.

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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 March 1st to April 1st:

I am the Truth that makes me free from bondage of false beliefs and opinions.

Daily Thought.

First Day: My body is the Truth made manifest in visible form.

Second Day: I am not subject to sin, sickness or poverty; they do not exist in Truth.

Third Day: I manifest what I am in wholeness, happiness and prosperity.

Fourth Day: I am sight, and through my eyes I see perfectly.

Fifth Day: I am hearing, and through my ears I hear perfectly.

Sixth Day: I am not subject to blindness or deafness; they have no existence in Truth.

Seventh Day: I affirm the Truth I am, and demonstrate what I affirm.

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

THE SCIENCE OF THE LIFE DIVINE.

LESSONS BY WILLIAM BRUNTON.

2. PURSUING THE PATH.

THERE are certain expressions that are suggestive of beauty the moment we think of them in relation to the higher life. They are taken from the ordinary, the sweet commonplace of every day living, and then applied to the spirit, and in a moment they are changed to the music of poetry. They carry with them the aroma of green fields and blue skies and the friendliness of the home.

"The lamp" is one of these happy words. It reminds us of the darkness indeed, but it is the darkness brightened by the presence of this minister of cheer. Where the lamp is, there must have been some kindly hand to tend it, and see that its usefulness was according to the need.

"The path" is another word of blessing, it shows a way to the home or town or the beyond, over the hills and far away. It shows the earth is opened out to willing feet so that man can become acquainted with all the wonder of many lands and many people. It suggests that other feet have been there, and others still must go. And this comes to us as a parable of the days and the duties of the days, and how as noble souls we must fare onward into the new territory of God. We have not got out of life the possible. The joy of our recognition of good is that we go forward to possess it. I like thought "the path" brings to us.

Now to dream beautiful things and wise is good. It is the soul being still and knowing God. There are times when nature is a dream. Take the

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twilight of a summer day. The day is done and the darkness is softly sifted through the air with a strange searching silence. In the west is the lingering glow of the sunset, and the earth is the abode of beauty that can be felt. It touches the soul of poet and musician that here is the supreme blessedness of dream.

Take the night itself when the darkness has sway because the eyes of earth's children are closed to the outer—but now new wonders are even here, and God goes to his beloved in their sleep, He gives the light in the darkness of millions of worlds, so that creation expands to those who have eyes to see, and the world's dream of the infinite and the immortal is known in the blackness of the hours of the night.

And man has these visitings of rest unto his soul, when his mind is as quiet as the placid pool blinking in the sunlight, or as the peaceful river silently stealing along in the shadows while all the stars look on. This too is a divine state to know that in the all-fulness the tide of life reaches a point of pure rest and dreaming.

But life means the new possibilities of possession. It means endeavor for the good unseen, it means the purpose of growth and unfoldment in rich expression. There is the recognition of the way as opposed to the thought of the wilderness; there is the seeing of holiness and love, which have power to manifest themselves in higher and yet higher beauty. The more excellent way of charity must be known, and then the path must be pursued by the ardent heart and willing feet.

Say that vision is good; say that knowledge is good; and then say that the doing of the will is the best of all. This is the call by the Divine to its own self hidden in the heart of man. It is the taking of man to the companionship of the Eternal that as one they may dwell in unity, and be in the way.

In walking we take one step at a time, the easy motion that has not rest or haste. It makes progress with content and knows that each stage is part of the great journey. To proceed in hope is better than to arrive. There must be no end, but only ever and ever the joy of beginning. Oh, the wonder of this and its sweet encouragement all the while. Ye that are travelers on this road, sing your psalms by degrees as ye ascend to the city of our God.

Now no failure can come to those who are of this hope and persuasion. It is impossible, if the soul will watch out against what is without. It

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remembers itself, it remembers its divine good, and all that is admirable—it lives.

It must insist to itself on the keeping of the path. It says—"this is the way, walk in it." Life is the way, it is in the fact of walking, it is in the good of proving, it is the bliss and benefit of continual following of the divine. Each moment yields some special blessing, each gain has the seed of new blessing in it.

So in music, there is more of music as it is pursued. The hard study of it is the unfoldment of principle that makes harmony native to all things. Melody is a song-bird in the heart.

And virtue and love and justice grow upon us, as eternal verities, wonderful and sweet for the moment—but ever rich with allurement that onward and upward we joyously go. This is the duty of the day, and the delight of the day—and the day is as a thousand years in the gift of good, though it be but the hours of light in its passing. Here in truth is the divine in the soul, so that we may run and not weary, we may walk and not faint.

CHILDREN'S DEPARTMENT.

Katie's Victory.

KATIE was curled up in the window seat, thinking. Her face was very serious, and her blue eyes were almost filled with tears.

"Well, I just don't care; it was mean of her," she was saying to herself.

Katie and Beatrice had quarreled. They were bosom friends, and always had things alike, but Beatrice's auntie had returned from Europe and brought her a lovely doll with a most magnificent wardrobe, and since then a little wee bit of jealousy had crept in between them.

Katie's own doll Anabel, which was a twin sister to Beatrice's Claribel, did not look half so handsome as she had before the stranger came. And then Beatrice had taken her new doll to May Johnson's birthday party, and all the girls had flocked round her, asking questions and praising its beauty so much that Beatrice had grown quite proud and scarcely looked at Katie, and walked about the room with her arm around Ethel Henderson, the banker's daughter.

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When they were at the table, and somehow the chocolate spilled and spoiled Katie's new dress, Beatrice had smiled and whispered to Ethel something about her being so awkward, and from that the trouble grew until each little girl had said unkind things to the other.

In a few more days Katie's birthday would come, and she would have a party. Now a party without Beatrice wouldn't be a party at all, and she had said she never wanted to see Beatrice again, and Beatrice had said that Anabel was just paste and had tow hair, and Katie never could love any one who made fun of Anabel. So she was just perfectly miserable.

At Christmas time, among her gifts Katie had received one which she treasured more than all the rest. It was a dear little Bible, with gold letters and gold edges, and on the fly leaf her mamma had written: "To my darling little daughter—Matthew v: 9."

On going to her own room she had looked to see what message her mother had given her, and she had found the words: "Blessed are the peacemakers for they shall be called the children of God."

Now, as she sat in the window, thinking, the words "blessed are the peacemakers," "blessed are the peacemakers," came to her over and over again. A peacemaker, she told herself, is some one who, when two folks have quarreled, goes and makes them each one forget it, and then they like each other again. She kept very still, and the word "peacemaker," "peacemaker," seemed to her to come from every direction. It sounded as if Dick, the canary bird, was singing it, and the clock measured it with its "tick, tick, tick."

All at once the blue eyes overflowed, and tears washed away the hard feeling which had made Katie so miserable.

"I know now!" exclaimed she. "A peacemaker is any one who makes peace, whether they make it for themselves or for other people, and I'm just going to make peace with Beatrice, if 'twas her fault that we had trouble.

Katie slipped away to her own room, and, selecting her prettiest note paper, wrote:

"*Dear Beatrice:* I am so sorry I said mean things to you. Won't you please come over and help plan for my birthday party?

Yours, lovingly, KATIE."

The next day Beatrice came and brought a new dress for Anabel. They wrote invitations for the party, thought of new games to play, and made dainty souvenirs for the guests.

As the evening shadows gathered over the homes of the city, the two girls came tripping down the stairs, but paused to listen as Katie's sister struck a chord on the piano, and began singing, and the words which floated up to them were:

"Peace, peace, wonderful peace,
Sweet peace the gift of God's love."

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A LETTER FROM M. E. CRAMER.

WASHINGTON, February 11, 1905.

DEAR READERS OF HARMONY: When I left Detroit for Washington, D. C., on the morning of January 16th, it was delightfully cold. I felt much as if I was leaving home for a new country, as I never had the pleasure of visiting the Capital City of our glorious United States, which visit I had held in pleasant anticipation all along the line from San Francisco. Our train was an hour and thirty minutes late at Niagara Falls, and it being a cloudy, dark day, we were too late, or it was too dark, to see the Falls. I changed cars at Buffalo to the Pennsylvania line. It was cold, and blowing a gale, so one had plenty to do to keep on *terra firma*, feel happy, and enjoy the situation. A lady, next to me in the Pullman, said: "I live in Baltimore, and am on my way home. She kindly invited me to come to Baltimore and visit her. The next morning, before arriving at that city, she asked me for a card, so we exchanged cards, and, when she read on mine "Divine Scientist," she exclaimed: "You a Scientist! You a Scientist! I am interested; now I want you to come more than ever; be sure and come!" Then she stepped off the car to go to her home. We meet Scientists everywhere. They are as thick and bright as meadow daisies in spring time.

On the morning of January 17th I arrived in this city. Mrs. R. J. Field met me and escorted me to the Temple of Truth, No. 1220 H street N. W., where I took rooms and have since carried on my work. Mrs. Field was formerly a student of mine in Topeka, Kansas, where (prior to her coming here to live with her son) she carried on the work of teaching Divine Science, and Healing, and had quite a large and interested following. She is a true teacher, and an accurate one; therefore, is a good leader. She knows, realizes and holds strictly to Truth in teaching, and as the same heals she is doing a good work, and has interested many in Washington. It was through her instrumentality that I came to this city. I am exceedingly thankful to her for making this opening for the spread of Divine Science, for great good has been and is being accomplished through its teaching. There have been students in my classes from Washington, Pennsylvania, Baltimore, Boston and Kentucky, which will ultimate in a widespread of Truth.

Mrs. Florence Willard Day keeps the Home, or "Temple of Truth," a house of thirteen rooms. She is teacher and healer, and is the author of a

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nicely gotten up book, entitled "Spiritual Realizations," which sells for one dollar. Mrs. Day's house is always full, and, judging from the applicants she has for rooms in her home, whom she cannot accommodate, she could fill a house twice as large and keep it full. Mrs. Day is a positive woman in Truth; is certain of her realization and power, which causes her to do good work. People around her imbibe unwavering faith and certainty of the Truth of their ability to succeed, so it is good for "Truth seekers" to be in her home. She knows that when others succeed it rather increases her success, instead of diminishing it. What is ours we cannot lose.

The weather was clear, warm, and the ground free from snow the first week after my arrival. As I did not open classes until the Monday following, I went sight seeing, and spoke in different Science Centers, which was preparatory to the opening of my work. Bishop and Mrs. Sabin called the next day after my arrival, and, with great cordiality, invited me to attend their church meeting that Wednesday evening. As it was an experience meeting, they requested me to speak on my experience. I gladly consented to do so. My speech was reported in full and published in the March number of their magazine, "The Washington News Letter." On Thursday of the same week I spoke at the Temple of Truth at the regular Thursday evening meeting. The people were very appreciative at both of these meetings.

My next step was to call on the news editors of the *Post* and *Star* to ask to make an announcement of my arrival, and that it be published as a news item; my request was cordially granted. I then advertised a meeting to be held at 1220 H street the following Sunday at 3 P. M. My subject was "The Message Divine Science has for the World." The parlors were filled with deeply interested people. From these meetings my classes were formed. Meantime I visited a woman's New Thought club, and gave an informal talk; also attended the Monday meeting conducted by Dr. Ricker; as he was absent, I was invited to preside. All these things worked together for good, and was accomplished during the first five days before I opened classes.

I also took a twenty-five mile ride on "The Seeing Washington car," which gives one a good idea of Washington Our instructor was faithful in pointing out and explaining all points of interest. They were so numerous along the line that he was kept talking almost continuously.

Washington is a beautiful city, and there is a home atmosphere in it that makes one feel as if one belonged here; this is restful and beneficial in doing good spiritual work. While large grounds, elegant gardens and lawns are conspicuously absent, there are circles, squares, parks at short

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distances apart, and trees along the sidewalks everywhere, whose branches meet over the street, which must make the city a beauty to behold in summer and one to anticipate in winter. I like Washington very much, and would always feel at home here.

The weather has been cold, unusually so, for this part of the country, but I have enjoyed it, and kept right on with my work regardless of blizzards, zero weather, snow or rain. I have gone out every other morning to teach a class.

Mrs. George Roberts, of 1124 Vermont avenue, invited me to meet a number of ladies at her parlors, with a view of forming a class. The class was formed, and it met every other morning at 9 o'clock. Mrs. Roberts is earnest in her search for the absolute, and she lovingly feels that she wants to interest and take all she can with her into its freedom who are willing to go. She works in many quiet ways to interest and help people, without letting her left hand know what the right hand doeth.

Monday, the 23d, I commenced an evening course of primary instruction in Divine Science. I have since taught two other primary courses, and am now teaching a Theological, and this morning commenced the second Theological. The students are blessed with the idea of unity and wholeness. Almost every one has emphasized the fact that the teaching was clear, systematic, easily grasped, and practical. That the thought of unity of Creator and creation, and just what man is, and what the Truth of the body is, is the most practical and helpful teaching they have listened to. Besides this work I have treated many patients, who have been and are being blessed with health.

Thursday evening, January 29th, after conducting a healing meeting at the Temple of Truth, Mrs. Day and myself took a carriage to the White House, to attend the President's reception. It was a pleasant event. The weather was unusually cold, which kept the crowd down somewhat. This was the second state reception of the winter. The members of the Supreme Court were guests of honor. It was a good time to see the White House illumined, and the people of Washington looking happy, and were arrayed in beautiful costumes. I enjoyed every moment of it. As I was presented to the President, I took the time to tell him I was from California. He took my hand cordially and heartily said: "I am so glad to meet one from California." I said: "It is not only a pleasure to shake hands with you, but I wish to do so for your many friends in our Golden State." This both

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the President and Mrs. Roosevelt acknowledged pleasantly with words and smiles of appreciation.

Sunday evening, the 29th of January, I spoke for Bishop Sabin at his church, 1007 G street N. W., to a full house. My subject was, "True Healing versus Sacrifice." Everybody seemed greatly pleased. The lecture was reported in short-hand and is published in full in the March issue of "The Washington News Letter," and copied from that magazine in this issue of HARMONY.

Bishop Sabin is doing a good work, as his magazine testifies of monthly. He is working to build up churches. His teaching is confined now to preparing those who want to go into the work, and who desire to be prepared to start churches and carry on the church work. He holds to the Christ teaching, and is earnest and strong in his work. He holds as closely to the form of the church as possible just to get into the letter. His idea is to put the spirit of Truth into the form, and teach the Truth that Christ taught. Both Bishop and Mrs. Sabin are pleasant people to meet; they are not afraid that what is theirs will go from them if some one else succeeds. So they are glad to give every one a place who is teaching Truth, and to assist them.

Rev. Roland B. Hazard, pastor of the Colored People's Evangelical Christian Science Church of this city, invited me to speak to his people. So, on Sunday evening, February 5th, I spoke for him, giving a strong basic lesson on "The Science of Being." A goodly number were present. I enjoyed talking to them. They were perfectly receptive and appreciative of the spiritual truth brought out. The colored people quickly feel the reality of Truth. I enjoyed speaking to them. It reminded me of my childhood days, when my father and grandfather were such strong and practical abolitionists, as were the majority of the Quakers.

I wish to call your attention to an article on another page, entitled "Personal Testimony by the Pastor of this Church." We know that all will eventually come to consciousness of Truth who earnestly seek.

To-morrow I speak again at 3 P. M., at 1220 H street, which will be my last Sunday in Washington, and then I lecture for Bishop Sabin in the evening. The rest will be told in our next issue.

Dear friends of HARMONY, every week I want to ask you to send in new subscriptions as rapidly as you can, for I see more and more the necessity of its teaching everywhere, and I see the great good resulting therefrom. Do not neglect this work, but make it religiously a part of your work. It is through you working with us that we are strong in unity and purpose,

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which is the basis of our individual success. I speak this for every reader, for every friend, and for all who are interested. Come, let us work together, practically, for the cause we love. Lovingly.

Personal Testimony.

IN THE YEAR 1883 I heard a sermon that was the means of my trying to become a Christian, and to live a better life. I was then living a useless life, caring for nothing, and it seemed then that no one cared for me. I was without father or mother. Father was dead, and my mother I had not seen since I was seven years old. The subject of the sermon was, "If I should die to-night, where would I spend eternity?" I must admit I was awfully scared by that sermon, and I thought if I died I would go to hell sure. The preacher pointed out an awful picture of the torments of hell, and I felt as if I did not want to go there, and was told to repent, and ask forgiveness, and I would be saved from this terrible place, and would be taken to heaven—to a beautiful place somewhere in the skies, where God lives and rules supreme. I left that meeting and sought a place where I could be alone, and I dropped on my knees and asked God to have mercy on me and blot out my sin. I was earnest and sincere, following all the light I had. I felt relieved, for I believed that if we confessed God would forgive; I felt happy in that thought for awhile. But soon I felt the same old desire to do the forbidden things, and I could not account for it, so I began to fight my appetites and passions. I was told that it was the devil. This state of things went on for five years, and I was no better, but rather grew worse, until one day I called to see a Baptist minister, and asked him if there was not some way by which God could deliver us from the power of sin, so that we could live a life free from it; in other words, to live a Godly life, here and now. He said to me: "No, my brother; not on this side of the grave, but, when we pass on the other side, there will be no more sin, no more sorrow, no more weeping." "But," I said, "has not God provided some way for that here and now, for I feel miserable, sinning and repenting all the time; I long for freedom." "But," he said, "no, but if you fall, get up again; don't lay there, and, if you fall again, get up again." So I said: "If that is the case, I am of all men most miserable." And I gave up the idea of trying to live a life that was impossible to live. So I followed my own desires and inclinations for ten years, and would not go to a church except to criticise and call them hypocrites for professing to live a life that could not be lived here, and I saw no sense in it.

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One day a man came to the place where I was living and held meetings, and he talked of a full and free salvation for soul and body, here and now. I became interested, and said to myself: "That is what I sought after ten years ago; now if he can make it plain, so that I can see my way clear, I will accept that kind of religion." So he did. He told of God as love, and that he would come in and make his abode with us, and would keep us from all sin, and would guide us in the way of Truth, and heal and make us whole. I accepted that kind of a God, and God healed me of my tobacco habit, my drink habit, and unnatural desire for worldly pleasures instantaneously, the same night that I claimed him as my All in All. I believed for my entire salvation, and affirmed it, and I received it, and I thank God to-day for the enjoyment of perfect salvation. I began to preach it and to heal the sick by laying on of hands, with wonderful success, till the church got after me and told me I was going too far; that God did not heal now; that those days were passed, and the less I said about healing the better. In regards to perfect salvation, they said there are none perfect; no, not one, and that, they said, was contrary to Scriptures. So I let that part alone until I came to Washington in 1901, and called to see Colonel Oliver C. Sabin, then a perfect stranger to me. Then I began to study the science of healing, and my understanding was illumined, and I began to heal scientifically, and I have been studying and practicing since then with marvelous results. Now I know that I am in the Father and the Father in me. That I am an heir of God, and joint heir with Jesus Christ his Son, and my elder brother, that we are one in the Father. While I believed there was a separateness between me and God, that there were two powers at work, the good and the evil, I was held down with chains of doubt and uncertainty. But, when the truth of the Allness of God dawned on me, I was illumined beyond description. Now I rejoice in the one eternal Good, as All and in All, that there is no other power, and that I am in the One All. I live, move and have my being in God; that it is no longer I but the Father that dwelleth in me. I thank God for freedom.

REV. ROLAND B. HAZARD,

Pastor of the Evangelical Christian Science Church, Gray's Hall, Odd Fellows' Building, M street, between Sixteenth and Seventeenth N. W. This church is a church of the colored people of Washington.

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THE TOLEDO WORK.

LADIES, GENTLEMEN, FRIENDS, ALL: I have taken the liberty to go, perhaps, a little outside my duties as Secretary *pro tem.*, in preparing these minutes.

There are some with us to-night who did not attend the classes held in November. Others may come in after who will like to know how this organization started. I have therefore written a brief statement of the events that led up to this meeting.

On November 4th, 1904, Mrs. M. E. Cramer, of San Francisco, Cal., Mother of Divine Science, Founder and President of Home College of Divine Science, and Pastor of the First Divine Science Church (both located in San Francisco), also teacher and healer, and editor of the Divine Science magazine, HARMONY, arrived in Toledo, Ohio, as the expected guest of Mrs. B. W. Griffin.

On November 6th, 3 P. M., she delivered a lecture long to be remembered by those who were fortunate enough to hear her, at the Zenobia Hall; subject, "The Message that Divine Science has for the World, and True Healing." The following Thursday evening, the first of a course of primary lessons was held at Mrs. Griffin's home, with fourteen or fifteen members present. The classes were continued almost every evening until the Primary course of eight and the Theological course of ten lessons were finished.

As Mrs. Cramer stepped before us on that first night, I am sure we were all deeply impressed by her sweet face and graceful bearing. We felt that the Truth she had to present would never leave us, and, as we listened, our souls were inspired to higher, loftier ideas concerning the infinitude of God, the Creator and Expressor, and man the visible expression or creation.

Several of the members had already several years of experience in this new life, but others found it comparatively new, and, as this beautiful Truth was unfolded before us, we were lifted unto the Heights, and our feet planted on a foundation so firm we realized that nothing could shake it. Our hearts were illumined with the grandeur of it. All doubts and fears fell from us, and we stood as new creatures in the light of this wondrous Truth.

To Mrs. Cramer we extended our love, respect and gratitude for the wonderful work she wrought among us. It was the expressed wish and earnest desire of Mrs. Cramer and her students that Mrs. Griffin, as the one

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most advanced and best fitted, having studied Mrs. Cramer's books for several years, go on with the Normal Course and become pastor and leader of a Center here in Toledo.

It was with many regrets we bid Mrs. Cramer good-bye when she left us on December 3d to take up the same work in Detroit.

Mrs. Griffin took up the Normal Course, and on January 7th went to Detroit to finish it and be ordained.

On the 12th, as I had occasion to visit Detroit on business, I went, in company with Mr. Griffin, to the home of Mr. and Mrs. Schram, of that city, where I remained a delighted guest to the cordial hospitality of them both for the night, and was a witness to the beautiful ceremony—the ordination of Mrs. Griffin, together with Mrs. Schram and Mrs. King, also of Detroit. Long will I remember the scene as Mrs. Cramer, dressed, as she always is, in exquisite, yet modest taste, with her gentle face, stood before us and delivered her message to the "Three." As she handed to each their diploma, she gave to them a new name, and the one given to Mrs. Griffin, "Day Star," was truly beautiful, for the spiritual meaning tells us there is no light *brighter*, nothing that can *dim* the light she is to spread abroad from this Center unto all the world.

On reaching home, she lost no time, but sent out cards to various ones to notify them that a meeting would be held at her home, Saturday evening, January 21st, for the purpose of organizing a Center here in Toledo. Those present were Mr. and Mrs. Travis, Mr. and Mrs. Wike, Mr. and Mrs. Griffin, Mrs. Ashley, Mrs. Adkins and Mrs. A. E. Hall.

Mrs. Griffin opened the meeting at 8:30 with a few remarks in regard to her object in calling us together. Mrs. Travis then proposed that Mrs. Hall act as Secretary *pro tem.* The motion was seconded and adopted. Never having given a thought to the possibility of acting in any such capacity, it brought forth from her an exclamation of surprise. However, she had previously determined that whatever was asked of her she would do as best she could, knowing that, in the infinitude of God, nothing is impossible.

The subject of a week-day meeting was first discussed, and Wednesday evening was the time decided on for this meeting, the first one to be held at the residence of Mr. and Mrs. Travis.

It was next decided that we take up a systematic study of Mrs. Cramer's "Divine Science and Healing," Scriptural readings in connection with the lesson to be read and discussed.

A paper, containing a summary or review of the previous lesson, to be read by some one of the members. It was also decided that cards with one affirmation written or printed thereon to be given to each one at every meeting, they to hold the thought as often as possible until the next meeting, but especially that each hold it at some given time each day, to be decided later. In this way we will all be helped and greatly benefitted in our daily

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life. Questions can be written on slips of paper and handed in at each meeting, to be answered by our leader at the next meeting.

The names of Mr. Wike and Mr. Travis were proposed by Mr. Griffin, to act as trustees. It was seconded and put to vote, and they were unanimously elected. Their first duty was to look for room suitable for holding our Sunday afternoon service.

This closed the business to be transacted. Then some time was spent in social and informal conversation, for the most part on science. It was very interesting, and some excellent food for thought was given.

One could not but feel the exceeding strength of Mr. Wike's remarks. He will certainly be a power in our midst. Among other thoughts he left with us were "A man who judges another makes himself out superior to God." Also, "If we are not in heaven now, we will never be any nearer." And "If salvation is worth anything at all, it is worth all our life; all that we can give it."

Helpful and inspiring words were spoken by others also.

In conclusion I would say in behalf of all the members: We welcome you. And to dear Mrs. Griffin, our beloved pastor and leader, we will do all in our power to help and sustain you in your work.

Remember! "From the little acorn the giant oak doth grow." Likewise, from this little band a mighty one shall grow and our influence be felt in the land.

ALICE E. HALL.

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APRIL, 1905

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. APRIL, 1905. NO. 7.

TRUE HEALING VERSUS SACRIFICE.

Lecture by Mrs. M. E. Cramer.

[Delivered before the Evangelical Christian Science Church, No. 1007 G Street, Washington, D. C., Sunday Evening, January 29, 1905. Presided over by Bishop Sabin.]
[From the Washington News Letter."]

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world."

[Continued from March HARMONY.]

AT ONE TIME when I was teaching a class, the question arose: "Mrs. Cramer, do you not expect to die?" "Well," I said, "if I was expecting to die, I would be preparing to die; I am not preparing to die; I am preparing to live. In fact, my whole thought is life." At another time when I was teaching, a good lady, who had been healed of rheumatism through the public talks that I gave, concluded to take my lessons, and, after listening to the primary and theological courses, said: "Mrs. Cramer, I have been watching you all through, but you have not said a word about sanitary conditions." "Well," I said, "I can say all I know about that in a few words. Cleanliness is next to Godliness; and I do not know but what it is real Godliness. I guess it is." Then she said: "I have watched you and I thought perhaps you might talk of cremation." And then I had to laugh, and I laughed heartily, and I said: "How do you think it would do for me to go around teaching eternal life, and wind up by advocating cremation?" Friends, we must be consistent. We are living in life, we are moving in life, we are life; and this is the Truth that Jesus Christ practiced, the Truth Christ presented to us, so those who understood his teaching said: "Now is the accepted time, and to-day is the day of salvation." Here and now is the accepted time for healing, for health, for prosperity, for wholeness, for the enjoyment of our good; now is the accepted time, because there is

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no other time. You never lived one moment in the past, you can never live one moment in the future ; everything you have accomplished in your life was accomplished in the present, and what you will accomplish will be accomplished in the present. You cannot do anything ahead, or in the past. Then let us make more of the Now, for it never ends ; the past holds nothing from us and is not dominating us, and the future holds nothing from us : all is now. And why did Jesus Christ heal the body, instead of saying kill out its nature ; simply because it was God's will that we should be healthy and maintain it in Truth, so he sent his disciples out to heal the sick, and say the kingdom of heaven is at hand ; they were to preface everything with the kingdom of heaven at hand ; they were to heal the sick and raise the dead. Why ? Because the kingdom of heaven is always at hand. They were not to go out and teach people to go somewhere to get to heaven, or to go away at all, but to enter the enjoyment of it here and now. It is within you, it is at hand. It is here. Why ? God is here, heaven is here, and the earth is here, all good is here, and when we say this we mean all good is at hand. We do not want to think that our way of getting health is through death, that our way of getting life is through death, that our way of getting good is through death. It is the Truth that we must see ; we must put off the old man which is made up of human beliefs and opinions. It is true that we must see that human beliefs are not based in Truth in the unity of life, the unity of God, and that which is not true, of course, is not alive. The truth of anything is all there is concerning it. The truth of an event is all that concerns it. If two men disagree, and go to court to have the matter settled, the truth concerning it would be all there was to the case. Error would not touch the case at all. Error does not touch Truth, and Truth is all there is of it. The truth is all there is of anything. The truth of God is the truth of man, is the only authority. I am glad to say this because man must lift himself, as it were, in this way, if he comes to knowledge. In his oneness with God, he will realize his divine possibility and healing.

A lady once wrote to me while I was in San Francisco, and asked me if there was anything in a partial knowledge of Truth that would cause a man to commit suicide, and I wrote and told her that there was nothing whatever in Truth that would cause any man to commit suicide. I will tell you why it is that man commits suicide. It is taking personal responsibility. He takes personal responsibility to the extent that he feels he can endure no more and does not care what becomes of the body. He makes up his mind

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that he will not endure it. But a man who knows his divine possibility will never commit suicide ; he will be master of all situations, no matter what the situation is ; he will say this has come to me because I am able to master it. This problem is for me to solve, because I am able to solve it, and this condition is here before me and I will not consider it a burden ; he will never consider that he is mastered ; he will never consider that he is under the law, but he will know his own divine possibility, and he will rise to the occasion. No man ever yet succumbed to drink who knew his divine possibility, who knew it understandingly, who knew himself, and knew his oneness with God.

So the illumined of to-day, as of the past, have rejected the doctrine of death as a means of obtaining our good ; of death and then heaven ; death, and then our health in bodies ; death, and then a higher self in power and dominion. God given dominion was created with man. God given dominion was given man in the day of his creation. It belongs to man and he should lay hold of it ; and, when he lays hold of it, he will know his own power and possibility under all circumstances ; he will do the right thing in the right time and in the right way, and always say the right thing in the right time and in the right way.

This power of healing is not a method of killing out anything. We are not thinking of killing something. We are not thinking of destroying something ; we are not thinking of annihilating something ; we are not thinking of killing out an animal, or an animal nature, or anything that is ; we are not thinking that the body must die before we have healing ; we are not thinking that the body must be laid aside before we have heaven. We are not thinking that the body must be laid aside before we have our health, happiness and permanent good. There is no good that comes to us especially through death. Good cannot be withheld from us at any time that we have a mind to lay hold of it. The reason why we have laid the body aside in death is because of the suppositional divisions held in belief and never doubted. Why did Jesus Christ raise the dead? A lady once said to me, "I think it sacrilegeous for a person to attempt to raise the dead." I said, "Why?" She answered, "It is too sacred a thing to interfere with." I asked her if she thought that Jesus Christ did the right thing in raising the dead. "Do you think He could raise the dead or do anything that was against God's will?" And she said, "that is in the past."

I tell you there is nothing past ; there is nothing ahead that shall not be revealed, and nothing has been done that cannot be done, and, according

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to Jesus Christ's words, "He that believeth on me shall do the works I do."

Now, friends, in studying Truth, instead of causing people to fight and kill and destroy their own bodies, they are caused to demonstrate wholeness. Truth is being Spirit and living the nature of Spirit. The whole nature of man is divine; man knows himself as one, Spirit, soul, and body. There is no destructive element in him. Life is divine and everything is orderly; everything is under the domain of goodness. So, instead of causing people to fight, battle and struggle with each other, it takes the fight out of the people. I must tell you of a man whom I recently met, and who listened to my teaching, who got into some disagreement with the leader of a church because of some unfair business transaction, and, the first thing the public knew, he had the leaders of the church in court. He was on the battle, etc. He was the first man to call upon me where I was teaching and to rehearse his experience. I advised him to listen to my lessons. I have never seen a man change more than he did. He awakened spiritually and is in every way a harmonious man. Friends, it takes all the feeling of fight out of us. One of the last things he said to me was: "Mrs. Cramer, if I had gone through these classes before I went into court, I would not have gone." Now, that is good testimony. I was very glad to hear him say this, and this reminds me how it takes the fight out of anybody who comes into the knowledge of this Truth. Even the little boy understands this, so it came out in the following impressive way:

A little boy, whose mother was a science healer, had a bull-dog, and this dog got into a fight with some other dogs, and got the worst of the bargain. The little boy had been telling his boy friends that his mother was a healer, and could heal anything; that everything could be healed by Science. The other boys did not know much about it. After the fight the little boy took his dog, which was badly torn, to a veterinary surgeon to have his wounds dressed, and then his companions came to him and said: "Look here, I thought your mother was a healer; I thought she could heal anything; you said she could heal everything; why didn't you take your dog to her and have him healed?" The owner of the dog said: "Yes, my mother is a healer, and she can heal everything, and she could have healed my dog, but I didn't want all the fight taken out of him."

No doubt the fight would have been taken out of him; there is no question about it. When I see the fight go out of men and women, I cannot doubt but that it would have gone out of the dog. And, friends, it also makes people reliable, and firm and trustworthy.

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A gentleman came to me in an Eastern city to take a course of lessons. He took the course, and, before it was over, he brought his wife one afternoon to class, and she seemed as proud as a bride. She said : Mrs. Cramer, I feel so happy I can hardly express myself, for I feel as though I had a brand new husband." Upon ascertaining what had taken place, she said : "Why, he is different in every way, different at home with the children, different in business, and different in every way." Then he said, "I have always promised my children anything they asked for. There was nothing they asked for that I would not promise, but I never fulfilled a single promise ; I left that for my wife to do. If they wanted money for a certain thing I would promise it, but they would have to go to my wife, and, if she happened to be a little short, it would be difficult for her to fulfil my promises." But he made up his mind that he would treat his children in a different way, so when the children came to him for money, he opened his pocket-book and gave them money, which surprised them so they ran to their mother and said : "Mamma, what is the matter with papa? We asked him for money and he gave it to us." The changes in his business transactions were as apparent as with his children. He was so changed that his wife felt glad to come and tell me what had taken place.

None of these methods of sacrifices are in our method of self-expression. We need no process to get at the word of Truth ; we need simply to think right. When the Truth is presented by a teacher we should make it our own, and continue our work just as if Truth was Truth. It is not wise for us to attempt to take the attitude of non-realization. Divine healing is of God. Jesus healed because it was God's will that we should live. He raised his own body. Why? Because it was God's will that He should do so, and show us the way, which is the way of life, and not the way of death. We should get rid of this habit of making life a burden through the preparation for death, for we are told the whole burden of life is the preparation for death. We must get rid of that habit if we expect true healing ; get rid of the habit of preparing for death, and live, live, live, and know we are Life, and we will be healed, and will know that we are hid with Christ in God. When Christ, who is our life, shall appear, then we shall appear with him in glory. When we say that Christ is actually our life, our life is the Christ. Then we do appear with Him in glory. We want to live this life and live it now and here, and not think we must wait to die first and then have our good, but our good is here and now ; the kingdom of heaven is here ; it is at hand, all around us, and this will cause you to realize Divine healing.

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True healing is self-expression ; it is true inspiration; it is divine revelation; it is the revelation of the Truth of what we are, and what we are is our relationship to God and to nothing else. Knowing the Truth, we are healed, we are free ; but, friends, knowing the Truth and then going about just as if Truth was not Truth, will not heal. But, knowing the Truth, and going on as if Truth was Truth, is what heals. Never say : " I do not realize ; I understand this, and it appeals to me, but I do not realize it," and I want to tell you something that I have told here in Washington once before. A man once said in San Francisco, who listened to a lecture, that it would take seventeen thousand years to realize the Truths in it. He understood it was Truth, but just placed seventeen thousand years between his realization and understanding.

As long as you say, " I know this, it appeals to me, and I believe it as Truth, yet I do not realize," you are like a man coming to Washington. When he arrived in the city, he said : " Where is Washington ?" His friends said : " You are in Washington ; you are on the streets of Washington." After awhile, he said : " I know it must be so ; everybody says I am in Washington, but I do not realize it." He came here to do business. He did not attend to his business. Now, if you keep on saying, " I do not realize," you will not attend to your business, and be about your Father's business. If you persist in saying, " I understand, I know, it appeals to me, as Truth," and you go about your business, you are like a business man who comes here representing some house. As soon as he arrives in the city he attends to business. Knowing Truth, you should go right on just as if Truth was Truth, just as though you were one with God ; act upon your knowledge, and you will realize the words of Jesus Christ ; you will be in Him and He in you, and you will attend to your Father's business, and do the works you should do. You will not say : " Where is God ? I believe in his oneness with man, but I do not realize it." You will say, " it is Truth," and you will understand it, and your understanding will give you freedom, perfect realization and true healing.

This is the way I started out. I said, " I will think the Truth ; I will speak the Truth ; I will do everything according to Truth, as far as I know, deliverance or no deliverance. But it did deliver from the twenty-five years of illness that I had suffered. I held to Truth for Truth's sake, and the healing came as a sign following and I was made free. With the healing came the ability and preparation to do all the work that I have done.

This Truth of Divine Science will open the way for the expression of limitless possibilities for everyone of you who will lay hold of it in its fulness.

[*Conclusion.*]

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INTERNATIONAL BIBLE LESSONS.

April 2, 1905. John x : 7-18.

LESSON I.

Commit vs. 9. Read entire Chapter ; also, Psalm xxiii.

JESUS THE GOOD SHEPHERD.

GOLDEN TEXT :—"*I am the good Shepherd : the good Shepherd giveth his life for the sheep.*"—*John x : 11.*

Time : October, A. D. 29. Place : Jerusalem.

LESSON STUDY.

The Divine Ego is speaking in the words, "I am the door of the sheep." "I" come forth from the Father into my rightful inheritance of Life's kingdom. My kingdom comes by my entering through the one door opened by God into the visible. Out of the Paradise of Oneness I came; and into the Paradise of Oneness I enter in order to manifest my Being. All the sheep of every fold came this Way, and are to manifest this Way, Truth and Life in the fulness of unfoldment. It is natural to follow the best demonstration of Life. Our highest understanding is our Leader ; and the good shepherd of this lesson is the expression of the Divine Nature, the nature that images God in man. Any demolition of this image in thought, or holding to the destructive ideas of separation, places one in the category of a disrupter of society—the so-called thief and robber.

The true nature must ever lead. It must go before to direct all our movements. Our thoughts, words and acts must conform to this divine leadership, to our good shepherd. Thus everything is done from the standpoint of unity. The great universal Will becomes our individual will, and the Omnipresent "I Am" marks the one way.

Every man is safe and saved who enters through the Door of the "All Good" shepherding power. By repetition Jesus laid emphasis upon the fact of "I am the Door." And he comes forth to open the door into the great divine mystery of giving and sustaining Life, even as the Father. "I am the door of the sheep" means, my horizon is the horizon of all that are going my way. What I see is the true vision, and is for all seers. And every eye shall see.

David was the shepherd of the Old Testament that voiced the comforting pastoral psalm. Isaiah speaks of the true shepherd as gathering the lambs with his arms and carrying them in his bosom. Ezekiel says, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be;" and also, "I will cause them to lie down, saith the Lord God." The Jehovah and Lord of the Scriptures is thus seeking to find interpretation of himself. Jesus, out of his own fulness of life emphasizes the work of the shepherd by giving his life for the sheep. This impersonation of the Good Shepherd affords a clear view of God. "As the Father knoweth me, even so know I the Father." Jesus had the same knowledge of Life as has the Father. The best and highest Gift is to lay down this grand discovery of Life's infinitude as

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the life of all. In it we recognize no want unsupplied. Just as all things are ours, liberally ours, so our Good Shepherd supplies us with Life more abundantly.

No one can take away Immortal Life, for its inherent strength, united with the great Before and After, furnishes us ground for infinite commitment, and unfaltering trust.

April 9th. John xi: 32-45.

LESSON II.

Commit v. 40. Read entire Chapter.

THE RAISING OF LAZARUS.

GOLDEN TEXT:—"*Jesus said unto her, I am the resurrection and the Life.*"

Time: January, A. D. 30. Place: Bethany.

LESSON STUDY.

The conduct of Jesus in the midst of the scenes described in this lesson of scripture is most impressive and instructive. Here and everywhere he showed himself equal to the demands of the occasion. In the presence of "grim death," "the king of terrors," he is undaunted. His unfaltering faith in God made him, not relatively, but absolutely indomitable. Each new situation but furnished him another occasion to draw upon his exhaustless resources. His IMMENSE SOUL contained all,—comfort for the sorrowing, peace for the troubled, rest for the weary, sight for the blind, hearing for the deaf, health for the sick, light for all that sat in darkness and in the shadow of death, resurrection for those who had surrendered to "the last enemy."

In the presence of this array of his limitless resources, let us turn our thought upon this fact that "Of his fulness have all we received, even grace for grace." Each particular grace possessed by our divine Brother has its potential fulness in us.

How came he to his mastery? He was all the while about his Father's business; and thus he ascertained and proved and demonstrated the Greatness of the Grace of God. Then to all his disciples he said, "I have given you an example that ye should do as I have done." And St. Peter tells us "He hath left us an example, that we should follow his steps." Are we not fully assured that this way of doing the Father's will is the road, and the only road, to power?

Christ was manifested in Jesus, and is in us all, to be likewise manifested. May this "Christ in us the Hope of Glory" quite transfigure us even as IT transfigured the Beloved. Then the Image and Likeness of God will no more be something to be vaguely guessed or conjectured. "The manifestations of the Sons of God" will be attested in heaven and earth.

Certainly all that Jesus did is to be done by us. We are to show forth "the exceeding greatness of his power to usward." So to us it is said: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Here is the vast kingdom of the REAL, waiting for actualization.

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To us is given dominion over all things. All things are put under our feet. Ascendency everywhere is our divine heritage. We are superior to circumstances, surroundings, conditions, environments. We are clothed with power, and so we are potentially qualified to minister wherever ministration is in demand. Let us scientifically consider and assimilate this Truth :—"But we, all with unveiled face, beholding as in a mirror the Glory of the Lord, are transformed into the same likeness, Glory responding to Glory ; even as by the Spirit of the Lord." Then we will never think nor say, "If thou hadst been here," but we will know the "Lo, I am with you ALWAYS." This is the true God and eternal Life.

April 16th. John xii : 1-11.

LESSON III.

Commit vs. 2 and 3.

THE SUPPER AT BETHANY.

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

Time : March, A. D. 30. Place : House of Simon the leper, Bethany.

LESSON STUDY.

The group, constituting the persons at this evening meal, is almost identical with the one in our last lesson,—Jesus, Mary, Martha, Lazarus and the disciples. One figure in this scene, prominent for her self-obliviousness, is that of Mary, the sister of Lazarus. Her unutterable love and esteem for the character and ministry of Jesus have made "the alabaster box" and "the ointment of spikenard very precious" terms of such significance as can be found nowhere save in Love's Dialect of the Heart. She seemed to foresee the events which were imminent in the career of Jesus ; and, acting upon the impulse of her grateful soul, she performed such an oblation of love, in the ministry of consecration, as that the deed became forever embalmed in holy memory. Of this deed Jesus said, "She hath wrought a good work upon me." Mark xiv : 6.

Surely in Love's pure offering there is the most exquisite fragrance, and it ever rises with fullest acceptance.

Love's self-forgetful service is above criticism, and all that is otherwise minded is sure to merit and receive Wisdom's just rebuke.

April 23d. John xii : 12-26.

LESSON IV.

Commit vs. 25-26. Read remainder of Chapter.

THE ENTRY OF JESUS INTO JERUSALEM.

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

Time : April, A. D. 30. Place : Jerusalem.

LESSON STUDY.

The historic event of the entry of Jesus into Jerusalem is of great symbolic significance. That many people were greatly moved upon by this occurrence is easily explained. Only a few days previously the restoration to life of

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Lazarus had been wrought by Jesus. News of this mighty deed had spread through hamlet, village, country and city. All the other rumors of the miracles performed by Jesus were now recalled and accentuated. Suddenly the populace is impressed with the fact that this Nazarene is a great man, a prophet; yea, possibly the Coming One. The growth of this conviction and the gathering of the multitude seemed to develop simultaneously; and, anon, entirely without program or previous intent, all memory and hope and possibility and association seemed to conspire to mark this as *the hour* for a demonstration. The throng is seized with a frenzy, a spasm, a furor of old Jewish patriotism; the fire of zeal spreading in an instant through the great concourse of people; and then in quick succession we note shouts of hosanna, singing of Messianic strains, waving of branches of palm, strewing the path of their Hero with their garments. Thus in a cloud of glory, with songs and shouts and triumphal marches, with spontaneous bursts of applause, did this wonderful Redeemer enter the ancient city.

Spiritual reflection: Jerusalem is the ABODE OF PEACE, the CITY OF GOD, the Destination of Man in his career of UNFOLDMENT. The progress in this direction is a series of demonstrations. Man is merging into his true primal condition. Our growing understanding of Truth marks the speed of our advance. In prophetic dialect, we have the poetry of this home-coming set to peerless music. The very repetition of the words starts the heart to singing. Hark: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah xxxv: 10. This, in experience, marks the entrance into the Heavenly Jerusalem.

The remainder of the lesson has to do with the way in which this is brought about. Our humanly conceived life and personality, like a kernel of seed corn, is to be planted in the great Cause of the One Eternal and Universal Life. This is the doctrine of the Cross. It means that we are in this world for ONE purpose,—express it as you will. Jesus defined this purpose thus:—"To this end was I born, and for this cause came I into the world, THAT I SHOULD BEAR WITNESS UNTO THE TRUTH." In the language of present day use, we say: We are here to express God, to demonstrate Unity, to manifest our divine Heritage.

I recommend the very careful, thoughtful reading and pondering of verses 24, 25 and 26 of to-day's Scripture lesson.

April 30th. John xiii: 1-14.

LESSON V.

Commit vs. 8 and 9. Read entire Chapter.

JESUS WASHING THE DISCIPLES' FEET.

GOLDEN TEXT:—"*By love serve one another.*"—*Gal. v: 13.*

Time: April, A. D. 30. Place: Upper room, Jerusalem.

LESSON STUDY.

O, indestructible and unfailing is the Love that was manifested to love "his own which are in the world unto the end." To love unto the end is to love until Love's mission is accomplished. And self-forgetful Love, moving

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in the plane of oneness with the Father, establishes its manner of operation. The fruitage of this true Love-Vine, planted in the earth, co-operating with the Father as husbandman, is a demonstration of bringing forth after its kind, the manifesting of the sons of God.

We who have identified ourselves thus with our Father's name in the Christ are in this wondrous process of Life unfoldment; but have we come to appreciate the greatness of humility which inheres in Divinity, *per se?* Have we appreciated the grandeur of the spirit of the example we behold in this lesson? Do we understand what Peter came later to understand when he said: "Yea, all of you, gird yourselves with humility to serve one another?"

To Divinity, service ascends to its proper place. It is exalted to the position of honor and wears the crown. To be really useful is grander than to be distinguished by simply occupying a prominent position. The disciples had been contending among themselves as to which should be greatest, not understanding the standard of greatness. Superiority is marked by ability to serve. The higher we rank in understanding, the greater is our appreciation for those demonstrations of love deemed humble and lowly. "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

All the services that constitute the normal acts of life are converted from the commonplace into the ideal, when the veil of unreality is taken away. Then, we behold the Lord, the Spirit in all ministration. What is cleansed by Divinity is not common or unclean. "Know ye not what I have done unto you?" To communicate any degree of consciousness is like the introduction of the leaven of righteousness which leavens the whole lump. This divine touch symbolizes the whole work of recovery. The divine touch separates from a sense of disease and inharmony, cleanses the leper, heals the sick, opens eyes, raises the dead, bestows the power of freedom to the understanding; and the triune man is liberated. GEO. J. AND A. I. S.

Mrs. M. E. Cramer left New York the 20th of March, having been there a month teaching Divine Science and Healing. Her next stop will be in Denver, where she will remain a short time, and then return home and resume her work in Home College, after being away about seven months. When she started on her Eastern trip, expecting to be gone about four months, her many friends thought it seemed a long time to be without her services; but, when the four months were up and her return postponed from month to month, they began to feel almost as though she had deserted them. We know her return will be heartily welcomed, not only by her local friends, but by those absent, and the readers of HARMONY.

Life is neither sickness nor death. Death is neither health nor Life. One is true, the other false. We may choose which we will serve.

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CHILDREN'S DEPARTMENT.

Harriet's Lily.

HARRIET stood looking at a tall, white lily. "Isn't it beautiful, mamma? I'm so glad it bloomed for Easter!" she exclaimed for the twentieth time that morning. "I do hope it won't freeze to-night, or anything happen."

It was the day before Easter, and the little church was to be decorated for the morrow's services. Every obtainable flower and plant in the village would be taken to the church and arranged about the altar, but the crowning glory of all was to be Harriet's lily.

Months before she had helped her mother plant a rough, brown, oval bulb in an earthen flower pot.

When the first tiny green shoot appeared she was overjoyed, and watched with deepest interest as one by one the leaves unfolded. When the nights were cold she had fastened paper about the plant and placed it near the stove to keep it warm, and every morning she would hurry to see if it was still unharmed.

At last in the early springtime, when signs of a blossom appeared, her delight was very great.

It was not a really Easter lily, but a Calla, such as grow almost wild in many parts of California, where they do not have to be protected from the cold, but in the little New England village where Harriet lived a lily of any kind was a treat.

"Come, daughter, we must hurry," said Mrs. Arnot. "There is much to be done to-day, and you know Aunt Elizabeth and Cousin Harry are coming to-night."

"Oh, mamma! I had almost forgotten!" exclaimed Harriet, as she turned away, after giving the flower its morning drink.

All that day the people at the church were busy making the best possible use of such things as they could secure to give the place a festive appearance.

Late in the afternoon Harriet and her mother carried their treasure to the church, and very beautiful it looked.

After supper Aunt Elizabeth heard about the lily, and Harriet confided to her her fears that Jack Frost might steal in and nip her pet.

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"Now listen," said auntie. "Who gave your beautiful flower life?"

"God did," answered Harriet.

"And do you remember one time when Jesus' disciples were very much afraid about the weather, and because of His word no one was harmed?" inquired auntie.

"Oh, yes," said Harriet. "Sometimes we sing, 'The wind and the waves obey His will,' but then that was Jesus."

"And has my little girl forgotten that Jesus said, 'And the things that I do shall ye do also?' Now we will keep very still and ask God to keep all the pretty flowers safe to-night, yours and everybody's, and we will believe it is according to our word."

The next day the Arnots, with Aunt Elizabeth and Harry were all at the church. It was a beautiful warm morning, and the flowers were fresh and sweet, but not sweeter than Harriet when she stood beside her lily to recite:

In the dark earth brown and bare
A lily bulb was hidden;
After many weeks of care,
Through the dark earth brown and bare
A leaf came, by life bidden.

To the dark earth, sunshine bright,
Whispered a long sweet story
Of the miracle of light,
Growing on the dark earth bright,
A thing of wondrous glory.

After stem and leaf there came
A waxen flower of beauty,
In Christ's life 'twas just the same,
After earth's sepulchre there came
The full flower of life's duty.

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

Learn of the Snow.

"How silently falls the snow!" exclaims the poem in the old school reader.

How flashily fast the flakes fall, yet always in silence.
How busily they move—always in quiet.
How they come in hosts and countless hosts—always in stillness.
The snow's silence is one of its prettiest virtues.
It is one of the most impressive object lessons.
We can learn of the snow and be wise.

—*Fadette, in Chicago Tribune.*

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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 April 1st to May 1st: There is no power but of God; it is given unto me.

Daily Thought.

First Day: Eternal life is the free gift of God; it is my life.
Second Day: My body is the temple in which God dwells.
Third Day: Every organ and member is filled with His presence.
Fourth Day: He sees with my eyes and hears with my ears.
Fifth Day: I am heir to health in which is no sickness.
Sixth Day: I enjoy the abundance he has provided.
Seventh Day: I partake daily of the tree of life, not of the tree of knowledge of good and evil.

They who know Truth and are directed by it, know and enjoy freedom.

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A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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THE SCIENCE OF THE LIFE DIVINE.

8. Our Wealth of Experience.

BY WILLIAM BRUNTON.

THE WEALTH OF LIFE is to be measured by the thought of what it is in reality, its source, sustainment and ever-increasing beauty of result. We look at it in the immediate moment—and it is good. We look at it in the process of the many years—and it is good. We look at it in its infinite reach of blessedness—with all its surprises of joy—and it is very good. Surely as we look at it we have a sense of vast possession.

In making our journey, we have what we call experience—the thing we have tried, the experiments we have made, and the mastership we have attained. In one way, it is like a workman learning a trade. He has to know his tools and how to handle them, and then see that he produces the kind of work his trade calls for.

If we will, we can look on experience as an angel by our side, a being beautiful and wise, a sweet companion and patient teacher, and one very good to us all the way.

In traveling, if you are walking or driving, you keep your face to the front. You have to be watchful of where you are going. You have your destination in view—and you faithfully move towards it. It is a city set on a hill, and you are intent on reaching it. That is travel for a purpose—that has knowledge with it—and it is the manner in which we ought to go on our way rejoicing. Every hill we climb, every plain we cross, every valley

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through which we fare—is part of the beautiful completeness of the stretch of road before us. Why our feet fairly ache to cover the distance—and yet we may be content to take it by easy stages—and have the time to do all things in their time without haste and in the spirit of rest.

Experience is setting so many blessings in our way, all bearing on this end of opening our eyes to the opportunity of realizing eternal satisfactions in what we call the temporal. There is no regret to the true soul for what seems loss, or for the changes that come. The variety and difference are good—as a harp of a hundred strings is better than one with few. To complain of complexity as if it were confusion, is to miss the charm and education of it. No experience will hurt the one who is mindful of the fact that properly appropriated it brings patience, or hope, or determination. It calls them to the fore, it is the occasion permitting us to show their power. It is a chance for skill and courage.

And this also has to do with what we are pleased to call failures. The ideal is finished workmanship. The standard of the man is the mind of man expressed in clean cut deed of righteousness and love. What the spirit seeks the hand must do. Very well—but be patient with the hand until soul inspires it to the very finger tips. If spirit is in the ascendent, the rest will follow as surely as seed set in the ground comes to flower. We are not from missing the mark to put down the bow and try no more with the arrow of good. Believe in your possibility of perfection, and go on. Do not say the light has failed—it quite often comes just then—and is the real gift of trying. That I should have scrawled and scribbled before I learned to write, goes without saying; that I should have been foolish before I was wise, is a common course. It is not necessary. We are misled by thinking so. The sowing of wild oats is not planting a garden. The choosing of what is what, the good that is good, is the divineness of experience received from all time, and to be immediately and always acted upon by us to see the divine. The point for me to observe is that I do not keep burning my fingers in learning the heat of fire. If it burns me once—then always—is the word of experience. If it warms me in the cold of winter—then I may build it—and always look for that helping. I am divinely to use—and all is divine—is another clear showing of experience. It is my duty to learn this. I turn to the Dictionary of Truth and she gives me one clear definition of this word or that—it is for my heeding. I must not juggle with instruction, or try to make it different in prose or rhyme, in business or religion. There is a scientific use of words in life so that justice means to be just; righteousness

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means to be right; and love means that we are love in thought and deed. We are like happy authors to express life as a story in the phrasing God gives by the experience of the good and the true.

It is a long journey and beautiful is the experience of the present. The four stages of it are more interesting and delightful than the four seasons of the year—or, should we take all the beauty of nature and see it in the life of man? Very well, childhood is the springtide of joy, youth is the growing enrichment of summer; man is the strength and fruitage of autumn, and age a rest time of awaiting for spring—God's spring in the celestial land. And to think we have so much to bless us here, and then to think of the infinite wonderment of bliss to come, is certainly to fill our life with music, to feel that it is divine so that we can rejoice in all experience!

DIVINE CONTENT.

This comes to me as Love's own word,
Deep in my heart as wisdom heard;
"Be thou content from day to day—
To walk in thy appointed way;
Fret not at circumstance and things,
Each happening something helpful brings;
In all is education brave,
The spice of mirth and wisdom grave;
Here is instruction in the truth,
That crowns thy age with wealth of youth;
God could not give thee fitter worth,
The while thy path is on the earth;
Beware, lest thou this virtue miss;
In love's content is love's own bliss!"

WILLIAM BRUNTON.

A Gentle-Hearted Chinese Boy.

A pretty story is told of a Chinese boy in a spelling class in a Chinese mission school:

The youngest of the children in the class had by dint of hard study managed to keep first place for a long time, but one day, growing careless, he missed a word. The boy who stood next immediately spelled the word correctly, and although his round face expressed the triumph he felt, he made no move to take his place at the head of the class. Upon being urged to do so, he replied:

"No, me not go. Me no makee Ah Fun's heart so solly."

This little act required much self denial, and it was quickly appreciated by his mate, who, beaming upon him, said, softly:

"He do allee samee as Jesus."—*Detroit Tribune.*

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A LETTER FROM M. E. CRAMER.

MARCH 10.

DEAR READERS OF HARMONY: When last I wrote you of the ongoing of my work I was in Washington, D. C. I remained in that beautiful city until the 17th of February, when I came to New York and took rooms at the Noonday Club, 54 West Thirty-seventh street.

After my letter of February 11th, I finished my Primary and Genesis classes and closed my healing work, with the exception of a number of cases that I treat absently. The strong desire existed among the people, which was heartily expressed, that I should remain longer in Washington, and a very strong feeling arose within me that it would be pleasant to comply with their wishes. I met with a cordial reception wherever I spoke, which made me feel very much at home.

I had the pleasure of visiting the Congressional Library, and, when I say it is the most artistic and beautiful building that I have had the pleasure of seeing, I have said very little for it. One must see to know its beauty and grandeur. It would require study and close observation to give any sort of description of its magnificence. I suppose it is *the Library* of the world.

I also had the pleasure of visiting the Capitol, which was extremely interesting throughout. We enjoyed seeing the President's room, the marble room, and the Vice-President's room. It is a rare treat for one to see the Vice-President's apartments, but we were cordially invited in to inspect and enjoy its beauty. Then we had a social talk with "the weather man." He explained his chart, and told us just how cold it was in New York, San Francisco, and at the various points where I had taught along the line. He said that New York averaged about four degrees colder than Washington throughout the winter. I then decided, and voiced it to Mrs. Stout, who was with me, that I could enjoy New York climate if there was only that difference. We then visited Statuary Hall, the United States Supreme Court room, the House of Representatives and the Senate, which were both in session.

I arrived in New York at 3 P. M. Saturday, February 18th. In coming to the Noonday Club it was very like coming to one's home, for here I found my old and true friends, Mary D. and Colonel Fisk, R. C. Douglass and Dr. Gibbons. The Noonday Club is a society which has a house of seventeen rooms in which its work is carried on. Their Sunday meetings are

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held at 4 P. M. They plan to have a different speaker each Sunday. Their speakers are arranged for in advance, and a bulletin is issued monthly announcing the speakers and general work in advance.

Sunday, February 19th, I had the pleasure of hearing Mr. John Milton Scott, who is at the present time editor of the magazine, "Mind." He spoke on the "Genius of God," portraying the beauty and reality of nature as evidence of God-genius, and handiwork. In part, he said: "We think of God and all things in terms of ourselves. If there is a great soul treading the earth to-day, his greatness appeals to us because of our own greatness. The beauty of the child in the street and the child on the knee is in yourself. 'We are saved,' some one said, 'by our admirations.' You enter into the heritage of your salvation, though it has always been yours, by your love for things. There is no forget-me-not in any hidden place that can fall out of the beauty of wholeness. All beauty is in God—the glow of beauty called forth in all things, in eyes or forms. God is, and within God is the beauty of stars."

Every Tuesday afternoon at four o'clock the Club gives a tea and social, followed with an entertainment or lecture in the evening. On Tuesday, the 21st of February, they gave me a reception. The members of the Club were informed of this occasion, and there were a large number in attendance. They have a different hostess at each afternoon tea. On this occasion Mrs. Marietta L. Mason was hostess. Mrs. Mason is a Science teacher, who has studied with W. J. Colville, and who adds to her teaching character reading, or the study of man. She is purely optimistic in her teaching, and never advances a pessimistic thought. It is a joy to listen to her. She first studied in San Francisco, and knew me there when I first commenced my Science work. We were both glad that she was hostess on this occasion. She is as fresh and beautiful with new thoughts as is San Francisco with breezes in Summer time. At eight o'clock she gave a lecture on "Destiny and Fate." She is very practical, and inclined to give helpful mottoes that one can make his own. The following is one that I immediately appropriated: "Never go against anything; go with it, or go without it." In describing the difference between the optimist and pessimist, she said: "The optimist sees the doughnut while the pessimist sees the hole." Also, "the optimist sees the rose—the pessimist sees the thorn."

Sunday, February 26th, all enjoyed listening to Dr. W. C. Gibbons on the subject of "Echoes." It was a masterly discourse, well delivered. Dr. Gibbons commenced his Science work in Denver, Col. Then for several

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years he was located in Minneapolis, Minn., and did a good work and had a large following. His work always speaks for itself wherever he goes, for the strong element, or quality of it, is Love.

On February 28th Miss Grace C. Balch was hostess at the reception. We had a most enjoyable afternoon. Miss Julia E. Hard and Miss Kiddle furnished a most excellent musical and literary programme for the evening. The music and recitations could not have been better.

Sunday, March 5th, another most excellent lecture was listened to with profound interest, given by Miss Lucy C. McGee; subject, "The Affirmative Life." Her text was: "I Am that I Am," and "I Am sends You." Miss McGee has a remarkable voice, which is magnetic and pleasing. Her words were burning words of Truth. She is sure that the sent of God have a mission of service upon which they enter, abandoning everything for it. She is devoting much of her time to the Salvation Army work. God, or the I Am that I Am, sends her to bring his people out of bondage into the Light of Truth, the land of plenty.

On Tuesday, March 7th, Mrs. C. M. Chadbourne was hostess at the afternoon tea. This was the occasion of an enjoyable time. She made everyone feel at home. The time was well spent in social communion, interspersed with some remarkable piano solos, especially those rendered by Miss Mason, who has been taught from the spirit within to play, and compose while playing, in a marvelous manner. There were most interesting recitations. In the evening we again listened, with pleasure and profit, to Miss McGee, on the subject: "The New Thought Ideal and Service."

Miss Mae Marie Wilson is doing a beautiful and helpful class work of mental and physical expression. To state in brief, she has a system purely her own, in which she applies the Truth of Being in her physical exercises. It is a method of bringing forth direct from within. One realizing Truth cannot fail to express it through her teaching.

Mme. de Bielski gives esoteric teaching in symbolism and the record of Human Progress. She is a popular teacher along this line.

R. C. Douglass is giving a course of lessons Sunday evenings on "Christian Philosophy and Attainment of the Christ Consciousness." They are good, strong, and make clear the way of "attainment." Those who listen say: "They are so helpful." Mr. Douglass attended "the Congresses of Scientists" held by the International Divine Science Association. He was one of the speakers that every one loved to listen to. Mr. Douglass is

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a most excellent Healer. He holds absolutely and steadfastly to principle in healing, and his steadfastness brings forth.

The Noonday Club has been in existence two years and has one hundred and seventy-five members. Rev. Heber Newton is President. Mary D. Fisk is chairman of the Executive Board and Hostess of the Club. R. C. Douglass is Secretary and Treasurer. The management of the club work is truly harmonious. The social features are enjoyable and attractive. Mrs. Fisk is queen as hostess of the club, and Mr. Fisk is master in his position. There are different classes being taught in different parts of the house daily, and sometimes there are several different classes at the same time.

Every Saturday evening Mr. Edgiton speaks upon the Christ Life. His class is called the school of Christ Life. He is a young man who is illumined and is willing to give expression to what he spiritually perceives and knows. He conveys his ideas well, and is destined to do a good work in causing people to see the meaning or spirit of Christ's teachings.

I have taught two Primary courses in Divine Science in the Club and one Genesis course, with the usual good results. All are being blessed with the freedom of Truth.

At the close of the Primary they testified to illumination of the allness of Truth. That Being was the All of All, and of how they had demonstrated in practical ways not only in health of body but of environment, and in business affairs. These are signs following and are perfectly natural.

Through the urgent request of our hostess and the members of the class, I remain another week and teach another Genesis class. The call is great for these lessons. So all who take them are desirous that every one else should do so.

I leave here on Monday, March 20th, for Denver, where I shall stop and teach. It is always a joy to meet the loved ones in that city. Then I return to San Francisco to take up my accustomed work at the Home College of Divine Science, and to increase the interest of its cause everywhere, where I have been and where I have not been.

Let all who want literature, or absent treatment, send to the Home Center, to Mr. C. L. Cramer, who is in charge there. Do not wait for my return.

Those who want to know why healing can be done, and how to do it, should study "Divine Science and Healing." 300 pages. Price, $2.00.

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THE CLEANSING FIRE.

O fire of God, eat out my heart,
My heart of ill desire,
And in its place, thyself impart,
O all consuming fire;
Burn, burn my nature to the core,
Till only good is seen,
And keep it cleansed forevermore,
O fire of God so clean!

Give me remembrance of the past,
But as a dream of night;
Be thy new morning round me cast,
Thou spirit of the light;
Let me within thy light behold—
The things that are of day—
As some strange story sweetly told—
Whose music bides alway!

And be no longer near or far,
Below me or above,
But may I be without a bar,
The image of thy love;
And guide and keep me in the thought,
That will my soul inspire
To do the thing thy spirit brought
In its seraphic fire!

WILLIAM BRUNTON.

Dr. Lyman Abbott has New Religion.

Dr. Lyman Abbott, in a sermon to Harvard students, has announced his belief in a religion founded, not on the Bible, but on science and the outreachings of the human heart.

"I wonder," he said, "if you will understand me when I say that I do no longer believe in a great first cause. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature.

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"I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible or some other outside aid, but a God who is closer to us than hands or feet. Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the ten commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature, not a creation."—*The Detroit Free Press.*

Truth and its Practice.

Truth applied is the only means by which any problem—past, present or future—can be solved. It can be known and applied at any time, in any place, to any state or condition, and perfect results are as sure to follow as they are in mathematics. If it ever has or ever will make man free, it will make him free now. If it has ever healed the sick, it will heal them now. If it will save us hereafter, it will save us here. If it will give us peace, and happiness, and unity with God in another world, it will in this world. If God was ever infinite and omnipresent, He is now. If He was ever Truth, He is Truth now. If He was ever All, He is All now, hence all the truth there is. If God was ever the Creator and Father of one man, He is of all men. If one man could know God or Truth, all may. If one came to bear witness of the truth, all come for that purpose, and the truth is not understood, nor the purpose of life in creation comprehended, until this witness is consciously borne. If Jesus Christ by knowing the truth, and living in accord with it, could enjoy freedom from all limitation, and exercise the power of healing the sick and raising the dead, every one who knows the truth as He did, and be governed by it as He was, may enjoy the same freedom and exercise the same power. He taught the Gospel that to know the truth He came to bear witness of, should make every one free who would be directed by it in their ways and works. Divine Science teaches the same gospel.

It will do us no good to know the truth unless we put our knowledge into practice. If we do not know how we will have to learn before we can realize the benefit to be enjoyed by its knowledge. Many think that the knowledge of truth will make them free from all their troubles, but the simple knowledge will not give them freedom; truth does not work in that

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way ; it requires strict adherence to itself in order to demonstrate the result it is capable of producing. We might as well ignore the method by which the principle is demonstrated in definite results in any of the sciences as to ignore it in our mode of living, if we wish to demonstrate the freedom, health and happiness to which we are entitled.

"Know the truth and the truth shall make you free," if you live according to your knowledge. C. L. C.

Why Wives Take Husband's Name.

The custom which makes it proper for the wife to assume the name of the husband at marriage is involved in much obscurity. A recent authority advances the opinion that it originated from a Roman custom and became common after the Roman occupation of England. Thus, Julia and Octavia, married to Pompey and Cicero, were called by the Romans, Julia of Pompey, and Octavia of Cicero, and in later times the married women of most European countries signed their names in the same way, but omitted the "of." In spite of this theory it is a fact that as late as the sixteenth and the beginning of the seventeenth century a Catherine Parr signed her name without any change, though she had been twice married. We also hear of Lady Jane Grey, not Dudley, and Arabella Stuart, not Seymour, etc. Some think that the custom originated with the scriptural idea that the husband and wife are one. This was the rule of law as far back as 1268, and it was decided in the case of Bon versus Smith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives the name of her husband.—*New York Herald.*

The Number Seven.

Undoubtedly seven is the sacred number. There are seven days of creation ; after seven days' respite the floods came ; the years of famine and plenty were in cycles of seven ; every seventh day was a Sabbath ; every seventh year the Sabbath of rest ; after every seven times seven years came the jubilee ; the feasts of unleavened bread and of tabernacles were observed seven days ; the golden candlestick had seven branches ; seven priests with seven trumpets surrounded Jericho seven times, and seven times the seventh day ; Jacob obtained his wives by servitudes of seven years ; Samson kept his nuptials seven days, and on the seventh day he put a riddle to his wife, and he

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was bound with seven green withes, and seven locks of his hair were shaved off; Nebuchadnezzar was seven years a beast; Shadrach and his two companions in misfortune were cast into a furnace heated seven times more than it was wont. In the New Testament nearly everything occurs by sevens, and at the end of the sacred volume we read of seven churches, seven candlesticks, seven spirits, seven trumpets, seven seals, seven stars, seven thunders, seven vials, seven plagues, seven angels, and a seven-headed monster. Such are merely a few instances of the sacred use of the number, whose employment in this connection seems common to all nations and all religions.

—*The Christian Observer.*

"HITHERTO."

When our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day:
When some cloud that overshadows
Hides our Father's face from view—
Oh! it's well then to remember
He *has* blessed us hitherto.

Looking back the long years over,
What a varied path! And yet,
All the way His hand *hath* led us,
Removed each hindrance we have met,
Given to us the "pleasant places,"
Cheered us all the journey through—
Passing through the deepest waters,
He *has* blessed us hitherto.

Surely, then, our souls should trust Him,
Though the clouds be dark o'erhead,
We've a Friend that draweth closer,
Although we mourn for dear ones fled—
When these so-called trials are over,
And through Christ we're all brought through,
We shall see with *clearer* vision
How He's blessed us hitherto. *Amen.*

NOTICE.

During Mrs. M. E. Cramer's absence in the East the work at the Home Center goes on as usual, being personally attended by C. L. Cramer. All orders, remittances and applications for absent healing should be sent to this office. Present treatment daily, from 10 A. M. to 3 P. M.

Absent healing from 8 to 9 P. M. Those being treated absently should, during that hour, concentrate their attention for a few minutes on one of the affirmations on the Healing page.

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Extracts from Letters.

DEAR FRIENDS: I am very much interested in the "Genesis Lessons," and am giving some time to their study each day. Enclosed please find one subscription to HARMONY. E. L. B.

I know I am unfolding to the Truth, and I find HARMONY one of my greatest helpers. I am daily claiming my own, and my own comes to me. I am having some good demonstrations. Again I want to express my gratitude to you both for your help and liberality. Your lessons are my daily food. F. O. W.

DEAR FRIENDS: Enclosed find draft for $2.00 in payment of HARMONY for last year and a continuation of the same for this year. This will be the third year I have taken it, and it is so full of good thoughts every month that it has become quite a companion to me. The "Lessons in the Delights of Life," by Mr. Brunton, are so instructive. If we could but always see and do them as they are thought, we should surely have joy unceasing. E. M.

DEAR FRIENDS: I enclose $1.00 for renewal of HARMONY for 1905, now overdue, and wish to express my sincere thanks for your kindness in continuing to send them every month, and to also assure you that I enjoy and love the Truths which its pages bring to us. I read over and over the back numbers, and they are "new every morning, and fresh every evening." Am trying to make practical the Truth of Divine Science in my every day life. Its interests are dear to me, and it would give me the greatest pleasure of my life to be able to meet and receive instruction from you personally.
E. C. V.

I must tell you how eager the people seem to be to learn of Divine Science. Two weeks ago Wednesday night it was bitter cold, and there were twenty-three present. Last Wednesday night it was even worse; it had snowed very heavy at night and too late for the snow plows. Then it turned into a rain, and there were eighteen there. MATTIE A. GRIFFIN.

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Divine Science Center, Mrs. J. R. Wilson, Teacher and Healer, 1055 Washington Street, Oakland, Cal. Services Sunday evenings at 8 o'clock. Healing Meetings, Thursdays, 2 p.m.; Fridays, 8 p m.

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THE INTENTIONS of the editors of HARMONY are:

To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion 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.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. MAY, 1905. No. 8.

LECTURE.

BY MRS. M. E. CRAMER.

Delivered before the Evangelical Christian Science Church, Sunday Evening, February 12, 1905.

I WILL READ from the 91st Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

"I will say of the Lord, He is my refuge, and my fortress: my God; in Him will I trust.

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

"Nor for pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

"*He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.*"

Much is said, in the Scriptures, about Abiding. Jesus spoke frequently to His disciples about abiding in Him, and letting His words abide in them. "I in You and You in me." This was to convey the idea in every conceivable form of the unity of spirit, the unity of the One Supreme; that we love to call Omniscience, Omnipotence, and Omnipresence; or the unity of the One God and Father of All, who is in All, through All and about All, of which Paul spoke so beautifully. Now, he that abideth in the most high, abideth in the consciousness of God. He abideth in the consciousness of his oneness with God, or, as it is spoken of Jesus Christ, in poetical language, by being in the bosom of the Father. He abides in the very

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heart, or inner essence, and consciousness of all good. He knows that the good pervades him ; that it is in him ; it is through him ; it is around him ; it is over him ; it is everywhere ; and he knows if he abides and works from that standpoint, as Jesus has said, "If you do the will ye shall know the doctrine that it is of God." He knows there is no separation between his individuality and the One self-existing God of the universe. In my first realization, when I was so suddenly changed from the belief of being a bundle of sickness, a bundle of human beliefs and opinions, a bundle of conditions made up from what I had experienced through suffering, to the consciousness of my oneness with God ; in that first illumination, I have stood, and stood firm. Steadfastness is one of the secrets of Divine healing. One of the secrets of healing by divine power cases that physicians can do nothing for. It means that the healer must first know what Truth is, and knowing the Truth stand firm in it as the Truth. Stand just as firm as Truth is firm.

The freedom of Truth is the freedom we are looking for. We must think Truth is our way. If we expect the Truth to come to us in some different way beside our being it, and that we may go on in our old ways of believing and speaking and acting, and have the freedom of Truth, we shall meet disappointment. We cannot hold on to the old way and take hold of the new and living way at the same time. The new and living way is all in all ; it is so big, it is so broad, and it is so wonderful, and so truthful, that it is limitless, and, when we take hold of it, we cannot take hold of it with anything else ; we must let the old go ; the old must slip away, as the new and living way is the way of life.

I was glad, when I found I had a basis to think from, that I could actually think the Truth by thinking I was whole ; that I was well ; I rejoiced in the fact, so, instead of saying, "Oh, dear, it is so hard," I said : "It is easy." I would not allow myself to think it was hard ; in fact, I did not try to hold Truth. It was infinite, so we held together ; we were one. The Truth and the Me are one, and then you must make Truth yourself and begin to think well of self, and fulfil the injunction, "Abide in me ; abide in the Christ ; abide in the Truth." Christ is Truth. He said : "I am the Truth ; abide in me as the perfect man of God, and let my words abide in you ; then you may ask what you will and it shall be done unto you." When it begins to dawn upon you that to do this is a joy, a pleasure, that it is something you rejoice in affirming, you will know all good is your right. You will never think of saying it is so hard to hold to the truth of

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yourself. You do not have to hold on when you know you are it. The truth of you holds your attention.

A lady in California who had heard something of science, and who felt she was in need of healing, for, as she stated it, everything under the sun was the matter with her, bodily and mentally, said: "Now, if this ever healed any one, why couldn't it heal me?" That is the right attitude to take. When you first hear of it, even if you do not know anything except that it has been a help to some one, because a receptive attitude is, if it has ever helped any one it will help me. God is no respecter of persons, and why not receive it unto myself? So this lady opened the Bible to see what she could find there that would appeal to her as a statement that she could repeat while at her work, the work that seemed so hard to her. She opened to this: "The law of the spirit of life in Jesus Christ hath made me free, from the law of sin and death." She repeated it over and over, while she was about her daily duties. She grew stronger and stronger as she repeated it over and over. There is no postponement in that statement. It is a good statement, one that will bring out truth in the body. If any one wants freedom, spiritually, mentally or bodily, he wants it now; he wants it in the present. He could not enjoy it at any other time. He cannot enjoy it in the past, nor a moment ahead; so if he has any enjoyment of freedom at all, it must be in the present. The freedom you enjoyed yesterday was enjoyed in the now, and the freedom you will enjoy to-morrow will be in the now. So, friends, any statement of Truth that appeals to you as Truth, if you will let it hold your attention, if you will enter into the spirit of it, if you will abide in the consciousness of your oneness with Christ and then let the words of Truth abide in you, they will actualize the spirit of them, which is their real meaning.

I told you, when I spoke to you before, that the meaning of a word, or the meaning of a statement, is the spirit of it; the meaning of existence is the spirit of existence, and what is the spirit of existence? God is spirit and God is the meaning of creation. What does creation mean as it stands before us? It means there is a Creator, there is a God; it means that God is here, or the creation could not be here. Friends, it is such a pleasure, such a joy, to realize that Truth is the easy way, that it is not hard or difficult; that it is the comfortable way; it is the satisfying way; it is the way in which we have satisfaction every moment; it is satisfaction all along; there is nothing in Truth but freedom; there is nothing in Truth that binds. If Truth was bondage, the more Truth you had the more bondage you would

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have; it is not so. If you know the Truth, the Truth will make you free. Love must be permitted to bring out pure thought, thoughts of Truth. It is such freedom and happiness of thought to know that we can live Truth in the body; that we can claim and enjoy wholeness; that we can think it, act it and know it is ours; know our oneness with the most high, and that we are abiding in the Christ consciousness, and that nothing shall come nigh us to harm us. God is our shield and buckler; God is our safety; God is that which surrounds us.

We are all right in the One presence, hid with Christ in God now. In Him we live, move and have our being and in no other place, and we have never been able to do anything apart from God. He is so near, "He giveth to all life and breath and all things." We do not enjoy what is ours unless we acknowledge it to be ours. It is a very common saying that "you can drive a horse to the trough of water, but you cannot make him drink." We cannot force any one to enjoy what is his. The method of the Creator is that of self-expression; it is a self-revelation; it is a revealment of Truth. The invisible things of God are clearly seen by the things that are made.

I have said something like this, this afternoon, to the people I was talking to. I want you to see the same. This habit that humanity has of placing their permanent good in another world, placing their permanent good in a heaven that is far off, which cannot be reached but through death of body and holding everything here as temporal, and inferior to that, is causing more people to pass through death than any other one thing. It is causing people to go after their good; people are determined to find satisfaction; they are determined to find rest; they are almost frantically anxious to experience wholeness, and if their permanent good is health, and is for them only in another world far away, over the river, over the other side, it is bound to ultimate in people going "over there," and giving up their bodies. Such teaching and practice is not of the Christ nor of God. Jesus Christ sent His disciples, His ministers of the Gospel of Truth, to heal the sick. Every minister that Jesus Christ sent out was to heal the sick as well as preach the gospel. Healing the sick was part of the gospel; it was the demonstration of the truth that they taught, and for that reason I hope we may always be able to hold to the healing as well as to the speaking of truth to the people. I will say that the truth does heal; that it heals while we are yet talking to them; while we are yet speaking the truth, healing is going on. Many cases of healing take place in science classes; I have had a great many cases permanently healed and perfectly healed of what has

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been called incurable disease in the classes that I have taught; I have no doubt but that Bishop Sabin has, and every one else who has taught the Truth. The word of Truth heals while we are yet talking it, and we should hold that that fact is Truth. Then, why did He send them forth to heal the sick? There was something else I want to call your attention to, and I want you to realize it, and let it sink deep into your hearts, and it is this: He prefaced every statement with the idea that "the kingdom of heaven is at hand." Go forth saying the kingdom of heaven is at hand. Do not go forth trying to heal the sick and placing people's permanent good in a world far off from this, a heaven that is far off, or any other world at all, but go forth preaching the kingdom of heaven is at hand. Your permanent good is at hand, right here and now, and you are in it. Now, friends, God is here and heaven is here, and the earth is here, and you are here, and why not make up your mind to stay here and rest, and stop trying to get rest and all your good in another world?

He who believes that Christ is come in the flesh is of God. Do not place your permanent good or your Christ as away off in the past or far in the future. Realize that Christ is alive to-day and that all the promises are alive, and they are all to be fulfilled any time that you recognize the truth of them and believe that you have received. Believe you have received regardless of seeming conditions; regardless of seeming environments; regardless of seeming surroundings; believe in your heart that you have received and you shall have. The law is absolute and demonstrable, and will work for you just as well as for me or any one else. There are none that the law will not work for. A great many people want to receive, but do not believe. They will say, "If I could only receive this or that, I would believe I had received; if I could only see this one healed or that one." Friends, such statements never move me any more than they would remove a mountain into the sea. They do not move or touch me. They do not make any difference in my work. I have just the same thought that I had before these statements were made. The law works no other way. You must believe that you have received and you shall have.

The law of God always works from within out. When you believe within yourself, within your consciousness, the truth that you have received —that health is yours, prosperity is yours, all good is yours—then there is no power in the universe against you. God is with you—this is the way He works. He knows that all things are His, and we must touch the truth of God in order to have the truth of God expressed. He expresses himself,

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so we must do as He does, and believe we have received; that the thing desired is already ours, and believe it in our hearts.

Friends, there is another reason. All these points hold together in unity. Jesus Christ said, "Give and ye shall receive." Give freely; give fully; give not grudgingly; give openly. If it is the widow's mite, give it freely, no matter what it is or how small it is; but, whatever you give, give freely; let go of it. Give it out just as freely as you would receive anything; and when you do, you shall receive full measure, pressed down, heaped up and running over, just as when you sow a seed. You put the one little seed into the ground and it brings forth many seeds. You plant a grain of wheat and it gives forth a head of wheat. If you give out freely, even if it is scarcely more than a grain, not grudgingly, but openly, lovingly, and freely, it will bring forth full measure, as Jesus said. It will bring forth many returns. Speak one word of truth and you may receive many in return. Just so when we come to our external dealings, one with another, in the business world. We may go into business and deal freely with every one, and every one will deal freely with us; but, we may say, in the business world there is an element, or there is a general thought or belief of getting; there is a general worldly belief that the whole purpose of business is to get, and that the whole purpose of Truth is to get the healing. But the whole purpose of healing is not to get. One of the principal things for a patient to do is to give out something; is to be free and give, of whatever he or she may have.

The moment they know the Truth, it should be spoken without waiting for further encouragement; or do not stop to think you must have a reward or credit for doing so. Sometimes people say to me: "Mrs. Cramer, do you think that case ever gave you any credit for its healing?" I never think whether I am getting credit or not in a worldly way. What is true credit? The credit is the healing itself; I know that God will take care of the rest. If you go along and give freely, regardless of whether you are going to get any credit for it or not, God will take care of the rest. He will see that you receive fully, receive full measure, pressed down and running over. One of the principal secrets of success that is at the foundation of all success in the business world, in mental healing, in scientific healing, in speaking the truth, and all along the lines spiritually or mentally, is that of being free to give out. If you give forth freely, from the standpoint of the Spirit, there shall be a constant outflow of good things from the Spirit within, and you will always think the right thought, and do the right deed, and act just

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exactly in the right time and the right way; you will know exactly what to do and will do it; you will never be in a quandary as to what is right, or whether you ought to take this step or that step; you will know just exactly how to take your steps; you will know just exactly how to take this step and that step, and you will know just when to take these steps. You will be self-poised and self-centered. You may know anything that you may desire to know. There is a great difference between thinking that we are something that is constantly becoming greater and greater, and are not anything that is real and permanent and are to be happy some time, and the truth of being what is, now. Jesus Christ always spoke from the understanding of being, and that is what we are endeavoring to do all through the science world. I have been told that I was taking all beliefs away from people that would scare them into heaven. We do not want to frighten people in any way; we want to take all the fear away from them, and have them see the truth of who they are and what they are. Not merely what their beliefs are: if they would know who they are and what they are, they would discriminate as to what their belief should be. Then they would be in condition to know what kind of beliefs to give out, they would know what to let slip away from them.

[*To be Continued.*]

IN HIS LIGHT.

In sweet surprise steals over me—
Love's consciousness of good,
As many a time at morn I see—
The sunrise flush the wood;
Thro' boughs all dark and branches tall,
The golden glow is sent,
And soon the sunlight over all—
Is with their beauty blent!

So steals to me the thought of God—
To permeate my soul;
'Tis sweet as where the angels trod,
And has divine control;
I have the sense that all is well,
And so must ever be,
And there in light with God I dwell,
And share his purity!

WILLIAM BRUNTON.

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INTERNATIONAL BIBLE LESSONS.

May 7, 1905. John xv : 1-12.

LESSON VI.

Commit v. 5. Read entire Chapter.

THE VINE AND THE BRANCHES.

GOLDEN TEXT :—"*Herein is my Father glorified, that ye bear much fruit.*"

Time : April, A. D. 30. Place : Near Jerusalem.

LESSON STUDY.

Here is a beautiful example of living, vital self-expression. "The true vine" is the divine Self expressing itself. The branches appear as the visible evidence of living force inherent in the vine. The vine exists by virtue of its being rooted and grounded in Life. The closer we, as members of the Vine family, come into touch with the perfect Life, the more we are made to understand it, and appropriate our wonderful Power. Consciousness of *living, organic* union is the power pointed out in this Lesson. The union of the true vine and the branches shows us that when one is united to the Good and is held by its power abidingly, uninterruptedly, he has the same omnipotency as has the Source.

To bring forth results, to accomplish the purpose of living, to manifest oneness in fruit-bearing, and to bear an abundance, is, variously expressed, the object of supreme importance to us. Better and sweeter and truer is every fresh unfolding in Life. More and more interesting is every parable, or illustration in Nature as we more fully partake of Life and understand our relation to It. Nature speaks with clearness, intelligence, and with great faithfulness to Itself, showing the unity, the truly beautiful mutuality existing between all created things. Hence we come to see that all things are revealed and explained in that theme of all themes—God in man and man in God. God and man fill the universe of Thought. Visible existence is understood from this basal standpoint. Life's questions and answers are involved in it. This understanding excludes nothing from the presence of God or Good, but has the veritable spirit of inclusiveness.

We bear fruit as we personally make application of the Truth that we know. We bear "more fruit" as we proceed from the personal to the Universal. And, as we include every soul in Life's unmeasured Good, placing no limitation upon the blessing and power of Infinite Life for all, "much fruit" will be seen growing upon the branches of our Tree of Life. This Tree of Life is typical of the one heavenly family, the vine and the branches, that represent the Love one for another, which is in accord with the Love that has been bestowed.

The vital point in this Lesson is a demand laid upon us to maintain the divinity of character that pertains to the Vine. Our divine Self should stand out with such distinctness that no imperfect or unproductive thought-branches shall come forth to mar the symmetry of its form. This is the only way that we can manifest our completeness. Thus abiding in our ideal standard, and maintaining our identity with the Father, we are making preparation to ask

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what we will, and to receive what we ask. The constructive life is circulating through our spiritual system, and the spirit of co-operation is bringing all things to pass.

May 14th. John xvii: 15-26.

LESSON VII.

Commit vs. 20,21. Read Chapters 16 and 17.

JESUS PRAYS FOR HIS FOLLOWERS.

GOLDEN TEXT:—"*I pray for them.*"—*John xvii: 9.*

Time: April, A. D. 30. Place: By Cedron.

LESSON STUDY.

Jesus certainly reached an enviable degree of mastery in the art of living. Among the great ones of the centuries we look in vain for his peer. In point of demonstration of power and love and wisdom he furnishes a model for the most apostolic of men.

How came he to this singular altitude and peerless power? It was by his persistently identifying himself with the God and Spirit of the Universe. Him he addressed as "Father, Lord of heaven and earth." He recognized the one Spirit, Substance and Source of all creation. He learned the Truth in its wide and limitless nature and relation. He faced God without a difference. He affirmed, "I and my Father are one." His constant aim and purpose was to express this Oneness. His life seems to have been one unceasing prayer. He was constantly in converse with God. His consciousness thus opened up a depth and height of vision and realization that are measureless. Hence he spake "as never man spake." It seems that it was easy and natural for him to refer ever and always to God as the One Great Fact and Reality back of all phenomena. We hear that voice ever the same, saying: "Your Father maketh the sun to shine; He sendeth the rain; He feedeth the sparrow; He arrays the lily in matchless beauty; He feedeth you." He was so at-one with the universal God as that Oneness was the great theme running through all his discourses.

This Lesson is a study of the most wonderful prayer that was ever made. It vibrates with the energy and mighty benevolence of the great Affirmative Soul. It is a definite statement and affirmation of what is, and therefore ought to be demonstrated. A strong and burning desire runs through this prayer. This mighty Redeemer is thrusting forth his great Soul to enfold and inspire all peoples and all ages. Who can quietly and seriously contemplate this effusion of infinite Love without realizing that his case is included in this universal treatment? Our needs and our highest aspirations are all covered by the affirmations and petitions here made.

Love supreme, Unity full and perfect, and Glory grand, eternal, are our common heritage with him who voiced this truth as none other had ever voiced it.

For us to realize all these things—Love, Unity, Glory—as Jesus realized them, we must get acquainted with God as he did, and do this by leading a life of constant communion with the HOLY. Thus we, too, will attain unto mastery in the art of living as did our divine Brother.

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May 21st. John xviii: 28-40.

LESSON VIII.

Commit v. 37. Read entire Chapter.

JESUS BEFORE PILATE.

GOLDEN TEXT:—"*Every one that is of the Truth heareth my voice.*"

Time: April, A. D. 30. Place: The Hall of Judgment, Jerusalem.

LESSON STUDY.

Jesus before Pilate represents the divine man submitting to be passed upon by the unillumined human. Pilate felt that he was not equal to the demands of the case. This is not an uncommon way of feeling. Pilate was, as all men are, in a position of responsibility. Judicial power must be exercised. This situation troubled Pilate. A momentous judgment is to be rendered. Proper motive seems to be conspicuously absent. Hence courage, equity, earnestness, and sincerity are painfully lacking. This state of belief could not treat divine manhood otherwise than in a manner that is at once cowardly, vacillating and trifling. To it the thought of the royalty and majesty of Man was very amusing. The question, "Art thou king, then?" was asked in ridicule, and likewise much that was said later by Pilate.

There is little in this Lesson that is exemplary outside the conduct of him who was conscious of the Divine Life and Mission of Man. He felt and knew that man is king, and that his kingship consists in manifesting a living testimony to Truth. Such expression in word and deed is peace and harmony in the midst of beliefs of trouble and confusion.

The Pilate condition of mentality, manifesting in irresponsibility, levity, indiscrimination and fear, should be shunned in a most studious and discerning manner. Here the heart may truly pray, "Deliver us from evil."

That condition of belief displayed by the Jews is most unjust and harmful. Their thoughts were those of enmity, violent condemnation and mockery. This is suggestive of that sort of belief which is to be put out and cast down.

Let us linger in thought about this lovely and loving testimony of our mission here: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth." May this testimony, on the part of us all, be that outward expression which is the immediate effect of an abiding, living consciousness that "I and my Father are ONE."

May 28th. John xix: 17-30.

LESSON IX.

Commit vs. 26 and 27. Study entire Chapter.

THE CRUCIFIXION.

GOLDEN TEXT:—"*Christ died for our sins according to the Scriptures.*"—*I Cor. xv: 3.*

Time: April, A. D. 30. Place: Golgotha.

LESSON STUDY.

The Crucifixion of Christ is, to the average Christian thought, something wholly objective. Herein is little profit to be realized. To the illumined

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intellect this objective view is entirely replaced by the subjective. Such see that we have to do with Christ in ourselves and others. Hence let it be observed: Our relation, in life and conduct, to the God-in-man, which is Christ, is as far as our interest in the crucifixion can extend. Our treatment of the Divine Presence, in ourselves and in others, lines us up with those who declare themselves as the enemies of Christ, or with those who are in living demonstration, manifesting that "Friend which sticketh closer than a brother."

The drama of iniquity, performed upon Golgotha, has lost much of its charm. With the eyes of our understanding opened, we are much more interested in that wider and more universal drama which is being played on every side; and, in relation to the manner and spirit of its performance, it is said, sooner or later, "inasmuch as ye have done it unto one of the least of these, my brothers, ye have done it unto me." Let us never lose sight of the fact that Christ is the ultimate "I" of each one of us, and claims every other one as brother. This is the "One touch of Nature which makes all men kin;" and this Nature is Omnipresent Divinity come to consciousness in man.

Christ in us "endures the contradiction of sinners against himself" for the sake of the welfare of our yet unawakened brother. May the Light of the Cross, which means the divinity in us unopposed and uncontradicted by the human, make forever luminous our ever-ascending way. The Cross is the harmonization of the human with the divine.

"*In hoc signo vinces.*" GEO. J. AND A. I. S.

NOTE.

Mrs. Geo. Schram writes us from Detroit, Mich., that she has opened a Divine Science Center in her home, 766 Congress Street E., and is now teaching her first class in Divine Science, of which she has been a student and consistent adherent for several years, and on Mrs. M. E. Cramer's late visit to Detroit, went through the normal course and was ordained a minister of Divine Science. She is earnest and in every way competent, and we feel sure the center will prosper under her ministration. We urge every one interested to support her in the work by their presence and active assistance at the meetings, for unity of interest and effort insures success in every undertaking.

There is no Reincarnation, but a repetition of Incarnation, the unchangeable God always doing the same thing. My consciousness and memory are One. They are, that I am eternal Being, self-existing. I am conscious of being Consciousness, Truth and Life, never ending. I remember nothing less than this, so that it is standard consciousness that is to be relied upon.

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CHILDREN'S DEPARTMENT.

Elsie's First Journey.

ELSIE was very much excited. She had been in bed a whole hour, but her eyes would not stay shut. In the morning she was going on a visit to Uncle Tom and Aunt Laura, and they lived in the country, and Elsie had never been in the country since she could remember. Wonderful visions of fields and flowers and trees floated before her eyes whenever she tried to sleep.

At last her blue eyes closed, and, when mamma came in to her room, she could only guess from the smile on Elsie's face of the nature of her dreams.

"Come, Elsie; it's time for breakfast!"

It was papa's voice calling her, and she jumped out of bed, oh! so quickly, when her mind grasped the truth that this was the day for her journey.

Her pretty pink and blue gingham dresses and a quaint little sunbonnet were packed in her own little trunk, and at nine o'clock papa put her on board the train. It was hard to say "Good-by" to all the home folks, and there was a lump in her throat and tears in her eyes when the train left the station.

She was such a little mite, tucked up in one corner of the big cushioned seat. When she looked out at the window every thing seemed flying past so fast it made her dizzy. After a time she undid the lunch that her mamma had prepared for her, but someway it did not taste half so good as she had thought it would.

A lady, sitting in the seat behind Elsie, noticed how disconsolate she was, and inquired where she was going:

"To Uncle Tom's," said Elsie.

"And how long will you stay?" asked the lady.

"Four weeks," said Elsie.

And, with the thought of all that long time away from papa and mamma, and baby brother, the big tears overflowed the blue eyes, and began to fall with splashes on her hands.

The lady remembered a long time ago, when she was a little girl and went away from home for the first time, and she understood what made the big tears fall. So she invited Elsie to come and sit with her, and then she asked all about Uncle Tom's folks, and the baby brother at home, and other things, until they felt very much acquainted, and then she asked Elsie if she could see the moon when she was at home:

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"Oh, yes!" answered the little girl; "it shines right in my bedroom window."

"And do you think that you can see the moon at your uncle's home?"

"Why, certainly; Aunt Laura wrote that they had lovely moonlight nights."

"And can you see the stars at your home?" inquired the lady.

"Yes," answered Elsie, "and the evening star is beautiful."

"Do you think the stars will shine at Uncle Tom's?"

"How funny you are," replied Elsie. "The stars always shine every place at night time."

"Do you think you will have the sunshine in the country?"

"Yes; the sun shines everywhere."

"Well, now," said the lady, "I want you to try and remember that 'the Good is everywhere,' and it will help you to keep from feeling lonesome. You must try and think of God's spirit of love filling every place in all the world, like air and light, and then you know you can never get away from it, even when you do leave papa and mamma. And Good is everywhere—life, sunlight, and moonlight, and starlight—and it makes you very happy."

Elsie's eyes had grown very bright while she listened, and at last she said, with a smile:

"It seems so easy now, for I can look at the sun and remember it is the same sun that's shining in the nursery window, and the same way at night; it is good to know that 'the Good is everywhere.'"

The train whistled for a station, and there was Uncle Tom and Aunt Laura, with the horse and carriage, waiting to take Elsie to their country home.

[*To be Continued.*]

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

The Work in Washington.

Mrs. R. J. Field, of Washington, D. C., began a series of talks on Divine Science at the New Thought reading rooms, on Thursday, March 16th. The subject was "Being." The song, "It is time to be true," was sung, followed by silence. The meditation was, "I am pure Being: I am before I was manifested." Mrs. Field used the text book, "Divine Science and Healing," and in her own beautiful, reverent way, explained the truths of the first lesson. The oneness of all life, whether manifest or unmanifest, Creator and creation One, including the outermost as well as the innermost. No separation anywhere. All necessary to the great whole, God. The lesson was emphasized by appropriate texts of Scripture, which proved the truth of the statements. CLARA COX DAWSON.

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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 May 1st to June 1st:

God is Truth. In all my ways I acknowledge Him, and He directs my paths.

Daily Thought.

First Day: The word of truth is strength to my body, health to my flesh, sight to my eyes, and hearing to my ears.

Second Day: In truth and righteousness I enjoy happiness, peace and prosperity.

Third Day: I speak the truth by claiming to be one with all good.

Fourth Day: I act righteously by doing as I would have others do to me.

Fifth Day: I enjoy abundance by giving as freely as I receive.

Sixth Day: Through love I exercise dominion over all things and conditions.

Seventh Day: In Truth, Righteousness, Justice and Love, I do as I see the Father doing, and enter into His rest.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

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

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

THE SCIENCE OF THE LIFE DIVINE.

4. Happenings by the Way.

BY WILLIAM BRUNTON.

IN THE GOLDEN JOURNEY we are making in the land east of the sun what wonderful happenings befall us! Surely this is the every day world of common folks? It is, but the mind has the sunrise glow of God on it and all is so different, and oh! so bright. It came by the way of love; the illumination was from on high, and all the earth is irradiated with it.

It happens to a soul once and for all to make the discovery of its divinity. Trace the origin of the body from dust, but remember the living One breathed into it the breath of life and man became a living soul. That is what he is now, that is what is the exstacy and health of his life this very moment—and so on eternally. He is to interpret everything from this assurance and inspiration. That is the great happening of all the days and all the years.

And now he is to be an out-of-doors man, in love with Nature and having companionship with her through all the golden year. May has come and the world is bright. Flowers have spoken the psalm of resurrection and newness of life; the birds have piped gayly to us—and we are glad—just glad. We are souls in friendship with the beauty of God. I am fond of bits of view of land or ocean my artist friends paint me. I revel in a sketch of the crimson sunset and a ship sailing in its glory. But these things so beautiful are only sketches of the ever-present, all-flowing beauty

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of God I may see all the time as I lift up my eyes to the hills, or look on the vales and the placid river. It is beauty, beauty everywhere and all the time that I have, that all seeing souls have, attendent every step, resplendent all the while, and this is another happening by the way.

And then I am never alone in my journey. Even when alone, I have sweet music in my soul, but I have dear friends that break in on my solitude and turn it into deep delight. I have experience that I prize more dearly as the days go by—of meeting souls that are accordant with the wishes and sentiments of my mind. I think their faces are fair, their voices are low and sweet, they prove themselves so wise and kind, and they are just the dearest people God has made, and I think how good it is that he has brought them so near to me. How abundantly blest I am to have one such—nay, I have many such, and the further I go the more I meet of these dear ones who show their angel side. It is simply marvellous to enjoy their presence; they give out the influence of the rose; they have the enchantment of the nightingale as it sings in the grove. And these are the ones I prize, and I am thankful for this happening of friendship by the way.

In the midst of this magnificent music, is there an undertone of sadness? Has some one suggested the other side of joy is sorrow? Have I met the white ghost of sorrow in the silver light of the night? Perhaps, but not as doubt or unfaith tells us to see things. Doubt sees nothing, faith sees and knows and understands, and when one speaks of loss, this has happened, that I have confidence in whom I have trusted in my joy, and there I am saved from shame and fear. Love once ruling in the soul, always rules. And having received gifts from Love, we can be in no doubt as to their continuance. They are ours always because the Power is always, and that they slip away from my seeing, now at this bend of the road, and now at that, has nothing whatever to do with the fact that we are all in the way, and to-morrow we shall meet again, and what rapture there will be in the union, and what strange things and glad we shall have to tell each other —and this will be one of the best and gladdest happenings of the way!

And so another thing comes to me—it is the sense of music. I cannot express it, but I am learning a great lesson in the wisdom of its sweetness. Before I take hold of any instrument, I must be in love with music, it must be in me. I hear the canary, after its trial time of moulting, begin its little peep and trill, and working at it till the old song comes back. I am working so at angel music of the mind. It is in my voice that I modulate to express peace and good-will to men. I try for the music of home, for its

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real grace and gentleness and goodness, and by loving it and loving to do it, a wonder of sweetness is borne in upon me, and it is heaven to my life. So my heart is like a crystal cup, made of the light of the morning, filled with the sunshine of the noon and perfumed with praise. My cup runneth over with joy. And this is a sweet happening of the way that never fails, that is forever repeated and then again given, and considering all the good so graciously sent and blessedly unfolded, I cannot but bless God for my life and all its happenings in this bright and pleasant way !

A LETTER FROM M. E. CRAMER.

DEAR READERS OF HARMONY: After writing you from New York in April HARMONY, I remained at the Noonday Club until March 20th, to finish classes and complete the healing work. It was amid appeals to remain longer—teach other classes, do healing, and that those who had taken lessons might be thoroughly established, and that I might see more of that great city, and with it all rest a few days—that the work was closed for a season. I am sure "the supply will prove, in the future, to be equal to the demand." To have complied with all this would have been pleasant and profitable to all concerned.

After writing I had the pleasure of attending an exceedingly pleasant Tuesday afternoon tea, musical and literary evening, under the management of the hostess, Mrs. Myrtle Dewey. Mrs. Dewey's perfect naturalness makes her presence enjoyable as hostess, and in every position of social or private life in which she may be placed.

I also spent a pleasant and profitable evening with Prof. D. A. Blackman, 400 Fifth avenue, who was training his class in singing. It was an evening of practice, preparing his students for a concert. The Professor has discovered the source of voice, and its law of direct expression. That is, he knows that "nothing can be manifested that is not," therefore he works to bring out the reality, infinity and eternity of voice. Prof. Blackman has a most natural and flexible voice, one that never tires. This I clearly see is due to his teaching and practicing singing through "the law of expression." There is no quality of voice or possibility of Supreme Being that cannot be naturally developed, or easily unfolded, through "the Law of Expression." This method is one of divine knowledge, hence does away with the difficulties that can never express normal voice. Being is "the Law" by which everything natural to its unlimited nature is expressed. So, when we make its method our own, there is no law

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against success. A clear vision of Truth is the principal requisite to true unfoldment. It is Truth that nothing makes voice but that which makes, sustains, and is the Life of the body. For further information, please read the article in this issue, "Voice Production through the Law of Expression." The time will come, and now is, for people who succeed to know and teach the One Law of Expression as the basis for all "Voice Production," "Physical Culture," and Self-Expression.

Miss May Wilson, of whom I spoke in my last letter, is demonstrating this law in "Physical Culture," and succeeds in her work.

On Sunday, March 12th, Mrs. Bothwell gave an interesting talk at the Noonday Club. All were instructed. Sunday, March 19th, I spoke, my subject being "The Life More Abundant." It gave scope sufficient to pick up the pearls of the teaching of Divine Science, and meet the living issues of the day with them.

The New York people were exceedingly appreciative and receptive. I led the noonday meeting for nearly two weeks, and gave successfully both present and absent treatments for mental and bodily healing.

A lady spoke to me at Prof. Blackman's class, and said: "I am sure I love you, Mrs. Cramer." I replied: "I am sure you do." Then she said: "That oral treatment you gave me in the Noonday meeting healed me completely." Another lady told Mrs. Fish that all her seeming sickness disappeared with the treatment we gave in the Noonday meeting. This is sufficient to show the signs following.

Mrs. Day, of the Temple of Truth, of Washington, was at the Noonday Club when I left. On Monday, March 20th, after four weeks of most enjoyable work, R. C. Douglas and Mary D. Fisk saw me off for Denver.

I arrived in St. Louis on Tuesday evening, at 7:30. Mr. Slaughter, of Webster Grove, and Rev. H. H. Schroeder, of St. Louis, met me at the Union station. I went to Webster Grove and spent one night and day at the home of Mr. and Mrs. Slaughter. They were among the first to call upon me when I taught in St. Louis fourteen years ago, but this was the first time I had had the pleasure of visiting them. I enjoyed every moment of the time spent in their lovely home. Wednesday night was spent with Rev. and Mrs. Schroeder. I enjoyed their home atmosphere. I was glad to learn from them of the progress of the work of their strong Center. Rev. H. H. Schroeder is a busy man. He is a successful worker in whatever he undertakes. He succeeds because his works are done in Truth. So justice and right are his. When I say he succeeds I express it all. They expect soon to begin building

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a home for themselves, which will be planned to accommodate his editorial, teaching and healing work.

When Rev. Schroeder received the dispatch from New York that I would spend Wednesday night in St. Louis, he planned and announced to his church that they would give me a reception in the church on that evening. It was indeed pleasant to meet so many friends on this occasion. A prominent characteristic of his is thoughtfulness for the happiness of others. On Wednesday morning he saw me on the train for Kansas City, in a brisk thunder shower.

I stopped one day and night in Kansas City. I visited Mr. and Mrs. Barton and learned of their ever-increasing work. I always enjoy visiting the home of this cordial couple. They succeed in their work through their perfect adaptability to it.

I visited the Unity Center, No. 1315 McGee street. This has become a strong Center with many workers. Prof. and Mrs. Moore, D. L. Sullivan and other friends called upon me there and listened with interest to the recital of my Eastern work. D. L. Sullivan is the same happy man, and is ever busy healing people. He is powerful with the word of Truth. He holds Sunday morning services in Kansas City, Mo. Prof. Moore has moved to 2939 Park Ave., Kansas City, Mo., but still holds Sunday afternoon meetings in Kansas City, Kansas.

I arrived in Denver on Saturday, March 25th. Rev. Nona Brooks met me at the station, and went with me to The Murry, No. 1545 Pearl street, where she had previously engaged apartments for me. We dined and spent the evening together. The next day I spoke to her people at the Divine Science Church; subject, "Life More Abundant." On the following Tuesday evening I gave a public lecture in the church on "True Healing versus Sacrifice."

On Sunday morning there were over four hundred at the services, and on Tuesday evening there were probably about two hundred. I spoke again at the Wednesday Church meeting to a goodly number; this made the classes know that I purposed teaching. On Thursday the classes commenced, and in three weeks I taught two Primary and two Genesis courses. It was a pleasure to meet my former students—those who took the courses of instruction fifteen years, fourteen years, ten and nine years ago. They were all so glad to see and hear me. The new ones were also appreciative, enthusiastic and clear seeing. I rejoiced continually during my stay there in the strength and energy of the Center. It is thoroughly alive and awake in the consciousness of the freedom and power of Divine Science. There is absolute freedom

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manifest by all the workers and members, and their interest in the work is equal to their freedom. They have all come into their own proper work. Miss Brooks is naturally and properly the pastor. She expresses perfect executive ability, and every work naturally grows that she takes hold of. She wisely confines herself to the one work, which enables her to do her best in all its departments. The Sunday School has grown under her management to over two hundred members, with a corps of earnest, loving teachers, who work in divine harmony. Mrs. Fannie B. Jones is especially adapted to her department—the theological teaching and the training of a "students' and workers' class." Under her instruction they study and apply what they study, which is a way of fulfilling the injunction: "Live the Life and ye shall know the doctrine, whether it be of God."

Mrs. Edwards is chairman of a committee for the social functions of the church. The members report to her what they will do individually on social occasions. This department of the work goes on as quietly and smoothly as clockwork. One hears but little of what is being done, but everything comes together in a complete and finished manner. To illustrate, it was announced that the church would give a "Discussion Luncheon," at a certain time, and that the ladies were to bring what was necessary for this lunch, and the gentlemen were invited to come to this noon lunch and pay five cents only, for coffee. There were a goodly number present. The subject for discussion was, "A Merry Heart is the Best Medicine." I was invited to lead in this merry discussion. Others followed in rapid succession in a cheerful way. Some read original poems written for the occasion. Others read quotations, and many spoke extemporaneously. It was truly an enjoyable occasion.

One seldom sees a body of workers so united in purpose, which proves the Divine Science statement that "unity within is shown by outward co-operation."

Mrs. M. F. Galigher conducts a successful healing class Tuesdays at 10:30 A. M., in the college. She expects to open a home soon in connection with the college, for students and patients.

Mrs. Gailor holds a Sunday evening healing service, which is another good feature in connection with the college. Mrs. McCarthy and a lady friend room in the college, and do healing. They are lovely and faithful workers. This whole work is blessed with the freedom of Truth.

On the evening of April 14th this Center combined in giving me a reception. The church room was beautifully decorated with flowers and palms. A most excellent string band gladdened the hearts with fine music. Many of my

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old friends were out, and many new ones. The college workers were in line with me to receive. The Sunday School and other teachers, Healers and workers formed a committee to receive and entertain at large, and to serve refreshments. It was indeed a social evening—one I greatly enjoyed ; one on which general happiness prevailed. I attended a children's party while there, and they had a free, happy time. There are no people who are freer and happier than the Divine Scientists. The Denver friends kindly invited me to luncheons and dinners, and on all occasions were desirous of showing love and appreciaciation, and of making me happy. I also had the pleasure of calling upon Thomas J. Shelton, editor of *Christian*, and meeting him face to face for the first time. He is a man genial in his ways and earnest in his good work.

Wednesday, April 19th, a friend and patient assisted me in getting ministerial rates to San Francisco. Miss Brooks went to the train with me. I left Denver at 6 P. M. of the same day, on the Union Pacific, and arrived in San Francisco Friday, April 21st, at 8:30 P. M. It was a pleasant trip. We plowed the deep snow the first night through Wyoming, and lost three hours' time between Denver and Ogden. The high snow capped-mountain back of Ogden furnished a beautiful background for that city in the early evening. The whole was a picture worth seeing.

After seeing the whole country from New York to the Sierra Nevada mountains, barren of leaves and buds, it was a joy to behold the beauty of California fruit trees in bloom, the State poppy and other wild flowers decorating the green everywhere, and everything advanced almost to what would be midsummer elsewhere. A number of us felt like shouting for joy for this "Paradise Found." But knowing that the same possibilities are in the desert, we prophesied that it would not be long before "there would be no desert."

I was never happier on a trip from home, and never more pleased to return. When my husband and son stepped on the train at the Sixteenth street station at Oakland, I felt too happy to voice it.

On Saturday, the 22d, friends came with flowers, and the college rooms were decorated with our State poppies, roses of every sort, Easter lilies, mock orange and snow balls. The decorations were so beautiful that my son made a picture of my platform and the decorations at that end of the room.

I am now ready for the local as well as the general work through the mails, as usual, and ask your loving co-operation, dear readers, in the ongoing of the work. You who have not Our New Book, "Divine Science and Healing," should send for it at your earliest convenience. It will prepare you to enter into practical work in a "Realization Class" that we shall soon open, which we will outline in HARMONY for our readers. Each student or worker will be required to have the book and the HARMONY. Write for further information. You are blessed with Truth's freedom.

Ever lovingly, M. E. C.

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Voice Production Through the Law of Expression.

NOTHING can be manifested that is not before it is manifested. This is as true in the production of voice as in the production or manifestation of anything else. Voice is a production of mind, not of muscle; hence the psycho-vowel method does not waste time trying to develop the vocal organs. Every person who can talk normally has all ability to produce true voice, as far as the vocal organs are concerned, without developing them. As our divine power is the motive power, that which must be developed is a correct concept of true voice.

The person who does not sense true *form* in voice must, through analysis, become sensitive to it, that he may know when it is lacking. So also with the other four qualities of voice—*intensity*, *resonance*, *purity* and *flexibility*. This is true also in regard to pitch. The custom of saying that the person who does not carry a tune has no voice for singing is wholly in error. He simply does not sense pitch. But the sight of pitch may be developed, as has been done in hundreds of cases. Hence we do not depend upon practice, but develop the mental sight through analysis, analogy and comparison. And, instead of telling the student that he cannot learn this or that, we hold to the fact that he is divine, and to divinity nothing is impossible.

The question is often asked, "How about results from this no-practice plan?" An experience with many thousand voices proves the results to be about three times as rapid as by the practice regime, and all that is learned through thus developing the mental sight is permanent without practice. This will doubtless be, for many, a most difficult statement to believe. But the reason for this permanent result is that, in developing the mental sight, we study the three laws underlying true voice production. No mistake can be made in voice production which cannot be corrected by these laws. And as these laws are axioms, equivalent to the fact that two and two are four, when once learned, there is not the least danger of their being forgotten.

The essential thing for the teacher is to direct the thought of the student so as to establish the habit of analyzing every tone made. Of course, when this plan is followed, sooner or later the habit must be established, and there is then but little conscious effort at analysis. When it becomes established, the mind will discern an imperfection in a tone as soon as it touches the ear, and the correction will be made by the application of law so quickly that an audience will not detect it. This kind of study develops concentration rapidly, and is applied in all other lines of work and study by the majority of

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those who give it their attention. It also establishes independence in thinking, on the part of the student.

An interesting and practical point is the fact that this work is being taught by correspondence with the greatest success. Some students in the musical centers testify that they are improving much more rapidly through this correspondence course than they can with the personal instruction of the resident teachers under the old methods of voice culture.

One of the important features of this work is the illumination of all physical effort. It is proven to the student that perfect voice cannot be produced with physical effort. Hence, when the mental control is gained, one may sing or talk fifteen hours a day and never experience any hoarseness or weariness in the throat. Another very satisfactory result is singing the entire language throughout the compass, making every word distinct.

Our basic principle, to which we continually revert, is the divine power within. This power is not increased by study, but a consciousness of its indwelling will aid materially in gaining the mental sight necessary in this study. Being conscious of the All Power within, we know we can apply the law, through which we become conscious of a quality of voice we have not sensed before. As every one has the ability to sing, the essential requisites are desire and determination to produce true voice. Any one who can talk, and who has this mental attitude, may learn to sing or speak correctly, which means musically. Yours truly,

400 Fifth Ave., New York City. DWIGHT A. BLACKMAN.

Letter from a Student.

DEAR FRIENDS: Mr Cramer's good letter, an inspiration of encouragement in itself, was duly received, and gratefully. HARMONY for April came yesterday morning, freighted as usual with its good things, and always a benediction to the receiver. I have written the enclosed statement which I thought ought to be published in HARMONY, to corroborate the practical value of Divine Science in honor of the author of the same, and for the acknowledgement of the effort put forth by my friend Mrs. Ventres. The latter is mourning and reproaching herself for not having written Mrs. Cramer to find out if she were to be in New York City, in season to have gone there to see and hear her, and if possible to bring her to Hartford to speak to the

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people, and meantime to have entertained our beloved teacher at her home, 69 Governor Street. I know great good *is* and *to be* from the extended tour among ready listeners and followers in this part of the globe. The good tidings reach from "shore to shore." I hope this demonstration of the Truth may be in time to be published in May HARMONY, as I am sure the readers will be glad to know of it. Mrs. V. was too modest to write or send it herself, but gave me permission to do so.

REMARKABLE DEMONSTRATION OF THE POWER OF DIVINE SCIENCE.

Mrs. E. C. Ventres, of Hartford, Conn., who was healed by Divine Science about five years ago, demonstrated the Truth of her faith not long since, in the case of an eight months babe, the child of her neighbor, Mrs. F., living in the same house. One day Mrs. V. heard the voice of the little elder sister from outside calling Mrs. Ventres, come quick, quick, something is the matter with Dorothy! The former thought instantly "it may be a fit," and as she hastened to the apartments, said mentally, life, life, only life. Arrived at the scene, the mother at once placed the child in Mrs. V's lap saying, "I've killed my baby, I gave her camphorated oil instead of castor," and in great agitation watched the baby, who was in great agony and writhing frightfully. Then the eyes glazed in a fixed stare, the jaws set, and body and limbs became rigid. Mrs. F., the mother, snatched the babe from Mrs. Ventres, and clasping her close to her bosom shrieked, "oh my baby's gone, my baby's gone." Mrs. V., who had been treating both silently and orally, said: "No, Mrs. Fenning, you must brace right up, say and feel there is *no death*, but *life, life, life* still; your child still lives, *is* restored to you perfectly whole." Again Mrs. V., took the apparently lifeless form, which now showed no sign of life, the breath even seemed forever stilled, and held firmly, *life, life, perfect, active, unchanging life*, and by the time the M. D. whom the frantic parents had sent for, but was delayed in coming, had arrived, life was again manifest, and healthy symptoms returning.

The Doctor said, "the only danger now was that the little heart might not be able to keep its action, after the great strain," but she who believed on Me, the Truth of Being, knew whence all strength is, and the power of Spirit that moves and regulates and sustains its own self, and in a day or two the little one was well as ever and is to-day remarkably strong and robust, to the delight of her parents who give their neighbor the credit of literally restoring to life their idolized child who was, or would have been dead, but for her timely aid and presence in applying the Truth that saves.

The writer is a personal friend of Mrs. Ventres, and the foregoing is an exact statement of the facts as they occurred. Mrs. V. resides at 69 Governor Street, Hartford, Conn., and although not a professional healer, is a faithful disciple of Divine Science as taught by Mrs. M. E. Cramer, of San Francisco, Cal., doing much good and healing in a quiet way. Who can say in view of such proof of restoration as that just related, that the day of miracles is past, or that the Christ healing, the Christ raising power, is not as potent to-day as centuries ago, when believed and exercised? Truly, "the works that I do shall ye do also."

M. S. DANFORTH.

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A SONG OF PRAISE.

O Love that never ceases,
To give thy children good,
But evermore increases
Thy own beatitude,—
Touch not our hearts with gladness,
As we our voices raise,
Make us forget dark sadness—
In beauty of thy praise!

Thou art the Love abiding—
Thro' all the ages long,
And men in Thee confiding
Are confident and strong;
The things of time may perish,
The good of earth decay,
But in our hearts we cherish—
Hopes that pass not away!

From every good emerges—
A promise sweeter yet,
The tide of fate converges—
As if for summer set;
There is a growing blessing,
That brightens all the days,
And we its power confessing
Attune our hearts to praise!

O Father, Love engages
Our strength to work thy will,
Now while the battle rages,
May we thy word fulfil;
Be guidance in the shadows,
Be strength in trial sore,
And o'er life's hills and meadows,
Thy bliss of sunshine pour!

WILLIAM BRUNTON.

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Extracts from Letters.

MY DEAR MRS. C.: I enjoy reading HARMONY very much. Keep on sending, please, and I will write you later on. I like the stories in the Children's Department very much. My little boy is very much interested in them.

MRS. E. C.

MR. CRAMER: I thought to send you a few words of thanks for your kind and blessed thoughts you sent to us. Little Grace is perfectly well, even her teacher at school treats her so much better. My older girl was all right about a week after I spoke to you. I am very thankful, and my faith has been renewed. I learned anew that all errors, no matter under what disguise, can be conquered through the word spoken by God's anointed.

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HARMONY:

DEVOTED STRICTLY TO DIVINE SCIENCE AND THE CHRIST METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are:

To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion 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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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. JUNE, 1905. NO. 9.

LECTURE.

BY MRS. M. E. CRAMER.

Delivered before the Evangelical Christian Science Church, No. 1007 G Street, Washington, D. C., Sunday Evening, February 12, 1905.
[From the Washington "News Letter."]

Continued from May "Harmony."

WE HAVE been told, by natural scientists, that the body itself changed thoroughly once in seven years. Now, the theory is with natural scientists that the body changes once in eleven months; that even the most solid part of the bone changes once in eleven months; and I think, friends, this eleven-month theory will go, because we are constantly making new blood, new tissue, new bones, new hair, and growing new nails by every breath we draw. With every breath we draw, we are appropriating a certain amount to the body from the elements; with every meal we partake of, we are digesting, assimilating and appropriating a certain amount to our bodies; we are absorbing to ourselves bodily from the atmosphere, from the elements that surround us. You may say that there are sixty-four elements in matter, as natural scientists have told us, and all these sixty-four can be resolved to one; we are surrounded by them bodily, and are absorbing them to ourselves; if there was no such thing as giving off, but all was the method of taking to ourselves, we would be stouter than we are; how immense our form would be in a very short time; but every breath we breathe in we breathe out just as freely; we are taking on and throwing off constantly; we are throwing off just as regularly as we take on. We are absorbing through the pores and throwing out just as freely as we are absorbing. It is constant activity going on; if we look at it from that standpoint we will agree with our brother, Harry Gaze, who is talking upon perpetual youth from this standpoint. Then, why should we carry any mark of disease in our bodies any length of time? Why should we carry them for eleven

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months, or four months? Or, why should we say in eleven months the mark of diseases will leave the body? The mark of disease, or the appearance of disease, never belonged to the body in any way. It is true that the bodies of two men—one said to be diseased from head to foot, and the other said to be in a state of perfect health—may be subjected to chemical analysis, and nothing can be found in one that is not in the other. In all the sixty-four elements composing matter, there is not one that is called disease, or inharmony. You cannot find a single element called pain, or a single one that does not agree with every other one, and the whole can be reduced to one element, and that one to God. Now, friends, what right, from the standpoint of the truth that natural science has presented: or by what right, from the standpoint of Divine Science, have we to separate the Creator, and creation, God and God manifest? What right have we to call the body anything but that which is good, and that which is pure and perfect? For the elements of which it is composed are indestructible, and every natural scientist in the land, and every physician, will tell you that the elements of which it is composed are self-existing; although the body may change form, its substance is indestructible. Then, if it is the truth of anything that means freedom, we must get at the truth of form in order to see the freedom of form Some meet this truth with the affirmation: but it does die. Well, the whole race has invariably been taught separation of Spirit and body. But the very fact that the universal does resolve it to its original elements and appropriate it again and again shows the indestructibleness of it, and if we ever get at the very bottom fact of what it is, and have wisdom, we shall see our bodies as did Jesus Christ, without spot or blemish. We must get at the truth of what it is in reality. Some Christian Scientists claim that if you had been in the dissecting room, as they have, you would never for one moment think that the body was of God. It is true that appearances of disease can be seen, but they are appearances only. When the body is resolved to its original elements, there is no element there of disease. In God there is no element of pain; there is no element of fear; there is no element of doubt or inharmony anywhere in what is called matter, or in what is called Spirit. Spirit is called God, by Jesus, the Christ, who knew what He was talking about, so there is no element of disease in Spirit. God has not given you the spirit of fear, because he is not fear; he has no fear to give, but he has given you the Spirit of power and of love and a sound mind.

Friends, the elements of the body have not given you disease, because they have no disease to give. The idea of God, who gives form and outline to

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substance, has not given you disease, because it has none to give, and so the very reason why Jesus healed was because disease was not like him. Disease is not like you, nor does it belong to you ; it has no place in you ; and, if I were to give a treatment to heal one of you, I would see you free from disease. If you come for healing you want to get some mental relief, or bodily health. You want to feel well all over your body. You want to get rid of this cough, or rheumatism, or seeming poison in the blood. I would simply see the Truth of what God is who is present ; I would see the truth of our Lord, Jesus Christ, who is God manifest in the flesh ; I would see the truth of what it means for God to be manifest in the flesh ; and that like produces like. The above is the simple truth that Jesus Christ, our Lord, gave, and that we are to take to ourselves and live.

At one time, when I healed a man in California of consumption, he came in and said : " Mrs. Cramer, I do not know why I have come, but I guess it is to please my wife. She has heard of some of the cases that you have healed in the last few days that you have been in our town, so she wanted me to come and see you." He looked at me for a moment, and then said : " I do not know how to ask for what I want. Are you a medium ?" " No," I said ; " I am not. This is the Christ method of healing." Then he said : " Well, I do not know what to say about it, but I guess I have come to please my wife." " Are you a spiritualist ?" he asked me. I said : " No, I am not a spiritualist, but what is your name ?" " My name is——." I said : " You want help ; take a chair, please." He sat down, and I took a chair close to him. Then I asked him what his case was, and he said : " The doctors have given me up ; they say I am in the last stages of consumption, and that heart failure had set in, and I would not live two weeks. I have outlived that time." I said to him, " Be as quiet as possible." The reason I wanted him still was because his cheeks, lips and nails were purple, and he looked as though he would not breathe very long if he did not get relief. My whole desire was to help him. I never centered quicker on Jesus Christ, our Lord, than I did then. I centered wholly upon God manifest in the flesh, and I centered upon the perfect man. To me that was all. There was no man but Jesus Christ, and I could not and dared not look away from the perfect man, I was so desirous of helping him, and so determined to relieve him. I treated him for perfect circulation ; there was perfect action with divine love flowing out in the manifestation. I treated him for perfect action. God was breathing the breath of life into him, and I centered wholly upon Jesus Christ as man. Finally I broke the silence and

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said, "You are better." He rubbed his hands, and said: "Yes, I feel it all over me. I do not know what it is, I declare, but I feel it and I am better." I told him to be quiet a little longer. I treated him again; then I broke the silence and said, "You are all right." He arose, walked back and forth, stamped his feet on the carpet, and said, "I feel it to the ends of my toes and fingers." I saw that the circulation was established, and there was no more of that purple look in his face or hands. Before he took the treatment he said: "Mrs. Cramer, if I find myself getting better, I will take treatment every day for the three weeks that you are to be here, or I will take three months' absent treatment, if I find myself getting better." I said: "I do not want to talk about that; that is all right; just remain quiet for the present." .I did not want to talk business; I wanted to treat him. The next day he came back, bounded into my room and said: "I do not know why I have come to-day, unless it is that I have come to tell you that I am all right." I did not tell him he had better continue the treatment, and would not have done so for anything in the world. I said to him: "Great is thy faith; that is all right; you are all right."

When I left that town he and his wife were at the station, and he said: "We are here to testify to you of the truth that you have heard about me, and to tell you myself that I have not coughed since the time you gave me that first treatment. My cough is no more than a little cold, and it all went off in that way. I have gained twenty-one pounds in three weeks." He had been suffering for years with consumption, and the doctors said in the last stages, and wondered all the time why he lived so long.

I want to tell you a little more about that case. When I went from the healing room into the dining room to lunch, my hostess said to me, "Do you know that last gentleman that came in?" I said, "Yes." She looked at me and said, "Has he ever been here before?" I said "No." She said, "Do you know him?" I said, "Yes." She looked at me as though she did not know whether we meant the same thing. "Now," I said, "you are going to tell me something that I do not want to hear." Then she said: "Why did you say 'yes?'" I said, "I said 'yes' because I saw no man but Jesus Christ, when I treated him, and I did not want to see any other man but Jesus Christ, and I do not want to know anything more about him." Just the moment he took his seat in the chair I knew he was not interested in religious matters; I knew just as well as if he had told me. I told him to relax himself and take an easy position, and he did it as though he had been used to it all his life.

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That man was a noted gambler in that part of the country; perfectly honorable in his dealings; all right in every way, and his healing caused the greatest kind of a stir in that town. I had healed people from the Christian Church, the Methodist, the Salvation Army, Christian Science Church; and you know how it is in those small places: they think nobody but Christians can be healed, and they gathered in groups all over the town and around in the outskirts talking about this case. They said: "Here is a man that has never been interested in religious matters; never interested in any of our churches and was healed with one treatment."

When they came to me, I simply laughed and said: "We will charge it to God. If you have anything against it, charge it to Him. I only saw Jesus Christ, the Son of God, and the man was healed."

The man was healed, and I want to tell you that he never gambled after that, but became a mining expert, and interested himself in that way. If people want to be healed, no matter what their habits are, if we have prejudice against their habits we cannot heal them. We must be single to the Truth or we cannot heal. We must be single to the Truth, and, if the treatment is given in Truth, then we must be single to the thought which heals. In that case, I was certainly single to Truth, for I saw nothing in the universe but God and God manifest. I did not see consumption. There is no consumption of substance, and one of the best thoughts along that line for us to hold is: substance cannot be consumed. Substance does not consume itself in reality. There is but one substance in the universe, and it does not consume itself. So, friends, let us dwell in the consciousness of Truth, and I want you to make a few statements with me in concert at the close of this lecture. I would like to impress upon you all to stand firm, being steadfast. It is the steadfastness that shows in demonstration. If you are firm for a little while, and then, wavering, you will not receive anything from the Lord; but, if you are single, you know what Jesus has promised, have your eyes single to the Truth and your whole body is full of light. To abide in the shadow of the Most High is to abide right in God—in whom you live, move and have being. Do not think God is afar off. Has he not said, "Am I not a God at hand, as well as a God afar off? Do I not fill heaven and earth?"

At one time, when I was traveling, I was writing a lecture on the train. That is a habit of mine, and the letters you read in HARMONY of my travels along this trip from San Francisco to Washington have been written on the train. I was writing on a lecture which I was to deliver in Denver, when a

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lady came along and said: "What are you doing—you seem to be so happy?" I told her I was writing a lecture which I was going to deliver in Denver, soon after we arrive there. She said, "It must be a great comfort to you;" and we talked a little about spiritual things. "But," she said, "it seems that God is so far away in time of need!" I said: "Is He not a God at hand? Why, does he not fill heaven and earth?"

Now, friends, let us make a few affirmations together:

There is no mortal self.
There is no mortal body.
No mortal mind or man, no mortality whatever.
All substance composing my body is life eternal.
The idea of its form is eternal, perfect in God.
I am bodily in the All Good now.
I am in the Ocean of Love.
A river of love is flowing within me, living every part equally.
Error has no claim upon me.
It has no claim in Truth.
I am free with the freedom of Truth.
My love breaks forth as the morning.
The glory of the Lord is my reward.

Friends: I affirm for you, as a church, absolute success; I affirm for you, individually, one and all, success; even as God is success unto Himself, so is it given to you to be success unto yourselves. I affirm that you know the way of success. I affirm opulence in every direction; opulence of health; of money; of everything needed; and I affirm that all things are yours and that you are free. I affirm for this Center and for our brother, Bishop Sabin, and his co-workers, success in all their undertakings. There is good for all, and plenty for all, and to spare. I affirm a natural, healthy, steadfast growth for the work here in Washington that can never be stayed, and there is naught against it, since God is with you and for you, and you are with God and for God. There is nothing against you, and nothing can prevail against your work and your undertakings, so you are a center of strength, a center of good, a center of life, a center of illumination, and the center of all that is good, and you are a center of divine opulence.

So let it be.

Sing a new song of praise and thanksgiving, a song in the name of wholeness. Let the voice ring out in the beauty of Holiness.

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INTERNATIONAL BIBLE LESSONS.

June 4th, 1905. John xx : 11-23.

LESSON X.

Commit vs. 16 and 17. Read Chapters xx and xxi.

THE RESURRECTION.

GOLDEN TEXT:—"*But now is Christ risen from the dead, and become the first fruits of them that slept.*"—*I Cor. xv : 20.*

Time : A. D. 30. Place : Garden about Joseph's tomb ; the upper room.

LESSON STUDY.

There is to be a rising up of all people in the resurrection ; because we, like Jesus, are the Resurrection and the Life. The Life from which we sprung is sure to manifest its original likeness. We are risen who have resumed the primal and eternal state—and see all with us in this truth—and we are raised to newer manifestation of Life, in accordance with our consciousness of our divinity. This is the great Resumption Act, whereby the promises made to man in his triune Being are to be paid in the golden coin of Realization.

Mary did not feel the comfort of the words of our Golden text for to-day, else she would not have "stood without weeping ;" but the first fruits of divine consciousness would have found glad expression. To find our Life, our Lord, and to be with him where he is, has been the great search of mankind. Humanity in general, like Mary, has been entombed in the belief of death, and has wept and mourned at the sepulchre for relief. But the tomb has no attraction for the Living. There are angels or ministering spirits who are ever saying, "Why seek ye the living among the dead ?" The sweetly pronounced name, Mary, brought the exquisite recognition of the Master's presence. So, when our humanity is blended with our divine consciousness, we are made aware of our identity of Spirit. By the inward sense of power we know our Lord, our Resurrection-Life.

To know a truth partially is cause for rejoicing. The Spirit of Truth would send the glad message on ; and Mary is immediately commissioned to preach what she knows of the resurrection. The natural outcome of the teaching of Jesus is Resurrection. It remains with us to make the demonstration, individually, of "I am the Resurrection and the Life," in order that we may know him and the power of our resurrection.

Christ represents man raised to his original Source and Cause. This is our promised Ascension : "I ascend unto my Father and your Father, and to my God and your God." So, when we know the whole truth we shall be wholly free ; for we are the Life that is not subject to sickness or death, not subject to the ideas of mortality, or the limitations of environment. The ascended Life and Understanding leave forever behind the tomb and the grave clothes. We take our bodies with us in the resurrection. The empty tomb is the proof of the resurrected body. Wherever our thoughts lift us, thither must our bodies be free to go. The body must be identified with us. Every atom in the universe is to be in resurrection consciousness. We are to realize

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that we are immersed in Omnipresence, and thus we are swallowed up of Life, which surely means our "attaining unto the resurrection of the dead." By the belief which man has held of separation and duality death has appeared; but, by Man's knowledge of unity and at-one-ment comes the glorious resurrection and the Life, and the word, "Peace be unto you; as my Father hath sent me; even so I, the ever living I, send you."

June 11th. Revelation i: 10-20.

LESSON XI.

Commit v. 18. Read carefully the first three Chapters of Revelation.

THE MESSAGE OF THE RISEN CHRIST.

GOLDEN TEXT:—*"I am he that liveth and was dead; and behold I am alive for evermore."—Rev. i: 18.*

Time: About A. D. 90. Place: Patmos.

LESSON STUDY.

The seer who wrote the message which we are to-day engaged in studying, is that same Disciple-Apostle whom Jesus loved, and with whom we all feel quite well acquainted. In this lesson, however, he tells us of an experience which far surpasses anything hitherto realized by him.

Jesus, long ago, had said to John and others: "In that day ye shall know that I am in the Father and ye in me and I in you." Here the beloved Apostle, an exile on the rocky Isle of Patmos, in the perfection of solitude, in undistracted converse with God, says: "I was in the Spirit on the Lord's day." This is the language of fulfilment. "Ye in me and I in you" is now living realization; and divine INHABITATION is a demonstrated fact. What is to be IS NOW!

Here CONSCIOUSNESS speaks, and it is the message of the Risen Christ. It says, "I AM THE LIVING ONE." It adds "Behold, I AM ALIVE FOREVERMORE." This denotes that Christ who is our Life has appeared, and we also have appeared with him in Glory.

This message means and reveals that there is ONE LIFE, and he who has awakened to this knowledge testifies, "I AM THE LIVING ONE" or I AM THE ONE LIVING. This is the Alpha and Omega. Here is the First and the Last. All that can be known of God is in me.

This Christ-our-all-in-us has a message of comfort and warning to all whose lives are not perfectly organized to the living out of this ideal of meekness and lowliness. The *seven churches* signify all grades and types of Christian living in which the real end and purpose of existence have not been apprehended. And to each, therefore, it is said, "To him that overcometh will I give the redemption of all promise."

This resurrection to the Consciousness of the Christ-in-us is the full, living explanation of all the sacred symbolism in this lesson passage, and indeed, in all the sacred Scriptures. This Consciousness is the revelation of Jesus Christ.

There is not room here to explain these symbols; but, for certain realization of the veiled Truth, I suggest that we store away in our hearts for long,

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close and oft-repeated contemplation, the words of the world's most wonderful Teacher found in John xiv: 21. This promised *manifestation* will prove all-inclusive.

June 18th. Revelation xxii: 1-11.

LESSON XII.

Commit vs. 3, 4. Read Chapters xxi and xxii.

THE HEAVENLY HOME.

GOLDEN TEXT:—"*To him that overcometh will I grant to sit with me in my throne.*" —*Rev. iii: 21.*

Time: About A. D. 90. Place: Patmos.

LESSON STUDY.

Pure flows this Stream of Life, proceeding in its beautiful transparence from the throne of Union established between God and man. The lamb is man, the creature, transformed into the image of the Creator. We see nothing in this picture to interrupt the harmony of the original Edenic idea. How naturally the Tree of Life blooms and bears fruit. It is accessible everywhere. It is the right time for the fruitage to appear, as conditions are ripened for the eternal perpetuation of the same. There is no forbidding flaming sword guarding this living Tree. The misunderstandings that have estranged man from his Heavenly Home are all removed. We see, in this expressive symbolism, an arriving not only at the starting point, to first principles, but the blessed maturity of Divine Living, the fulfilment of Divine Intent—the true creative action and its visible results. Here is a city inhabited with New Jerusalem residents; and right "in the midst of our streets" this practical inhabitation may take place.

Although there is one Life, one Source, one God, one Lamb of God, one Swaying Power, one Tree of Life, one Crystal River of Living Water, there is universality of expression. There are twelve manner of fruits. There is healing for all nations. The magnet of Unity is drawing All, showing that all belong to this glorious and blessed estate. All are to be healed of their wanderings, from their desires and tendencies to separate themselves from Life in its completeness. The habit of straying away is overcome by the more attractive habit of holding to the Truth.

"And there shall be no more curse." The universal blessedness of Life utterly erases every trace and remembrance of a "curse."

"And they shall see his face," etc., because the name identifies and reveals the face of God. "And there shall be no night there." This is because the illumination is perfect.

June 25th. REVIEW.

LESSON XIII.

GOLDEN TEXT:—"*These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*" —*John xx: 31.*

Jesus is the human man. Christ is the Consciousness that the human is divine.

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The END of all true teaching is to reveal that these two are ONE.

Jesus Christ means the Human-Divinity. Christ means the Divine-Humanity. This is the NAME which is WONDERFUL. Name stands for Character, that which IS. Through THIS NAME we have LIFE.

We know HIS NAME only through the realization and assimilation of THAT WHICH IS.

The names Jesus Christ and Christ Jesus signify what we all potentially ARE.

May the lessons of this last quarter find us farther on our way toward the full evolution or expression of our divine potentiality.

Let us insist upon { Being and seeing, Knowing and showing, Impressing and possessing, Unfolding and beholding What our Inherent GOOD is. *Amen.*

GEO. J. AND A. I. S.

CHILDREN'S DEPARTMENT.

Elsie's First Journey.

THE three-mile drive along the country road, with green fields on either side, and a gurgling, laughing stream which they drove right through, for lack of a bridge to cross over, and great trees by the roadway in which birds were busy nest-building, was a delight to Elsie.

"How much she looks like her mother," Uncle Tom would say every little while. "I can remember when Mary—[Mary was Uncle Tom's sister and Elsie's mother]—was no larger than her, and we used to go to school together over this very road."

"I think she has her father's eyes," insisted Aunt Laura.

And then Uncle Tom would add: "But her hair is just like Mary's."

This conversation sounded strange to Elsie, who could hardly realize that this man was her mamma's "big brother Tom," and that she was going to the very house where her mamma had lived when she was young.

Soon they were within sight of home, with Bruno barking a welcome at the gate. After dinner Elsie went with her Uncle to the fields, and, while he was at work, she busied herself gathering buttercups, lupins and daisies. They were so thick, and each blossom looked more desirable than the last, until Elsie found herself with more flowers than would fill a large basket. Then she sat down to think. In the city there were so many children who

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could never have a bright blossom, and here there were acres and acres to bloom and die with no one to admire them.

She sat resting her chin in her palms, and turning over in her small mind the old, old question of supply and demand.

The sun was sending lengthening shadows across the field when Uncle Tom came to take Elsie home, but she had made her plans, and hurried to ask his assistance.

"Oh, Uncle!" she called. "I've picked such lots and lots of pretty flowers, and there are so many, many children in the city who never saw any. Please, can't we send them some?"

"What, little girl, want to send my meadows away so soon?" laughed Uncle Tom. And then, when he saw how really in earnest she was, he added: "And who would you send them to?"

"Oh! I know just the place—the Fruit and Flower Mission. I know the address, 'cause I've been there with papa; they give away all the flowers they can get, and then haven't near enough."

"All right, little one. I'll be going to the station to-morrow, and you may get the posies ready in the morning."

When supper was over Aunt Laura took Elsie upstairs to the very same little room where her mother had slept when she was a little girl, and, after they had talked awhile, Aunt Laura tucked Elsie in her bed and kissed her "good night!"

When she was all alone she looked out through the window at the moon, and remembered that its light was shining in the window of her room at home, and she remembered that the "Good was everywhere," and was glad.

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

[*To be Continued.*]

In seeing the bounty that is mine, I see my lowliness of heart.

That which is Thine is mine, and that which is mine is Thine, and I love to hear all people utter these true words.

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A Prayer for Life.

O life of all the life below,
And all the life above,
The blessedness thro' all doth flow—
And manifest itself in love ;
As white as blossom in the spring,
As fair as flower in summer sun,
Thy presence doth the gladness bring—
That through the ages well may run !

'Tis love that wakens into life,
In all the life the worlds may know ;
'Tis love controls the stress of strife,
And bids our faith and wisdom grow ;
We fain, O Father, would confess—
That all of life from thee we draw,
'Tis thou dost all our nature bless—
By guidance of thy gracious law !

Within the heart of man is found,
A dream divine of things unseen ;
It comes to us from all around,
And doth our higher living mean ;
We are but seeds as in the sod,
Awaiting spring's uprising hour,
And we are drawn by thee, O God,
To let our nature come to flower !

And what is all our striving worth,
Unless it brings this knowledge pure—
Of something fairer than the earth—
That shall eternally endure ?
Be with us in the waiting time,
Amid the shadows and the gloom,
Then beam on us with power sublime,
Till hopes into their beauty bloom !

WILLIAM BRUNTON.

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New Edition of "Basic Statements and Health Treatment of Truth."

This little book has been gotten out again in good style—the same plain type and number of pages. The former treatments have been condensed, made stronger, and a number of new ones added. Many great freeing or dehypnotizing statements are embraced in its pages. The "Basic Statements" are especially adapted to the treatments, and the treatments are adapted to heal all conditions. The following is the Table of Contents:

PART I.

Basic Statements of Divine Science for Health Treatment.

I. Healing by the Christ Method.
Be sincere in your efforts.

PART II.

Introductory.

Directions for Application of Treatment.

I. Statement of Being.
At-one-ment is Harmony.
Agree with thine adversary quickly.
Treatment of Wholeness.
II. Know the Truth and the Truth shall make you free.
Treatment of Perpetual Health against Mortal Inheritance.
III. I have Overcome.
Treatment: Healing of Environment.
IV. Treatment of Illumination.
Dehypnotizes from Erroneous belief of Subjection.
V. The Way of Life.
Treatment: Perfection of Body.
VI. Strait is the Gate and Narrow the Way.
Treatment of Dominion over all Suffering.
VII. Treatment of Opulence.
VIII. He that Believeth on Me, the Works that I do shall he do also.
Treatment: Demonstration of the Comforter.
IX. Like Expresses Like.
Treatment: Against Bodily Limitation and for Demonstration of Opportunities.
X. Specific Treatment of Dominion.
XI. Specific Treatment against the Desire for Liquor.
XII. Treatment: Truth for General Bodily Health.
XIII. Treatment for Perfect Sight.
XIV. Treatment for Perfect Digestion.
XV. Treatment for Healing All Acute Disease.
XVI. Brief Summary.

This book contains a new picture of the author, and, with all its improvements, it sells for the former low price of fifty cents. We are ready to fill all orders.

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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 June 1st to July 1st:
The whole earth is full of God's glory.

Daily Thought.

First Day: My perfect body is God's glory made manifest.

Second Day: God's holy presence is the life and light of my body.

Third Day: Every member, organ and atom of my body is sustained by God life in unity and harmony.

Fourth Day: I act in God's strength. I see with His eyes and hear with His ears.

Fifth Day: I eat, drink and partake of God's manifest glory and abundance.

Sixth Day: I accept God's life, health, success and prosperity as His free gift.

Seventh Day: By recognizing God as all, I glorify Him in my body and He glorifies my body with His Spirit.

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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.*

THE SCIENCE OF THE LIFE DIVINE.

5. How to be Happy.

BY WILLIAM BRUNTON.

THE way to be happy is simply to be happy in the strong love of it and to keep to it in spite of everything to the contrary notwithstanding. That is the whole secret of faith, hope, and love. And it is worth trying until we are perfect masters of the art divine.

Happiness is ours for the taking. We don't have to buy it, we don't have to seek it, we don't have to pray for it, we only have to live it.

It is native and spontaneous to us. It belongs to us as color to our eyes, and as reason to the mind. It is the fragrant blossom on every faculty. It is ours as sweetness to the rose and as song to the bird.

We have to face the fact of its reality, which we know and prove every day. We know we are happy in the way of holding right feelings and purposes, and it is foolish trying to find out sources of misery in anything or everything.

Happiness is the clear note of any power or function of life. The melody of existence is the co-ordination of the varied tones of joy. Life readily expresses itself as a poem, as a song. The great Musician of the universe is speaking through us when we are true to the truth of our joy.

A new motto for the home were well worth putting over the door where every member of the family could daily see it. It is this: "*Hic habitat felicitas*,"—in other words: here dwells happiness, and then it is to be written on the heart.

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And there would grow up in our mind and experience a new set of habitudes that we ourselves should discover and pronounce divine by our lives. Perhaps they might be something like these :

Blessed is the man who loves his life with the love of the Giver, the true love of faith which Love imparted to him in the beginning. Blessed is he for the kingdom of grace is his. He is a citizen of the world with thankfulness. He counts it all gain to be here. He is willing to take on all the duties as well as the delights of life. He is determined to make duty a delight because this is the real thing for him to do, and he has no wish to have it otherwise.

Blessed is the man who knows himself, who takes this study as a pleasure—who looks on the world so as to see its wonder with wonder, to love with love, and hears its music with the heart of music. This is the man who is thinking the thoughts of God after him and entering into the secret of the Most High. This is the art of all arts and the key to the eternal life.

Blessed is the man who listens to the angel of Hope in all times of seeming doubt and darkness. As the stars are provided for the night and grace with glory the bending vault of the heavens, so Hope comes and sows the shadow with gleams of gold and makes us glad. It is right and true to trust shining in our souls.

Blessed is the man who thinks clearly, who comes to the true knowledge of life so as to rejoice in it. He throws out of his mind vague fears, childish misleadings, and affirms the basic principles of being to be love and light and peace and power. He concentrates his mind on these satisfactions and lives for them as the artist for his art. He holds to the verities of faith with the tenacity of love.

Here is life. He is sure of it. It has no touch of death upon it. It is fair as the morning and strong as the ocean. He realizes this in the fulness of its own clear statement every moment.

The quality of it is eternal. It is from eternity and to eternity in its pure expression. Its heaven is here and now. Blessed is the man who knows this and lives in peace in the Kingdom of God.

And this is the great discovery as we journey on the way. At the end of each day's march, at the close of each week's rest, it comes to us as a revelation that joy is the attendant angel at our side. All things are ours to the outreach of space ; all things are ours in the abundant blessedness of God. It thrills us to know this, it is inspiration to live it.

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What have we been doing to await so long the awakening? Our faculties have free play, and they have the appeal of time to them—then harmony is the result of our recognition and obedience.

No nobler sphere than this—here is all health and happiness to the soul alive to life, feeling its divineness and responding to its joy.

The Springtime of the Soul.

How lovely, O how sweet and blest—
The new-awakened earth of ours,
While birds return to build their nest,
And greet the beauty of the flowers;
But sweeter far the thought divine—
That comes in gladness to the soul—
When sun of truth in us doth shine,
And all our powers to good control!

WILLIAM BRUNTON.

QUESTION.

DEAR MADAM: I have read your book, "Divine Science and Healing," and the doctrines enunciated have commended themselves to my judgment, chiefly because they gave merely forcible expression to my own views, which have gradually developed themselves.

But, why did you not at any time during those twenty-three years of your illness realize that you could heal yourself? Did, at the end of the twenty-three years, some power or influence from without enter within you and produce or create an "all-absorbing realization of a presence and power not before realized?"

"This presence was more than personal; it was omnipresence. It was more than any visible object before me; it was *real* and permanent. It was so vivifying and illumining I knew I was one with it. I realized it to be my life—the very being, knowledge, health and power that I am. It was as a *consuming fire*, in that all things became *It*, and were this one presence manifested," etc.

All this implies, although you do not say so, that something which was not in you, or part of you before, suddenly entered into you, and created this radical change in you—produced this astounding transformation.

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There is no use in saying that anyone could by their own unaided efforts alone experience this same radical change. I am thoroughly convinced that the views, doctrines or principles expounded in your book are true, and I have practically entertained the same views for many years, self-developed, but I have never undergone this astounding transformation which you in the above quoted paragraph portray. In other words, the Divine power or influence from without has never entered into me and created this "all-absorbing realization," etc.

Now, can you suggest any method by means of which I can reach such a denouement? Or does it, like lightning, strike anywhere, by accident, where least expected? DR. C. W. S.

Answer: If we were to accept as correct the conclusion of our correspondent as to what the experience, described in the paragraph quoted, implies, we should have to reject the very principle upon which the book and Divine Science are based. We do not see how one reading the author's description of Omnipresence, and what she realized it to be, could infer that some power or influence that was not in her or part of her before, suddenly entered into her and created the change, unless he was fixed in the belief that all realization of power must come from some outside source—overlooking the fact that in omnipresence there is no outside. The author states plainly what she realized omnipresence to be. She says: "I realized it to be my life; the very being, knowledge, health and power that I am. All things were this one presence manifested." We fail to see how it can be inferred from this statement that some power from without entered into her and caused the realization. Even if it were possible for power from without to enter in and produce the realization, it could not be the author's realization, but it would be the realization of the power that had entered in. The only "transformation" the author experienced was a change from the erroneous belief that she was limited, personal and mortal, to the perception that she was Omnipresent Spirit, unlimited, impersonal and immortal.

Notwithstanding our correspondent's assertion that "there is no use in saying that anyone could, by their own unaided efforts alone, experience this same radical change," we unqualifiedly assert that the only way that any one can experience a knowledge of themselves, or what they really and truly are, is, by taking the attitude of the author and recognizing and affirming their capacity to do so. The only suggestion we can offer to those who wish to realize what the author did, is to accept her method of Being the one who can realize all possibility.

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A VAST DIFFERENCE!

By E. Adeline Heath-Williams.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me, night and day."—*Tennyson.*

PRAYER has always been recognized as the "soul's sincere desire;" so it is little wonder that the unlearned in the Science of Being are so apt to ask if there is any difference between the methods employed by practitioners of Divine Science, and the prayers that persons in every class seek refuge in when overtaken by the "stress of life," as this phrase puts it.

The potency of prayer none may gainsay. In the Word we are told that the "prayers of the righteous shall avail." Having been early educated in the Anglo-Catholic, or High Church of England, I know what "things are wrought by prayer;" as, doubtless, others differently taught, also know. That feeling of security that used to come stealing over me, completely shutting out the sense of its opposite, when the low, sweetly modulated voice of the dear old English priest, intoned to sweetest music the church's evening prayer, which would defend us this night from all danger!

Even now, by the law of the association of ideas, the sense of it comes stealing over me. But I have only to turn to the teachings of Divine Science to become aware that there is no danger to the awakened consciousness to be defended from. Since God is Good, and God is All, I have only to respond to God's thought of me to obtain the consciousness of peace and safety which a knowledge of the Science of Being imparts to every student. But—(and I say it with all respect, too; a respect born of the love I always shall cherish for the beautiful early teachings that now I can properly interpret and make use of)—what a difference between the state of consciousness I now possess and the one I was lifted into by the suggestion of safety contained in the church's prayer, made alive for me by the finely attuned voice of the priest, whose existence was a studied routine, controlled and guided by his oath of poverty, charity and obedience, which he had given to the church when he became its representative. Dear old soul! He is a Bishop now. May his voice and teachings lead others, as it has me, to look for the *Real* which he always hinted at.

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Hitherto (before we knew the law as demonstrated by Divine Science) prayer was offered up as, indeed, is being done to-day, to an absent, far-away God, whose distance corresponded to the petitioner's belief of apartness.

Soul (for souls we are and ever have been), the manifestation of Spirit (the All), was demonstrating the law of sense belief, instead of displaying a knowledge of the Science of Being, wherein separateness is not possible. The "Soul's sincere desire," therefore, has always manifested itself whenever an occasion arose that demanded a soul's immediate action; and we have, as the result, the "miraculous answers to prayer," which constantly are being seconded, and which, as every student of the Science of Being knows, transcends no law, but is, instead, an application of the law of Truth each one may practice, after proper study, in a perfectly normal way.

No, practitioners of Divine Science do not supplicate and entreat, as is the method ordinarily adopted by the many who wrestle in prayer. The practitioner of Divine Science is working with the law of Being, applying the law in the same scientific manner that the mathematician applies the law which is a settled principle of the Science of Numbers. Nothing mysterious, nothing miraculous, nothing that has not been in existence ever since the Manifestor established the law through the process of manifestation.

Tennyson said well: "More things are wrought by the 'soul's sincere desire' than this world dreams of." The Voice of Truth, which by many is recognized as prayer, "rises like a fountain" for souls held down to a belief in the separateness from God, night and day.

Let me speak of one who has just been liberated. It was so sudden! Extreme cases are usually sudden, so the Voice of Truth must make a quick call, for every other means had failed.

"Use suggestion," urged the attending physician; "use suggestion, good and strong!" when the locked jaws and disappearing pulse showed him that the disease he recognized as tetanus was defying the aid of medicine.

When requested to speak the Word, no practitioner of Divine Science shall refuse, it matters not what circumstance the practitioner be placed in. "Let thy voice rise like a fountain" for the soul being submerged by the currents of a false belief, until soul-hearing is fully aroused and ready to respond to the call of Truth, whose privilege it is to break the bonds of death; even the last enemy to be overcome. So, with death close by, we spoke to this soul I am using as an illustration of what Truth can do, and

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our words penetrated the thick darkness which a belief in two powers—Good and Evil—Life and Death—had builded about her, and the response was immediate: "I can move my jaws now; it doesn't hurt so much." And in a few hours we were told that the "pain is all gone."

Gone where? Gone from her consciousness, and she was thinking God's thoughts of peace.

Yes, there is a vast difference between at-one with the Principle, which is God—all there is—and holding to the belief that we are separated from it, and, whenever we wish to get back, we must entreat (pray to) the One All to permit us to do so. A vast difference!

Extracts from Letters.

DEAR FRIENDS: I am rejoicing this morning in the All-Good for what has been done for me. For the last few days I have been feeling so much better that I know that my heart is becoming fixed, and I am beginning to realize that my being is in God, who is my life and my health, and all good. The blessed truths are opening up to me more and more every day as I study Divine Science and Healing. I feel very thankful to you for your blessed words and loving service. MRS. E. M. S.

DEAR FRIENDS: I have been studying HARMONY for over three years, and it has become my strength and my support in times of trouble. I would not know how to live without it. I am striving to learn and practice its truths. E. A. T.

HARMONY comes as a welcome visitor. Every article written is just the help we need, and Mr. William Brunton's articles are beautiful and so helpful. May God bless all the writers. The Sunday Lessons are beautiful also. May God bless the good work. E. K. M.

Enclosed is a letter my wife has written. I told her it was right she should state her feelings and experience in her own way. We are grateful indeed to you, and it is a clear demonstration that God does heal through men, as did our Lord and Savior. God's work is now. Now is the day of salvation. We can truly say joy and salvation has come to our home from God, through you and HARMONY: A. W.

I feel thankful and happy to tell you that I am so much improved in mind and body, you can discontinue treatment. The statement, "God's presence in me makes me free from disease and pain," has helped me to realize the Truth of the existence of the spiritual within. Health thoughts for each day during the month of May, in HARMONY, are also a great help to me. All fearful memories of the past are dissolved, and I have the faith that each day I will have a clearer understanding of the Truth that frees.

Thanking you for your timely help, F. L. W.

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A LETTER TO THE READERS OF "HARMONY."

IT WILL be remembered by many of our readers that the editors of HARMONY were, when they started the International Divine Science Association, pioneers in their advocacy of organization. They plainly stated that "No binding creed, sect, or sectarianism could possibly grow out of Divine Science;" "That outward co-operation is evidence of inward unity;" "That the interests of humanity are one," etc. They found but few at that time who were ready to take hold of the spiritual side of organization and co-operation. Many looked merely at the rigidness and limitations of human beliefs apparent in some organizations, and felt justified in claiming that all organization, even though it was based in the unity of Spirit, or freedom of Truth, would of necessity, somehow, sooner or later, embody the same beliefs of limitations. It is noticeable that a number of them have changed their beliefs, and either started an organization of their own in which they seek general co-operation, or else have joined the very organization they then thought the most limited of any. That they had not analyzed their conception of the subject by the light of the pure intelligence of principle, is evident.

Knowledge alone will bring all to see that co-operation in organization does not necessarily mean limitation; but, when based aright, must prove to be at the bottom of the growth and advancement of every cause that is for the good of the people; also, that it is the outshowing of the spirit of unity. As long as people are afraid of anything, they are not applying the whole Truth in what they do. As long as they talk unity and infinity of Life, Spirit, Mind, Being or God, and are afraid to co-operate, they do not believe in practicing the unity they preach. They merely love to talk it, but like to maintain the belief of aloneness which they mistake for Oneness.

Friends: neither identity, originality, nor success, are to be found in this belief of separateness of individuality, teaching or work. They are all sourced in the one self-existing Mind, or God. We each must face our own mental attitude and see whether it is conformed to the unity we advocate, in order to have the organization that will stand free from prejudice, live, grow and prove to be for the good of humanity.

No church, no science, association or federation will do much in the future without some system of loving co-operative work based in Truth and carried out in practical business ways—a system of service entirely free from servitude; a method of giving and receiving, the co-operation of which is perfect balance.

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There is no higher, broader, or deeper teaching before the world than Divine Science ; none more easily understood, and none more simply stated. The time is ripe for its students to do a general work.

PLAN OF WORK :

The following notice of a Realization Class, which all readers of HARMONY are invited to join, is for the equal interest of each member and the growth and advancement of Divine Science. All who are members of this class are to have Our Text Book, "Divine Science and Healing," and the HARMONY, to enable them to study.

This will enable them to be a unit in study and to practice the power of unity. The truth of the common axiom that "in unity is strength," is to be realized, applied and demonstrated in practical methods in this class.

Further information will be given through private correspondence.

As the readers of HARMONY unite in the weekly study outlined therein from month to month, they will form a nucleus for weekly meetings. As many as desire can soon begin holding them. They are to be called Realization Classes in Divine Science.

For further information, please write to Home College. When any are ready to form a class, either large or small, by writing here they will receive definite information in regard to the methods of conducting it successfully.

If we are faithful to this method, it will open channels for the ongoing of the work and for the interest of the faithful ones.

REALIZATION CLASS :

For the Study and Demonstration of Divine Science.

The Class will meet every Friday evening at eight o'olock, at Home College of Divine Science, 3360 Seventeenth street, below Valencia. It is above extended to every reader of HARMONY.

The purpose of the Class, in brief, is for mutual benefit and the growth and spread of Divine Science. It is designed to interest and instruct the members in studying and demonstrating what they realize.

The line of study taken up for each day in the week will make the Class a unit in interest, knowledge and practice.

The idea is to help one another ; to realize the freedom of Truth ; to enjoy health, experience satisfaction and know success.

This will be an open class, depending upon voluntary contributions for its financial support.

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STUDIES FOR THE MONTH OF JUNE.

DAILY STUDY FOR WEEK ENDING JUNE 8TH.

Subject: "Ask."

References: Divine Science and Healing—Asked, of Holy Spirit; conscious living presence. Immediate response, page 11.

The New Testament—Whatsoever ye ask. Matt. xxi: 22; vii: 7; Luke xi: 9.

D. S. H.—The way to ask. Page 163.

N. T.—Believe that ye have received them. Mark xii: 24; John xiv: 13; xvi: 22.

D. S. H.—The right way by affirmation. Page 175.

N. T.—That the world may know that thou hast sent Me. John xvii: 17-24.

D. S. H.—Ask only for what ye believe in. Page 180.

N. T.—This is eternal life. John xvii: 3; xvi: 23-28.

DAILY STUDY FOR WEEK ENDING JUNE 15TH.

Subject: "Work."

D. S. H.—Belief in God and man the basis. Page 160.

N. T.—Works done in Truth. Ps. xxxiii: 4; John vi: 28, 29.

D. S. H.—If time is past for healing then past for teaching. Page 165.

N. T.—Greater works. John xiv: 12-16.

D. S. H.—By what authority do we continue to preach? Page 165.

N. T.—I have ordained you. John xv: 16-21; Mark xvi: 19, 20.

DAILY STUDY FOR WEEK ENDING JUNE 22ND.

Subject: "Authority."

D. S. H.—Self-evident Truth: presence of God. Test of Realization. Page 15.

N. T.—As one having authority. Matt. vii: 29; Mark i: 22.

N. T.—Authority; Power. Luke iv: 36.

D. S. H.—Truth only; Spirit will instruct. Page 121.

N. T.—Authority in judgment. John v: 26, 27; xiv: 3, 16, 26.

DAILY STUDY FOR WEEK ENDING JUNE 29TH.

Subject: "Atonement."

D. S. H.—Consciousness of Truth. Page 245.

N. T.—One in Christ. Gal. iii: 27, 28.

N. T.—One Lord, One Spirit, One Body. Eph. iv: 4, 5, 6.

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D. S. H.—A cloud received him out of sight. Page 253.
N. T.—One. Mark xii : 29-32.

DAILY STUDY FOR WEEK ENDING JULY 6TH.

Subject : "Ascension."

D. S. H.—Statement of Being. Page 30 ; page 252.
N. T.—Ascend. Rom. x : 6-10.
N. T.—Ascend on High. Eph. iv : 8-14.

The unbelief of the world has taken form in process of attainments and "getting there by and by."

It is more helpful to one's self to try and help others than to be thinking about one's own conditions all the time.

The great heresy of the church world to-day is that this life is worked up to, while it *must* be the life first.

Notes and Announcements.

Mr. W. J. Colville is now in San Francisco, and is lecturing and teaching classes in Odd Fellows' Hall, corner of Market and Seventh streets. The meetings are well attended and deeply appreciated. He spoke May 17th at Home College. His lecture was much appreciated for its strength and boldness of assertion and the logic used to sustain every statement.

A New Divine Science Home.

FOR STUDENTS AND PATIENTS.

The Divine Science Home recently opened is now ready for the reception of guests. The location is most desirable, and the house bright and beautiful. The daily services meet the daily needs of the household. All who come will be cordially welcome. For particulars, address : Divine Science Home, 1560 Race street, Denver, Col.

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KEEP A' GOIN'.

Does the way seem long and dreary?
Keep a' goin', keep a goin'.
Is your heart so sad and weary?
It is best to keep a' goin'.
It's no use to be a' cryin',
Keep a' goin', keep a goin'—
Nor to wish you was a' dyin',
Rustle on and keep a' goin'.

REFRAIN:—

Keep a' goin', this I say—
There is good along the way.
Keep a' goin', keep a' goin',
Reap the good that you're a' sowin'.

Longest lanes has all a turnin',
Keep a' goin', keep a goin'!
All has lessons, all's a learnin'—
Push ahead and keep a' goin.'
When somethin' you want has missed you,
Keep a' goin', keep a' goin'.
Soon you'll find fortune has kissed you,
Then take heart and keep a' goin'.

On ahead there is a treasure—
Keep a' goin', keep a goin'.
Filled with hope's abundant measure,
Pick up courage, keep a' goin'.
Some there are who truly love you—
Keep a' goin', keep a' goin'.
And a God there is above you—
Oh! my brother, keep a' goin'.

2916 Bush St., San Francisco, Cal. CLARA B. NIELD.

Divine Science Responsive Service.

The Lord is my shepherd, I shall not want.
I am at rest.
He maketh me to lie down in green pastures.
I drink of the Fountain of Life.
He leadeth me beside the still waters.
I am forgiven.
He restoreth my soul.
I direct my ways in the name of the Lord.
"He leadeth me in the paths of righteousness for his name's sake."
My companionship with God is everlasting.

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"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."
I live in comfort.
"Thy rod and Thy staff they comfort me."
My food is the food of Life.
"Thou preparest a table before me in the presence of mine enemies."
My joy is complete.
"Thou hast anointed my head with oil."
I am unlimited supply.
"My cup runneth over."
In the here and the now I am safe and secure.
"Surely goodness and mercy shall follow me all the days of my Life.
Eternal and unfailing supply is mine.
"For I will dwell in the house of the Lord forever."

FREE.

With each yearly subscription or renewal to HARMONY, we continue to 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 all who settle up their arrears.

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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.

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

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

VOL. 17. JULY, 1905. NO. 10.

LIFE MORE ABUNDANT.

"Truth shall make you free."

MORE ABUNDANT, means above the common. In the book of Job it means "increase unto the double." Divine Science teaches and demonstrates who, what and where God is. We can truthfully say that Omnipotence is God, or that God is Omnipotence, but this does not tell definitely, to the usual conception, who God is. It is true that All Power is God; there is no power beside. The fact that there seems to be many powers, shows the unlimited nature of the One Power to express itself. Power is One and inseparable.

We can truthfully say that Omniscience is God, or that God is Omniscience, but this statement is not, to the ordinary conception, a full definition of what God is. It is true that all knowledge is God. There is none beside. The fact that there seems to be degrees in knowledge shows the unlimited nature of the One Knowledge to express itself. Knowledge is One, Inseparable and Infinite.

We may truthfully say Omnipresence is God, or that God is Omnipresence, and, while no fuller definition can be given of where God is, it means but little, and nothing practical, to those who believe in another presence. It is true that all presence is God. The fact that there seems to be different ones present merely shows the unlimited nature of the All Presence to express itself. Presence is One, Inseparable and Infinite. We each are one, hence each one stands for the One All, radiating the knowledge and expressing the power of the infinite whole.

Who is God? The Expressor and Expressed; the whole of the Creator and creation; the All in All.

What is God? The Holy Spirit; the All of Life, Love, Truth, Substance, Soul, Intelligence, Knowledge, Power, Presence; the Allness of the All; the fulness of what is. [See Statement of Being, "Divine Science and Healing," page 30.]

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Where is God? Everywhere; and because of the infinitude and inseparable nature of the One All, the fulness of all there is is ever present wherever we are. God is not All without Me. So I am here in the nature of eternal wholeness; in the name of God, this each one can say.

Is not this life more abundant? Life above the average conception.

It has been taught all down through the ages that "What a man soweth the same shall he also reap."

In other words, what he reaps he must have sown. This text has not been taught with the eye singled to Truth, nor from the spirit of wholeness. If it had we all would have known that what is can alone be sown, and only the same can be reaped; that what is not cannot be sown, nor can it be reaped. The word is the seed, and it is with God and is God. So the word of God, which is God, can be spoken and brought forth in the elements, or earth, without form, and there it will take form according to its nature. Our bodies being composed of these indestructible elements, the word takes form in them. For the body is the spoken word of God—God expressed.

There is no inexorable law of cause and effect in misbelief or erroneous opinions. There is no principle of evil or error. There are no evil or error atoms; no evil or error elements; no evil or error qualities to Infinite Mind, or God. Therefore, we can never gain anything by believing that we can reap a harvest of evil or erroneous belief. Being is all there is, and misbelief is nothing, and we see the nothingness of it, and do not endeavor to reap nothing. All that man can sow is the good, and all that he can reap is the good. "The tree is good and the fruit is good." "The Creator is good and the creature is good." "God is good and I am good." [See "Basic Statements."]

We cannot reap anything by believing that we are worms of the dust, conceived of sin and born in iniquity. That we are miserable sinners or totally depraved. Erroneous belief cannot change the nature of man.

A devoted pastor, while visiting his parishioners, said to a good sister: "What do you think of the doctrine of 'total depravity?'" Her prompt reply was: "I think it a good thing if it was only lived up to."

Man is not a creature of circumstances, nor a being subject to law. Man is the maker of circumstances, and is law itself. Being is its own law. There is none beside, none over Being, and none to dominate or to oppose and overpower it. Because Being is law, it can be and is expressed by us all.

Is not this the fuller, larger Life? Life above the common view?

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"Blessed are they who seek wisdom. My covenant is to make them know it."

The realization of supreme cause and effect is oneness, justice. The Universe is a just one. It is not a diverse. In the freedom of Truth we all want to reap what we sow. We want what is, just as it is in Truth; the same is bounty. It proves that we do succeed.

"Neither do I condemn thee" is a test of true consciousness, and not of prejudice. I condemn thee, or I condemn this or that condition, is a test of prejudice and not of consciousness. In Truth we cannot be untrue to ourselves. This is not license—a go-as you-please way, according to desire. It is principle. It is the straight gate, the door, the way which I am. Is not this Truth the more abundant Life—Life above the common acceptance?

As there is no principle, or element of error, I will not undertake to claim erroneous beliefs nor conditions.

Now is the sowing.

Now is the growing.

Now is the harvest.

Now is the reaping.

I have sown good seed.

I have reaped good seed.

My harvest is an hundred fold more than the sowing. I thank God for the daily increase of this harvest. I succeed now. Since I have ceased believing that I can harvest tares, I know I shall always succeed in harvesting the good.

From the standpoint of God—the Allness of the All—there can be no justice, nor truth in, nor excuse for the claim that past events are the source for present events, or that past experience is the basis for present experience, or that there is an inexorable law of cause and effect in erroneous belief. These, and all such claims, are based in a supposed separation from the One All and a dualism which does not exist. There will never be unity between the seed of the serpent and the seed of the woman. The seed of the serpent is the word of becoming by and by. The seed of the woman is the word of Being. One is postponement, the other is fulness now. The words are spoken from different standpoints. All that the Christ consciousness can do is to show that all the promises that the serpent, or becoming, makes for the future, are now fulfilled in Being, and I am the fulness of them.

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Originally the serpent was known only as a symbol of wisdom. Its tail was in its mouth, making a circle and symbolizing the eternal Truth that my end is in my beginning; and as beginning means "Source and Origin," I am from everlasting to everlasting the Beginning and the End. When the serpent becomes a deceiver its tail is not in its mouth. The drop from being wisdom to becoming wise, brings the "beginning and end" out of eternity into time. Then the serpent, the belief of becoming, does nothing but wriggle about on the surface of things, and judge man and all things from observation and from time. This is called a mortal view, a carnal mind, evil, adversary, or satan.

To know that the unrighteous judgment from observation is a missing of the mark of Truth and belongs to the serpentine wriggling effort to become what already is, renders it harmless. It is believing these false theories are true that does the mischief in our conception of things.

The truth is we can have no knowledge or Being, at any time, but God-knowledge and God-Being. To judge ourselves and others accordingly, is righteous judgment. Justice is alike to God and man. Let us not deceive ourselves by supposing we can know what God does not know. Knowledge is above human beliefs and opinions.

The habit of holding immortality and eternal life as conditional is the greatest farce ever imposed upon the world. There is no conditional immortality or eternal life. To know this is the more abundant life of which it is said: I am come that ye might have. It is the "Increase unto the double."

Holding our permanent good for another world which cannot be reached but through death, and that all our present good is temporal, is causing people to drop the body through dis-ease and dis-satisfaction. Our permanent good is here. The other world is here. Heaven is at hand. God is here. I am here. Spirit, soul, body, a unit. The outer is as the inner. The inner is as the outer. I am free now. This is the Life that I am now. Is it not above the average belief of life? Each one can say I am life and immortality now.

It is life more abundant to know, as we do, that the true idea of possession is that all things belong to the All, hence to all of us. We are not called upon to give up our possessions that others may have. We are not called upon to give up truth, life or love, that others may have them. Others may be and demonstrate all truth, life and love, and it will not prevent me from doing likewise. What has been and is being done, I can and am now doing. "All the lessons Jesus taught I am teaching all the way." I do

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not rob another if I breathe deeply and freely, nor if I enjoy the sunshine. I rob no one if I enjoy the beauty of nature, if I appreciate a lecture, or exalt the good as All in All. I rob no one if I single my eye to Truth and see nothing beside. To "know the Truth," then, is freedom and the more abundant life compared with past beliefs.

If one, zealous in a cause thought to be for the good of humanity, was to come to me and say: "I have no home, and I would not accept one if it were offered me. But, Mrs. Cramer, knowing what you do, you ought to take the stand that I do; you are not practicing Truth if you do not. I know of people who are homeless, and I think that you should be willing to give up your home that they may have one." What would I say? Would I indorse such sentimentalism? In the first place, if it is the proper thing for this worker and myself to be without a home, it certainly is a proper thing for those to whom she wishes to furnish a home to be without one. All will grant this.

Then, again, if I am made homeless that another have a home, the cause at large is in no way bettered. There are as many homeless as there were before. "I Am that I Am," and I Am sends me into the field of work. But, the One beside whom there is none other, does not make one homeless to supply another; instead, its declaration is: I will give you rest from the strife getting, if you will accept all that I have as yours. I am sent to teach that all things belong to All, and there is no power against any one to prevent him or her from having their own. Each one should look to the unlimited bounty, the infinite supply, and have no desire that the rich be made poor, but that the poor, so-called, should be made rich. If I want my neighbor's possessions, I want him to lose something. If I want as good as he has, I do not want him to lose. I want his standard of supply to tell me just what I want.

True service does not consist in robbing Peter to pay Paul; in taking from one to supply another; it does consist in realizing our divine inheritance alike for all, and teaching the truth of what it is. It consists in thankfully receiving a just recompense for services rendered, and in giving freely, lovingly; not grudgingly.

We want people who have homes to keep them and enjoy them, and those who have not to get them and enjoy them; and we are now teaching the way by which thousands have stopped strife, are resting from tiresome labor, and are working with joy, and are succeeding.

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We should each say : I am a citizen of this world with thankfulness. I count it all gain to be here.

First seek the kingdom of unity and the righteousness of it, and people will not be made poor by others being made rich ; nor will people become rich by others being made poor. In Truth no one can suffer because of another's comfort.

This is the more abundant knowledge—rest and faith ; the more abundant supply and conscious life.

INTERNATIONAL BIBLE LESSONS.

July 2d, 1905. II Chron. xxxii : 9-23.

LESSON I.

Commit v. 22. Study the Chapter. Read also Isaiah xxxvi, xxxvii.

SENNACHERIB'S INVASION.

GOLDEN TEXT :—"*With us is the Lord our God to help us, and to fight our battles.*" —*II Chron. xxxii: 8.*

Time : 712 B. C. Place : Jerusalem.

LESSON STUDY.

When there is a semblance of a real issue between the true and living God and a hostile force, magnifying itself in opposition, then the difference between reality and unreality will surely be made manifest.

In this lesson appears a king, carried away, as it were, in the rushing stream of his false beliefs ; and he is making a defiant invasion into the domain of the City of Jerusalem. He seems fairly submerged in his illusions, and comes glorying in appearance, in that which he himself has wrought. He asks of the representatives of faith and of prayer a pertinent, yet mocking, question : "Whereon do ye trust ?"

Hezekiah had abolished false methods of worship, and, the heathen symbols being destroyed, Sennacherib was unable to see the invisible God of Jerusalem as the defense of the city.

Sennacherib was arraying boastfully his many victories over many lands, and declaring that no god of any nation or kingdom was able to deliver his people out of his hand. The faith of Hezekiah affirmed, "With us is the Lord our God to help us and to fight our battles."

He who is trusting in the Lord, the Rock of Being, like Mount Zion, the City of God, cannot be removed, but abideth forever. Men can realize truth only in accordance with their faith in Truth ; and now a demonstration of the principle of the law of Being is called for. The faith of the good Hezekiah and the beautiful salvation-prophet, Isaiah, caused them to pray and cry to Heaven. The Soul's immediate action was in demand. Effort was made to obtain needed help in the seeming stress of circumstances. Because of the

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sense of exclusion, or apartness, man has sought to bring his God, his Good, near. God has always seemed to be as remote from man, as He has been understood to differ from him. We need to believe in ourselves as we believe in God, that the Infinite All has given his nature to all. Then the demonstration of what we believe will be brought forth. Unto Hezekiah and Isaiah was given the opportunity to prove that God does not divide His power. There is no division of spoils in the unconditional surrender demanded by Truth. To overcome Sennacherib means the complete conquest of erroneous beliefs.

"The prayer of the righteous" enabled these men to make response to the Omnipotent Protection that is vouchsafed to all; and the consciousness of God's peace and safety was theirs. A belief in two powers brings fear and confusion, but to be at-one with the Principle of Life, at-one with God, is to be safe from fear of evil.

The invaders upon the peace of Jerusalem, claiming separation and independence, were cut off. On every side was deliverance and guidance for Hezekiah. The visible results that followed included the glory of both God and man.

July 9th. Isaiah xxxviii: 1-8.

Lesson II.

Commit v. 2. Study entire Chapter.

Hezekiah's Prayer.

Golden Text: — "*God is our refuge and strength, a very present help in trouble.*" —*Psalm xlvi: 1.*

Time: 712 B. C. Place: Jerusalem.

Lesson Study.

The account of this incident is given more fully in II Kings xx: 1-19.

The proof offered in this lesson that God, Jehovah, the One that Is, the Omnipresence, is our Refuge and Strength, and a very present Help in time of trouble, is most pleasant and profitable to contemplate. Hezekiah was encompassed with strong beliefs of trouble and discord and disease. International affairs and his individual condition were in sore need of the realization of "the God of peace."

In this extremity Hezekiah "turned his face to the wall and prayed unto the Lord." His conduct, as here stated, furnishes a most wholesome example. "He turned his face to the wall." All the world was to him a blank. *He abandoned it.* His situation seemed to him hopeless. He wept sore. His heart was broken. With eyes averted from the world, he lifted his gaze and directed his appeal to the One Source, the Substance of All.

Yes, "He prayed unto the Lord." The Lord is the Spirit, the Conscious Omnipresence. (See Psalm cxxxix: 7.) Hezekiah was seeking the realization of the Good "which is not far from every one of us; for in Him we live and move and have our Being." (Acts xvii: 27, 28.) He was seeking his Life, which is abiding, harmonious and whole.

From the Infinite Silence came the answer, the revelation; and it came, withal, through the consciousness of the prophet-healer, Isaiah. It said: "Behold, I will heal thee. I will add unto thy days."

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May this study enable us to adjust ourselves, as never before we have been adjusted, to contemplate and receive the fulness of the promise of Good. Hear the sacred voice: "He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. *With long life will I satisfy him, and show him my salvation.*" Oh, Fountain of eternal Goodness! May we ever abide with Thee, and realize our Unity with Thee. For thou hast spoken the *word*, "I will be in you a WELL of WATER, springing up into Everlasting LIFE."

July 16th. Isaiah lii: 13; liii: 12.

LESSON III.

Commit v. 1. Read Isaiah xlii: 1-12; xlix: 1-13; l: 4-11; lxi: 1-3.

THE SUFFERING SAVIOUR.

GOLDEN TEXT:—"*The Lord hath laid on him the iniquity of us all.*"

Time: About 700 B. C. Place: Jerusalem.

LESSON STUDY.

NOTE.—It is owing to the fact that we are using the International series of Sunday School Lessons that we have these particular Scripture passages from Sunday to Sunday, with their respective subjects. Otherwise we might, at times, use quite different passages to suit the subjects, and again we would give to some passages a quite different subject.

Now, to begin with, let me ask: Is there anywhere in the category of Truth such a term as "Suffering Saviour?" Certainly all suffering arises from the belief in the absence of Truth. The freedom which obtains where Truth is known is, withal, freedom or exemption from all suffering. What then are we to understand by "Suffering Saviour?" Just this: that man, in his endeavor to save or recover himself and others, before he comprehends what salvation is, has a deep-seated belief and realization of suffering. In this endeavor he is pursuing a course to which he is, by belief and habit, entirely unadapted.

The ideas of flesh and blood must undergo a great spiritualization. Here it is experienced that the flesh, viewed as a separate entity, is "weak," and groans beneath the cross. This is dualism, the belief of separateness of flesh and spirit, and ever prolongs suffering. It says: "My heart and my flesh crieth out for the LIVING GOD."

The Science of Salvation teaches that there is but ONE POWER that saves, but ONE SAVIOUR, and THAT ONE IS SPIRIT. This Spirit recovers or redeems all peoples and things to ITSELF; and it never suffers.

The experience of Jesus, in realizing salvation, is duplicated by us all sooner or later. "If we suffer with him, we shall also reign with him." That this is the teaching of Jesus himself we all know. Hear him: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Matt. xx: 23. There are many other passages of similar meaning. He who labors for the salvation of the lost will suffer in so far as he fails to see and

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recognize perfect UNITY of flesh and Spirit as the great truth of Man. Flesh in the conscious oneness with Spirit does not suffer.

July 23d. Isaiah lv : 1-13.

LESSON IV.

Commit vs. 10, 11. Read Isaiah liv.

THE GRACIOUS INVITATION.

GOLDEN TEXT:—"*Seek ye the Lord while He may be found.*"—*Isaiah lv: 6.*

Time: 700 B. C. Place: Jerusalem.

LESSON STUDY.

There is an eager joyfulness in the invitation, "Ho, everyone that thirsteth!" calling attention to the superabundance of Good prepared for Life's Feast. Truth, like a fountain welling up with the pressure of its everlasting Life, rises into prominence in giving expression to its internal power. The blessing for humanity is so great that man has hardly been able to conceive the largeness of the Gift, the universal bestowment of Life. The fulness of the Giver indicates the fulness of the Gift—of Health, Prosperity, Happiness, Success, All-Sufficiency of supply on every hand.

There are many voices that come to us from the Scriptures of God, emphasizing this soulful invitation; for he who drinks from the fount of Being will have something to offer from the gracious overflow. We hear the voice of the Christ saying: "If any man thirst, let him come unto me and drink." It is an universal offer. It is an appeal to all unfulfilled desires, to all the silent outcries for the Living God that proceed from the human heart. It is God seeking the recognition of himself. Mrs. Cramer says most truly, "God's promises are true to himself; they remain in force from eternity to eternity."

Among those voices we hear that of the Spirit and the Bride, the divine and the human made one, saying: "COME!" All are bidden to "take the water of Life freely."

This lesson is a strong, a mighty call to Unity. All differences are to be terminated by right thinking. When man understands his own nature, which he has from God, then with the utmost freedom, from his own heart, will he think God's thoughts and speak God's words. Then will he read in newness of meaning and in letters of fire, "The word which goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I send it." This will enable us to SPEAK THE WORD.

Then, finally, the words of grace, proceeding out of the mouth of us all, will be "Like the rain and the snow which cometh down from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud."

The lesson passage is a glorious poem, a song. Read it again. Let it dwell in you richly. Its melody will sweeten all expressions.

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July 30th. II Chron. xxxiii: 1-13.

LESSON V.

Commit vs. 12, 13. Read the Chapter.

MANASSEH'S SIN AND REPENTANCE.

GOLDEN TEXT:—"*Righteousness exalteth a nation; but sin is a reproach to any people.*"—*Prov. xiv: 34.*

Time: 697 to 641 B. C. Places: Jerusalem and Babylon.

LESSON STUDY.

Sin is error. No benefit is to be derived from the study of error and its consequences except to ascertain what is that manner of thinking which leads to false conclusions, to sin and its woes.

Sin or error signify the missing of the mark; hence the ill or evil which sin is and involves lies in the *immensity of the missing* of the GOOD—the lack, the want, the absence—of God. These conditions of belief mean heart-ache, disappointment, depression of spirits, infirmity, disease, abnormal temper, uncontrolled appetites and passions, discouragement and death. These and many others are the progeny of that vast nonentity, the supposed evil genius, called "the devil and satan."

Devil means the evil, and satan means adversary. The idea, underlying the invention of these names, is that the wrong way of thinking is evil and hostile. The fruits or results of wrong thinking and consequent wrong doing are therefore called, in the Scriptures, "the devil and his works." These fruits and results stand forth on every side in a manner which seems so objective as that the belief in a personal arch fiend and innumerable hosts of lesser devils has become, with the great mass of mankind, a deep-seated and time-honored conviction.

The truth as to the nature of evil is simply this: It is the belief in the *absence* of GOOD. This kind of belief is called, in Scripture language, "unbelief," because it ignores and disbelieves the Omnipresence and ALLNESS of GOD. Those who entertain such sort of belief are called "the children of unbelief."

The Scriptures take GOD and His PRESENCE throughout the universe as the ONE great FACT or TRUTH; and those who accept it are called "believers;" and those who do not accept it are the "unbelievers," the "children of darkness."

All this implies that there is but one FOUNDATION of FAITH. God is ALL in ALL.

Thought is the starting point in the individual manifestation of Life. Thought is the causal power that has to do with the formation of all living expressions. Here is the root of the whole matter of RIGHT and wrong, GOOD and evil. The practical recognition of the ONE SOURCE of Thought is the one and only way of Righteousness and Peace; and failure to do this is *sin with all its baleful consequences.*

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So let me say, in conclusion, "Keep thy heart with all diligence, for out of it are the issues of life."

Manasseh came to see his mistakes; and then, in a noble and heroic manner, he proceeded to make amends. It should be borne in mind that repentance is the true spirit of reform. So the king's repentance meant individual and national reformation. He was blessed in a marvelous manner. He proved that "Thou meetest him that rejoiceth to work righteousness."

Manasseh set his heart right, and all else fell into line.

G. J. AND A. I. S.

EXISTENCE.

NOTHING comes into existence that is not. Never a time when body was not. No form was ever made visible that was not. These are axioms: self-evident truth; reliable, standard; they are principle. Incarnation, scientifically speaking, is the act of producing and living form. It is not being clothed upon with flesh and blood; but it is the body clothed upon with Holy Spirit. It is a true spirit-body lived by the Omnipresent Spirit. Speaking truthfully, Re-incarnation means nothing less nor more than Incarnation; it means nothing different.

Re, means again; repetition of the same. It originally meant nothing but a continuation of God's work—a work yesterday, to-day and forever the same. The present day view of the word is a perversion of it. It was never intended that the word Re-incarnation should be applied to any theory, or human conception of things pertaining to conception and birth, such as "Evolution from a lower to a higher plane," or that we embody personally over and over to gain experience until all worldly attraction and desire is overcome, etc.

Incarnation is the One All—the Allness of the All, constantly expressing itself in form. He alone understands Re-incarnation who has entered into the heart of Pure Being, and is entirely free from all beliefs of Karma worldly desire, and the belief that we are here to gain experience, and are dependent upon experience for knowledge and power. They who call themselves Re-incarnationists do not, as a general thing, talk as if they had a realizing sense of its original meaning.

The true standard Christ consciousness knows the Karmaless state of Being, and how the "Word," which is God, is ever becoming flesh or being expressed in form, and that it is full of Grace and Truth.

Anything less than this Truth is to be overcome; then know this is true, that what can and is to be overcome never had reality in it, and never will have; never had God nor Truth, nor can it have.

The purpose of Incarnation and a repetition of it, is that God should always be manifested. So there is nothing invisible that does not come forth and is made visible.

It is a common practice for correspondents to write in such a careless manner that it is almost impossible to decipher the contents of some of their letters. It requires unnecessary time and patience to read such. We request our correspondents to be particular to write a legible hand, and be especially particular about the address, and to use ink that has some depth of color.

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CHILDREN'S DEPARTMENT.

Elsie's First Journey.

"OH—OH! Is that the way you milk cows!" exclaimed Elsie, as she stood beside her Uncle Tom the next morning, and watched the pail being filled with rich, foamy milk.

"Yes, dear," answered her uncle, "and you can have all you want for your breakfast. How would you like to have a cow for your very own?"

"Oh, Uncle, may I? How nice it would be!" cried the little girl, skipping about and clapping her hands with joy at the thought of such a possession.

"Do you see that red cow over there? Her name 's Cherry. Well, she has a calf, and I'm going to give it to you for your birthday present. You're eight years old to-morrow, are you not?" inquired Uncle Tom.

"Yes," answered Elsie. "And is it that dear little red and white one that I saw in the stable? And can I have it for my really own for ever and ever?" she asked, and then a shade of disappointment passed over her face as she exclaimed: "But where can I keep it at home? We don't have meadows in town."

"You will have to leave it here," answered Uncle Tom. "I will feed it for you, and when it has grown large and has a little calf of its own, then you will have two; and, by the time you are a woman, you will own ever so many cattle."

Aunt Laura had breakfast ready when they came to the house, and she smiled to see their little guest so happy.

"Now, little girl, help Aunt Laura with the dishes," said Uncle Tom, "and then get your posies ready. You may go with me to the station; we will start at ten o'clock."

Elsie had brought the flowers home from the meadow, and put them in a cool, shady place. She now began to make them into bunches such as she had seen in the florist's, and a happy task it was. Each cluster of buttercups and daisies whispered something to her of the joy and gladness of green fields and blue skies; of the sweet freshness of the country wind and the warmth of the sunshine; messages which they would carry to city children, in dreary homes, with cheerless rooms, where the sun never entered with its glad rays of light.

When the flowers were all ready for their journey, Elsie surprised her aunt by asking for paper and pencil, and, when they were given her, she sat at the kitchen table and cut the paper in little strips, and then wrote something

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carefully on each strip ; these she rolled up and placed in the center of the bunches of blossoms.

"It's almost time to go," called Aunt Laura, just as Elsie had finished her task. She had been wondering what was on the papers, and, when Elsie ran to get her hat, she opened one and read :

"The Good is everywhere."

"Bless the child," said the woman. "She is passing her sweet message along. I wondered what made her so contented and happy. Her uncle and I were afraid she might be homesick. I guess that she has learned a lesson that some older people have never learned—that our happiness is always with us, and not just ahead or just behind, as most folks seem to think.

"Come, Elsie !" called Uncle Tom, as he drove up to the gate. "Are you ready ?"

"Yes ; I'm coming," she answered, as Aunt Laura kissed her good-by.

And she flew away for a wonderful ride over a wonderful road, with the best uncle who ever belonged to a little girl.

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

[*To be Continued.*]

Notes and Announcements.

Mary D. Fisk, of New York, writes that she has just taught a class in Divine Science at her old childhood home—Elyria, Ohio. She does excellent work in teaching and healing.

Mrs. Flora Zeller, of Lansing, Mich., is teaching classes, and doing a good work healing.

Mrs. E. Schram, 766 Congress street, Detroit, is teaching classes and healing. We hear good reports from her work.

Mrs. Marion King, of 267 Junction avenue, Detroit, has started a Realization Class. It meets every Friday evening. Those who join it, and study and apply the lessons, will be blessed in every way.

We are receiving many letters asking for definite instruction about forming Realization Classes. There is a great and growing interest in these classes.

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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 July 1st to August 1st: Unity of God and man is health, peace and harmony to all people.

Daily Thought.

First Day: I declare my unity with God and bring forth in His image and likeness.

Second Day: I see the oneness of Spirit and body, and it makes me whole.

Third Day: I know the earth as the Lord's and enjoy His bounty.

Fourth Day: God's infinite perfection gives me a perfect body.

Fifth Day: The omnipresent sight and hearing of God is my sight and hearing.

Sixth Day: My Being and existence is God manifesting Himself.

Seventh Day: I see all things as God declared, united in and at one with Him.

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THE SCIENCE OF THE LIFE DIVINE.

6. The Spirit of Sympathy.

BY WILLIAM BRUNTON.

SYMPATHY is to suffer with, that is to say, it puts itself by the side of another, and takes on its feeling. It is the at-one-ness of love to be the helper of the needy. It is that feeling which conveys the charity of kindness so that it is welcome to the receiver. There is the good and the joy of it. It is not a lowering of the nature by the giving of it so that it shall truly bless.

Sympathy is also to rejoice with those who rejoice. This is a like largeness of love. True sympathy reaches all round the circle of joy and sorrow, and it brings blessing. Christian sympathy is for the brightness and beauty as well as for the darkness and tears of human life. The well of a true man's heart shows the sunrise in its glory with the same faithfulness as it shows the stars at midnight. It should be our function to see we enlarge the borders of our sympathy.

We naturally exercise this power, and receive it as the flowers the dew. The mother shows it in its richness. The life of the child is of herself. The maternal feeling is so intense that it puts itself behind the varied joys and experiences of her child. It is beautiful the way she does this. The Indian mother may strap her child to her back as if it were so much weight, but not so the mothers we revere. The child is cradled with song and carefully guarded through its early years—and even when married—it is more or less of a child to the mother heart. That is sympathy we all appreciate and rely upon.

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In this we have instruction in the art of sympathy. We know its help and cheer in virtue of all this, and it makes us tender and true.

Now the basis of it is the recognition of our brotherhood. The race is one. The varieties are one in making up the complete man. There is something in my neighbor I need, and in all others, the parts of unfoldment I am to manifest. I am to sympathise with all others as working out my problem of the true life. I am to seek the good he shows.

This is needed now as the way of solving the problems of nations, classes, and creeds. The selfishness of the past ought to be of the past. It ought to vanish ; we have the altruistic ideal that we must follow as closely as we may. We are to be working at it for a better form of manhood.

There is a world-plan being worked out making for the good of all. The world is for all as it is for each. And the idea of crushing out others without regard to their feelings, is one of the things we condemn. The dream is that we syndicate our powers and unitedly work for the benefit of man everywhere. It is the twentieth century dream and purpose, and we are asked to co-operate in the realization of it. To be a partner in it is certainly to rise in the scale of being and to take ourselves out of the limitations of our little circle. What we do for self will perish as the leaves fall to the ground. What we do for man will be like seeds that will bear much fruit many ages. We have to win our way out of the narrowness of self into the friendship of all the saints of God—by sympathy.

I sympathize with the rich and the poor, with the one who hires labor and the one who toils. We need to see that we are members one of another, and no part can suffer without all the rest suffering. I am my brother's keeper, he is mine, and by sympathy we learn what is the just and right thing for us to do to make the new community of gladness. Let us bear in part our neighbor's joy and sorrow so as to enlarge the sphere of helpful influence, and also exercise the Christ healing.

We have in store a rich experience of human friendship that we hardly know of until we have the generosity of soul that sees the lovable in every one. Prejudice blinds us to the better self of others. Love opens our eyes to see how charming and sweet men and women are. There is really an ecstacy as of music in the breast when we approach all souls with this sentiment of peace and good-will. I call that sympathy because it takes the beautiful and holds to it. It will not see fault, defect, and drawbacks. It affirms the good and holds that in mind, and then there is the play of admiration between us that is excellently pleasant to experience.

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Men and women occasionally blunder into this surprise of blessedness, but it must become a wisdom of the heart to do it in order to make it reality of abiding bliss. It means much for us to have this gentleness and grace. It means living in the presence of God and feeling the force of our immortality as an every-day fact of holiness and cheer. Take the word Sympathy and turn out of it the selfishness of the world, then fill it with the largeness of the love of Christ, and it becomes a burning and a shining light to us in darkness, and a song of sweetness in the summer sun!

Extracts from Lecture

Given by W. J. COLVILLE, Odd Fellows' Hall, San Francisco.

Subject: "The Origin of Life and Death."

We cannot find the origin of life. All discoveries resulting from effort made in that direction tend to prove the self-existence of Life. * * *

We often, by our cruelty, make criminals. A man will do in one set of circumstances what he will not do in others; and he does, perhaps, just what those would do who condemn him, if they were circumstanced the same. What man is at heart never changes. He is naturally good. * * *

When we are dealing with secular affairs we must see that the good within us is evolved. The attention has been called to the fact that capital punishment is law in one state and not another. If it is the law of God, where is its geographical boundary line? You can get out and away from man's law, but you can never get away from God's law. We can go to Canada and be out from under the laws of the United States. We can return and be free from the law there. * * *

Sacrifice means exchange, giving up one thing for another. * * * No one is happy in a state of doubt. If you doubt your life, you are not enjoying it. To doubt is to live on husks.

When you try to get a little, you go without it. When you try to get much, you get it. * * *

The old proverb says: "Try, try again." Though you have tried twice, try again. Lay hold of Spirit—reverence the Eternal. This will prove peace at last. What do you know of the word last? In the old way the thought reverts to the deathbed. This is not what it means. It simply means the end of that man's quest. He has dropped Pessimism and taken on Optimism.

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PRACTICAL APPLICATION OF SCIENCE.

IN TRUTH'S PRACTICE the only reliable guide is principle, Truth, God. Until we comprehend principle, and in thought and act conform to it, we are tossed about in a sea of doubt and confusion. The Universe seems chaos, the dominant note of which seems chance or luck. We must have a method by which to formulate our ideas, and this method must conform exactly to principle or Truth, without any variation. * * * Some think that Truth's practice must necessarily be complicated and hard because the results are so great; that it takes a great deal of study, intellectual discipline and practice before we are capable of demonstrating, but Christ taught no such method of finding and demonstrating Truth. The few affirmations in the teaching he gave to the world were simple, and not complicated; in fact, his teachings were so simple that he went to the poor fishermen, knowing that they were as children, intellectually, and would, without cold intellectual reasoning, accept his ideas and practice them. If he had gone to the wise men, so-called from their learning, they would have turned from him in scorn; they were too opinionated, too full of their own personal beliefs and opinions.

"Ye must become as a little child to enter the kingdom of heaven."

Does that look like an intellectual proposition? An intellectual method of reasoning or discipline? A child is perfectly happy in the mere joy of living; happiness and joy are natural; it accepts what God has given it, and enjoys it without any fear or worry or reasoning; so Christ teaches us the simple method of Truth's practice, in the sweet story of love, which contains all within its loving embrace, pervades all, is through all, and in all. This love, or Truth, has all the attributes of God. It is all power, health, happiness, harmony and success. It is not hard to classify Love. The letter does not help us much in unfolding love. Truth says: "The letter killeth, it is the Spirit that quickeneth." Then why is it that life seems so hard, such a struggle to us? There is so much of the undesirable in our lives. Ah, dearies, it is because there *seems* to be so much that's not Love. If God is All in All, and beside God there is none else, and God is Love, where does the seeming reverse of love come from? Nowhere, except from roaming up and down the earth within human beliefs and opinions. This is all the source it has. We are mentally unconscious of the love that is within us, that is the power; if we would use it to repudiate this false claim of the adversary of love, we would demonstrate peace; but

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evil, error, or ignorance, sets up the claim within of being an equal power with good, so we fail to solve our problems, or rather opportunities, satisfactorily.

If we believe in two powers—one good and the other evil—each invested with the same strength, and we were to place them diametrically opposite each other, and the same pressure was brought upon each in pushing them together, what would be gained? Nothing. But when you invest power with all good, and see evil as nothing, simply that condition where good has not been recognized, and you were then to push them in the same manner, your good or God power would soon push so-called evil out of existence. So place your evil conditions on the side of nothing, and let it be pushed out of your memory and hearts forever, for out of nothing, nothing comes.

A perception of Truth does not demand a great intellectual strain. That one knows what Truth signifies, and it be perceived as logical and consistent with the measure of one's understanding, is all that is necessary, but one's perception must be one with physical activity. We must use our knowledge; in order to assimilate Truth completely, one must make it his own in the fulness of Being. * * *

Life may be called two-fold, even though a unit. It may be called two-fold because there is a seen and an unseen side to it, the positive side being the unseen or law, which is unchanging spirit. The so-called negative side, which is the external or visible side, the earth, is the negative pole, so we should polarize in the spiritual. The law of attraction which is love, equalizes them into one harmonious whole. The more a person recognizes this spiritual law, the more positive he becomes, and recognizes his dominion over the earth or visibility, in being master of conditions, instead of allowing conditions to master him.

Life is thought to be dual, simply from the fact of its being seen and unseen. Our mission is to bring harmony and make the two as one, a unit. We cannot do this if we cultivate one and neglect the other.

In the absolute, there is no new creation. Creation is continuous and will never cease. Creative action and the Creator are never separated in Truth; when we know our power, it is our privilege to forever make visible, in the objective world, the power that exists within Infinite Being. A perception of the Truth that God is love, is attained readily, but living the life is the essential of realization. One must act as well as think. Passivity is important, but no more so than activity. Life equilibrium requires that

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activity and passivity balance each other. The difference between individual methods depends upon one's daily work ; if one is doing her own housework she needs very little physical exercise, providing she does her work in the right way ; if she does this, housework is the best physical culture exercise in the world ; but, if she does it in the wrong way, it becomes drudgery, and produces anything but grace and beauty in the body. Good physical work is conducive to deep breathing, if you work intelligently in the right manner ; but if, when you sweep, mop, iron, or sew, you bend the back like a bow, you shorten the breath, grow stoop-shouldered, and so by weakening the muscles the organs of the body become contracted and fail to perform the work ; but, if done correctly, it promotes activity of life in all parts of the body. You should think when you are doing this routine work each day, that each special kind of work is a special kind of physical exercise for certain muscles instead of thinking how particularly hard this work is. The person whose work is mental all day needs physical culture exercises to develop the body.

When certain parts of the body are in disuse, they become weakened ; activity is life ; but remember, activity and passivity must be equal in all we do, but we can learn to be restful in activity. Confusion and chaos may be all about us, and we can be at rest and peace ; our strength goes so much further, our power of endurance is so much greater when we learn to do this. This is gaining poise. "In quietness and confidence will be your strength."

Two artists were asked to each paint a picture portraying their idea of peace. One painted a very beautiful lake among the hills—not a ripple disturbs the mirror-like surface of the water, perfect stillness pervaded the scene. The other picture was a noisy stream, rushing rapidly along over the rocks. A tree was swaying its branches to and fro, lashed by the wind. A nest with a mother bird peacefully swaying back and forth, regardless of all surrounding conditions, at perfect harmony with the elements. The peace the artist portrayed was within the mother bird. The other scene was not life but stagnation ; there was no activity in it.

Let us not have a hobby to ride to the detriment of something else ; let us cultivate the spiritual, mental and physical equally, and so recognize unity, and then we shall have perfect harmony within and without.

It must not be all work, either mental or physical, for "All work and no play makes Jack a dull boy;" and we read that "nonsense now and then is relished by the wisest men," and this is right. We all need recreation

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occasionally; it rests us mentally and physically, so do not deem time lost when we are indulging in some pleasant recreation. We are fitting ourselves to do stronger and better work when it is again taken up. * * *

Mathematical accuracy does not preclude love. On the contrary, it is love's highest expression; it is the guarantee of justice, without which there can be no love. A love that will demand something for itself that it is not willing to grant to others is not a love of justice, but a counterfeit. There is neither coldness nor lack of love in Infinite Justice, and the more nearly just one is the more God-like he is.

" Equalization's God's own law—
His justice reigns supreme,
Directing every pulse of mind
Expressed in act and dream."

Toledo, Ohio. MATTIE A. GRIFFIN.

Extracts from Letters.

I received HARMONY Saturday. It will be a great pleasure and blessing to enter into the Realization Class. I have kept the silence, at 9 o'clock, from the very first, and appreciate all that this united work will do.

B. G. DENNES.

Note that my June number of HARMONY is marked with blue pencil, so take pleasure in sending you herewith P. O. order for one dollar ($1.00), for which please renew my subscription to HARMONY for one year, and, as per your offer on page 285 of the June number, will you kindly favor me with a copy of " God Incarnation versus Personal Re-incarnation, Evolution and Karma." I thank you for this generous offer, and, while I gladly avail myself of same, must say that HARMONY alone is the biggest dollar investment I know of.

MRS. WALT M. MANUEL.

I enjoyed reading the letters in HARMONY of your travels and the good work you were doing for others as well as yourself, which I think was helpful and strengthening to all interested. Do you think of coming to Portland to do any work in your line this summer? The Truth workers are the salt of that city, also of the earth. Enclosed you will find one dollar to pay for HARMONY for another year. S. F. NEWHARD.

I must tell you that day by day the limitations of the old thought are fading from me, and I realize more and more the divine and permanent presence, and glorify more truly its mighty powers. How can I express my gratitude that God has made you its instrument of pure expression, except to try to do likewise, and be a reconstructed channel for the outpouring of limitless love and understanding? In twenty years of seeking for Truth, I

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have never found such pure, unalloyed wisdom as are your lessons. Not words, words about something, but the wording principal itself, that each seeker can apply, and record the glories and enter into the kingdom thereby.

Plainfield, R. I. A. M. LEE.

I am always glad to see HARMONY, and read with great interest Mrs. Cramer's letters of her wonderful success in the East. May the good work go on that all may know the Truth and apply it. MRS. F. O. W.

SONGS OF LIFE.

Abide with Me.

Abide with me!
The evening shadows flee.
Lord of the Morning Light
Abide with me.

Star of the East arise,
With glory flood the skies!
Spirit of Truth in every heart,
Guide where the young child lies.

Of such thy kingdom is—
Seek we that kingdom first.
As conscious temples of our God,
Be in His Life immersed.

God of the living, not the dead,
Abide with me!
Thy kingdom come in earth to-day
With life abundantly.

With Good all things are possible,
By faith the worlds were made.
Courage and Peace are substance rare,
"'Tis I, be not afraid!"

Abide with me!
Thy words are spirit leaven;
The Babylon wall of self shall fall,
And lo! this earth is Heaven.

HELEN MAUD MERRILL PHELPS.

270 Lincoln Avenue, San Diego, Cal.

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Youth or Age, Which?

MARIE E. HENSLEY.

Out of the Great Forever I came
A spirit with love and life aflame ;
Living, living forever and aye,
Part of the infinite, deathless I,
Untrammeled by age, at one with youth,
Child of Eternal Life, Love and Truth.

How dare ye limit, by solar years,
The Spirit unclaiming age's years ;
Know ye not a truth I prove each day,
That I control physical decay ?
That as I think, so I will be
Bowed and aged, or youthful and free?

My God's work to renew ev'ry cell,
My duty to see they are kept well ;
To deny age and affirm youth
Is one of the first lessons of Truth.
Mine the thought to build good and true,
Or that—alas ! which I shall rue.

Thy power the same, if ye 'll keep youth
While in mortal form, know the Truth ;
Seek within and ye will surely find
Either age or youth within thy mind.

A New Divine Science Home.

FOR STUDENTS AND PATIENTS.

The Divine Science Home recently opened is now ready for the reception of guests. The location is most desirable, and the house bright and beautiful. The daily services meet the daily needs of the household. All who come will be cordially welcome. For particulars, address : Divine Science Home, 1560 Race street, Denver, Col.

There is a lively demand for the new and revised edition of "Basic Statements." This book has fifteen treatments and a brief summary, while the old one only had ten treatments. It is so arranged as to meet alll the requirements for healing.

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REALIZATION CLASS.

For the Study and Demonstration of Divine Science.

HOME COLLEGE has started a Realization Class. The subjects for weekly study for June were published in June HARMONY. Each issue will contain the studies for that month. The founders of this College, who are its teachers, have realized the great necessity for this united study. Faithfulness to any worthy cause is its individual and universal demonstration of success, and without it we need not expect individual demonstration of success.

THE PURPOSE.

The purpose of the Class is for mutual benefit; to instruct the members in knowledge, and how to demonstrate and realize what they know; to develop concentration and strength of purpose.

All readers of HARMONY are invited to join in the study of these lessons. It is, therefore, necessary that each student have "Divine Science and Healing," in connection with HARMONY, to enable him or her to study the lessons. Without these they can do nothing in their study. Students should read the weekly lesson daily, and read only the paragraphs in "Divine Science and Healing," or verses in the Bible that pertain to the subject for the week. By this means they will gain a thorough understanding of the subjects and be able to tell what they realize, and how they have demonstrated it. As they study the lessons, they will find it advantageous to form a nucleus for the students to give expression to their realization and demonstrations. As many as desire can begin holding them. They are to be called *Realization Classes in Divine Science.*

When any are ready to form classes, large or small, by writing to Home College they will receive definite information in regard to the methods of conducting them successfully. If we are faithful in this work it will open channels for the ongoing of the work and the demonstration of the faithful ones.

Identity, originality and success are to be found in the unity of the individual teaching and work, for the source of all is the one Self-existing Mind, or God. We each must face our own mental attitude and see whether it is conformed to the unity we advocate. Permanent individual, as well as organized success, depends upon the practice of this unity.

The future Science Church, Association or Federation, will succeed only by a system of loving co-operative work based on Truth, and carried out in

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practical business ways—a system of service entirely free from servitude; a method of giving and receiving, the co-operation of which is perfect balance. There is no higher, broader, or deeper teaching before the world than Divine Science; none more easily understood, and none more simply stated. The time is ripe for its students to do a general work.

LOCAL WORK.

The Class will meet every Friday evening at eight o'clock, at Home College of Divine Science, 3360 Seventeenth street, below Valencia. All interested are invited to attend.

The idea of this work is to help one another; to realize the freedom of Truth; to enjoy health, experience satisfaction, and know success.

This will be an open class, depending upon voluntary contributions for its financial support.

Studies for the Month of July:

Daily Study for Week ending July 14th.

Subject: "Affirmation."

Divine Science and Healing.—Spirit voicing the Truth of its Self. Paragraph 14, page 37.

Bible.—Col. i: 10; Jer. iii: 17.

D. S. H.—What to claim. Page 64.

Bible.—Eph. iv: 3-7; I Cor. viii: 6.

D. S. H.—Of Truth. Page 87.

Bible.—John xv: 7, 8.

Daily Study for Week ending July 21st.

Subject: "About Healing."

D. S. H.—Directions for. Page 262.

Bible.—Matt. iv: 23-25; v: 13-17.

Daily Study for Week ending July 28th.

Subject: "Appearances."

D. S. H.—Not the Basis for Reasoning. Paragraphs 3, 4; pages 62-64.

Bible.—John i: 14, 17; iv: 7; Rom. vi: 21; viii: 5-7; Gal. vi: 8.

Daily Study for Week ending August 4th.

Subject: "Animals—Why they Suffer."

D. S. H.—Suffering is Fear. Page 235.

Bible.—Romans viii: 16-24.

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THE SHEPHERD PSALM.

Divine Science Responsive Service.

ALL: "The Lord is my Shepherd, I shall not want."

"He maketh me to lie down in green pastures."

I am at rest.

"He leadeth me beside the still waters."

I drink of the Fountain of Life.

"He restoreth my soul."

I am forgiven.

"He leadeth me in the paths of righteousness for his name's sake."

I direct my ways in the name of the Lord.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

My companionship with God is everlasting.

"Thy rod and Thy staff they comfort me."

I live in comfort.

"Thou preparest a table before me in the presence of mine enemies."

My food is the food of Life.

"Thou hast anointed my head with oil."

My joy is complete.

"My cup runneth over."

I am unlimited supply.

"Surely goodness and mercy shall follow me all the days of my Life."

In the here and the now I am safe and secure.

ALL: "For I dwell in the house of the Lord forever."

Eternal and unfailing supply is mine.

Service No. 2.

ALL: I am is my name forever.

"I am the Good Shepherd."

I am the protection of my flock.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

I rest in the fulness of this promise.

"If any man thirst, let him come unto me and drink."

I am the water of Life.

"The Son of Man hath power on earth to forgive sins."

I forgive all conditions that fall short of Truth.

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"I am the way, the Truth and the Life."

I express the law of Being unto perfection.

"Lo, I am with you always."

I am companionship.

"My peace I give unto you."

"I am come that ye might have life and have it more abundantly."

I am the fulness of peace and abundant Life.

"I am the bread of Life. He that cometh to Me shall not hunger."

I feed the multitude with the Truth I Am.

"These words have I spoken unto you, that my joy may be in you, and that your joy may be full."

It is a joy to be here, to live and do what should be done.

"Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son."

Unfailing supply is unlimited expression of Infinite Selfhood.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

I live in the kingdom of God and his righteousness and all these things are mine.

"All things that the Father hath are mine."

It is the Father's good pleasure to give us the kingdom.

ALL: I and my Father are One.

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New Edition of "Basic Statements and Health Treatment of Truth."

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Basic Statements of Divine Science for Health Treatment.

I. Healing by the Christ Method.
Be sincere in your efforts.

PART II.

Introductory.

Directions for Application of Treatment.

I. Statement of Being.
At-one-ment is Harmony.
Agree with thine adversary quickly.
Treatment of Wholeness.
II. Know the Truth and the Truth shall make you free.
Treatment of Perpetual Health against Mortal Inheritance.
III. I have Overcome.
Treatment: Healing of Environment.
IV. Treatment of Illumination.
Dehypnotizes from Erroneous belief of Subjection.
V. The Way of Life.
Treatment: Perfection of Body.
VI. Strait is the Gate and Narrow the Way.
Treatment of Dominion over all Suffering.
VII. Treatment of Opulence.
VIII. He that Believeth on Me, the Works that I do shall he do also.
Treatment: Demonstration of the Comforter.
IX. Like Expresses Like.
Treatment: Against Bodily Limitation and for Demonstration of Opportunities.
X. Specific Treatment of Dominion.
XI. Specific Treatment against the Desire for Liquor.
XII. Treatment: Truth for General Bodily Health.
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Its curriculum consists of Primary, Training, Theological and Normal courses.

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Vol. 17.
No. 11.

AUGUST, 1905

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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.
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.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. AUGUST, 1905. NO. 11.

THE GENIUS OF GOD.

IT IS A TRUE SAYING that man interprets things according to his conception of self, or in terms of self. This being true he reveals his conception of self in everything he does or says. Again, this being true it is essential that the conception of self be right—the true idea of the perfect Mind of Intelligence—in order to have the right conception of things and portray their nature truthfully.

Do Scientists demonstrate what they claim?

Yes. Their claims are themselves wonderful demonstrations over former mental habits. After the St. Louis Convention I heard a group of persons indulging in criticism of the speakers. They said: "Some of them did not appear to be demonstrating in a way to accord with what they claimed to have done." Some who wore no glasses they thought looked as if they needed to wear them, and those who wore glasses they thought should not do so, if they had done for others what they claimed, etc. When I was called to speak, I said: "I do not wear glasses, but if I did I would not accept your criticisms; you would have to indulge and enjoy them alone. They would not touch me." Then I said: "Friends, the speakers from that platform have demonstrated more than they have told. Many of them would not be here bodily to tell the story but for their demonstrations. I know this to be true of a number of them, and in this sense they have demonstrated over death! No, instead of it being 'talk, talk,' as you have said, they have not told the half of what they have done." I know this to be as true of others as it is of myself. All the demonstrations of Truth of the present day, either mental or physical, show the Genius of the One All—the wonder of his word. Oneness is real genius.

"Flower on the crannied wall, I pluck you out of the crannies; hold you in my hand, little flower. If I could understand what thou art, root and all, and all in all, I would know what God and man is."

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Such is the Genius of God, that if we know the all in all of anything, we know the all in all of the One beside whom there is none.

Let us behold the planets and systems of planets, in their orderly working; rhythmically living, or, as it were, playing their part in the living universe harmoniously. Can greater genius be conceived of? Think of the rhythmical harmony of the movements of these organized bodies. Each glorified with life in its proper place, and all moving together as one body according to law. Do you wonder that God said unto Job that "the morning stars sang together and all the sons of God shouted for joy."

If the consciousness of this genius is voiced in terms of self, how rhythmical, and wonderful must self-hood be. Does not this account for our feeling and realizing in the present day that all nature is classical; that the "music of the spheres" is all about us to be enjoyed?

In contemplating the genius and sublimity of nature, let us remember that we are not doing so beyond the grandeur and sublimity of self. The beauty, grandeur and genius we perceive is within the consciousness which we are.

Now let us perceive the genius of God in the mineral kingdom. First, we will look at the gold. Man has been trying for ages to manufacture gold, and, with all his chemical knowledge, he has been unable to do so. Were he to succeed he would only have discovered what already existed—the different elements that had from time immemorial been brought together in that form, and the way to combine them. The Self-existing Self or Being produces it in abundance without sound of hammer or oral word.

Look within to the wonderful genius that forms the black coal and the brilliant diamond, principally from one element: carbon. And so of the genius displayed throughout the mineral kingdom. Yea! and more, of all the infinite variety of beauty in the universe being made of one substance. Do we not look "with wonder upon this world of wonder," and feel our hearts filled with love for the everywhere beautiful; and mentalities filled with appreciation for the everywhere manifest life? Is not this the abundant life of Christ consciousness?

In the beauty of holiness

> "We worship God who is Infinite good,
> We gratefully sing the Power which we prove;
> We tell of its might, we sing of its grace,
> Whose robe is the light, whose canopy space."

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Now let us behold the genius of God in the flowers, in the great variety, the blending of tints, the sweetness and multiplicity of fragrance, All in One Mind, One never failing Intelligence, All Self-existing.

We would not forget the genius divine in the animal kingdom, the infinite variety of form, all formed of One Life that dwell on all the face of the planet, each distinctively individual; no two look exactly alike, yet all one in the Truth of their being. There is nothing with which to compare this wonderful genius. There is none beside. It is the All Genius.

One can but stand in reverence and exclaim: Wonderful! Wonderful! The Truth of God, the Truth of man! The genius of God, the genius of man! "Man know thyself, and thou shalt know thy God." Also know thy God, and thou shalt know creation—the truth of all things.

To know the existence of Christ is to know the Truth of all existing things. Even as we suffer little children to come unto Me, the Christ, by seeing them as Christ children; so do we suffer all things to come unto Me, by seeing that they hold the same relation to God as does the Christ. There are no human beliefs and opinions in this consciousness. No carnal mind which is enmity against God; no, none whatever.

There is One Life living All.
One Light illumining All.
One Power sustaining All.
One Mind moving All.
One Spirit pervading All.
One Substance making All.
One Being existing as All.
The Love which is one perfect Mind.

Our every thought doth now confess
As the grandeur of God's Genius.

Behold with thankful hearts the Genius of God in the bounty of food, raiment and shelter. Every delicate flower pleasant to the senses; everything in raiment that is beautiful and comfortable that can be imagined. The comforts of the home are unlimited, and after humanity has used all that can be used for food, raiment and shelter, there is always more that has not been used than that which has.

Now a glimpse at the inventions and improvements that this solitary One works out and makes through its people, and at man's wonderful abilities which come to light through his acknowledgment of them; how,

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when he gives them a place, he accomplishes whatever he turns his attention to. He succeeds when he recognizes his limitless nature.

Think of our ability to do all that we do ; to breathe, to live, to know, realize Truth, Love, be well, happy and successful. Think of the one Genius working in us to use all the various natural products as we fancy for our pleasure. We should appreciate our railroads, steamboats, electric cars, lights, telephones, and all the general good ever manifest and at hand about us.

What a joy it is to live ; to see and contemplate the oneness of Power, "only one Power." To contemplate the oneness of intelligence, only one intelligence. That one never binds, nor limits self. All there is is limitless.

The Genius of God breathes from the hills ;
    It descends from the plains
And sweetly distils
    In the dews and the rains.
The Infinite Truth has declared it complete,
Nor holds it longer in secret retreat.

Such bountiful love
    Our tongues doth recite ;
It breathes in the air—
    It shines in the light.

Last but not least, all the wonderful genius expressed in the way we bring forth after our kind, and in the way food is prepared for the young, and also for adults.

Do you see yourself, whoever, and whatever you are, who read this, in all that it suggests ? It is the standard consciousness you are that beholds the vastness of the One Genius. Have we not all seen the joy in the grandfather's face who is entertained with the prattle of the child ? It is genuine satisfaction to listen to the baby talk, and why ? Because the youth—perpetual youth—is within himself; he is it. What he is is called forth by the child, who has come forth after his kind. All things are potentially in consciousness which man is in Being. So all things are for him to interpret in accord with Truth. To enjoy in freedom and to live without limitation. The same unlimited Genius is the power of healing, so we each should affirm :

"I'm healed, I'm healed,
  Praise God I'm healed ;
    I'm One with Him to-day,
  And all the lessons Jesus taught
    I'm teaching all the way."

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INTERNATIONAL BIBLE LESSONS.

August 6th, 1905. II Chron. xxxiv : 1-13.

LESSON VI.

Commit v. 2. Read II Kings, xxiii and xxiv.

JOSIAH'S GOOD REIGN.

GOLDEN TEXT:—"*Remember thy Creator in the days of thy youth.*"—*Eccl. xii :1.*

Time : 639 and 621 B. C. Place : Jerusalem.

LESSON STUDY.

To establish the reign of Good, or to let Good reign, is to let this one sceptre of Righteousness be raised for recognition. The whole field of vision must be swept of false ideas. No where within the range of our observation can there exist the appearance of erroneous conception. Josiah was devoted to the reign of Good. It was his purpose to see Good, to concentrate his thought upon the Perfect in manifestation. This young king had the inclination to do right; and even in the childhood of correct understanding there is in every step of the way a glorious mission to be unfolded.

Josiah, in an unusual degree, gave evidence of the marks of divine origin. His reign was in decided contrast with that of his father and grandfather. It was as if his invisible Father, the God and Father of all flesh, had erased all traces of likeness between him and his apparent ancestral errors, and had manifested the One unbroken and eternal kinship.

Josiah had an innate aversion for all false modes of worship. He took no pleasure in any of the illusions and delusions of the beliefs of many gods. So he obliterated all traces and marks of such belief. After he had thus cleansed Judah and Jerusalem and purged the land, he showed the distinctive mark of a true reformer. He had something better to disclose, even the establishing of a more spiritual worship in the House of the Lord. A true reformation clears the field of everything objectionable to Truth, and then proceeds to bring into view That for which room has been made.

Listen to this beautiful commendation and eulogy upon the character of Josiah: "And like unto him was there no king before him, that turned to the Lord with all his heart and with all his soul and with all his might, according to the law of Moses; neither after him arose there any like him." There was no power of evil dominating his thought. There was naught in the diverting influences of his time that prevailed in diminishing his realization of the Might and Presence of his God. He thus showed that, independent of environment, Being can be expressed by every one of us.

The possibility is here left open to make good the one object in life, *the only thing*, the prominent and conspicuous engagement of the individual and the nation in the solitary service of the ONE GOOD.

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August 13th. II Chron. xxxiv : 14-28.

Lesson VII.

Commit v. 21. Read Chron. xxxiv and xxxv, and II Kings, xxii.

Josiah and the Book of the Law.

Golden Text :—"*I will not forget thy word.*"—*Ps. cxix:16.*

Time : 621 B. C. Place : Jerusalem.

Lesson Study.

The biography of this youthful king, as given in the passages here recommended for reading, is of interest to every student in the school of Life.

The name, Josiah, means "Jehovah heals." The youth and man Josiah, embodied this very idea. Josiah proceeded to do things. This was divine providence with a human face. Divinity was expressing Itself. This expression was the personality and character of Josiah.

In the *Book of the Law* the young king recognized something of the expression of the Law of his conscious Being. The discovery of the Book and the arousing of his conscious response to the law formulated therein, surprised and awakened and disturbed Josiah. He felt impelled to action. He had caught the spirit of the Word. Yet he hesitated to commit himself to his own interpretation of what he read from the Book of the Laws, and responsively from the Book of his Life.

So he sent messengers to enquire in relation to these things of one whom he regarded as standing in closer touch with the One Power which was now apprehending him. He made request for the thought of the prophetess Huldah. Her word confirmed his own realization that things and affairs were woefully out of joint.

The key to the entire re-adjustment of conditions, as affected by the hand and counsel of the king, is shown in these words of the prophetess, "Because thine heart was *tender*, and thou didst humble thyself before God—and didst humble thyself before *me*."

Accordingly the king felt himself fully equipped to institute a new and better dispensation. It is written, "The king stood in his place." He discovered his bearings. We all may do likewise. Next, he "Made a covenant before the Lord, to walk after the Lord—with all his heart and with all his soul." He resolved to be loyal to his own divine Consciousness. Very intensive is the tone and tenor of this newly inspired purpose, born of a new revelation.

What does all this teach you?

August 20th. Jeremiah xxxvi : 21-32.

Lesson VIII.

Commit v. 28. Read Jeremiah xxvi.

Jehoiakim Burns the Word of God.

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GOLDEN TEXT: — "*Amend your ways and your doings, and obey the voice of the Lord your God.*"—*Jer. xxvi:13.*

Time: 604 B. C. Place: Jerusalem.

LESSON STUDY.

Can anything be destroyed? Certainly not the word of God which "abideth forever." In the beginning, or in the manifestation of the beginning, the word comes forth clothed with form. Visible existence is the expression of the word, is now and ever shall be. The word has an abiding place in its creation. It has unlimited and unending power to express itself in newness of Life. The word is the end as well as the beginning. It is the completion of all things.

Jehoiakim's idea in reference to the Word had not its origin in Truth, so in tracing this false conception to its source it ends in nonentity. No result is obtained. Nothing that is real can ever be destroyed. All that has foundation in Being has reality and permanency. Only the seeming cometh to naught.

The burning of the Word was an endeavor to destroy the message of the Word. The paper on which it was written could be reduced to ashes. But the message was in Jeremiah's heart; and the Spirit of the Word gave it Life. The Word has creative power. It therefore has life and breath and all things. After all the would-be destructive acts of inimical thought, the restoration of the Word to human consciousness is sure and complete.

The indwelling Word of God is the good seed, sown in man's heart. Jeremiah had confidence in this Word. He placed himself in the consciousness, where God had placed him, and he was able to hear what the Word said in the Silence, the inexpressible voicings of the Supreme.

Let us listen for the still small Voice.

August 27th. Jeremiah xxxviii: 1-13.

LESSON IX.

Commit vs. 8-10. Read Jeremiah xxxvii, xxxviii and xxxix.

JEREMIAH IN THE DUNGEON.

GOLDEN TEXT:—"*Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.*"—*Matt. v:10.*

Time: 589 B. C. Place: Jerusalem.

LESSON STUDY.

There are four types of character brought into prominence in this lesson. To clearly note the conduct and qualities of these, I would suggest the very attentive reading of the above references.

First, we note the mental attitude of these princes toward the prophet who had raised his voice to protest against the Godlessness of the existing order of things. His counsel, intended for the good of Jerusalem, was despised; and the prophet himself they characterized as one that "seeketh not the welfare of

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this people, but the hurt." Here let us be admonished that we fall not into the way of such interpretation of the words and deeds of righteous men; and, on the other hand, let us not fear the misinterpretation of our divinely-inspired counsel and conduct by the "foolish and unlearned."

Next, we note the indecisive position of the king. Here we see "a weak man in a place of power." We are all in places of power. Our thought must be adapted to our position, the demand of the hour and place. Our true declaration, therefore, should ever be, "I am strong in the Lord and in the power of his Might."

The king allowed himself to be swayed by the thought of others. In so doing he failed to be of service to God or man. Ah! here let us rise up and say, "I and my Lord are one." In this oneness we can never be ensnared, nor be a weakling.

Next, we note the courageous and noble conduct of Ebed-melech, the Ethiopian. Here "the weak said I am strong;" and, accordingly, a mighty deed is done. This seeming son of bondage and captivity effected the deliverance from the dungeon of the prophet of the Lord. To him and to such Christ saith, "I was sick and in prison and ye ministered unto me."

As students of Life let us mark well what this example signifies to us in our mission. Let us give freedom to the Oracles of God.

Finally, let us note the mental attitude and conduct of the prophet who, like Jesus, "when he was reviled reviled not again, and when he suffered he threatened not; but committed himself to Him who judgeth righteously." Jeremiah gave himself mental treatment while in the situation here described. He said of this experience, "I called upon thy Name, O Lord, out of the low dungeon." The dungeon was defined as the limitation and unsubstantiality of the unillumined mentality. In the MOUNT of conscious OMNIPRESENCE there is no dungeon, and no mire.

In this consciousness we can say, with the "sweet Psalmist," "He hath set my foot upon a Rock and established my goings."

What is there in this lesson for you?

G. J. AND A. I. S.

Nothing really high, nothing really low, has any actual existence. Only as the ebb and flow of our different states of consciousness carry us above or below the level of the plane whereon we may be functioning, do we distinguish height and depth.

The varying distances recorded by those claiming to have made both ascent and descent show never a landmark to have been put up on either journey, so there are no reliable guide boards showing the way to go or the way to come. We, students of the science of Being, or Divine Science, will, therefore, keep on the straight path. Its course is direct, showing always what we have to meet while going straight ahead.—*E. Adeline Heath-Williams.*

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OUR LOVELY LIFE.

Yes, this life is lovely to our seeing,
When the oil of faith anoints the eyes ;
We enter into mystery of being,
And become in spirit pure and wise ;
We are clothed in garb of meekness,
As becomes the children of the King,
But we're brave, with scorn of weakness,
And in time of trouble learn to sing !

All before us like a mount in morning,
Is a vision of our onward way ;
Gleams of gold its splendid heights adorning,
Words of promise sweetly to us say ;
Like a prince with troops of horse beside him,
On we go and hear the glad hoofs beat ;
Like a martyr when the mobs deride him,
We can suffer shame and find it sweet !

All is gift and opulence of gladness ;
All belongs to cosmic moving plan ;
Where to faith is room for fear or sadness ?
Where to love the least dispair of man ?
Time is like a garden goodness growing,
All its orchards stand for centuries fair ;
Fruit of truth and service finely showing,
Bloom of blessing scenting now the air !

We are part and portion of this story,
Reaching to immensities so vast,
That we are bewildered with the glory,
Till we see the wonders we have passed ;
Out of darkness like a star emerging
In the sky—we so with millions beam ;
Out of earth like seed at sunshine's urging,
In the fields, with millions more, we gleam !

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Every day is but a new disclosing
Of surprises we are glad to see;
Every night in richness of reposing,
Works its miracle for you and me;
If the day had grown a little dreary,
How the sunset washed it out with gold!
If to sleep we entered somewhat weary,
How with pleasure we the morn behold!

Who for us has made this wise provision?
Ah! the secret Friend we cannot see,
But I'm glad, and with a man's decision,
I restore in joy his gifts to me;
All the way I walk to me is pleasant,
And an interest grows in toil and strife,
All the futures slipping in the present,
Make me say, "how beautiful is life!"

WILLIAM BRUNTON.

In a very dark era of history the devout people of the Orient declared that there is nothing desirable except the Science of God. Out of this there is no tranquility and no freedom. To be attached to material things, these ancient people also proclaimed, is to be chained. To be without attachment of this sort, is to be free.

It was said by one of old: God thought the world into existence. The Universe is a visible Thought—a mass of Divine Ideas. Is not each man, too, a thought? And each woman? Each child? Does not each living creature report some idea of God, which no other creature reports? Ah! We all are thoughts of God—Divine thoughts! Each necessary, in his own way, to fill up the sum of the Divine thinking.—*E. Adelinc Heath-Williams.*

There is a lively demand for the new and revised edition of "Basic Statements." This book has fifteen treatments and a brief summary, while the old one only had ten treatments. It is so arranged as to meet all the requirements for healing.

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ONE FAITH.

It is useless to ask God for anything that we do not believe He will give. Our disbelief is a denial that we expect to receive what we have asked for, and amounts to an affirmation that it will not be given, and we have really asked not to be given that which we have asked for in words. So when we do not receive, God has granted the real spirit and truth of our asking. If we expect to receive anything from God, we must not only believe that He is, and has power to grant all we ask, but that He is as willing to give what is just and right as we are to ask ; so our belief must conform to our words and must agree with them ; in fact, our words must speak forth and declare our faith. This is asking in sincerity and truth, and the answer will be in accord with the asking.

We cannot have faith in God nor the faith of God unless we have the same faith that He will hear and grant our requests that we have that He is, and is able to grant them, for if we believe that He hears and is able to grant our just requests, but will not, we doubt His justice and love, and thus make a distinction or separation between what He is and what He does, between His Being and doing. So the only way to have perfect faith in God is to have the same faith in His doing what He is capable of doing that we have in His being the one who is capable of doing all things.

To have the faith required to accomplish every just purpose, it must be based in the knowledge of an unchanging principle, one that will admit of no doubt of what the results will be when perfect faith is expressed in word or act. As we know that God is all, and that there is none else, we know that He can neither give nor receive anything unlike Himself : nor can He give to nor receive from anything that is unlike Him. Knowing this we know that we cannot ask in faith unless we ask as one who is God-like, one to whom He can give Himself, which is all He has to give. When we ask in this way we present ourselves to God as one whom He can receive, and thus find ourselves the same as the Father and at one with Him. We find that this oneness requires oneness of faith, and that we must have the same faith in ourselves that we have in God. This is the faith that what God gives, or what He brings forth into manifestation, is the same after it is made manifest that it was before, and is the same as the one who made it manifest. This is the acceptable offering to God which establishes equality and destroys iniquity or inequality.

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CHILDREN'S DEPARTMENT.

Elsie's First Journey.

"HAPPY BIRTHDAY, dear," called Aunt Laura from the foot of the stairs, and Elsie sprang from her bed and began dressing, for the sun was already peeping in through the window.

Uncle Tom had finished milking, and breakfast was ready when Elsie came down, but she could not wait to see her birthday gift and flew away to the stable. Slipping in through the great doors, she made her way cautiously past the other animals until she came to where Cherry was standing, with the red and white calf by her side.

"Oh, you dear thing!" cried Elsie, "I've caught you getting your breakfast; my, how funny you are—your name's Roseanna. Do you know that you are every bit mine now?"

But Roseanna was too busy to answer, so she slipped back to the house, where Uncle Tom caught her up in his arms and kissed each rosy cheek four times, and left a "one-to-grow-on" on her forehead.

"Now, little woman, you help auntie this morning," he told her, "and this afternoon we'll see what we can do to make you happy."

"Why, Uncle! I'm happy every single minute; you can't make me any more happier if you try," answered Elsie.

When the table was cleared and the dishes washed and put away, they went to take care of the milk in the spring house, and Elsie watched with much interest the skimming of the milk and the preparations for turning cream into butter. She examined the churn and asked questions about the dasher and why it had to go 'round.

"Now, Elsie," said Aunt Laura when it was all ready, "you may churn for me; just turn this handle, and after awhile the butter will come."

The dasher went "flip-flop, flip-flop," as Elsie turned and turned, but soon her arms were tired.

"You dear child!" exclaimed Aunt Laura (when she noticed her), "I have been so busy I did not think of you. We will change work; you wipe these pans and I will churn."

Soon the butter was ready to make into a big yellow mountain, and Elsie went to the orchard with a basket to gather apples. After dinner she was looking in the family album at the pictures of aunties, uncles and cousins, and thinking how funny it was to see how her mamma and Uncle Tom looked when they were small, when suddenly a knock came to the door and she

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ran to open it. There she found six little boys and girls who had come to make her birthday happy.

They were a little shy at first but Aunt Laura soon had them playing happily together, "Pussy wants the corner," "drop the handkerchief," "ring-a-round-the-rosy," and "blind man's buff," caused the time to pass quickly.

When they were called to the dining-room, Uncle Tom was there to share the birthday feast, and how they did enjoy it. A cake with eight lighted candles was the center of attraction and each little guest carried a piece home with them.

When Elsie was alone in her room that night she looked at the beautiful silvery moonlight as it streamed in at her window and in the great out doors, kissing the trees and meadows and distant hills.

She thought of her mamma and papa and baby brother, of the little children in the city who were perhaps at that moment holding some of her daisies and buttercups, and she whispered from the depths of her own glad heart, "The good is everywhere."

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

[*To be Continued.*]

Question and Answer.

Q. Do we heal others?

A. It is advocated by some that in the "strictest sense" we do not; that each one must of necessity heal himself, think his own thought, speak his own word, and acknowledge his own truth to be healed. This supposes separation; that there are many. Were this supposed separation the Law of Being, that each one must think, speak and act his own truth to be healed, then treatment or Truth would never heal babies nor cases that are called unconscious. But Divine Science treatment does heal babies and cases said to be unconscious and incurable. Divine Science treatment is not given to accord with the claim that there are many or that there are "others," but from the Truth that "there is but One All," and that the patient so-called is as self. When one speaks the word of God he voices unity, and in the "strictest sense" the thought is not for another. It is merely a thought expressing God. The word or deed in the "strictest sense" is not for another. Naught but one is known, and that One is the speaker and the One spoken to. So the spoken word of Truth does actualize health, and become flesh where I direct—in the body I designate, so the I that I am heals bodies.

So let it be.

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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:

God is the only life-substance and intelligence. He is the life-substance and intelligence of me.

Daily Thought.

First Day: God is the only manifestor and manifestation. I was born that God should be made manifest.

Second Day: God brings forth in His own image and likeness. I am the image and likeness of God.

Third Day: God's perfect works are done in life and Truth. I am life and Truth. His works are done in me.

Fourth Day: I live in God's life, I hear with His hearing: and see with His sight.

Fifth Day: God is omnipresent health and supply. He is my health and abundant supply.

Sixth Day: I believe in God, I believe also in him whom God hath sent.

Seventh Day: I do God's will and follow His way by being the same life-substance, and power and manifesting what I am.

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THE SCIENCE OF THE LIFE DIVINE.

7. A Preacher's Word.

BY WILLIAM BRUNTON.

AS I JOURNEYED, this befell me on a day. I know not if it were Spring or early Summer, but sweet was all the land about and all the flowers that grew. I had drawn aside for meditation, and I was on a mountain side with a large group of faithful souls, and we were listening to a Hebrew youth who spoke out of the fulness of truth, words wonderful to hear. They were very fascinating and inspiring to my soul, and I was sure of their verity by the power and peace they brought.

I listened with rapt attention while he showed the way of blessedness. It was in the spirit of the poor. The poor are in need, as the dry earth is in need of the rain. And these souls possess all by not possessing save with the Eternal.

It was the gift of those who mourn whatever is of sadness when the waiting world would give of its abundant joy. It is not in grief or sorrow or sickness, but in the tears for tears in a world where sunshine should be. These souls shall be comforted with the coming of good in answer to the cries of men.

The joy was to the gentle. Not the arrogant and proud and boastful, but the meek are to have and to hold the earth. It is given them by the brotherhood of love they have for all men.

It was to those hungry for righteousness. Men with the divine passion for right, for the true. They find not the hunger to want but to be filled.

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There is supply to all of woman born. It is the gift of God like the rain and the sun.

It was to the merciful—that feeling of compassion for weakness and distress which is the helper in the emergency. Their hearts are full of this sympathy. They call it to themselves by their outgiving, as the lake sending out its waters makes a passage for the streams on the hills that seek its shelter.

Then it was in the clean heart. This word was full of inspiration. I felt I was to empty my heart of the dust of the days and allow only the fresh air of God and the sunshine to come into my soul. It is on the grass the dew-drops cling. It is in the pure blue of heaven the stars shine. It is in the holy thought the Holy One abides. Sweet was the thought to me.

And the ones vowed to peace had the gift of joy. They are of the Father with the wide world of men as his children, and those who stand by truth even if hated and persecuted—these are blessed. Was it not so to the olden seers? Were they not tried and buffeted—and yet faithful? They were to keep the high quality of their souls, they were to let their light shine and all glory should be to the Father.

I heard all this and then forgot the hearing of it, the circumstance of its speaking. It called me to the interior self, the chamber whose door can be closed to the world and where the Eternal is.

I was pleased beyond the power of words to tell. I could feel the impact of the truth the preacher had declared, and I was with him in heart and soul. The words were true by their appeal to the inner consciousness. They gave me soul-valor. They gave me the gentleness of goodness. They put me in tune with the divine harmony of life. A peace of surpassing tenderness pervaded my nature. Ah! truly this was heaven to know God, and to know such Christ truth in my own soul.

I pondered it—and how long I know not. I had forgotten time and place. I wished to make sure to my understanding the reality of the spiritual communicated to me. I felt this was life for my life, and must be manifested in the days of my abiding in the temple of time.

And a great ecstacy came to me. It filled me with resolution to will and do the things of the Father. I was sure poverty was destroyed; I was sure of all riches in the fulness of love; I was confident of support to-day and for all the morrows that might be. The Hebrew youth had blest me with enlightenment and love, the shackles of time fell from me. I was in the spirit and this was the Lord's Day in which I then lived. Oh! it was beautiful, and the secret of it all, and the knowledge of it all, was in believing the good and the true and expressing it as reality in my every thought and word and way!

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BLEST ARE THE MEEK.

The sweets of pure humility—
In violets of the wood are seen;
They perfume places wild and free—
With loveliness and leaves of green.

Yes, unto simple things of earth,
A beauty comes that's all their own;
Their very meekness is their worth,
A something to the spirit shown:

For still to us the message sent,
That gentleness is God's own grace;
And to bloom on in sweet content,
For human hearts must have its place!

WILLIAM BRUNTON.

No matter how dead any one may be in false beliefs and opinions, Life is always there, and as quick as one catches a glimpse of that and begins to say, I am Life, I am Substance, I am the Perfect One, then he begins to rise out of dead effects into newness of life. I Am, is the light of life. Life is always perfect. Nothing can be taken from it or added to it. All of the possibilities of the Son are within everyone, but until we begin to see this life as our life, and to say I am this Life, we remain in darkness. It is the consciousness that I am this Light that lighteth every man that comes into the world that resurrects.

Jesus did not deny the symbols held sacred in the hearts of the people, but filled them full of new meaning: as in the marriage scene in Cana of Galilee, he taught that purity consisted in being Holy Spirit, all Spirit, by turning the water into wine, the letter into Spirit, instead of going through washing, or some external process.

To increase and multiply, according to the Spirit of Truth, is to unfold, and know that we manifest the divine nature of Being in all our ways. The consciousness of which is that all that is, is manifesting itself. Acquired possessions are taken away that the attention may be withdrawn and centered in Being and the true doing that proceeds therefrom.

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IS GOD KNOWN OR UNKNOWN?

THERE is a very general belief that God is an unknown something that it is impossible to know or comprehend. Some suppose Him to be an omnipresent personality, others a universal principle; but, in either case, He is thought to be not only unknown but unknowable. He is supposed to be infinite, eternal and unlimited, while man is believed to be finite mortal and limited, thus differing from God in that respect if in no other; but it must be evident that if he is different from God in that, he must be in all other respects.

It is said that God is Spirit, but it does not seem to be understood what Spirit is, hence it is claimed that it cannot be comprehended, and for that reason it is impossible to know God. He is supposed to bring forth everything that is made manifest in creation. Just how this is done is not known, but it is supposed that as soon as the manifestation takes place, in some mysterious way, creation, including man, becomes separated from Him, and thenceforth man's effort must be to return to God through a process of constant progression toward higher and higher conditions, until eventually he may become sufficiently perfect to be acceptable to the source from which he came. From this false conception originates the belief that man is conceived in sin and born in iniquity, or inequality, with God, and that this life here is only a state of probation, or preparation, for a life to come that will be acceptable to Him. This is the general belief of humanity regardless of sect and creed. It is why the numerous theories presented and advocated for the redemption of man have as their basis doing in the present as a preparation for the future. Having accepted the erroneous conclusion of man's separation from God, the various methods presented for his return, based on those conclusions, must also be erroneous.

If the belief of man's separation from God were true the process presented for his return would also be true, but if erroneous, no means of returning is necessary, for he is already one with God. To accept any method of doing, that we may become one with God, is to accept the belief that we are separate from Him, and can never result in the realization of the union of God and man until that belief is given up. The belief of separation is the source of the conclusion that God is unknown and unknowable. Jesus the Christ taught no doctrine of an unknown or unknowable God. His doctrine was that "I and my Father are one, and if you have seen me you have seen the Father." "I work as I see the Father work." "I do

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what I see the Father doing." "He is my Father and your Father, my God and your God."

When Paul told the Athenians that in all things he perceived that they were too superstitious, he did not believe in an unknown or unknowable God, but said to them: "For as I passed by, and beheld your gods that ye worship, I found an altar with this inscription: 'To the unknown God.' Whom, therefore, ye ignorantly worship, him declare I unto you." When Paul made this declaration he must have been prepared to prove to the Athenians that it was true, and that he could make known to them their unknown God. If Paul knew him, and could make him known to others, He can be known by all people. Unless Paul knew God he could not have made him known to others. We can teach nothing to others that we do not know ourselves. We can neither teach the principle, solve the problem, nor explain the example in mathematics unless we understand the principle; so Paul did not believe God to be unknowable, but considered Him to be our most intimate friend, for He says: In Him we live, are moved, and are. He evidently understood this to be the doctrine of Jesus, and believed what he was preaching to be the truth, and it agrees in every respect with the teaching of the other Apostles, who received their instruction direct from Jesus, and made no pretense of having any other method of healing or doing their other works than the one he taught them.

When Paul told the Athenians about the resurrection of the dead, some scoffed and some said they would hear him again; the same scepticism exists to-day, and if the people were in the habit of erecting altars to their various beliefs and opinions about God, as the people of that day did, they would without doubt erect one to the unknown God, as the following questions indicate, from the New York *Enterprise*, under the head of "Twentieth Century Problems:"

"Is there a universal, infinite soul that throbs the universe?"

"Is the same life that moves, feels, thinks and breathes through the physical man, a part of the infinite soul?"

"Are there psychic laws to which all finite souls are subject?"

"Is there in men the germ of infinite possibilities?"

Such questions as these never could have been asked by a public journal if it was generally understood that there could be no universe without an Infinite cause producing it, and that this cause had nothing to produce but itself. Therefore its production must be a perfect image of itself, without sparks or germs capable of becoming like it, but must be now what *it*

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is, or the cause would cease to be the cause of its own production. Now the truth is, that there is an Infinite cause, or life, or God, that has created and brought forth the universe and everything in it, and which is His perfect image and likeness, or in other words it is that cause or God acting within Himself and manifesting just what He is and nothing else. Hence all that the universe is is that cause shown forth, or it is Life manifesting a universe of living things or a living universe, and instead of God being unknowable, there is nothing else to know in reality and truth. As all knowledge is contained in Life, and God is Life, there is no other knowledge to have but His knowledge of Himself. We may by forming our judgment from what the senses tell us, or from sensation, come to conclusions that we call knowledge, but this so-called knowledge will differ as much with different individuals as the various conclusions formed from observation differ, for its only basis is opinions and beliefs about appearances and sensations. Knowledge is based in principle, and is knowledge of principle, and never changes or differs with persons, time or place, but is always and everywhere the same.

It is not knowledge of God that presumes to tell us that God cannot be known, but at the same time has the presumption to tell us just how we may, by a process of evolution, from an inferior to a superior state, become God-like, at one with Him, and be capable of manifesting His power and possibility. This theory assumes that God is incapable of creating a perfect man, but that this imperfect man that He did create can, by his own efforts, become perfect, thus completing God's work and doing what God cannot do. This is the iniquity spoken of throughout the Bible, and is what Jesus called hypocrisy ; while claiming to be inferior to God it assumes to be able to do what He cannot do, for God never claims that He can become more than He is, or different from what He is.

Knowledge never presumes to call God the great unknowable, nor does it deny His knowledge and power to manifest Himself in His own "image and likeness," and create man as perfect as Himself, capable of being as He is and doing His will.

If we refuse to recognize and accept God by claiming that we do not and cannot know Him, we reject Him, His eternal life, health, happiness and all that belongs to Him, and we claim, in reality, to be the reverse and that it belongs to us ; so mortality, disease and misery are the legitimate result of such claims. Knowledge of Truth, which is knowledge of God, for God is Truth, will destroy all such claims and restore to man his natural state of health and happiness, for it recognizes God as all, not only the knower but the known ; the manifestor and the manifestation ; the same in manifestation as unmanifest. So that all knowledge, whether of creator or creation, is knowledge of God. Divine Science insists that God and man are one, and, as God can know man as Himself manifest, man can know God as himself manifesting if he will but recognize the truth of the unity of God and man, which is the foundation upon which Jesus and the Apostles stood, and is the one by which the sick are healed and happiness enjoyed.

C. L. C.

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"SONGS OF LIFE."

Heaven.

'Tis no far and distant country
Up beyond the blue.
"Lo, within thee is the Kingdom!"
Spake the witness, true.

"Whited sepulchers" He called them,
They who rob their brother man—
So they sought, in vain, to slay Him—
Kill the Truth, *who can?*

Stifle it with chain and dungeon,
Shut it from the light of day—
Lo! The Angel of His Presence
Ever rolls the stone away.

Life and love shall reign triumphant,
"Lord of Lords and King of Kings!"
And our hearts call: "Abba, Father,"
How the Bethlehem joy-song rings!

Peace on earth, good will forever,
Tidings of great joy revealed—
Hear the Voice: "Lo, I come quickly,
"Prophecies are now unsealed."

270 Lincoln Ave., San Diego, Cal. HELEN MAUD MERRILL PHELPS,

Prayer should be consistent with what we desire to realize. We are always praying whether we know it or not. We pray in all our beliefs, words and acts and the result we get is the answer to our prayer.

They who seek health, happiness or prosperity seek what they do not believe they have, hence, seek outside of themselves, and do not seek in God for God and man are one.

God requires that all He gives shall be received, used and returned in the same spirit, love and perfection and as freely as He gives. He gives to His children life and all that belongs to it; He will accept nothing less and asks nothing more.

Life includes all problems and is the principle by which they must be solved.

Many people think that to be absorbed into God would be annihilation and loss of individuality. To have God's life, intelligence and power is not annihilation but is eternal life with an individuality equal with God.

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ALL IS NOW.

My Dear Mrs. Cramer: I received your loving letter, and all it contained was joyfully received by us all at home. I know just how dearly you love to be home again, for home is the fulness of the heart manifested. No other place equals it in all the world. I know you will be fully rewarded for the sacrifice you made in leaving all that was dear and near to you, to do the will of God that mankind might know the Divine Love and power of Truth, which his word contains for all who are willing to accept it in his name. You have scattered the sunlight of Eternal Life along the way, whose rays will penetrate the hearts of those who saw the Light afar off. In the hearing of the word which contained the message to each one who was ready and waiting on the Lord to receive an answer to their prayers, they will find the unity and oneness that all will who seek; they will find that the prayer and the pray-er are one. Then they will understand what Christ told them over and over of the Truth he found and knew: That I and my Father are one. This is the tie that binds hearts together and blends all life in a perfect correspondence with all that is. It is the key of heaven that, when once found and fully understood, nothing can separate us from, for that which God has joined together no man can put asunder, and, through this blending of the two as one, we see that we are superior to all beliefs and opinions of the world, for we are dwelling in the secret place of the Most High. For then do we see as God sees, and do as he does. This is the Kingdom come on earth as it is in heaven (and we are it). Each must see this glory for himself and be his own Saviour. Then do we enter into the rest of God, spoken of in the Bible. We quit working and striving to be good so that we may enter into this rest in another world, but find it here and now on earth. That we are the Rest, or *the* Rest-of-God, of which we have heard, and have sought and found so close at hand, but which we had placed afar off. By looking to the future we missed the blessing at hand. That all that was is now, and ever shall be—is here and now. I hope every one who heard the words of Truth that you spoke will use some of them daily in their walks of life. They will find a harvest of love and fulness contained in each one; that when used and spoken with faith shall bring to pass all the heart desires or needs. You have fulfilled an earnest wish and desire of my heart in coming to Detroit, that the Truth I knew might be confirmed by one who knew whereof she spoke. I will now conclude my appreciation in *words*, the fulness of which I have received, and wish that all may know and realize the blessing, as I have done.

Detroit, Mich. MRS. GEO. SCHRAM.

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Notes and Announcements.

A Social Evening.—On June 30th, from 8 to 11 p. m., C. L. and M. E. Cramer received their friends. After the usual greetings, we enjoyed most interesting recitations from Henry Harrison Brown and Mrs. Elizabeth Hill, of San Francisco; also a comic song, "The Irishman's Courtship," by Rev. D. M. Dodds, of Haywards, California, and a comic story by Rev. Victor P. Morgan. Then progressive conversation was introduced and was entered into with spirit, which made all acquainted, after which coffee and cake were served. Then the friends entered into a discussion, the subject of which was a "Merry Heart is the Best Medicine." M. E. Cramer, through request, related something of the social part of her late trip through the east, and closed with a few well chosen remarks on the subject of "A Merry Heart." The second speaker was Rev. J. Stitt Wilson, of Berkeley. He was followed by Rev. V. P. Morgan, Henry Harrison Brown, Rev. Clara B. Nield, C. L. Cramer, Francis A. Rand, of Alameda, Mr. Mathews and Mr. Watson. There was a feeling of perfect sociability throughout the evening, and all entered into the spirit of the occasion, making it a most enjoyable one. It is hoped that through the fall and winter months there will be more such happy gatherings, and that all may be blessed by them and interest in Divine service be increased thereby.

We have received a copy of John Burroughs' familiar hymn, "My Own Shall Come to Me," set to appropriate music by Addieleen Stevens; arranged for quartette and congregational singing. Ten cents a copy. Address Addieleen Stevens, 151 West 105th street, New York.

Proposed Truth Students' Country Club.—The object of this (woman's) club is, to purchase a tract of land in the Santa Cruz mountains where the members may engage in pleasant out-door pursuits. For particulars, address (with stamps) Mrs. Louise M. Washeim, General Delivery, Oakland, California.

A New Divine Science Home.

FOR STUDENTS AND PATIENTS.

The Divine Science Home recently opened is now ready for the reception of guests. The location is most desirable, and the house bright and beautiful. The daily services meet the daily needs of the household. All who come will be cordially welcome. For particulars, address: Divine Science Home, 1560 Race street, Denver, Col.

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REALIZATION CLASS.

For the Study and Demonstration of Divine Science.

HOME COLLEGE has started a Realization Class. The subjects for weekly study for June were published in June HARMONY. Each issue will contain the studies for that month. The founders of this College, who are its teachers, have realized the great necessity for this united study. Faithfulness to any worthy cause is its individual and universal demonstration of success; without it we need not expect individual demonstration of success.

THE PURPOSE.

The purpose of the Class is for mutual benefit; to instruct the members in knowledge, and how to demonstrate and realize what they know; to develop concentration and strength of purpose.

All readers of HARMONY are invited to join in the study of these lessons. It is, therefore, necessary that each student have "Divine Science and Healing," in connection with HARMONY, to enable him or her to study the lessons. Without these they can do nothing in their study. Students should read the weekly lesson daily, and read only the paragraphs in "Divine Science and Healing," or verses in the Bible that pertain to the subject for the week. By this means they will gain a thorough understanding of the subjects and be able to tell what they realize, and how they have demonstrated it. As they study the lessons, they will find it advantageous to form a nucleus for the students to give expression to their realization and demonstrations. As many as desire can begin holding them. They are to be called *Realization Classes in Divine Science.*

When any are ready to form classes, large or small, by writing to Home College they will receive definite information in regard to the methods of conducting them successfully. If we are faithful in this work it will open channels for the ongoing of the work and the demonstration of the faithful ones.

Identity, originality and success are to be found in the unity of the individual teaching and work, for the source of all is the one Self-existing Mind, or God. We each must face our own mental attitude and see whether it is conformed to the unity we advocate. Permanent individual, as well as organized success, depends upon the practice of this unity.

The future Science Church, Association or Federation, will succeed only by a system of loving, co-operative work, based on Truth, and carried out in

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practical business ways—a system of service entirely free from servitude; a method of giving and receiving, the co-operation of which is perfect balance. There is no higher, broader, or deeper teaching before the world than Divine Science; none more easily understood, and none more simply stated. The time is ripe for its students to do a general work.

LOCAL WORK.

The Realization Class will meet every Friday evening at eight o'clock, at Home College of Divine Science, 3360 Seventeenth street, below Valencia. All interested are invited to attend.

The idea of this work is to help one another; to realize the freedom of Truth; to enjoy health, experience satisfaction, and know success.

This will be an open class, depending upon voluntary contributions for its financial support.

Studies for the month of August.

Daily Study for Week ending August 11th.

Subject: "Beginning."

Divine Science and Healing—Definition of. Bottom of page 49.
Bible—Genesis, i: 1; St. John i: 1.

Daily Study for Week ending August 18th.

Subject: "Belief."

D. S. H.—Same as Faith. Page 179.
Bible—John xi: 25, 26.

Daily Study for Week ending August 25th.

Subject: "Faith."

D. S. H.—First step; indulge no argument. Put away error. Paragraph 11, page 35.
Bible—Eph. ii: 14-16.
D. S. H.—Paragraph 2, page 109.
Bible—Heb. xi: 6; Rom. yiv: 22, 23.

Daily Study for Week ending September 1st.

Subject: "Body."

D. S. H.—Not subject to two Powers. First half of Paragraph 5, p. 91.
Bible—Duet. xxxiii: 27.

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D. S. H.—First part of Paragraph 8, page 94.
Bible—I Kings xviii : 21. Matt vi : 22.

Daily Study for Week ending September 8th.

Subject: "Body."

D. S. H.—No Body of Sin. Top of page 234.
Bible—John xii : 45.
D. S. H.—Should be held in agreement with Spirit. Paragraph 6, p. 133.

If subscribers will send names of those whom they think would like a sample copy of HARMONY we will gladly send them a copy.

A Letter of Appreciation.

Dear Mrs. Cramer: For a long time people have been writing about the Star of the East. I have just reversed the ancient order of things. I feel this is the sentiment of hundreds who would, but dare not, take up the pen and express their honest convictions of your late ministry, which has extended from ocean to ocean, and covered a period of many months of patient toil and labor among all classes of people. How, in that great day, many will rise up and call your teachings blessed, for your good work among them will they bless you. Our own St. Louis must call you Blessed Star of the West, for there are so many here who think so much of you. I would say, let thy radiant beams fall in golden splendor upon all mankind. How they need the light of Truth to lighten their pathway, and how willing you are in this heavenly way to aid them. We can only say that we know you will continue to illumine the world. My work is doing well in all departments.

St. Louis. EDMUND THOMAS BUNTING.

Extracts from Letters.

(The realization exercises are certainly excellent. We are finding individual benefit from their use.) G. J. S.

DEAR FRIENDS: I wish to thank you for your prayers for prosperity. They have, I believe, accomplished much for me, and I send you check for all. Will you please to ask that peace, harmony and love may reign supreme in our home. I have much confidence in your prayers for help. M. A. G.

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Mrs. Cramer—DEAR FRIEND: I wish to tell you that I have been getting my *Harmony*, and I love to read it so well and am so delighted with it, that I try to devour it all at once. S. A. W.

Editors of HARMONY: Enclosed find $2.00, for which send "Divine Science and Healing." I gratefully accept the invitation to the "Realization Class," and shall be with you in the spirit of the work. It is what we needed, and I heartily congratulate you on this plan of co-operation. Success for the work. MRS. M. L.

Mrs. M. E. Cramer: Enclosed please find one dollar, renewal of my subscription to *Harmony*. I enjoy your teaching very much and get much from it right along. I read part of your lecture, delivered in Washington, to a lady who has had locomotor ataxia for the last eighteen years, and she said it explained so much to her, she got so much from it. Surely we live in a wonderful age, when we think of all the light we have. I have your Primary and Theological lessons, and I have been conscious of light shining in me while studying them, especially the latter. The leaven is at work and will leaven the whole lump. B. F. B.

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VI. Strait is the Gate and Narrow the Way.
Treatment of Dominion over all Suffering.
VII. Treatment of Opulence.
VIII. He that Believeth on Me, the Works that I do shall he do also.
Treatment: Demonstration of the Comforter.
IX. Like Expresses Like.
Treatment: Against Bodily Limitation and for Demonstration of Opportunities.
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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.

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No. 12.

SEPTEMBER, 1905

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

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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.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 17. SEPTEMBER, 1905. NO. 12.

TRUTH.

He that doeth Truth cometh to the Light.

FIRST, let us consider the nature of Truth. Emanuel Cant has truly said: "Truth is absolutely all there is, and there is no optional nature to it." Whatever the self-existing all is, it must of necessity be just what it is, and nothing else whatsoever. It cannot choose between two or more things which it will be. Its infinitude is its freedom. It is your freedom, whoever you are, by name. It is my freedom wherever I am individually. It is all that we are or ever can be. Truth was, is, and shall ever be the fulness, the allness, the entirety of what is. To know this is to know freedom. Truth is all there is to any event, thought or experience. It is all there is in the adjustment of any seeming difficulty between persons. It is the Truth and the Truth only that can touch any case tried in court; nothing else touches the case on either side. There is always absolute adjustment, justice and harmony in Truth. There is nothing in it that differs.

What is light? One who knew Truth, and voiced it, said: "I am light, even the light of the world." He also placed his listeners at one with himself, which made them "The light of the world." It is so now. The true Light lights every man in the world. It is equally true that Christ Consciousness of Being alone declares I am Light, and in Me is no darkness. We can each say, with our California poet, Eliza Pittsinger:

"I stand in the great forever,
I lave in the Ocean of Truth,
I bask in the golden sunshine
Of love and endless youth."

Then he who does Truth must of necessity be Truth. In doing Truth one knows that he, the doer, is Truth, and as the Allness of the All is Truth, taking the position that I am Truth and sustaining it without wavering, is coming to the light.

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Sacrifice is giving up one thing for another. Were you asked to give up Truth that another might have it, would you do so? You would quickly reply: No one can receive Truth at the expense of another. I am no more called upon to give up Truth and its freedom that another may be and enjoy it than I am called upon to give up thinking, breathing and eating that others may have thought, breath and food. Our thinking the whole Truth, breathing to the fulness of our capacity, and partaking freely of the food necessary, robs no man, makes no one poor or in want. There is plenty of capacity to think. Since the Infinite mind is the Thinker, the Thinker can never be exhausted. There is plenty of air for all to breathe; air can never be exhausted. There is plenty of food for all to partake of; food can never be exhausted. After all are fed there is as much more in market as before. There are twelve baskets full more, that is available, than the two barley loaves and five fishes that have been used.

I, the Way, the Truth and the Life, can never cease to be what I am that others may be what I am. Greater love hath no man than that of seeing the Truth, that others are the Truth and Life that he is.

Who is it that comes to the Light by doing Truth?

We drop the suppositional beliefs of being mortal, finite and limited, and mentally accept the Truth that we are now immortal, infinite and limitless. This is coming to the light of pure intelligence. First, our attention is arrested and turned to the truth of Being, and we accept it. Our conscious acceptance of its nature is maintained by making it a working basis, or a basis for our work. Thus we express light in everything we do.

From Being, or God, we see that the growth that is is the unfoldment of God's Omniscience, Omnipotence and Omnipresence. Not growth toward God, or into God's nature, but the revelation of it. In Divine Science we work from God and not toward God. He is not a being that we may possibly approach at some future time, but in Him we are at this time.

When we accept ourselves to be Truth we come to the light, as it were. In the first chapter of St. John we are told that the Life is the Light; and that this light is come into the world in form, which is full of Grace and Truth. Not recognizing this is called the condemnation.

No one but Truth does Truth.

No one but Life lives Life.

No one but Being exists in creation.

No one but the Creator creates.

No one but the Thinker thinks.

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How should a minister or teacher do, or practice Truth for public assemblies? First, see the Truth of the assembly. Then think, speak and act Truth to and for the assembly. Think too much of those assembled to present anything to them that would convey the idea that they were partial Truth or partially conscious of what they are. Appeal to their Being, to their consciousness, and you will prove them to be like God.

To do the Truth is to be just, loving, kind, truthful. That is, act justly, lovingly, kindly, truthfully, in thought, word and deed. It is the practice of equality or unity; the practice of love to neighbor as to self; to the community as to self. It is love to all free from condemnation or criticism. Criticism is a kind of lingering disease.

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

A Truth or Science Teacher, or minister, is to treat the individual as the assembly, and the assembly as the individual.

If we can feed an individual with Truth, we can feed a hungry multitude with it. If we show the hungry multitude the Truth of their Divine inheritance, and that after they have used all they can for food, raiment and shelter that there is more left over than they have used, they are fed; their hunger is satisfied, and they begin to work with appreciation and thanksgiving, and to actualize what is already theirs, and prove that God is their inheritance; then their own comes, seems to come to them. They find themselves in possession of plenty.

It is sometimes supposed that we can love some and not others; be kind and charitable to some and not to others; speak Truth to some and of some and not to and of others. This is not the practice of Truth. It does not reveal the heavenly way in earth, where God's will is done as it is in heaven.

A student once asked if it did any harm to hate just a little. The answer to this question is, of course, "There is nothing against one hating a little but Love." And as God is Love we see the rest.

Another student who listened to this thought of one family—neighbors—that she disliked, and she commenced to cast about in thought to see how she could overcome the feeling and love them, and she remembered that there was soon to be a wedding in the family. So the happy thought was hers, "I will buy a wedding present for them and send it." She made haste to do so, and, when on the street for that purpose, she met the mother and the happy, soon-to-be bride, which gave her the opportunity to demonstrate

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her loving intent, aad so she went shopping with them. In overcoming this little bit of dislike, she demonstrated over what the doctors called an incurable case of heart trouble.

This is the way to do Truth to ourselves and others. Let your love so flow out to neighbor that it will remove all torments in self. Love hath no torments; there is no fear or hate in Love.

We should be just, loving, truthful; think, speak and act unity, equality, oneness.

Feel thankful that you are here. That all things are as they are in Truth. Love God's people as you love God. See them perfect as their Father in heaven is perfect.

Loose people and let them go in the freedom of Truth.

Give them the glorious liberty with which Christ makes free.

So let it be. M. E. CRAMER.

Thought Germs.

Eyes and ears are not incorrect witnesses; they only seem to be so when we are judging from observation, without illumining our judgment with the light of Truth. When illumined with Truth they are correct witnesses.

In Truth there is no difference between our method of observing passing events and their method of occurring. We are all gifted with perfect observation, and can record things truthfully to ourselves. To do so is to record, as it were, in the Book of Life.

Error of belief does not arise from the senses being false mediums, but from a wrong interpretation put upon their testimony. False interpretation comes through accepting a false premise from which to draw conclusions—that is, a supposed premise of good and evil. The established order of the universe is the only safe process man can adopt for truthful interpretation. Divine harmony is not Paradise lost, but Paradise found, lived and demonstrated. The harmony and unity of the One All is dignity and grandeur to all things in the now, to every passing event. It means to stand in the conscious intelligence that the inner secrets of God are now revealed in nature. Wonderful light—this knowledge of the Eternity and Allness of Truth.

Herbert Spencer says: "The annihilation of matter is unthinkable."

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INTERNATIONAL BIBLE LESSONS.

September 3d, 1905. II Chron. xxxvi : 11-21.

LESSON X.

Read II Kings, xxv ; Jer. xxxix and 52.

THE CAPTIVITY OF JUDAH.

GOLDEN TEXT:—"*Be sure your sin will find you out.*"—*Numbers xxxii.*

Time : 586 B. C. Place : Jerusalem.

LESSON STUDY.

A name is beautiful to us when it is significant of worth, of excellence, of inherent virture. A name is still more beautiful to us when it has been defined in life and character. Every name should be accentuated in its meaning by the individual who bears it. The Father hath given a good name to the whole family in heaven and earth.

The name of Zedekiah means : "Jehovah is righteousness." When a man acts out of character with his name, he fails to represent himself. Zedekiah failed to manifest his unity with rightness, or righteousness. The report ought to be made concerning Zedekiah that he did that which was right in the sight of the Lord, instead of the exact reverse.

That power of truth that gets at the heart of things, that goes out in search of all its children, invites not only, but compels each one to take his true position in oneness. It is a waste of time to address any thoughts to man, or call his attention to anything that does not touch him on the side of his unity with Divine Nature, and that does not quicken into life the dormant impulses of his Being.

Zedekiah's thinking had led him astray. He had missed the correct understanding of life's expression, and had become entangled in the delusive ideas of estrangement from the one Source of power.

How wonderful and all inclusive is the greatness which is immense enough to be One. The Almighty idea of oneness was not comprehended by this King of Judah ; and he seemed to feel the necessity of filling up the void with innumerable little gods. Jerusalem abounded in meaningless symbolism. The sum total of non-entities is always zero. Completeness is only complete. The one great supreme idea which embraces Universal Substance is the Idea that cannot be other than All in All.

In order that Zedekiah might understand that delusion is not reality, the consequences of his course of thinking, and of the chief priests and the people with him, were brought into evidence. Mental captivity leads into outward captivity, and men who should be princes in enjoying the mastery and freedom of true thought go into servitude and bondage.

So the destruction described in this lesson is typical of the total demolition of those errant thoughts and ideas that are isolated and separated from the never-failing and eternal beauty of Goodness. These wandering thoughts are brought to the day where they are disposed of in the heavens, that pass away

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with a great noise, and with the elements that melt with fervent heat, and the earth works that are burnt up. So that the judgment that is passed upon man is the condemnation of all that is false or untrue of his God-derived beginning and his God-determined destination.

September 10th. Ezek. xlvii: 1-12.

LESSON XI.

Commit vs. 3-5.

THE LIFE-GIVING STREAM.

GOLDEN TEXT:—"*Whosoever will, let him take the water of life freely.*" —*Rev. xxii: 17.*

Time: 574 B. C. Place: Jerusalem.

LESSON STUDY.

How refreshing are all the symbols that are used to represent the activity of the life-giving Spirit. The Spirit seeks expression for Itself in the bestowment of Its infinite message. The omnipresent Spirit, now and again, finds an especial outlet in an individual; and it is like the holy waters that issue from the sanctuary. The outflowing of this infinite Life is described as "waters to swim in," "a river that could not be passed over," and again as "a river of water of life clear as crystal."

When we give sway to the Divine in us the significance of "The Life-Giving Stream" is easily defined in our consciousness. We find ourselves borne along in its strong, invigorating, Life-sustaining current; and the idea of the Life-Eternal becomes the forceful impetus that blesses us in every passing hour and day.

The onmoving of the waters signifies the progressive spirit of Life. As we move out into the universal consciousness and "measure a thousand," as it were, there is a quickening of our life forces; and continuous activity in making the same ratio of advance enables us, not only to recognize our Life, and become immersed in it, but to give positive expression to the unlimited resources of everlasting joy, rest, peace, health and opulence, which are ours.

In the Revelation the crystal river of Life proceeds from the throne foundationed in the union of God and the Lamb. Wherever there is a throne there is the establishment of oneness between God and man. Rivers of living water will always flow from the heart of God's dwelling-place. Wherever there is a living temple, thence will flow life-giving streams. Nothing can interrupt the outflowing of the Eternal Energy in the life that is set apart to its own Divinity; for back of every life is Infinity.

The result of all this divine energy of Life is Fruit-bearing. The Law of Expression is revealed in its unity and in its diversity, and is manifesting its vitalized Substance. The attractiveness of existence on both sides of the River of Life in tree, leaf, blossom and fruit, remind us of the unfading beauty of constancy in well doing, and of potential living in the Kingdom Come.

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September 17th. Daniel i: 8-20.

LESSON XII.

Commit vs. 18 and 19. Study entire Chapter.

DANIEL IN BABYLON.

GOLDEN TEXT: — "*Daniel proposed in his heart that he would not defile himself.*" —*Daniel i: 8.*

Time: 606 B. C. Place: Babylon.

LESSON STUDY.

If there is one word more than another that stands out conspicuously in the life-conduct of Daniel it is *principle*. Principle was the power underlying all his actions. His soul was anchored to an unfailing guide. The real purpose of his heart was to adhere to principle; and he who holds to Truth is separate from defilement—from unreality. The position which a man occupies is what preserves him entire. Wholeness cannot be divided into anything less than just itself. Daniel determined to partake of nothing that misrepresented his adherence to one basis of Truth. Consequently, he refused the portion of the King's meat and wine, although seeming peril and sacrifice might be the outcome. Daniel was fearless in putting to the test the clear, strong convictions of his sound heart, and left the results with God.

Daniel was a character. He had given attention to the form of Deity that was graven upon his being. A likeness of his God was stamped upon his soul. A factor in the real of Divine Thinking was he. He was a living representative of God's kingdom in Babylon. And in any place on God's footstool a Daniel, or the four Hebrew children, may live in answer to the prayer of Jesus: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The result of the steadfastness of principle in Daniel's life proved him capable of standing before kings. All life was radiant with the illumination resulting from his powerful concentration. It is a great thing to say that Daniel lived in harmony with his best thoughts. So Principle triumphed. Wisdom was bestowed because of unfaltering obedience, and because of his own choice. Then like a crown upon his brow appeared the honor and the glory which the king bestowed upon him—the outward recognition of his divine unfoldment.

The aura of true success will ever emanate from the individual life of the man who has an abiding purpose, and is making daily demonstration of it.

September 24th. REVIEW.

LESSON XIII.

GOLDEN TEXT:—"*The Lord is my keeper.*"

A space of nearly two hundred years covers the period of this quarter's lessons.

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The history of the kingdom of Judah is quite like the history of an individual who, in his endeavor, has not yet manifested maturity. Sometimes the shadows of erroneous conception are seen; and again, when coming into greater harmony with the law of being, the shining of the light of clearer understanding appears.

We will note some central truths:

Lesson I. The Power of God in man, who is at-one with the Principle of Life over fear of evil.

Lesson II. The sure Refuge which the One Source and Universal Substance of Life is to the person whose prayer is an abandonment of everything else.

Lesson III. The recovering and redeeming power of Spirit that unifies all "flesh" with Itself.

Lesson IV. The gracious overflow from the Fountain of living waters offered freely to all who partake in the spirit of Unity. The invitation is to seek and find the Lord by terminating all differences.

Lesson V. Sin is missing the one standard of Life—the Good. Repentance is turning with the whole heart to the One True Source of Thought.

Lesson VI. To establish the reign of Good is to give to the Good opportunity. A reformation may be wrought by the young student of Life. Maturity comes by exercising our powers.

Lesson VII. The Law written in our conscious being, though dormant, can be awakened by the Word. Re-adjustment to the Word brings harmony and peace in the place of threatened calamity and woe.

Lesson VIII. The Word of God is indestructible, because It ever liveth in the heart of man. Its sure restoration to human consciousness is its power over would-be destroyers.

Lesson IX. One who truly speaks with authority will be delivered from all captivity, by the authority of the very Word which he speaks.

Lesson X. Although the Father is infinite in compassion toward persons holding delusion instead of Truth, there is no remedy for the thoughts that are estranged from Him.

Lesson XI. Living waters ever flow from the one that establishes the union of God and man. From the living temple flows the Water of Life.

Lesson XII. The imperishable impressson that is made by the force of character.

G. J. AND A. I. S.

"'Tis well with him whose will is strong,
He suffers love to be its active strength;
In doing so he never suffers wrong.
Active love flows from fountains deep
And pure as diamond bright, that holds and keeps
Within itself the true triumphal power."

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THE CHEEK OF THE DEVIL.

SOME slang phrases convey more meaning in the same number of words than can be conveyed in any other way. For instance, the one word "cheek," in the commonly used phrase, "the cheek of the devil," conveys the idea of presumptuous and absolute assurance without anything whatever to base it on. As long as I accepted the general belief about the devil as to what he was and what he did, I could not understand why that term should be applied to him as representing the highest standard of "cheek" that it was possible to reach, for I thought if all that was claimed for him was true, that he had a pretty solid foundation for all the assurance that he was ever accused of having.

It was said that God created man, but the devil caused his fall, and has had dominion over him ever since, and man had never recovered from the fall, and probably never would in this world, and but few had much prospect of doing so in the next. It was said that man was a sinner; that his nature was evil, and that he was conceived in sin and born in iniquity, thus virtually making him a child by the devil, and some even claimed that he was, and was doomed to eternal torment unless he changed his nature. It seemed to me that this was claiming more power for the devil than was claimed for God, and I could not see why he should be accused of having so much "cheek," for I thought he was only doing what most people did—simply exercising his privilege of offering advice that he believed to be for the advantage of himself and those to whom it was offered, and they could either accept or reject it as those chose. With all the power he was supposed to have it seemed as though he ought to be as capable of giving advice as any one. But there was one difference between the advice God gave and the advice the devil gave. God told Adam not to partake of the tree of the knowledge of good and evil, and told him what the result would be if he did; the devil told him God had lied, and advised him to eat of the fruit, but did not tell him what the result would be if he did not.

It was said that he went about like a roaring lion, seeking whom he might devour. I could not see what he had to roar about, or what more he wanted to devour, if the world and mankind were under his dominion, for it seemed that he ought to be satisfied with what he had. I began to question whether he was all and had all the power that was attributed to him, and wondered if it was not that lack of power that caused all the roaring; so I concluded to look up his history, and see if I could find his origin and the

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source of his power ; as God was said to be all power, and the devil was his adversary, I knew he did not get it from God. When I turned to the third chapter of Genesis, which contains the first account we have of the devil, I found that previous to that time God had created a whole universe and everything in it, including man, and saw that it was all Good, but had not created a devil, and the first words spoken about him says that he was more subtle than any beast of the field which the Lord God had made, but it did not tell where he came from, and I began to wonder if there was another creator having power equal to God ; but there was no account of the devil ever having created anything. So there was no evidence of his power or ability to create, and his only purpose seemed to be to contradict God and destroy what He had created. So I turned to the Book of Job, and there I found his own account of himself. When the sons of God came to present themselves before the Lord he came also among them to present himself before the Lord, but the Lord did not seem to know him, and, when He asked him where he came from, his answer was from going to and fro in the earth and from walking up and down in it. Well, I thought, God created the earth and saw it was good, and it must have existed before this fellow, so he did not even originate in the earth, but his only origin was in going to and fro and up and down in it.

I had found the devil's origin, but I wanted also to know who and what he was, and turned back to the third chapter of Genesis to see if it threw any light on that point, and found that the first word he spoke was to ask the woman if God had not told her that she should not eat of every tree of the Garden ? And when the woman told him what God had said, and that he had warned them not to eat of the fruit of the tree of the knowledge of good and evil lest they die ; the devil immediately contradicted God, and told her they should not surely die. "For, he said, God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." I began to think he did have a good supply of "cheek," considering his origin, and how little he had to base it on, and when the woman, acting on his suggestion, "saw that the tree was good for food, and was good to make one wise, and did eat and gave it to her husband," I discovered who and what he was. I found that he was made up of desires originating in observation by any and all of the senses, without being governed by understanding, and the suggestions that accompany such desires. This is "walking up and down in the earth and going to and fro in it."

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When I found the origin of the Devil, and who and what he was, I found he was nothing but desire and suggestion, and that his only stock in trade, when he went about like a roaring lion seeking whom he might devour, was his roar; there was no lion there, and there was no danger of any one being devoured unless they were afraid of his roar. Then I could understand why he was held up as an example of pure, unadulterated cheek, for his only power consisted of desire and the suggestion for its gratification, and all that was necessary to escape the devil was to refuse to accept his suggestion, and, as Paul says, he would flee from you. I found that some one had discovered what he was, and had described him in the one word, "cheek."

There was another thing I learned about the devil, and that was that his suggestions were denials of the truth, and were therefore false, and were always along the line of good and evil. God had placed the man and woman in the Garden of Eden, and told them that they could eat or partake of everything in it except the knowledge of good and evil; that was the way they were to keep the Garden. He told them the truth, for he made everything and saw that it was good before he told them to freely eat.

After they were left in charge of the garden the devil, desire, came along, and the first thing he did was to draw their attention to the only forbidden thing in the garden and suggest that they partake of the fruit; he had nothing to say about all the good that they were permitted to partake of, thus showing that he was the adversary and not the agent of God; and Eve in her innocence, never having heard anything but the word of truth, supposed he knew what he was talking about and was telling the truth, so she accepted his suggestion and ate of the fruit and got the result that all do who listen to the tempter, desire, and accept his suggestions; she had partaken of duality, two Gods, one good and the other evil; she had partaken of fruit that was alive on one side and dead on the other; healthy on one side and diseased on the other; perfect and imperfect. When God called the devil to account for what he had done, he did not assume to have any power and made no defense, but simply accepted his sentence and crawled away, but he has continued his work ever since, and mankind has accepted his suggestions as a power that it was impossible to overcome, and not until it is understood that his power is pure "cheek," and the truth that God spoke to Adam and Eve is recognized and accepted and the supposed power of desire and suggestion is rejected, will the dominion of the "cheek of the devil" be overcome.

C. L. C.

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CHILDREN'S DEPARTMENT.

Elsie's First Journey.

THE days passed quickly, and Elsie learned many of Mother Nature's beautiful secrets.

"Do potatoes grow on vines?" she asked one day of her Uncle Tom, and for answer he took her to the garden, and, selecting a fine hill, drew aside the moist earth and showed her the nest of baby potatoes, smothered by the green plant above and fed by the tiny rootlets beneath, until they are full grown.

He then showed her how the cabbage and lettuce form their seeds, and that the melon vines have first the blossom and then the fruit.

The greatest surprise of all was discovered in the hen-house, when Aunt Laura lifted an old setting hen off her nest, and showed Elsie a fluffy, moving, peeping mass of white and yellow balls, where yesterday a dozen eggs had been.

"Oh, Auntie! the sweet things!" she cried, in delight. "Where did they come from? How did they get here? Are they real chickens?"

"Yes, dear; they are real chickens," answered Aunt Laura.

And then she told her how the life was in the egg, and the patient mother hen warming it with her body for days and days and nights and nights, caused the life to form a body for the baby chickens, and, when they were ready to live in the big outside world, they used their tiny beaks to break open their white prison and come out hungry, fluffy, peeping little chickens.

The old mother hen was very fussy, and clucked and clucked as much as to say: "Go away! go away! and let my babies alone!"

When Uncle Tom came home from the station one day he brought a letter addressed to Elsie, and it told of the pleasure the flowers, fresh from the fields, had given. One little boy, it said, had been in bed for many weeks, and was now growing stronger; his greatest comfort was the slip of paper which he found in his bunch of buttercups. He would hold it in his hand and read over and over: "the Good is everywhere," and then slip it under his pillow, nestle down his head and dream sweet things of the fair fields and blue skies, thus obtaining the rest he so much needed.

"Oh, Uncle Tom, how he would enjoy to be here!" exclaimed Elsie.

"And how we would enjoy to have him," answered Aunt Laura.

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And so they sent an invitation for him to come and see where the buttercups grow. And he came.

Elsie made him acquainted with Roseanna and Cherry, the chickens, the garden, and the meadows, and he grew brown from the sun and wind, and strong as a boy of ten should be.

Uncle Tom adopted him to be his own boy, always, and that is how Elsie got her country cousin.

At last the visit was over, and, with tears in her eyes, she said "good-by" to all her pets, not forgetting the plants in the garden.

Uncle Tom and Aunt Laura took Elsie to the station, and on the way they drove through the little stream that ran bubbling and gurgling across the road.

A few hours and the city was in sight, and soon she heard papa's voice, saying: "Here's my little girl."

And his strong arms lifted her down from the car. She kissed mamma and baby brother, and was, "oh so glad to be home from her first journey."

2916 Bush Street, San Francisco, Cal. CLARA B. NIELD.

(CONCLUDED.)

SONGS OF LIFE.

Jerusalem the Golden.

In Jerusalem, the Golden,
We dwell in joy to-day,
For earth and all its fulness
Is the Lord's, and His for aye.

In the temple of life's glory
Living stones of praise are we,
Here new Earth and *here* new Heaven
In the perfect unity.

HELEN MAUD MERRILL PHELPS.
270 Lincoln Avenue, San Diego, Cal.

The light of Divine Science is undimmed. It shines as perfect day. No higher, greater, broader, or deeper Truth ever dawned upon the world. It is all inclusive of spirit, soul and body.

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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: "All power in heaven and in earth is given unto me."

Daily Thought.

First Day: Eternal life, health and abundance are mine to accept and enjoy.

Second Day: I accept, demonstrate and enjoy all that belongs to me.

Third Day: I am now manifesting in my body the perfect life and health that I am and that is mine.

Fourth Day: I am now demonstrating my power in freedom and prosperity.

Fifth Day: There is no power in death, disease, poverty or weakness. They do not belong to me.

Sixth Day: I refuse to accept or claim what is not mine, is no part of me, and has no existence in reality.

Seventh Day: My body has no sensation or appearance but that of the perfect life, health and strength, that is mine to manifest.

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OF THE UNIVERSITY OF CALIFORNIA

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

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

THE SCIENCE OF THE LIFE DIVINE.

8. Singing the Lord's Song.

BY WILLIAM BRUNTON.

TO SING is the act of the happy heart, it is to be touched to the fine issue of gladness in the soul. Surely it is this when we see the praises of our God and thrill with the satisfactions he sends to his children. It is the open secret we are to learn to make the way short, to fill the hours with grace and good.

When the children of Israel were in Babylon they felt they could not sing their home song to be the mock and scorn of their captors. The gladness was for freedom, for the native land. It was the expression of their thankfulness for the delight of life amid the beauty and blessing of their own plains and hills.

So—but in the heart the old strain must have lingered though their harps were on the willows—and that song would mean the determination to overcome the condition of grief and find the way home once more and the enjoyment of its peace.

That is really the only true attitude in the face of trials and cares. We have to rise to the occasion and match with cheer the seeming darkness. If men had simply acquiesced in the thought of night and retired to rest and waited for the morning, how much man would have lost. But instead of that, he discovered the watch-fire around which the travelers might sit and sing songs or tell tales of wonder and adventure. And the process of illumination has gone on until a modern city at night is almost as bright as day.

The cheer of soul has been along this line of conquest, and the saintly spirit is the master of every dark situation by its courage and faith and per-

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sistency of cheer. Paul and Silas sang in prison. Paul gloried in the persecutions and toils and dangers he met. They have not any shadow in them, there is no sense of wailing as he passes along, but ever and always the majesty of a man who is king in the trial and can turn it into the music of praise. This is the real way to live.

The problem of pain and poverty is a hard one because we have not a proper knowledge of the terms. We have not the true value of the figures of the mind to do this sum in human arithmetic. Let us get the statement of principle and we shall see the difficulty vanish and a new estate for man will open at once. Here is the prime factor of our understanding of condition: "The earth is the Lord's and all the fulness thereof." The Supreme is supreme in ownership. From the tramp to the millionaire this has to be acknowledged. We are administrators of the good given—and this means that the vast body of men are to be considered in what is for all. It is not for the few, it is for the wide world of men to make a glad world of men—where song shall be the natural expression. When we sing the Lord's song it will be the gladness of life for all life. If we care for others with the real relation of love, we shall have the song of freedom sung by every nationality under the sun. That is something worth thinking about—and then attempting to do.

The great achievement of this century will be the adjustment of interests so that all men will be considered in the equity of truth. There are no poor in the sight of God. The resources of the fields and the waters and the hills, are equal to all the multiplied needs of man. It is his delight to bring the products to the world's market for their distribution. The expenditure of our wealth for education, commerce, manufacture, religion, means a song for all nations, kindred and tongues. It will be the song of health and happiness, the song of plenty and peace, the song of faith and freedom. That time is coming, it is the inevitable consequence of our thought of what belongs to man as man, his native right, the justice of the universe declaring itself in our earth and showing the heaven that belongs to it.

The singing of the opera, fine as it is, is not to be compared with the singing of a happy people working in the fields in a free land and having songs of tillage and harvest. And the song of the wealth of the few is not to be compared with the thought of the general good, the great common weal of a nation's people, or the all of all nations being free from want and hardship. The Lord's song is humanity in joy and blessedness, exercising its spiritual powers with spiritual spontaneity.

We are beginning a new life in the sense of soul strength. We are to

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match the progress of art and invention with a like progress in spirituality of righteousness. And just as engineering has conquered difficulties of making a path for the steam engine and electric car, so shall the wisdom of man conquer all difficulties in the way of the peaceful progress of the higher good.

As we work for these great ends of justice and truth, we bring the pleasure of song into human lives, and this is the Lord's song, the divine music expressing itself in human beauty and in the loveliness of the life divine!

THE SONG OF FAITH.

The song of faith is sweet and clear,
And is a brook from life's glad hill;
And by it birds of bliss I hear,
And music where the fields are still!

It has no note that is not bright—
With blessedness and trust divine;
It speaks for all a word of light,
And like the sun itself doth shine!

The music stars of morning sung,
Is thrilling me this very hour;
A silver bell in heaven is hung,
And message sends from life's high tower!

And so I am in soul so glad,
For all the days in beauty bring;
For all I am, for all I've had,
I feel the joy God makes one sing!

WILLIAM BRUNTON.

In Truth we deal with the Eternity of all there is, for Time is not a revealer of Truth.

"To speak of the end of life as death is a misnomer. If by death we mean disappearance, then is the term even more crude, for a dead man disappears not even so rapidly as does a living one, and the more rapidly a live man dies the more vigorously does he live."—*Mrs. A. R. Holderman.*

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Decision Reversed in Helen Wilmans' Case.

IT WILL be remembered that Mrs. Wilmans was convicted in the United States District Court of fraudulent use of the mails by advertising present and absent treatment. At the time the decision was rendered those who had watched the case were satisfied that Mrs. Wilmans had not received a fair trial. This decision confirms that view and sends the case back for a new trial. From the *Journal of the American Medical Association* we copy the decision given by the United States Circuit Court of Appeals, Fifth Circuit. We wish to direct special attention to the following points in the decision, as they cover the whole question of the legality of mental and spiritual healing:

"The mere allegation that she was engaged in business of mental healing was not an allegation of a 'scheme or artifice to defraud.'"

"The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as lawful as healing with drugs."

In reviewing the case, the Court says:

"The evidence not tending to sustain the charge that she did not intend to administer the advertised treatment for which she was paid, a verdict of not guilty should have been directed on these indictments. If the accused intended to administer, and did administer the treatment that she advertised, she was not guilty of the fraud charged, although the treatment might be in fact valueless. The mere allegation that she was engaged in business of mental healing was not an allegation of a 'scheme or artifice to fraud.'

"The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as lawful as healing with drugs. The question involved her belief in her representations and promises. While her belief was not the subject of direct proof, it might be ascertained from circumstances and by the proof of her actions and declarations. If her method of treatment was as baseless as mundane astrology, it made no difference, if the accused believed in it and practiced it in good faith and without positive intention to defraud. If, without bellef in her professions or proposed treatment, and with knowledge that her representations were false, she made them to defraud, the fact that mental healing is a lawful vocation did not protect her.

"The case must, of course, be tried and tested by the rules of law and by the common human understanding. But when a question of fact is tested, although it may involve the existence of a power not generally recognized, evidence bearing on the question must be considered as in other

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cases. Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and the impossible, the knowable and the unknowable. Such lines may appear to be drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and the unknowable. Advance in the art of electricity, and experiments in telepathy, hypnotism and clairvoyance warn us against dogmatism. The experience of the judiciary, as shown by history, should teach tolerance and humility, when we recall that the bench once accounted for familiar physical and mental conditions by witchcraft, and that, too, at the expense of the lives of innocent men and women. In that day it was said from the bench that to deny the existence of witchcraft was to deny the Christian religion. Juries would have done better. Then and now questions of fact were best tried by jury.

"Finally, in dealing with the issues raised by the record, the Court does not intend to express any opinion as to the substantiality of mental science, or whether it is founded on some occult natural law, or on mere parade and mummery. The court is not a society for psychical research, charged with the duty of forming and announcing opinions on that subject. It endeavors only to make it plain that there is nothing in this case to require a departure from the ordinary rules of evidence and familiar criminal procedure."

Flower in the Crannied Wall.

Flower in the crannied wall
I pluck you out of the crannies;
I hold you here, root and all, in my hand,
Little flower, but *if* I could understand all
What you are, root and all, and All in All,
I should know what God and man is. —*Tennyson.*

I live with God life;
I hear with his hearing;
I see with his sight;
I move with his action;
I sing with his voice;
I'm loving and trusting him
All the day long,
The God "I am."

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Close of the Seventeenth Year.

THIS number of HARMONY completes the seventeenth volume. The eighteenth volume begins with the October number, which month has always been the commencement of the HARMONY year since the first number issued, which was in October of the year 1888. It was established for the definite purpose of presenting to the world the principles of Divine Science, and since the first issue has never found occasion to change its views in the least in regard to the absolute truth of the principles which it has consistently and persistently advocated during the whole time of its publication. We shall continue in the future, as in the past, to present to our readers the truth of Divine Science in as plain and simple a form as possible, to the end that it may be made a practical basis for demonstrating health, happiness and prosperity in every day life. From the many letters received we know that the efforts of the contributors and editors during the last year, to make HARMONY an educator in the true way of living, have been greatly appreciated by its subscribers, as extracts published from a few of the letters amply testify. We can promise our readers that in the coming year the pages of HARMONY will be filled with lessons and articles equally rich with the living words of Truth, of which all the writers have a clear perception and realization, and which the world is accepting to the exclusion of undemonstrable theories. The realization classes will be continued, and we hope to see them established wherever there are Divine Scientists.

We sincerely thank our readers for the interest they have shown during the past year and their assistance and co operation in advancing the work, and ask them to continue their efforts to increase the circulation of HARMONY by interesting their friends and sending us names of those they think would like sample copies, which we are always glad to furnish.

The beginning of the year is a good time to subscribe and renew, as one gets the benefit of the whole series of lessons and articles for the year, and, as promptness is the very spirit of success, we ask those who are not subscribers to subscribe promptly, and those who are subscribers to renew promptly, and those who are delinquent to remit promptly. This method means prosperity to the subscriber and publisher, for in the practical demonstration by the subscribers, as well as the prompt issue of HARMONY, is its practical demonstration by the publishers. So let promptness and prosperity be our watchword the coming year, and let health, happiness and peace attend us, each and all.

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What Divine Science Teaches.

It takes its stand in universal principle and shows what the principle is. It shows that the principle is life with all its possibilities. It shows that it is capable of manifesting what it is. It shows that the one Life or God is all that is manifested in creation. It shows by what means this one expresses its possibilities. It shows that He is all before manifesting, and is all after. It shows that the manifested is the same as the manifestor. It shows that creation represents God and is proof of what He is. It shows that in creation we have a basis for the knowledge of God. It shows that the one all is good, and all its expressions are good. It shows that the only way to express is to first be the expressor. It shows that the only way to express goodness is to be goodness. It shows that Jesus spoke the truth when he said : "There is none good but one, that is God." It shows that the only way to have health is to be health ; that the only way to enjoy happiness is to be happiness, and that the only way to have life is to be life. It agrees with the account of creation in Genesis. It agrees with the account of the word becoming flesh in the first chapter of St. John. It agrees with the last chapter of Revelation. It agrees with the teaching of Jesus and the Apostles. It agrees with philosophy, science and true religion ; and last, but not least, it agrees with common sense. It gives a reason for the faith that should be in us. Its practice heals the sick and brings peace and satisfaction. It proves the unity of God and man and shows that it is "The Way, the Truth and the Life."

While walking in my rose garden,
The thorns I found were few,
For the beauty of the roses
Hid other things from view.

Sparkling with the dew drops,
Which surpassed the diamond's rays ;
Fragrant in their radiance,
Sending forth God's silent praise.

—*Mrs. Anna Joslin.*

I hung my garments on two scare-crows,
And when dressed they seemed ready for the battle ;
Unclothed, they were jeered at by all.— *Proverb.*

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God the Teacher.

"IT is written in the prophets, and they shall all be taught of God; every man, therefore, that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he that is of God, he hath seen the Father."—John vi: 45–46.

"All thy children shall be taught of the Lord: And great shall be the peace of thy children." "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: For all shall know him, from the least to the greatest."—Heb. viii: 11. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: But as the same anointing teacheth you of all things and is Truth, and is no lie, and even as it hath taught you, ye shall abide in it."—I John ii: 27.

The practice resulting from a knowledge of the truth of these verses will be:

"They shall not hurt or destroy in all my holy mountain; for the *earth* shall be *full* of the knowledge of the Lord, as the waters cover the sea.—Isa. xi: 9.

We search the Scriptures, for in them we find that which testifies of life eternal, and Jesus declared that they testified of him: "They testify of Me."

The only begotten Son of God in the bosom of the Father, now, is spoken of John i: 18; in the fourteenth verse we are told what constitutes the only begotten son: it is the Word made flesh.

"The Word was made flesh and dwelt among us." This Word is universal, for without it is not anything made that is made. "He that believeth on him (this Word) is not condemned; but he that believeth not is condemned already, because he has not believed on the name of the only begotten Son of God." He has not believed himself to be the Son of God.

These passages of Scripture show how universal is Truth, that it is the same the world over. Right thinking is based in Being, in Life Eternal; in what you are now, in what you have been and ever more shall be. Right thinking is not based in expression, experience or tradition, but in Being.

Divine Science is Truth, and, as it is a unit, it includes the Truth written in the prophets: it is the fulfilment of the statement, "they shall all be taught of God." Every student of Science who has heard the statements of Truth understandingly, comprised in the Divine Science Statement of Being, knows the All in All to be God and his creation. He has learned of the

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Father and has come unto Christ. The only self he knows anything about is the Son of God—of the Absolute Good.

The healing of a case recently, thousands of miles away, of what is called severe stomach trouble, testifies of the omnipresence of good manifest in us all.

When Jesus said : "Not that any man hath seen the Father, save he that is of God," he knew that people believed in two selves, just as they do to-day. That the nature of one was of the devil and the nature of the other was of God. So he impressed upon them that no man but the man of God could see the Father, hear His voice, or know the things of God.

All are truly taught of God. In Divine Science we speak the Truth of God to the people, knowing that God manifest in them will hear and understand our words, and, as our words are thus heard, they are taught of God. We make a special point of this method. If people do not understand our teaching it is because, through habit, they are endeavoring to hear from the standpoint or belief of separation, believing that they are mortal, sinful, sick, and subject to death. They do not read or listen from the plane of pure Being. "Be still and know that I am God," is good advice for each one. God is the health of His people. To accept His presence to the exclusion of the belief that there is another presence, is to accept health.

"The anointing which ye have received of God in Christ, abideth in you." This is the Word of Life. The same teaches you and it is Truth. In it is no falsehood. In Science we do not attempt to be anything except God—expressed. We do not attempt to be what is not. Our work is not that of becoming greater than what we are, but it is a matter of expressing the truth of our Being. This is the true foundation for the building of character. There is no other foundation except that which is laid. We have all come into visible existence in our Father's name. "Not by power, nor by might, but by my Spirit, saith the Lord."

Divine Science is that realization prophesied in the following :

"The earth shall be full of the knowledge of God as the waters cover the sea." So it is true that, "Where I am, there ye are also," and that whatsoever we do in word or deed, we do all in the name of the Lord Jesus, giving thanks to God and the Father of him. (Ref., Col. iii : 17.)

Let us affirm, "I am come in my Father's name." Whatsoever I ask in my true name, that I do, that the Father may be glorified in me. "I am the Way, the Truth and the Life ; no man cometh unto the Father but by me," but by what he is.

M. E. CRAMER.

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Repose in Rest, O soul of mine,
As a rose within the bud,
Unfolding e'er Thy love sublime,
Eternally in God. —*Mrs. Anna Joslin.*

The birthright of unity and equality with God is a pearl of great price, more precious than all human beliefs and theories.

Immortal, perfect and incorruptible spirit does not desire or have to eat, drink, sleep, perpetually associate with, carry around and care for an imperfect mortal and corruptible body.

I was thinking this day
How happy and gay
All things in nature seemed.
My Being shed light
And made things so bright
That none beside Me was seen.

Extracts from Letters.

Dear Friends: It has now come time that I should come to you by letter, as I see by last number the time has come for my renewal of subscription to HARMONY, whose bright face comes peeping in every month, bringing its beautiful thoughts freighted with eternal life, if lived up to. I am so thankful for the blessed words of life and strength that come to me in your little booklet that so harmonizes our way of living. It is the living power that speaks out, and not the dead letter. I study the Bible Lessons every Sabbath, and am blessed in life and the way of living. MRS. C. E. A.

Dear Mr. Cramer: I was glad to get your letter. Will is getting along nicely. He has been a little better each day; he can now bend over when he has to, and that is considered doing well; he did not ask for any more rubbing, etc., so he must have put his faith in treatment; nor have I heard any more about that other trouble, and we are all thankful together. He thinks he does not need any more treatments, only once in a while, to keep his thoughts clear. MRS. N. B. C.

Dear Mrs. Cramer: Enclosed you will please find three dollars to apply on my subscription. Thank you very much for being so patient with

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me. So many bills have come in that it has been a strain on my income to meet them all, but I have been able to do so, and hope to treat you better from this on. Thank you for remembering me when you treated for success. It surely has been a help to me. Please continue, if I am not asking too much. I think your writings are beautiful. If we could see all in the perfect light that you saw the gambler, all would be compelled to yield to the power of Truth. MRS. R. A. B.

Dear Friend: Within please find $1.00 due on HARMONY. I have seen many New Thought periodicals, but none appeal to my mind as more truthful than your views. I especially like the interpretations of the Scriptures and its application to practical life. Being raised in a very religious way, and educated as a minister, I can best understand life's problems if put in Scriptural language. I believe many people are in that regard like myself, and I don't see why it should not be that way. I enjoy life as full and free in this way in practical every day affairs as any one could. Therefore, I reason, this is the best way to live it. I have seen you at the St. Louis Convention, but could not speak to you. Ever grateful to you, and the truth you represent. F. W. B.

Dear Mrs. Cramer: I received your good words in due time, and thank you for them; also, for the instructions for organizing and conducting a Realization Class, which it would give me pleasure to do in every place we stop. I take great comfort in reading and studying the class lessons daily, and especially on Friday evenings, which brings us all into unity in thought consciousness, in harmonious realization of the One Life, One All-inclusive Being, and the sure mercies and blessedness in practical application of the same. Many a time a sentence from "Divine Science and Healing," "Basic Statements," or the HARMONY magazine, taken up and read in the midst of seemingly most adverse circumstances, literally "restores to me the joy of true salvation," and I go on my way rejoicing, and blessing the knowledge of "the unity of God and man," and that there is "no other power or presence." MRS. M. S. D.

Dear Friends: I am so happy I do not know how to express myself, when I look back a few weeks ago and then see ourselves with such a change in our way of thinking and demonstrating. I am located here, working and doing well. I do not know what would have become of us if it had not been for you speaking the Truth for us. You certainly helped us out of a great belief of darkness. F. T.

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REALIZATION CLASS.

The Realization Class lessons are proving to be very helpful to those who study them. By this method of analysis and comparison with the Scriptural references the student is enabled to understand and apply, in daily life, Divine Science and the teaching of the Scriptures, for they are found to be in perfect harmony; each explaining the other. The student soon perceives that treatment is not an empty form, but that it is the application of power to the bringing about of conditions of harmony and health. Many are applying for information in regard to studying and conducting classes, which we are always glad to give to those wishing it.

The local class meets every Friday evening at eight o'clock, at Home College of Divine Science, No. 3360 Seventeenth street, below Valencia. All invited.

Studies for the month of September.

Daily Study for Week ending September 15th.

Subject: "Being."

Divine Science and Healing—Co-eternal with God. Page 30.
Not subject to three divisions of time. Page 31.
New Testament—John xiv: 20; xvi: 15.
D. S. H.—Truth proves self Divine. Page 65.
Dominion, attitude of. Page 67.
N. T.—I Cor. viii: 6. Phil. ii: 5, 6.

Daily Study for Week ending September 22d.

Subject: "Being."

D. S. H.—No mortality. Page 91.
Being not created. Page 216.
N. T.—I Tim. vi: 17, 19: I Cor. vi: 17.

Daily Study for Week ending September 29th.

Subject: "Creation."

D. S. H.—Takes place in the creator; in eternity. Page 32.
N. T.—Ephe. iv: 4-7; Mal. ii: 10; Matt. vii: 27; Deut. iv: 39, 40.

Daily Study for Week ending October 6th.

Subject: "Cursing of Fig Tree."

D. S. H.—Its spiritual lesson explained; dead from the roots make it of no value. Pages 254, 255.
N. T.—Mark xi; Matt. xxi.

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ONE SPIRIT.

Oh, thou great Spirit whom I would disclose,
Who only power and vast perfection knows;
To know thee is to love thee, and my prayer
Is thy perfection and thy love to share.

To worship thee and with a perfect heart
Dwell in my God who doth himself impart,
Who in our nature hath himself expressed
And every faculty his spirit blessed.

What boundless blessings and what genial laws
O'erspread the universe as primal cause;
What untold good thy bounteous hand bestows,
But who a tithe of all thy goodness knows,
Or loves the cause from whence the blessing flows.

Oh blest appreciation, gift divine,
Oh that thy hallowed presence may be mine.
To see thee manifested in thy works is more
Than hollow prayers when blindly we implore.

While thus we beg thy blessings to abound
And leave neglected thousands all around,
I ask no other blessing, oh my source from thee,
Than what is manifested of thyself in me.

Far blessings more than I could think to ask
Lay strewn around, so I give up the task.
I'll live and love and thank thee for thy store,
And feel ashamed if I should ask thee more.

Thy hallowed life a blessed gift from thee,
Calls boundless love and gratitude from me.

PETER STOUTENBURG.

Whatever we wish to be free from we should refuse to accept, entertain or serve.

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New Edition of "Basic Statements and Health Treatment of Truth."

This little book has been gotten out again in good style—the same plain type and number of pages. The former treatments have been condensed, made stronger, and a number of new ones added. Many great freeing or dehypnotizing statements are embraced in its pages. The "Basic Statements" are especially adapted to the treatments, and the treatments are adapted to heal all conditions. The following is the Table of Contents:

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Basic Statements of Divine Science for Health Treatment.

I. Healing by the Christ Method.
Be sincere in your efforts.

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Introductory.

Directions for Application of Treatment.

I. Statement of Being.
At-one-ment is Harmony.
Agree with thine adversary quickly.
Treatment of Wholeness.
II. Know the Truth and the Truth shall make you free.
Treatment of Perpetual Health against Mortal Inheritance.
III. I have Overcome.
Treatment: Healing of Environment.
IV. Treatment of Illumination.
Dehypnotizes from Erroneous belief of Subjection.
V. The Way of Life.
Treatment: Perfection of Body.
VI. Strait is the Gate and Narrow the Way.
Treatment of Dominion over all Suffering.
VII. Treatment of Opulence.
VIII. He that Believeth on Me, the Works that I do shall he do also.
Treatment: Demonstration of the Comforter.
IX. Like Expresses Like.
Treatment: Against Bodily Limitation and for Demonstration of Opportunities.
X. Specific Treatment of Dominion.
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The Home College of Divine Science,

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This College was incorporated under the laws of the State of California May 4th, 1888, for Educational, Ethical and Religious purposes; 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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