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Vol. 18.
No. 1.

OCTOBER, 1905

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HARMONY

UNIV. OF CALIFORNIA

A MONTHLY MAGAZINE, DEVOTED TO DIVINE SCIENCE

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To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion 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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Published on the Twenty-fourth of each month, and entered at San Francisco Post Office as second-class matter.

TABLE OF CONTENTS.—October.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 1
What We Need to Do ..... *Mrs. M. E Cramer* 3
A Bible Lesson—"Yea and Amen" ..... *Geo. J. Schweinfurth* 8
Be Sincere in Your Efforts ..... *From "Basic Statements"* 10
Letter to Harmony Readers ..... *Geo. J. Schweinfurth* 12
Formula for Treatment ..... *C. L. and M. E. Cramer* 13
Children's Department:—"Mamma Nield's Letter" ..... *Clara B. Nield* 14
My Menagerie ..... *Clara B. Nield* 14
Healing Page 16
Treatment for the Realization of the True Body ..... *Rev. Nona L. Brooks* 16

HARMONY—2d Part:

The Science of the Life Divine ..... *William Brunton* 71
The Wedding Garment ..... *William Brunton* 20
Healing ..... *M. E. Cramer* 20
Dandelion Does Not Agree ..... *Dandelion* 22
First Primary Lesson ..... *Marie Maynard Patch* 24
Book Notices 25
Books by Oliver C. Sabin 27
Realization Class 28
List of Books For Sale at Home College 29
New Edition of "Basic Statements and Health Treatment of Truth" 30
Free 31
Clubbing Offer 31
Books by M. E. Cramer 32

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UNIV. OF CALIFORNIA

HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. OCTOBER, 1905. NO. 1.

WHAT WE NEED TO DO.

Sunday Sermon by M. E. CRAMER, at the First Divine Science Church, Denver, Colorado, July 23d.

"*If ye know these things happy are ye if ye do them.*" --John xiii: 17.

AT-ONE-MENT is consciousness of Truth, and there is no consciousness but consciousness of Truth; there may be a suppositional consciousness of that which is not true, but that is not consciousness of anything that is, for that which is not true has no reality; at most it is but a suppositional hope that it may some time be consciousness. All consciousness consists in being conscious of at-one-ment with that which is real and is truth. The illumined of all ages have known this consciousness and have stood firm in its expression, eliminating all processes of becoming. In true and abiding faith, that faith which cannot be shaken, and which is one with absolute consciousness, we see that all hold the same relation to God. We see that we are of God just as Christ Jesus is of God, and as many as have accepted this consciousness and faith have been baptized into Christ and have put on Christ, and it is then known "there is neither Jew nor Greek; there is neither bond nor free," but all are one in Christ Jesus, and being one our inheritance is the same as His. We are heirs of God—that is, we inherit God Himself. Not until we take the attitude of oneness with God do we acknowledge the Truth necessary to the demonstration of our inheritance, which is God's nature.

When Jesus ascended in the presence of the disciples a cloud received him out of their sight. If one is standing upon the earth gazing up to God and heaven afar off, it is evidence of a belief of separation that may be likened to a cloud that obscures or hides from view what the true nature of Being is, and what and where heaven is.

To stand firm in the consciousness or illumination we need to decide within ourselves what we know truth to be, then analyze, acknowledge and

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practice truth. We need to deal with what we know, and not with what we do not know. Some who write to us for help enumerate a long list of things they say they have not. They say : "I have no health ; I have no harmony in my home; I have no strength ; I have no love ; my consciousness of truth is limited, and I have no time to study and apply it." "I have no money ; I have spent all in search of the things I have not. I haven't the ability to succeed ; I haven't freedom to do as I like. I am bound by every condition ; by people, by tradition, by human beliefs and opinions."

We think a good way to reach such, and to reach ourselves, if we are indulging the habit of talking negatively, is to make out as long a list as possible of the things we have and of the qualities of Being ; then add to that list daily. We can work to bring out the nature of Being. We can also work with what we have, but no one can do anything with what he has not.

According to the above habit, people talk themselves into a sense of lack and helplessness. Nothing is brought forth nor demonstrated through dwelling upon what we have not, or upon what we are not.

As Phillips Brooks once said : "We need to deal with positives." In Divine Science we affirm we need to deal with affirmations of reality and permanent good.

Should I ask you where you were going, and you were to reply : "I am not going to Washington," how would I know where you were going? Were I to ask you what you are at the present time, and you were to tell me what you are not, you would convey no idea to yourself or to me of what you are. As long as one attempts to build upon what they are not, but upon what they hope to be at some future time, they have nothing but negations in their building, and it stands on a shifting foundation. Should I ask : "Are you truth now with its unlimited freedom?" and you were to say : "I cannot be absolute truth now, or I would realize it and be the Christ in realization of power." In that statement you would not even suggest, much less acknowledge, to yourself, to me, or to any one else, the truth of your Being, or the truth of your freedom ; but no doubt you would be in a quandary as to why you did not realize freedom.

Some seem to believe that the way to Truth is through error ; that the way that leads to the unlimited nature of Being is limitation ; they think that limitation and error are stepping stones by which they arrive at the limitless power of Truth. I listened to an argument by an English gentleman, recently, setting forth the view that the way to heaven was through

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hell. But verily I say unto you that all the way to heaven is heaven ; it is the only way that leads thereto. Our way is not through hell, but it is *the* one and only way. I Am is the way, and we gladly let these words abide in us. He who said : Before Abraham was I Am, also declared Being to be the way, the truth, and the life. The way to Omnipresence is not absence ; the way to health is not sickness ; the way to eternal life is not death. What is, is not realized nor enjoyed through claiming what is not. All the Omnipresence is Omnipresence. All the way to health is health. All the way to eternal life is eternal life. We need no negative claims to take us to the presence of positive good ; we do not need to indulge error to realize and practice truth. God needs no discipline through suffering to get at what He is, and the truth of God is the truth of man. The Allness of the All needs no process by which to arrive at the consciousness that it is. God is not reached through process and postponement. He is not known through contrast. He is His own order and eternal law of expression. So, it is not true that we have to go through disagreeable experiences and human discipline to find the real and be One with God. Therefore, when you read this, take courage, for knowing these things happy are ye if ye lay hold of their reality. God and Heaven are not enjoyed through a supposition that there is a hell upon earth or anywhere else to pass through, but are enjoyed when the last vestige of a belief of such a state is erased from memory and consumed as by fire. "And death and hell were cast into the lake of fire. This is the second death." (Rev. xx : 14.) No one is hurt who dies this glorious second death, for he never dies that death until he comes over from dualism to absolute unity in Being, in consciousness, in process and all else. Knowing these things, happy are we if we do them.

Our road to Omnipresence is to single the eye to truth and thus enjoy our freedom.

At-one-ment, means to be whatever is ; hence, whatever you can possibly want or hope for. There is no at-one-ment with anything but by being the thing itself.

One with health is health.

One with happiness is happiness.

One with opulence is opulence.

One with God is God.

One with Life, Love and Truth, is being them.

One cannot be sunlight without being the sun.

No one could let light shine without being light.

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No one could lift another up without being up himself.

At-one-ment, the inseparableness of the one all, is the basis of all science and all religion ; therefore,

When we are through with Absence we find Presence.

When we are through with sickness we find health.

When we are through with the preparation for death we find life.

When we are through with poverty we find plenty.

When we are through with limitation we find the limitless.

"Knowing these things happy are we if we do them."

When Congress was in a quandary as to how the government would resume specie payment, Horace Greeley said : "The only way to resume was to resume."

The only way to do anything is to do it.

We all need to decide whether we believe that all there is is Truth, or is God expressed in creation ; that like produces like, andthat we are free, and then stand firm, and not be switched about by any wind of doctrine because the name "Science" or "New Thought" is attached to it ; not be limited by Evolution, Reincarnation, Hypnotism, becoming and overcoming, or by any theory of postponement ; but stand firm and free in Truth of Being as all. Happy are we if we do this.

The following case of healing will illustrate how healing takes place when we are through with conditions. Mr. W. J. Colville relates a case where a man came to him for healing of obsession. He came, seemingly, in great distress and related his case in whining tone. Mr. Colville simply said, in reply : "How much more do you want of that condition ?" The patient replied : "I want no more ; I never did want it, and I never shall want it." Mr. Colville said : "That being true, you will have no more of it." The man was healed instantly. In instantaneous healing the healer and the patient both want to be through with the condition.

What God would not do, is not God, nor man ; not God-like, nor like man. People are groaning all over our land of plenty under the poverty of false belief, and are spending their time in telling what they are not, and of what they have not.

A prominent New Thought lecturer was addressing an audience, in which sat a noted Jurist, a man widely read, and a recognized intellectual light in the community. The lecturer was speaking of the tendency of cultured people to dwell on the negative side of religious inquiry, and he remarked that anybody who did not recognize the trend of the New

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Thought doctrine throughout the educational, as well as the religious world, confessed his ignorance, and he could prove such an one a simpleton, in belief, in three minutes. Noticing a cynical smile on the face of the jurist, he addressed him thus :

"You do not believe it !"

"No," was the reply. "I have spent fifteen years of my life trying to disprove such a fallacious doctrine !"

"But you do not believe in it ?"

"I do not, emphatically."

"Well, sir," said the speaker, "any man who will waste fifteen years of his life on something he does not believe in, my audience will agree with me in a moment has proven himself a confessed simpleton, or negative, in belief."

I will now tell you a parable that has recently been revealed to my consciousness. There was once a calf owned by a certain man who had a son ; they drove a stake in the ground and put a rope around the calf's neck, and tied it to the stake in a pasture where there was plenty of grass. Every day the father would say to the son, "Give the calf more rope." The calf devoured all within its reach each day, but was dependent on the man's thoughtfulness and tender consideration for its daily food, for which it was duly grateful : but sometimes the rope got wound around the stake and the calf could not enjoy its allotted bounty.

Finally the calf began to think, and ask itself the question, "Why should I endure such limitations and receive my good in such limited portions ? But I can truly say that there has been a providing hand ; from day to day I have been cared for, and have lived in hope and trusted that I would not be forgotten or neglected at any time ; that my needs would ever be supplied."

The calf finally observed that other creatures were free, that the man and son who attended to its wants were free. So it began to long for the freedom of other creatures and desired to look after its own wants. This desire waxed strong within the calf, and it grew in strength of purpose until the life within whispered : "Break every yoke !" With the power of determined will, it gave one leap for freedom and broke the rope from its neck, and tore the stake from the ground, and went its way, and found pasture everywhere.

Explanation of Parable :

The calf at the stake is any one who, in belief, is limited by a wrong

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and narrow view of God. He thinks of God as a provider and as an overruling power to look to, but which is separate from and unlike man, who believes that God's method is to deal out His supply and general good to His children in degrees, portions, and in limited ways.

The man and his son stand for the conception that one has of God, who, in belief, is tied to the stake of limitation; they stand for the human beliefs that man must acquire everything; that he is and has from a source entirely separate from and unlike self; that this is to be done through works of hope and trust.

The calf, free from the stake, is any one who perceives the infinitude of God and the infinitude of His constant supply; wherever he goes he finds plenty. Verily he rests in green pastures, and beside the still waters. Any one who knows the Truth of Being and Existence, and who "passes in and out" through the Law of Expression, and "finds pasture everywhere."

Let us conclude that we need to stand firm as being the consciousness and absolute truth of the fulness of what is Now, and be not entangled with process of becoming.

Knowing these things, happy are we if we do them.

M. E. CRAMER.

A Bible Lesson—"Yea and Amen."

"For all the promises of God in him are Yea, and in him Amen."
—II Cor. i: 20.

IN THIS SUBJECT and text we have a double affirmative. The "Yea" stands for the eternal, unalterable, divine YES. Its equivalent is seen in this round, solid statement: IT IS SO. The "AMEN" cannot be better defined than by substituting this little sentence, in the imperative mood, "SO LET IT BE."

Now read the text over again:—"In him all the promises of God are Yea, and in him Amen." That is to say, Christ's view of every promise of God is this, namely: IT IS SO, and SO LET IT BE. This is the model attitude: and it is the one that realizes fulfilment.

Now who and where is the Christ that takes such a view of every promise of God? The answer to this question is given by Saint Paul in these three words: "Christ in You." (See Col. i: 25 to 29, inclusive.) He specifies this as the "WORD of God" which he was to "fulfil," or to fully preach. In other words, he understood his mission to be to preach the

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Gospel of CHRIST IN YOU. This message, or word, or problem of redemption, he denominates "the mystery which hath been hid from the ages and generations." This great fundamental fact of man's internal and eternal unity with God, defined as Christ in You, the ages of humanity have not understood. It has been a profound mystery.

Forget not that as this Gospel of Messianic indwelling is sounded in your ears, there is delivered to you the true "Key of David" that opens and illumines to the uttermost the whole realm of mystery. Ponder this truth and recognize YOUR CHRIST, your inner CONSCIOUS LIGHT, which "lighteth every man that cometh into the world." Further note that Paul understood this CHRIST to be his very Life, the only Life that he lived. (See Gal. ii: 20.)

This view comports perfectly with the word and understanding of Jesus. He, speaking as the Christ, said: "At that Day (in the new Light, Understanding and Consciousness) ye shall know that I am in the Father, and ye in me, and I in you." (See John xiv: 20.) Here is predicated a blending of Life and Consciousness, a realization of Union with the Great Parent Life and Spirit.

Divine Science is the full focalization of all rays of historic and individual illumination shining upon the transcendent theme of the INHABITATION of CHRIST IN MAN as his true, real and only Life and Consciousness: and it declares openly, fearlessly and absolutely that God and Man are ONE; and that SELF, the self of every one of us, is Christ.

Now, sooner or later, all of us, if we have not yet done so, must and will—like the prodigal—come to our Self. This will mean the TOUCH of God. For this all humanity is languishing.

Friend, fortified with this truth, that the Life, the Self, the inmost CONSCIOUSNESS of you is Christ, face the promises of God and the God of the promises, and know, with an infinite depth of conviction, that to you, henceforth and forever, all the promises are Yea and Amen.

Facing any word, assuredly spoken from the Great White Throne of Absolute Truth, you will, in fulness of faith, say: It is So! and So Let It Be!

Now turn to the promises of God, the glowing ones of the good Old BIBLE, and to the living, vibrant affirmations of Divine Science, and by silently and absolutely claiming your own, glorify your Life, the God and Christ in you; and thus also magnify the beauty and grandeur of existence.

To all I say, "Think upon these things, and so awaken unto a realization of Eternal Life."

GEO. J. SCHWEINFURTH.

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Be Sincere in Your Efforts.

From "Basic Statements."

IF YOU HAVE sought in many ways and spent a fortune in your search for health, and have failed to find it, do not hesitate to try the Divine Science method; it will heal you. Your past experience has embraced methods of treatment based in the erroneous claim of physical causation, accompanied with hope of getting well, which at best can only change one condition of belief for another. These changes have been brought about by going from one locality to another, change of scenery, or perhaps by a few little pellets; being made in belief only, and as to condition, these changes do not touch the plane of eternal Life, or Being; hence, do not touch our unchanging health. "God is the health of his people." The Christ or Divine Science method of healing proves that wholeness is to be enjoyed in Truth and nowhere else. It demonstrates that health is eternal; that success is ever at hand. Your past experience has been based in a mere hope of getting well. Now, try the only true method of knowledge and faith—that of *being* well. "Be ye perfect, even as your Father in heaven is perfect." Perfect being must necessarily precede perfect thinking; perfect thinking must precede perfect results either in words, deeds, or sensations. This is infallible law. Truth frees by proving that you are not bound.

If physicians have said that your case is incurable, if they have exhausted their skill upon you, and said there is no help for you, remember, their skill consists in administering external remedies and in performing operations. "In vain shalt thou use many medicines, for thou shalt not be cured." Their skill is not that of bearing fruit of the Spirit of Truth, and creating anew, which is the only true demonstration of health there is. Healing is producing results direct from Spirit, or Principle. Give no place to what your friends have said about your case. Let your determination to succeed be a matter wholly between you and God. God never pronounces against any one, and does not say that your case is incurable or hopeless. He has no method but the one of perfection. He says: "Be whole, because I am whole;" "Thy faith hath made thee whole;" "Thou art loosed from infirmities;" "My freedom is thine."

Age is not an obstacle in the way of either knowing or demonstrating the freedom of Truth. Why limit the body by time, and the claim of age? It is eternal in idea and substance. The notion that mental faculties must fail with

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increasing years is a false one, and is as unreliable as is the belief that mental faculties are born of the brain, and that mind or spirit is evolved from the body. The truth is that mental faculties, the brain, and entire body are the manifestations of Mind or Spirit, and Mind can never fail. Hence, you are always just old enough to be well, and to think right, and to know and remember all there is in Truth. Now is just the right time to prove that you have health, are happy and satisfied. Now is the time to bring eternal Life and immortality to light, and bear witness of the truth of what you are.

Because you have spent large sums of money trying to get well, do not hold that as an objection against trying this method. When it is once settled in your consciousness that you want and can realize freedom and wholeness, the only question that should arise is: Do I want to realize it more than anything else? How much do I want health? What am I willing to do for it? Be not divided in your thought between money and what may be accomplished. Let neither money, time, nor anything, be as an obstacle in your way. Your determination will not falter if your purpose is one and undivided. Say: my birthright is health, wholeness and satisfaction, and think and act accordingly; do not barter it for any number of excuses. If necessary, give up all former habits of belief, speaking and acting, and conform all to the Principle of Truth.

Jesus never denies that he is the Truth—the at-one-ment of God and man; but says, in the hour of seeming need: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Each one should say: I am here to bear witness of the truth as much in the hour of seeming need as at any other time, and this is my time. To this end was I born. My existence bears witness of truth and life. I need no medicine. I cannot serve God and Mammon. The taking of medicine will not prove that I am eternal Life and Truth, or free from the liability of disease. I therefore declare I am health and wholeness. I and my Father are one, and not two; hence, I am complete in Him, and find nothing in my existence to remedy. The I Am is sufficient unto all things needful.

As you have proven that all the claims made for external remedies are powerless to give the unchanging health and satisfaction for which you have sought, begin your work on the plane of Being, by being in God, and you will find what you have sought. If you have had no opportunity of studying Divine Science in a class, or have found no one to give you private instruction, who understands the Truth, then be as faithful to Truth contained in this little book as you have been in obeying the doctor's directions. Put yourself entirely

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in the hands of Truth, and do as it directs. Argue not within yourself or with another about Divine Science.

Do not talk as if you were personally too good, or your opinions too true, to have brought about the diseased conditions from which you are seeking freedom, but that God was not too good to have brought them upon you, and that they must, therefore, be endured. Let the Christ knowledge speak in you in all things. Declare that *nothing that I have believed in the past can prevent the true idea of God from being demonstrated in me.* Do not criticise this new and living method, Divine Science, nor condemn the statements made in this book ; for surely, if you ask, and ask not amiss, it will be necessary that you assume, mentally, the attitude of one receiving. See, therefore, that you are willing to receive, by gladly acknowledging that you do possess what you have asked for. The truth herein recorded will be your teacher and healer, and will give you the necessary instruction to bring forth your conscious understanding of Truth.

Dear Readers of Harmony : I desire to tell you that, in the infinite, loving thought of the Omniscient One, it proved my happy lot to spend one week in Denver, while our beloved and highly esteemed Friend and Teacher, Mrs. Cramer, was there. This afforded me an opportunity which I prized exceedingly.

I attended several sessions of her class in Theology, held in one of the class rooms in the College of Divine Science. I attended the service of one Sabbath, and listened to the illuminating of the text : "Loose him and let him go." Through all this coming and going and conversing I was observing, seeing, hearing and perceiving. Some ONE seemed to be saying to me : "Son of Man, what seest thou ?" I may not now tell you the vision. But let me say, I SAW. I beheld a congregation that had "ears to hear." I, with the congregation, was listening to a Messenger that had a Message. She spake. The word lives. The Message is clothed. Truth has appeared as the "Ancient of Days," the Rock of Ages, the Eternal and Unaltered, the "Desire of All Nations."

That a great work was accomplishing was the testimony of many. The "napkins" and "grave clothes" of limitation were disappearing in obedience to the ever-insistent, silent mandate of Truth, "Loose him and let him go freely."

I am repeating what I heard over and over again when I say : "Mrs. Cramer speaks from the Absolute." She asks no compromise of Truth.

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She lets Truth be True. It has been said that every question incorrectly answered will be asked again. Divine Science comes with the answer which forever silences the questioner and the question.

The attitude of the Ages has been one of interrogation. The "Desire of All Nations" is the divinely correlated response to the universal, silent inquiry. Here comes the glorious realization: "Lo, this is our God; we have waited for Him." (Is. xxv: 9.)

I congratulate all who, having "ears to hear," hear Mrs. Cramer.

GEO. J. SCHWEINFURTH.

Formula for Treatment.

It is well to speak the patient's name or think truthfully of the one you intend to treat, and talk to your patient as you would commune with God, knowing that there is no Truth but God and God manifest, that the All in All is One Perfect Whole.

Dear Brother, or Sister: God is Spirit—Omnipresent, Infinite, the All in All. What is born of Spirit is Spirit. *You* are Spirit. You are *not* the opposite of God. There is no man but the man of God; no man but Jesus Christ our Lord; no man but God expressed. There is no material man; no mortal mind; no dual self; no devil or evil power. The belief that there is is false; it has no life, therefore it cannot live, for God is All Life. It has no substance, for God is All Substance, therefore it cannot exist; it has no intelligence, for God is All Intelligence, therefore it cannot speak.

You are absolutely free, for what is true of God is true of man, and as there is nothing the adverse of God, there is nothing the reverse of you. You are hid with Christ in God. I affirm that there is no opposite power to Truth; you now live in Eternal harmony and perfect purity. No supposition the reverse of Truth can possibly prevent you from realizing its freedom. There is no power that can work against you; there is none that can bind or limit you. There is no power but God, who is limitless and free. It is His pleasure that you should enjoy His kingdom. Be well, happy and prosperous.

It is impossible for you to be afflicted with any kind of disease. God is your health at this time. You are a son of God. You are engulfed within the Good. Go your way in peace, the way of the Son of God. There is no son of God, no son of man, but Jesus the Christ, God expressed and dwelling here with us—you are this one.

C. L. AND M. E. CRAMER.

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CHILDREN'S DEPTARMENT.

Mamma Nield's Letter.

Dear Little Harmony People:

I have been telling you stories for a long time, and I expect you know me very well. Now I want to know you, every boy and girl, whether you live right here in San Francisco or away off across the ocean.

You can each one tell me something in which Divine Science has helped you; how you have healed yourself or your friends by using the True Word; how you have kept from being afraid sometimes by remembering that "God is everywhere."

You know Jesus said: "A little child shall lead them." And your beautiful experiences may lead men and women to know the true way.

Your letters may be published in full, or just parts of them; or, I may put the things you tell me in my stories or in verse.

What kind of stories do you like best?

Perhaps you will recite one of these little pieces in school.

You may call me "Mamma Nield," if you like; I am quite used to it. Our home is full of little folks.

Write very soon, for the Editors of HARMONY are busy making the next number while you read this.

Address me at HARMONY office, or my house number, as you like.

Yours, lovingly,

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

My Menagerie.

I'm only just a little boy,
Not more than three years old;
I have a fine me-nag-er-ie,
It 's worth its weight in gold.

You ought to hear my lion roar,
He is so fierce and wild;
My mamma says she sometimes fears
To have him near her child.

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The leopards are all spotted, and
The zebras stripes run 'round;
The tigers are fine specimens
As ever yet were found.

Old Jumbo is my elephant,
And he is huge; I say
You ought to come and ride on him,
You'd have a splendid day.

There is a camel with a hump,
And bears a-plenty, too;
Big, long snakes, and alligators
You'll find before you're through.

I have monkeys by the dozen
And little mice, they're white;
Do you wonder how I feed them?
It is a funny sight.

I would tell to you my secret
If I only could begin—
They are made from cloth and paper,
And Jumbo 's cut from tin.

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

Our faith keeps the mind full of Christ ideals and enables us to carry them out in every day life.

Our work is not that of becoming greater than we are, but it is that of expressing the truth of what we are.

The body should be seen as perfect and without disease, for disease is not necessary to its perfection.

But few have known that it was possible to control their own thoughts. To enjoy the freedom of Truth all must learn to regard themselves as the intelligent Thinker.

To see God as All in All is to know no man but eternal life.

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HEALING PAGE.

Our "Harmony" Class.

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

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

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

The affirmations on this page are especially good for sight, hearing, health, happiness and prosperity.

Treatment for Realization of the True Body.

First Day: My body is perfect. I am not making it perfect; it is perfect now.

Second Day: It is perfect in substance; it is perfect in action.

Third Day: It is perfect because it is the manifestation of God; it is perfect because the God-consciousness dwells in it.

Fourth Day: Its action is perfect because all action is God-Action.

Fifth Day: It has never, and can never, fall below perfection, for Perfection is Omnipresent; there is nothing below it.

Sixth Day: Since God is All-Substance and All-Action, my body is in perfect agreement with all there is; with its food, its environment and all else.

Seventh Day: This is the Truth now and forever, and there is no opinion the opposite to Truth.

REV. NONA L. BROOKS.

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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.

9. The Life worth Living.

BY WILLIAM BRUNTON.

THE LIFE WORTH LIVING that has no question or doubt about it is the life of the spirit expressing itself in daily duty without worry and in the sweetness of holding fast to things pure and true. Such life is divine, and therefore interests all things with the Divine. And it is for every one of us to have and to hold.

We have to take hold of it in the spirit of good to prove how acceptable and dear it is. Most certainly. To take a harp and with rude hands strike it would only make a jarring discord. You could easily condemn the instrument if you judged from such trial. But let the true musician take it and bring out its harmony, then you cry out in loving wonder at the music produced, and you say, "how precious the instrument is." We are to do the same with life, and we shall have the like response—in this and in all worlds.

So we come to the affirmation of the life beautiful as belonging to every human soul. It is our right to have this conviction. Religion and science agree in the pronouncement that we are in a good world, that our days are meant for delight, and that the work we are doing is a glory to our powers and everlasting in its glad results.

We are keeping a sharp look out for joys, just as the prospector has the searching eye for gold and gems. And they are to be found in new and unexpected quarters, and of a finer quality than ever before. As soon as we begin to search, we are amazed to see how many satisfactions unfold them-

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selves to us. They are as gracious as can be—even if for long we had neglected them.

What men are seeking is this justifiable assurance that it is well with them in their living. We must have it as a positive conviction. Life is from the Infinite, Perfect Life. Do we need proof of it? It is in the very statement of the fact that we live. We see the deduction from the unquestionable variety of our being here is that we came and are of the source of Life, Wisdom, Love. We obtain roses from the rose-bush. The dew-drop has its source in the ocean, and our life of sweetness, and brightness, and refreshment had its origin, as it has its sustainment, in the All-Life, in the All-Good of being. It comes from Goodness and must ever abide in Goodness. This is the basic statement of being, and it pays to repeat it many times a day until we see and feel and know it is actually so, and it is thus in our life as the motive power of trust and effort.

We must not allow anything to disturb our conviction of good. That is primal to noble living. It is the integrity that makes the martyr if necessary, and it carries all endeavor to triumphant conclusion.

And it is the enchantment that changes the seeming drear and uncomfortable into what is best. Behold the change of spring to every hillside. Behold the enrichment of summer to every glade. In these we have pictures of what the good heart does to transform conditions. Character beautifies any allotment. See John Milton in poverty and in blindness composing the epic that was to make his England as great in thought as Greece and Rome. To some of his day he was to be pitied, but he needed it not with those sublime visitings of the thought of God making his life beautiful, and it is for all the possible blessing to esteem life an opportunity of unfoldment or expression along the lines of sweetness of soul and uprightness of conduct.

If there seems any drawback in our lot, let us move carefully so that we more than make it good by our fidelity. We can do the best we can under the circumstance, and then we shall see the darkness turn to light. It is an experience to draw us upward like a seed being buried in the ground—from that it shall have the advantage of reaching up to the sunlight and becoming a flower.

In thinking of a brave man, we quote the life of Robert Louis Stevenson. He fought to keep on his feet as a worker, he traversed the globe to find strength, and yet finished with care the body of books which sustain each other and give us the impress of a cheerful, true soul. Now wasn't that a noble thing to do? It was, and we admire him for making such a

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brave stand in a feeble citadel. He made the best of it, and it is an inspiration to see it.

Yet this is what we are to do, live in the royal attitude of faith and courage. And thousands are doing this day by day who hardly know how hero-like they are in this faithfulness. It is the part of a man who is a man to carry himself so. We are to feel behind the impact and push of those who have done bravely and be transformed into their image from glory to glory.

Then we have the outlook beautiful. We see in the use and blessing of duty is the assurance of more to come. It is a living argument of grace. Life demands the completeness of its possibilities. How can we have the buds without their opening into flowers—and the flowers of affection never shed their petals. Our plans and purposes run into the infinite. Why learn a trade as apprentices if we are not going to work at it? Why tune the instrument and learn the score and how to read it in the sweetness of duty, if we are not to play in concert with those who have entered the great orchestra of God, or are singing in his choir invisible? We have to postulate the sanity of circumstance and character and see that in the common duties of the common day, as we live righteously—there is the life divine. And immortality is the word that bespeaks this blessing. It is born of the grace of character and the glory of love!

This thought of our eternal life has been voiced by every great teacher in every age of the world, so near is it to the heart of man. It has been sustained as a declaration of sacred need by miliions on millions of men as they came to our earth and looking round in the arena, recognized their fate, but went bravely to it, and saluted the God of the heavens as they were about to die—with the smile of victory upon their face.

This is the confidence of faith. The passion of immortality put upon us—is the whisper of the Eternal to his children that trust and love and daring are always and everywhere worth the living as the expression of his own power and peace!

The nature of our beliefs blend with all other beliefs of like nature. Our conclusions are one with all of similar character.

As long as we believe that good and evil, health and disease, are equally real, we shall sometimes serve one, and sometimes the other.

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THE WEDDING GARMENT.

Each day I need apparel of thy love,
O God for feast of joy and service dear,
The good that I may do for thee right here,
The kindness, faith, and help thou wilt approve,
The best of things that oft I'm thinking of,
The duties growing to my mind so clear,
The reverences that I in soul revere—
With strength of lion and the peace of dove!
This I may do, if, with a single eye,
I see the truth in glory of thy light;
If like a man I walk beneath thy sky—
Determined ever for the just and right;
Then in the wedding garment of thy praise,
I'd live in love the beauty of the days!

WILLIAM BRUNTON.

HEALING.

From "Divine Science and Healing."

BY M. E. CRAMER.

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

The healer may be ever so desirous to heal every patient quickly, but if the patients are in the habit of nursing their seeming diseases and guarding them with zealous care, the healing will be much slower than it otherwise would be. In so far as patients give up the belief in diseases, as a reality, and cease to think and talk about them, do they become non-existent. This is as true of a nation as of an individual.

By relaxing yourselves daily you will drop the load of burdensome beliefs and opinions and your whole body will take on the Spirit of Life and Power, and new habits will be formed, which are sourced in freedom, firm-

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ness and strength ; thus the whole action of the body will be changed and made to co-operate with the new and living conception of life—the real nature of Being.

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

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

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

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

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

All who want to experience the true freedom of Divine Science, should read, re-read and study this book until all the good it contains is absorbed and its meaning put into practice.

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

Remember that in Divine Science treatment, healing is not done through thought transference, sent from one brain to another, nor from one mind to another. The belief that the brain is the source of thought, or that there are minds many that constitute the source of thought, is not correct. There is but one Mind or Spirit—but one all. Healing is not a vitalized essence giving out from one center to another. Healing by the word of Truth—the Christ method—is the one Omnipresence, Infinite Mind, or Holy Spirit voicing its own nature—the truth of its self, it being in all and through all, its word is spoken and takes form in the one being treated, in its own living expression. It is essential that the body or form of this ever present All be recognized as being a body of Life, Intelligence, Substance and Power.

So the Divine Science healers know how to hold their patients in absolute health, happiness and prosperity."

Dandelion Does Not Agree.

Elbert Hubbard says: "Gossip is lack of a worthy theme." Taking that for a text, how much uplift might be given by those who are in a position to help the less fortunate, in the direction of a "worthy theme." Good Cheer is a great help in that direction.

But when Mr. Hubbard says: "One ought to be just as ashamed to be sick, as to be in the penitentiary; if you are sick it is because you have violated God's law," it plainly shows that even the great minds can't reach all around. I've no doubt that there are men who have never known a sick day, who have violated more of God's laws than many a sick man ever has. I believe that we are often to blame for sickness, trouble and so forth; and I also believe, yea I know, that there is a "higher than I" who is working things out according to plans that I do not understand. A faith that things

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are so because an all-wise God so orders it, and all things are for good, helps one to bear sickness and trouble. Will some one who has had much experience with weakness and pain tell me if I am mistaken? Mr. Hubbard also says: "I know what heaven is because I have done good work." I have often done good work and been pretty tired for it, too, and felt good over it because it was good work, well done, but I do hope for a better heaven than that.

"A Fellowship Hymn," by Ella Wheeler Wilcox, sings a new religion, the fellowship of man. Why does she call it a "new religion," when, in that dear old-fashioned book, we read that, "If we walk in the light, as he is in the light, we have fellowship one with another." She says: "You are your own redeemer, trust is the Holy Ghost." I am glad I am old-fashioned. I wouldn't exchange the belief that, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life," for all the modern thought in the world, and if I am my own redeemer, I must say I haven't much to hope for.

I read recently of a Chicago Woman's Club that advised doing away with the "Now I lay me," and substituting something better, "because the idea of death in the night is horrible." Why teach children to fear death? Death is only the fulfilling of a natural law. What more peaceful and blessed than a gentle passing away in sleep? Going to sleep here, to awake over there. What is there horrible about it? When my time comes to go I should like to go like that. It is hard, I know, to wake and find that a dear one has departed while you slept, but is it easier to watch one suffer days, weeks, perhaps months?

Teach children that their lives belong to God; they have no right to shorten them, but when He is ready to take them to Himself, it is a blessed thing. Teach them to live and they need not fear to die, for "we hope for a better country."

DANDELION.

We can do much for ourselves by avoiding everything that tends to keep in memory the condition from which we wish to be free.

False beliefs do not constitute man, nor have anything to do with his existence.

Recognition of the ever present good is the means by which it is realized and enjoyed.

Self-poise may be likened to the sun that keeps on shining, regardless of the clouds that float beneath.

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First Primary Lesson.

By Marie Maynard Patch.

THE Scriptural promises are fulfilled in each one who knows and does Truth. When we accept God as All in All, and demonstrate our Being —Health, Peace, Power and Supply—then are the promises fulfilled in us. "Jesus fulfilled the promises by being all that was promised."

To doubt God's will to heal is to doubt the Truth of what God is. To know that man is in God before he comes forth *in God* as man, is to know that the wholeness and perfection of God are the wholeness and perfection of man, and to know this is to know God's will to heal. As "like produces like," the power and will of God are one.

The attitude of enduring affliction comes of a belief in God as a power outside and above man, sending affliction upon man for man's ultimate good—a belief in separation from God. When this belief is given up and man knows himself in God and one with God in all things, he sees as God sees, and knows the attitude of submission to be untrue and unnatural. When man knows his being, he knows that his good is now, and that to endure affliction is to endure that which is *not*.

To acknowledge brings forth faith, realization and power. I must acknowledge that I *have received*. All is mine before I have asked. It is not enough to deny what is not. I must acknowledge and affirm what is. I *am* faith, power, realization and *All Good*.

The knowledge of Truth puts out all belief in two powers—Good and Evil—in which belief is the only place of enmity. There is no enmity in man, for he is one with God, the perfect result of a perfect cause—all creation, visible and invisible, being One.

It is only when man interprets from appearance, or beliefs, that he sees separation or limitation. It is only when he sees from the standpoint of Omnipresence, or the One All, that he is able to interpret truly.

Truth is spoken by the Christ within man and is spoken *to* the Christ within.

We hold to the oneness of Spirit and body by knowing but one substance. The body is born of Spirit and is Spirit. We hold this enmity because to know spirit and body as one is to know wholeness.

To speak of people, or of any part of God's creation in a spirit of judgment or criticism, is to speak from a false or limited sense of Truth, and this is the condemnation.

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It is true that we have received what we have asked for, because in the beginning all things were made. In source and origin is all that is, and as man is in source and origin, he is himself the substance of all he needs or desires. The claim of unworthiness is false because the mind, which was in Christ Jesus, is in each one of us, "who being one with the Father, thought it not robbery to be equal with the Father."

That which is sensed is always a result, and so, in order to be free from a sense of inharmony or disease, man must free himself from false beliefs and opinions, know but one cause and one result—God.

Because the Principle is absolute, it must work for one as perfectly as for another, therefore what one can do I can do—all can do.

It is not enough simply to affirm truth. We must act in accordance with our affirmations. We must meet every negation, not only with the word of truth but with the act as well. We must *live* Truth.

Treatment:

"I am the light that lighteth every man that cometh into the world."

I am the mind of light. I am perfect wisdom and understanding.

I am serene and poised in consciousness, and I go forth in the full and complete realization of Truth to *be* what I am.

BOOK NOTICES.

Selected Bible Readings.

Fanny B. James is republishing her little Responsive Service Book, called "Selected Bible Readings." She has added new statements of truth and additional services. The following is one of the new statements from the proof sheet:

A REALIZATION OF THE NOW—*The Basis:* All Truth is eternal and changeless. That which will be is true now to perfect consciousness, therefore now is our day of salvation. Now is the time to accept all Truth. I am in the Truth now. I am the Truth now. I manifest the Truth now, for the One that is All is Truth forever. The light of Truth has come to me. I see by a new consciousness. The past does not bind me. I am not limited by what has been. What has been in experiences is not that which must be. I have no regrets. I do not bemoan past mistakes. Sin and iniquity I remember no more. The past is dead, and I let the dead bury its dead. I follow Truth to-day. I rejoice in Truth to-day. I live in Truth now.

THE POWER OF THE SPIRIT is one of the new and valuable services

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added. It should inspire all who take part in the service with a spiritual realization of power. Following is the service :

THE POWER OF THE SPIRIT.

Through knowledge of the one Presence as All in All, we are made conscious of the Power that is greater than the might of men—the unfailing Power of the Universal Spirit. This Power is for all alike, and is ever present within each soul.

"And the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light."

"The manifestation of the Spirit is given to every man to profit withal."

"And Jesus returned in the power of the Spirit into Galilee. And there went out a fame of him through all the region round about."

"The Spirit of the Lord shall rest upon him ; the Spirit of wisdom and understanding ; the Spirit of counsel and might ; the Spirit of knowledge and of the fear of the Lord. And shall make him of quick understanding ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor and reprove with equity."

"Walk in the Spirit and ye shall not fulfil the lusts of the flesh."

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted ; to preach deliverance to the captives and recovery of sight to the blind ; to set at liberty them that are bruised ; to preach the acceptable year of the Lord."

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

"If ye be led of the Spirit, ye are not under the law."

"As many as are led by the Spirit of God, they are the sons of God."

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit."

"For God hath not given us a spirit of fear, but of power, and of love, and of a sound mind."

"For the fruit of the Spirit is in all goodness, and righteousness, and truth."

"Not by might nor by power, but by my Spirit, saith the Lord."

"Ye shall receive power after that the Holy Ghost is come upon you."

"As many as received him, to them gave he power to become the sons of God. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

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"And my speech was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God."

"And : Behold I have given you power over all the power of the enemy, and nothing shall by any means hurt you."

Our actions do not belie our thoughts ; correct thinking is, therefore, necessary to good results.

Would we externalize health, we must perceive that health is an idea to be expressed.

Books by Oliver C. Sabin.

OFFER No. 1.

News Letter, one year	$1.00
Christology	1.00
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Studies for the Month of October.

Daily Study for Week ending October 13th.

Subject: "Crucifixion."

Divine Science and Healing—Explanation of. God raises body. Page 249.

New Testament—Acts ii: 32, 36.

Daily Study for Week ending October 20th.

Subject: "Cloud that received Jesus out of Sight."

D. S. H.—Symbolic and Spiritual meaning. Page 253.

N. T.—Acts i: 9–11.

Daily Study for Week ending October 27th.

Subject: "Complaining."

D. S. H.—Is about one's self. Course in life self-determined. Page 47. Can murmur only against one's self. Pages 213, 214.

N. T.—I Cor. xiii: 11; Matt. xii: 27; Jer. xxiii: 36.

Daily Study for Week ending November 3d.

Subject: "Carnally Minded."

D. S. H.—Defined. Page 63.

N. T.—Rom. viii: 5-7; vi: 21; Gal. vi: 8.

Daily Study for Week ending November 10th.

Subject: "Consolation."

D. S. H.—Divine Science comforts those grieving for friends supposed to be dead. Page 254.

N. T.—I Cor. vi: 14; Col. iii: 14.

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III. I have Overcome.
Treatment: Healing of Environment.
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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.
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Treatment: Against Bodily Limitation and for Demonstration of Opportunities.
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TABLE OF CONTENTS.—November.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		33
The Light of Eternity Thrown Upon Time	*Mrs. M.E Cramer*	35
Unconscious Power	*Adelaide Reynolds Haldeman*	40
Bible Lesson—"Yea and Amen"—*Continued*	*Geo. J. Schweinfurth*	41
Promises of Light and Guidance		42
Children's Department:—"The Neighbors"	*Clara B. Nield*	43
Healing	*M. E. Cramer*	44
Question and Answer	*C. L. Cramer*	45
Help in Healing		46
Healing Page		48
HARMONY—2d Part:		
The Science of the Life Divine	*William Brunton*	49
A Present Heaven	*William Brunton*	51
Treasures		52
Book Notices		53
Waiting Upon God		55
Extracts From Letters		56
Notes and Announcements		57
Realization Class		58
Fate		59
The Fulness of the Heart	*Alma Gillen*	60
New Edition of "Basic Statements and Health Treatment of Truth"		62
Free		63
Clubbing Offer		63
Books by M. E. Cramer		64

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. NOVEMBER, 1905. NO. 2.

THE LIGHT OF ETERNITY THROWN UPON TIME.

Sunday Sermon by M. E. CRAMER, at the First Divine Science Church, Denver, Colorado, July 30th, 1905.

"I am the beginning and the end."

THE WISE MEN of the past used not words without meaning. They knew that putting words together in a way not to represent what is, is a mere fancy. The writer of Genesis did not begin his wonderful record ignorant of spiritual things. The statement, "In the beginning, God created the heavens and the earth," is not a meaningless collection of words. Some feel that when they begin to see beyond time, that because they have dropped the view they have had of the subject drawn from time, that they can and are justified in dropping the subject itself.

A lady once came to me and said: "Mrs. Cramer, I am a Science teacher; I have written considerable on Genesis for publication, but I would like if you would explain to me the 'Beginning,' as used by the writer of Genesis. You know, and I know, there is no 'beginning.' Will you explain?"

I simply said: "You do not want an explanation. You would adhere to your belief at the cost of every Truth I would advance. I know this because you have been so inconsistent as to affirm there is no such thing as that which you ask me to explain; and you do not see your inconsistency."

How can I explain what is not? My answers were not for her until she was ready to throw the light of eternity upon what she had formerly looked at from the plane of time.

John, the illumined writer of the Gospel of St. John, commenced his wonderful message of Truth in the same way. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made."

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"In him was life and the life was the light of men."

That was the true light that lighteth every man that cometh into the world.

This is the light. The word that is with God and is God, which Jesus declares his disciples to be, and declares himself also to be. Then what I am is, is life which is light—the light of pure intelligence. This "I am" is with God, and is God. In the Beginning "God is light, and in him is no darkness at all." In Revelation, which is the revelation of Jesus Christ, He says "I am Alpha and Omega, the beginning and the end, the first and the last."

Now think you that all these expressions about what is, and what is done in the beginning, are expressions of ignorance; that to the writers they had no meaning in Truth? This cannot be so. To know what they knew is to outpass time and view their sayings from the eternal now; from the fulness of the One All, in the present, as did they.

Webster recognizes that the word Beginning has meaning, and says: "Its meaning, which is the spirit of it, is 'Source and Origin.'"

Properly speaking, there is no tense system in the Hebrew language. It is so because the language was designed to represent the Now, or Eternity. Eternity is a constant Now, a never failing Now, a never ending Now. The things of Eternity therefore are Now; they are the things that are real here. So our permanency of Being is Now, and our permanent good is Now.

Now with the light of pure intelligence, which we are now, let us see what the writers of Genesis meant by the word Beginning. Webster says it means Source and Origin. Then in Source and Origin God creates heaven and earth. Who or what is Source and Origin? God, the self-existing fulness. Then in God, God creates heaven and earth. Or, in Source and Origin, Source and Origin creates heaven and earth.

Then the writer of the Gospel of St. John must mean in God is the Word and the Word is God. Or, in Source and Origin is the Word, and the Word is Source and Origin, without which nothing is made that is made. And Jesus Christ must have meant I am Source and Origin, or I am God, when he said: I am the Beginning; he must have meant when he said I am the End, what is taught in Genesis, that all creation ends in its beginning, or in the first day of original Light. "In my beginning is my end," is one of the messages of Divine Mind to the world

Originally, the serpent was used only in sacred lore in the light of Infinite Source and Origin. The snake with its tail in its mouth was used only

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to represent eternal wisdom and Truth. It stood for the Truth that what I am is the Beginning and the End of all things. My beginning and end. I am and I am eternal. So this statement is eternally so.

We can do nothing without being the source and origin of the work, or thing we do. No work is done or completed without our being the beginning or source and origin of it. Where do I end if I am eternal? I end by being source and origin or beginning of all expression.

The serpent, wriggling on the ground, was used later to designate the beliefs and opinions formed from observation, that never get away from the surface of things. It means to wriggle about among appearances. This mental attitude or creeping serpent was said to make its first appearance in a doubting question. Then the next thing heard of the doubting question was a contradiction ; the third heard from, it was a promise. The belief of becoming wise through experience and contrast of good and evil is a promise based in the acknowledgment of ignorance and lack in the present. It is a fall from the true and absolute consciousness that I am Wisdom now, or a fall from Being the fulness of what is, to a hope of getting there by and by. Remember that the end of all that I can ever do is my Beginning. The Me, which is Source and Origin of all I can ever do.

A Boston Irish housemaid once heard people talking about what they could remember in the past, and of past lives they had lived on earth ; her exclamation was full of meaning : "And sure," she said, "I never remimber a time when I was not." Neither do I, neither do you. Instead of my work and its result being in time, it is in eternity. Instead of my thinking and speaking being the product of time, they are the product of the eternity of self.

The belief in becoming greater by and by than what we are now, brings the conception of Being from eternity into time, and says everything that has a beginning has an end. They mean that something that actually is now comes to an end, or ceases to be. This is a serpentine supposition, and is deception. It must be judged according to its judgment ; it is the only thing that finds an end in time.

When people are judging from time, they virtually say, to one who knows the Truth : Art thou greater than our father Abraham, who is dead? But the one who knows the truth says God is not the God of the dead, but of the living. This Moses recognized at the bush when he said : God is the God of Abraham, Isaac and Jacob.

I have been told this week from the standpoint of time that it was

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inevitable that all die, and that by one who is in constant fear of death ; what she calls her entire life is burdened with the thought of death.

I was once called to go in haste to the bedside of a friend, upon whom the doctors had experimented until they said she would live not more than three days, and if they had not experimented she would not have lived three weeks. When I reached her she had made her will, and had gone to bed ; her face and hands were purple. There was congestion of the heart from fear. I commenced to laugh and said : " This is absurd. You can't die, and you know you can't. You are life eternal. What is the use of planning for death ?" She said : " That's so ; there is no use." I then treated her, and in five minutes the purple left her face and hands, and her circulation was established. The next day she came to me, and each day thereafter for two weeks. At the end of that time she was free from her depressing conditions, and from the doctor's work of experimentation.

I have been asked to speak of and throw light upon the condition of those who have passed through the change called death, and tell how it is with our friends. I would say if physical causation was, and the brain and the body were the cause of the evolution of the individuality, I could see no future individual life after death ; but such is not the case. Conscious life is self-existing, both universal and individual ; we are the word that was with God and is God, without which was nothing made that is made ; we express the body in righteousness and holiness of truth. Those who have dropped the body are both individual and universal ; this Jesus proved when he raised Lazarus from the dead, and the widow's son. Jesus spoke to them both as individuals. He commanded them. They heard and obeyed as individuals. In the transfiguration, when he talked with Moses and Elias, he talked with them as individuals. What better proof can we have of our individuality and of our conscious self-hood after so-called death than these instances furnish ?

The bird, the beast, the vegetable, all are distinctive ideas. Reason as we may from observation on evolution, no one has ever yet seen or known of any one or thing bringing forth except that which was after its kind. We do not gather grapes from thorns, nor figs from thistles, however earnestly we try to do so.

In the light of truth no one can covet, for he knows his divine inheritance. To covet is to want what we believe we have not, or what belongs to another. If one wants your talent, your health, or general ability, he would want you to lose something that he might gain. If one wanted your home,

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your wealth, or your clothes, he would want you to give up something that he might obtain. If one acknowledges that he has that which is an equivalent of all these things, he acknowledges the truth in relation to what he possesses ; this knowledge applied is the true basis of success. The certainty of law in the promise, Give and ye shall receive, receiving is an inseparable part of giving. In this way all things are forever adjusted, equalized and distributed. This is clear to anyone who views the things of time in the light of eternity. One in the consciousness of truth is not thinking of having anything transferred from you to him except that which is common property ; but I know for you and for all that giving is the open channel for receiving ; we are all here as heirs of God, and joint heirs with Christ. We should deal freely, lovingly, not grudgingly with each other. We are not here to be poor, miserable, sick, and to drag through this world as slaves for the sake of discipline in patience, and training for a higher and permanent life. No ! No ! We are here as kings and queens in the kingdom of God. Turn as we may, within or without, and in every conceivable direction we see naught but divinity, eternity and wholeness.

God expression or incarnation is a great fact now that is before the face of all people, and which is the permanent salvation of all. Wonderful things are apparent in the light of eternity. Many say, "I shall have to wait for several more reincarnations before I can do all I desire to do." This is deception. What you wish to do now can be done now ; if it is based in law there is nothing against you. You do not have to wait, for the future holds nothing for you that the present does not contain, and nothing can be brought out in the future that cannot be brought out in the present. Things present themselves to us to be done, and we desire to do them because we are fully competent at that time. The reason why we do not get what we want is because we are in the habit of postponing and placing our beginning in time instead of in eternity. I have heard some say : "I would like to travel, but I do not expect to do so ; for, were I to travel, I would want plenty of everything and nothing to do. I never expect to have things as I want them, so I am quite sure I shall never actualize my desire." What kind of faith is this ? Where is the substance thereof ? People who have plenty of money in hand can take a trip around the world any time they desire ; but what about those who do not have it in hand ? They must have business and be willing to do what is essential to meet every obligation. We know of a dentist who desired to travel, so he took his wife and children and demonstrated his way around the world by

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making teeth and doing general dentistry. I have heard of a young lady who started from Rochester with nothing before her but two months' employment in New York ; she took her time, enjoyed everything that rich people do on such a trip, and made her way around the world, and during the trip became a valued newspaper correspondent. All things necessary are ours to start with. I shall go, means I go. When one in truth decides to travel, all things work to that end, but no one can accomplish anything until he begins.

We are frequently told not to build castles in the air, but I say let us build them practically, and actualize them objectively. All inventions and architectual designs are castles in the air first, so to speak, then they are actualized and made practical.

Treatment :

If you want knowledge brought out in Thought, Word and Deed, say, upon retiring : I shall bring forth this night in sleep what I desire. Whether it is in business, social life or health, I let the light of eternity contain and illumine all.

Unconscious Power.

More than he knoweth, man doth have dominion,
Thought grown to word or deed,
Sweeps toward the future, as on airy pinion
Sweeps the wind-wafted seed.

True, it may seem to perish, toward drear places,
Its aimless flight may fare ;
Yet, it may show, for other years and faces,
Some fruitage sweet and rare.

Or thorns may grow, upon some far-off morrow,
From seeds but idly cast ;
And life be dimmed with an inherent sorrow,
Sown in the unknown past.

Vain is the toil which seeks but wealth and glory,
Fame's loftiest tower may fall ;
He liveth best in deeds, if not in story,
Who seeks the Good of All.

—*Adelaide Reynolds Haldeman.*

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BIBLE LESSON: "YEA AND AMEN."—(*Continued.*)

"*Considering the* END *of their conversation; Jesus Christ the same yesterday, and to-day, and forever.*"—Heb. xiii: 7, 8.

IN the former lesson, on this subject, we studied chiefly what the promises of God are to Jesus Christ, and therefore what they are to our divine, real, and only Self. Let us continue our study.

Let us first lay down this proposition—namely: The promises of God cover and include ALL DIVINE POSSIBILITIES. With this thought before us let us recall what was spoken long ago by the Great Teacher: "With God all things are possible," and "All things are possible to him that believeth." Accordingly we see that every divine possibility, or everything that is possible for God to do, God has promised to do. In brief, everything included in "all things possible" is a promise. Therefore, the two phrases, "All things possible," and "All the promises of God" are exactly equivalent in meaning: hence, what is possible is promised, and what is promised is possible. So, in the infinitude of the "ALL THINGS," seen and unseen, conceivable and inconceivable, there is no limit. There are no bounds to the promises of God. "All things are yours." "All power is delivered unto me, in heaven and in earth." "God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound unto every good work." "And of his fulness have all we received, and grace for grace." "That ye might be filled with all the fulness of God." These are a few of the statements made by men who had come into the realization of their own divine nature; and so were able, to some extent, to fathom "The depth of the riches both of the Wisdom and the Power of the DIVINE in man.

What has been conceived and demonstrated by the few is possible for all: for Jesus Christ, the Deity in man, is the same yesterday, and to-day, and forever. As IT was in the beginning, so is IT now, and so IT evermore shall be—world without end. This is spoken of Immanuel—God in us.

The day is not far off when it will everywhere be understood, that when we say God we are speaking of the nature and spirit of man. There is no true, ultimate Identity of man but God or Good. As we come to the understanding of THIS we are mastering the great, universal Theme of the One I AM.

As applied to all thus far said in this lesson, our subject, "Yea and

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Amen," has this significance, namely: What is *so* must be demonstrated to be as it is. It is so. So let it be. We have stated the TRUTH. Now let the Truth BE.

As the Christ in Jesus fulfilled promise, or divine possibility, so does the Christ likewise do in us. All possibility is bound up in the Christ, the divine nature and spirit of man. Herein lies the truth of our text. Your own capability and power and changelessness are declared when it is re-iterated "Jesus Christ the SAME." Here is the permanent Identity of the divine man, and all men are divine.

To this human Christ, this universal Christ, this all-inclusive Christ, all promise and all possibility are "Yea and Amen."

Now having taken in a wider scope as to the application of our theme, let us consider well our God-appointed supremacy, and be prepared for our next lesson. *Pax vobiscum.* GEO. J. SCHWEINFURTH.

PROMISES OF LIGHT AND GUIDANCE.

I am the light of the world. He that followeth me shall not walk in darkness. John viii : 12.

He that loveth his brother abideth in the light. 1 John ii : 10.

Unto the upright there ariseth light in the darkness. Ps. cxii : 10.

Christ shall give thee light. Eph. v : 14.

God is light, and in Him is no darkness at all. 1 John i : 5.

The steps of a good man are ordered by the Lord. Ps. xxxvii : 23.

The Lord shall guide thee continually.

I have led thee in right paths. Prov. iv : 11.

He will guide you into all truth. John xvi : 13.

Fear not, for I am with thee. Gen. xxvi : 24

The Lord is the strength of my life. Ps. xxvii : 1.

Let your requests be made known unto God. Phil. iv : 6.

Your father knoweth what things ye have need of before ye ask Him. Matt. vi : 8.

Count it all joy when ye fall into divers temptations, knowing that the trial (proof) of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.—*St. James.*

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CHILDREN'S DEPARTMENT.

The Neighbors.

Old Mr. Grumblebug one bright day
To his neighbor said his little say.

His voice was thin, and his tone a whine,
And he made of life one long repine.

"Yes, I know the sun is bright," said he;
"But think of the storm that's goin' to be."

"November is here, and no one knows
How soon we'll be trampin' through the snows."

"Most of my crops were middlin' good,
But I didn't sell them as I should."

"Apples I've stored, and everything,
But, who knows if they'll keep until spring?"

"I suppose Thanksgivin' 'll come again,
But I'm not thankful like other men."

"My rhumatiz is hurtin' a heap,
And most of the nights I cannot sleep."

Thus Mr. Grumblebug spoke that day
To the man who lived across the way.

The name of this man was Joyousheart,
And he in life played a royal part.

The burdens for him were never great,
His laughter lifted every weight.

When across the sky the clouds flew fast
He would smile and say: "they'll soon be past."

From the sourest grapes of life he pressed
Of wine the sweetest and the best.

"There's Good in All!" was his glad refrain,
And he sang it o'er and o'er again.

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Mr. Joyousheart refused to hug
The ills of life like Grumblebug.

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

In all Men—all, without exception—shines the Divinity, radiates the immortal, the pure. Shines, in greater or lesser intensity, more or less brilliant, more or less obscure, but it is there present—always.—*Adelaide Reynolds Haldeman.*

Rising means Resurrection and absolute consciousness or realization of things as they are. It is not rising higher in place.

HEALING.

From "Divine Science and Healing."
By M. E. Cramer.

SOME ask why we cannot do our own praying and heal ourselves? This is just what Divine Science is teaching people to do. When its Truth is studied and given place its freedom will be realized. "Know the Truth and the Truth shall make you free." They who ask for healing, and do not understand Truth, must be taught the unreality of their beliefs and sensations, and the reality and limitless nature of their Being. Their feelings of sickness is evidence that the habitual prayer (fixed belief) has not been of faith (substance), or the prayer of understanding and thanksgiving (knowledge of Truth and rejoicing). The habit has not been to acknowledge Truth in all their ways; this is the reason why we should pray one for another, and do healing. "The prayer of faith shall save the sick." In prayer we should earnestly desire that Truth be known and freedom be experienced by the patient. Ask in this way, in faith believing, and you shall know that what you ask for is yours. It is not an uncommon thing for those who write to the author for healing to receive help as soon as they write, even before the letter is posted, which proves that the promise is fulfilled, that "While ye are yet asking I will answer." Also, "Ask and ye shall receive." One who desires healing should ask of the healer as he would ask of the Lord, and make no separation between Man and the Most High. The Lord responds through individual Man.

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Question and Answer.

The question is frequently asked if God is infinite, all powerful, all knowing, and is love, goodness and wisdom, why does He permit all the evil, sin, sickness, sorrow and death that is everywhere apparent in the world?

In answering this question another one is presented: Does God permit it, or is it the choice of those who experience what is complained of, even though the choice may be made without being conscious of the results to follow?

We have the privilege of mentally choosing the course we will follow, whether it shall be in or out of harmony with God; we have no other choice. If we live in harmony with Him, we make no choice, but recognlze our oneness with Him and enjoy our birthright of being and having all that He is and has. We recognize that we are the same life substance and reality, and express what we are without regard to sense judgment of the appearance of our expression; we are, therefore, conscious of being the health, happiness and peace we wish to enjoy, and refuse to claim or express anything but what we are. On the other hand, if we choose to follow a course in opposition to God, we must take the consequence of our mistake, though it must necessarily be the very reverse of what it would have been had we chosen to follow a course in harmony with Him. We have mentally separated ourselves from Him, and judge and are governed by sense observation instead of by intuitive knowledge. We take what the senses reveal to be the cause, when in truth it is only the effect brought into manifestation by the cause. In belief we seem to be separated from God, and think, speak and act accordingly, and experience the sin, sickness and sorrow that we blame God for permitting, when in truth he has nothing to do with permitting or preventing these results. We have made our own choice, and reap according to our sowing, and the only way to change the conditions we complain of and do not want, and enjoy those we do want, is to change our attitude toward God and ourselves; recognize that He is all and never changes, and that he includes us and we are one with Him, and are at liberty to enter into His peace and enjoy His perfection. C. L. C.

Those who would bless must first bless themselves by being and claiming that which is real and permanent.

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HELP IN HEALING.

What I Have Seen.

THE readers of HARMONY, I am sure, will be glad to learn how to heal boys, who seem to want to be unruly in school, at home or elsewhere. In one of my meetings held last April in the Colorado College of Divine Science, Denver, I related the experience that I had with the teachers and principal of one of the public schools where my son attended. He always knew his lessons, and he thought knowing them was everything. He had neither pride nor ambition to be ahead of any one in the class, so could not be stimulated in that way to bring in neat looking reports. One day the principal, in despair, sent for me. She said: "Your son does not fear me, for he knows you will not allow me to whip him, and he does not fear his father, nor mother, for you will not whip him; so, it would do no good to send him home for punishment."

I replied: "I am glad you recognize no fear in him. We have taught him not to fear any one. I will tell you what to do." "Just recognize the good he does and nothing else. You say he knows his lessons, yet you give him no credit because his papers are not up to your idea of neatness."

His teacher agreed to do this, and she had no occasion thereafter to go to the principal.

A lady in the audience had a son that was about to be expelled from school. She immediately thought: "I will put this experience into practice as a last resort." She went to school and asked the teacher, almost pleaded with her, to try her son one week longer, and recognize during that week nothing but the good that he did. At the expiration of the week she was more than glad to keep him in her class, and in a short time he was a model boy. When this treatment is applied at school or at home, use the following or similar treatment.

Treatment:

G. B., you are a perfect Christ child of God. I suffer you to come unto Christ, into the fulness of all that He is. You have the mental obedience, accurateness, promptness and justice that accords with your true divine nature. You are perfectly free, happy, and a comfort to all with whom you meet. You are natural and normal.

How to treat a baby against the race belief, "Whooping cough."—A healthy looking and loving mother bounded into my rooms with a four

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months' old baby in her arms, and said : "I want you to heal my baby of whooping cough. The doctors can do nothing : they say 'it must have its run.'" The child had two severe spasms of coughing before I commenced the treatment. It was decided that I was to treat the baby one week absently. Before the week was up the child stopped coughing, and was perfectly well every way.

Treatment :

Dear Baby B., Father and Mother : There is no mortal inheritance. The only inheritance you have is God—the One Divine Mind ; in it you are free now. Baby B., you are not a subject to any of the race beliefs of subjugation, or limitation. No belief or opinion can cause you to cough. I "suffer" you to come unto Christ now. You are a perfect Christ child. You are filled with God-Love. No fear or sickness can touch or harm you. Good or God is your "whole armor." You are safe and secure, a Christ child in God now. Let it be.

A young lady came to us one Saturday afternoon for a position in a dry goods store. She had been clerking on special sale days—Mondays. They told her just before she came for treatment that they could promise her nothing this time of year. In the face of that the treatment was given, and on the following Monday morning she stepped into a permanent position in the department and store in which she desired a position. We went in to look at some of their special sales, and she surprised us by meeting us with the statement : "I am here permanently."

Treatment :

See "Basic Statements and Health Treatment," by M. E. Cramer.

Treatment for Opulence.—Begin the treatment in such cases : "All things are adjusted," and "All things are yours."

We have had quick and sure cures of gastric stomach trouble, where the entire nervous system was involved, by using the fifteenth treatment in "Basic Statements," for perfect digestion.

Form is the externalization of the idea of Being or God.

I am before I think. I am, therefore, the source of my thought, and can never be under its dominion or subject to its direction.

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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: Omnipresent health and abundance are for all to accept.

Daily Thought.

First Day: "I was born that God should be made manifest in me."

Second Day: I am now manifesting what I was born to make manifest.

Third Day: "That which is born of spirit is spirit."

Fourth Day: My body is born of spirit and is spirit.

Fifth Day: I am spirit. I and my body are one spirit; this is the Truth.

Sixth Day: The health, perfection and abundance of spirit are now being demonstrated in my body.

Seventh Day: I speak these words of truth and rest in them, and they do not return unto me void.

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THE SCIENCE OF THE LIFE DIVINE.

10. Life on Lines of Least Resistance.

BY WILLIAM BRUNTON.

IN THE MATERIAL WORLD, the law is that things follow the lines of least resistance. Water finds its level wherever it is. It must flow to the lowest point lying anear. Its channel is won in this way. Like the two nursery children, we may spill our bucket of water and watch its easy course. It is very interesting and instructive. The seed also after striking its roots in the soil, mounts upward because that is the way its call is given by the sunshine, and that angel of light makes the path plain before it. This rule has wide application and has become a proverb, so that we know what to expect in this way.

It is said man follows the same law of living. The acquirement of a habit is an easy line of action because it is done without thought or care. And men fall into this way or that of doing, and are led along as a horse is led by the bridle. The learning of the great lessons of regard and honesty, has been facilitated by the better comfort and ease brought by obedience in these directions. And it might seem a natural and proper thing to live in this easy-going manner and so take all the comfort we can.

But we cannot come to such a conclusion and rest there. If we want to make water go up hill we apply a force to that end, and succeed. If we wish to make the simple flower enrich itself—we take charge of it with that purpose and by care bring it to a higher estate. And man has charge over his own life, and when he begins to be a man the principle of choice and control for the reaching of righteousness is what makes him as of the divine. Instead

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of taking the easy path, he is willing to choose the difficult and dangerous, because there the victory of mind is won. And as he comes to the spiritual, he achieves a like triumph in the face of hardship and trial.

When man comes to himself, he is anxious to be in the Father's house and share its blessings if he eat the food of the servants—for they have plenty and to spare. He is willing to take up his burden. He becomes aware of his power to master fate and circumstance. He is touched with heavenly ideals, he desires to acquit himself like a man in the battle. He despises the feeble and easy and is heroic in his aim and endeavor.

We have been making many experiments. We have taken the letters of life and written them in different ways, as children who scrawl and scribble and blot the page. It has been a long schooling to get the knowledge and skill we have of putting together the words of wisdom so as to make the message of life clear to ourselves. This is a great achievement. We are to remember the cost of it that we may work to the higher expression which is not lightly won. So far as the world has gone, it has been a toil and struggle to attain any kind of excellence. In music, art, business, and life, it takes much of love, self-denial and courage to show the good is good. In morals, in religion, it is the same—the strenuous soul who is faithful to the end, is the one receiving the crown.

But in this is the real satisfaction. We have a dream if you call it so—of the perfection possible in the days. It comes by gleams as we work. It is a sweet allurement that adds zest to the moment and then fills with the light of hope the crystal cup of to-morrow. Denials of duty are a delight, because they are denials of things the man does not want. It is easier growing grass than it is fruit trees, but man knows the value of the autumn orchards and he is at pains to dig and plant and care for through the years what produces such blessing in rich supply. Truth is the only true to the true man. He chooses it for its beauty and because it is the best for him in every way. The present path may have thorns but out on the hills of desire we shall come to the place where only the flowers grow.

Goodness is its own reward. It yields the peaceable fruits of righteousness because it is the tree of the Lord's planting. And its paradise is the heart of man. The world is a better world to the good man. He loves its scenery with a keener pleasure. He has rejoicing in all its reach of sky and fields and woods and ocean wide. He is in accord with the life and beauty there revealed, and so he is made owner with God of all that belongs to the spiritual.

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Does it look like renunciation? So industry seems to the idle, so carefulness seems to the spendthrift, but the results are the establishment of the truth of such sacrifice in the way of gain. Pain is pleasure if it carries joy in its heart. Pleasure is pain if it carries retribution in its experience. A man of simple wants, with the sincerity of love in his soul, is drawn upward like the seed—and God whispers to him where to find the heritage of his true life. His treasures are safely kept in the repository of his own breast. Where he is, the wealth of life is.

When a man is busy to get the gain of good his efforts are educational to those near him and they are partners with his purpose. He is lord of poverty and turns it to the riches of spirituality. He does not deny the need of all these things after which the Gentiles seek—but he seeks them as part of the kingdom where only the light of God shines. The real man is an all-round man, as good as the next. To be sure he is. He makes good use of hand and brain. He is a provider, he is diligent in business, yet serving the Lord. He is serving the Master of all good in the spirit of good, and this in the lines of high endeavor.

Let us say then to our souls, "O soul thou art of God, and thy powers are of the eternal, and thy path is in the making of a new world out of all darkness and chaos by the whisper of the word of light. Thy creations are continuous through the days until God sees it all in perfection and pronounces it good, yea, very good. So live for this attainment and come to the great victory!"

A PRESENT HEAVEN.

When nature wins the smile of heaven,
The land expresses its delight,
The beauty seems as seven times seven,
With skies so deep and flowers so bright;
And birds are vocal with their love,
The ocean rests in peace supreme,
All beautiful around, above,
The earth enjoys its summer dream!

And so to field and forest wild,
To garden with its chosen grace,
And to the heart of man and child—
This heavenliness of earth has place;

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Creation throbs with social bliss,
Pure beauty reigns in realms of time,
And naught of peace or power we miss,
While bells of blessing o'er us chime !

There is this hour of deep content,
This winning of the prize of life,
The sweet encouragement is sent,
To stand by us in toil and strife ;
A rapture is in all the air,
That whispers what the days may mean,
There is a kingdom void of care,
Its picture in the summer seen !

WILLIAM BRUNTON.

Treasures.

What you wish to be now can only be in the present. What you wish to do can be done only in the present. The results you desire are always to be enjoyed in the present. Therefore believe you are what you wish to be, and are doing what you wish to do, and are enjoying the results desired. Receive and accept what is, in its fulness, and act in accord with it, and you will soon find there is nothing against you. God is Love. His universe is a just one. *All things are now adjusted.* The *Here* and the *Now* hold all treasures.

Treasures untold,
Treasures of Gold ;

Treasures we mould into form and experience with the word of Truth. "Let the Word of God dwell in you richly."

Divine Science is one. It is Truth. It is the teaching of wholeness ; hence, it is wholly impersonal. It applies alike to every person, and is alike the Truth of each. It blesses all who make it their own.

Good humor may be said to be one of the very best articles of dress one can wear in society.—*Emerson.*

If you would be pungent, be brief ; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.—*Southey.*

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BOOK NOTICES.

LIFE MORE ABUNDANT, by Henry Wood, is a book of over 300 pages, just published. The author is well known as one of the most popular writers on spiritual subjects. The purpose of the book is to show the inner or spiritual truth of the Bible, free from literalism and formalism; showing that, when understood, it is a sure guide for the government of humanity. The following from the first chapter, "A Condensed Survey" gives an outline of the views presented in the book:

"There is a general desire to know the Bible better. In this age of keen and searching inquiry, everything is on trial. Principles, dogmas, and opinions are being tested in real life and weighed in delicate balances. Nothing is exempt from this sifting process, no, not even the Bible. Sentiment, tradition, and general belief are no longer above question or beyond fair criticism. The demand which is present at every inquest is: What is its merit? This is the criterion of truth, and determines value. * *

In the simplest terms, the Bible is the record of the spiritual experiences and divine intimacies of gifted and eminent souls. While it contains numerous abstract principles, warnings, and commands, it, more definitely, is a guide to life, through its delineation of numberless experiments in actual living. Its authors, each freighted with some varying influx of divine truth, are scattered like beacon lights along the pathway of human history. They represent the Hebrew race and religion, and later, the rise and spread of a broader and higher manifestation of truth and light in the early distinctive Christian system.

The Old Testament is a selected and vital part of the early Hebrew literature, including the national history of religion, government, ethics, and philosophy. It is the fittest survival of a great mass of the sacred writings of a race in many ways peculiarly favored. But internally it makes no unique claims for itself as a collective unit, for it only became such after a long period of demonstrated quality and superior vitality. The Old Testament represents the heart and soul of the ancient national writings, or, more exactly, their blossoming in the form of literature. Wherein is literature distinguished from writings in general? To rightly deserve the name, it must be more than a recital of objective and historical facts, more than intellectual information, more than the science, law, or mechanical achievement of the period. It must bear the subjective stamp of humanity, and convey the subtle aroma of the human spirit. It must be exuberant with its cur-

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rent hopes, aspirations, and ideals, and also recount its sufferings and sacrifices. It must teach lessons suffused with life and motive, and appeal to the imaginative nature. It must furnish a comparative mirror for the educational use of other times and races.

To picture in musical verse or rhythm the prevailing spirit and creative imagination of any race or period, is to enshrine it in the most vivid setting. A liberal portion of the Old Testament literature appears in poetic form, and is rich in dramatic quality. Lofty flights of spiritual insight and attainment mark the Psalms, and are rich in the messages of the prophets, in the soul pictures of the epic of Job, and in many other graphic sketches of human expresssion and practical heroism. * * * * * *

The Old Testament is a treatise in moral philosophy, illustrated by pictures of character and circumstance. The steady, unfolding, spiritual sense of a favored people, their experiments, mistakes, and disciplinary penalties constitute a peculiar religious system, dramatically presented in human action. Through the sacred literature, the Hebrew race for long centuries was a living and breathing solidarity. It occupied the center of the stage of human development, not only for its own time, but for an educational incentive to subsequent ages. The moral supremacy of the Hebrew monotheism stands out by contrast with the polytheism of the surrounding ethnic systems. But the contemporary religions had their sacred writings, some of them lofty in spirit and aim, and well fitted to their peculiar times and races, and of great service in the moral development of the world. The Nedas, Puranas, Zend Avesta, Upanishads, Koran, Eddas, and many other sacred writings are full of high thoughts and noble utterances. Many of them are poetic in form, idealistic in quality, and spiritually elevating and inspirational. A careful and impartial study of comparative religion plainly shows that many Christian apologists have been unjust in their estimate of other Scriptures, and disparaged them unduly. Many leading ideas in Christian theology, like those of the trinity, sacrifice, atonement and a corresponding observance of special times and anniversaries, are found elsewhere, often with such distinctness as to indicate a common origin. * * *

Notwithstanding the multitude of lofty sentiments in the Scriptures of the ethnic religions, the positive and practical transcendence of the Bible as a guide to human conduct and life is too evident to be brought in question. But we must not be unmindful that Judaism was but a racial system embodied in a national literature, though possessing universal elements and lessons. But its expansive successor, Christianity, burst the bonds of race and nation and developed a positive catholicity.

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The Bible is the leading exponent of morals and the higher huamn attainment. But it does not claim to be a complete and finished revelation. Truth does not originate in its pages, nor gain authority from textual declarations. It eternally existed. The Decalogue was inscribed in man's nature long before it was graven upon tables of stone. The Written Word has been regarded as a code of divine legislation, or even as the edict of a Monarch, but more truly it is an emancipation. The love of God wrought into the lives of men of old—men like us—through all the lights and shadows of human experience brings out in high relief the ideals to be sought and the mistakes to be avoided in the uneven earthly pilgrimage, over which they passed far in advance of us. * * *

When the Bible is brought into close contact with the human soul it is able to kindle an inner spirit and life. With many misinterpretations, it yet has been the great organizing and vitalizing force in the higher development of life and conduct. But because of the greatly increased depth and range of modern knowledge, much of the letter would be regarded as mythical, were it not proved that a great mine of meaning and spiritual correspondence lives beneath it. Here is its vital inspirational power. As an analysis of the letter, behold the dry technicality of a Biblical commentary of the former time and type. The pressed and dried leaves of a flower do not reveal its beauty and symmetry. If the Bible is to live, it must live in the soul. There it cannot be a dead letter."

Price, postpaid, $1:30. Lee and Shepard, Publishers. Boston.

WAITING UPON GOD.

My soul, wait thou only upon God. Ps. lxii : 5.

Be still, and know that I am God. Ps. xlvi : 10.

In quietness and confidence shall be your strength. Isa. xxx : 15.

Blessed are all they that wait for Him. Isa. xxx : 18.

Whoso putteth his trust in the Lord, shall be safe. Prov. xxix : 25.

Blessed is he that waiteth. Dan. xii : 12.

Though it tarry, wait for it. Heb. ii : 3.

Rest in the Lord, and wait patiently for Him. Ps. xxxvii : 7.

The Lord is my Shepherd, I shall not want. Ps. xxiii : 1.

Wait on the Lord; be of good courage, and He shall strengthen thine heart.

I am before I think. I am, therefore, the source of my thought, and can never be under its dominion or subject to its direction.

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Extracts from Letters.

I wish to tell you that your book, "Science and Healing," has been of very great service to me, and I feel as if I were under a personal obligation to you. Your book was recommended to me by a friend a few months ago, and it appeals to me more than any other on the subject, and frequently, while reading it, have I been disposed to write you some words of thanks. * * * I enclose money order for twenty shillings as a contribution to the work you are doing. R. D.

I am a debtor to you, and thank you for the richness and beautiful Truth of the October number of HARMONY. It is a perfect gusher of an oil well of God's truth. The best statement that ever appeared in print of our real being in God. The treatment alone is worth the price of HARMONY. C. U.

Enclosed find money order for HARMONY. I have received a great deal of good from it. I have quoted from it in my book, "The Higher Socialism," a compendium on social science—the triumph from poverty; price, $1.00.

Colorado Springs, Col. J. L. SCHAEFER.

Words cannot express our gratitude to you for what you have done for us. Our little girl is all right now. Enclosed you will find $5.00 for treatment. MR. AND MRS. G. C.

I enjoy reading your dear little magazine more than I can tell you, and in following the daily lesson I think and know my son and husband have received much benefit. MRS. C. C. G.

Falsehood known as falsehood is not dangerous. When it is known as false it can do no harm. If it is taken to be Truth then is when the harm is done. We should simply know that error of belief is error, and never be offended by it. No one can personally regulate the detail of every one's affairs, but each one can regulate his own.

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Notes and Announcements.

DENVER WORK.—On the 4th of July M. E. Cramer left San Francisco for Denver, to take charge of the church meetings during the two months' absence of Rev. Nona Brooks, the pastor. This is the seventh time Mrs. Cramer has ministered to the good people of that city. The people were never more appreciative of the teaching of Divine Science, and never more demonstrative over benefits received. The Denver Divine Science College and Church is a strong, active center; its growth is normal and steady. Under the teaching and advice of the pastor, all business obligations are met, first in Realization, which is then actualized aud made practical. The people of that city love to give for the ongoing of the work. The eight weeks' work during July and August was a joy. As usual, there was much healing to do, and much was done. Some old chronic cases responded quickly, also some acute cases. There were cases of instantaneous healing, which took place both under private and class treatment. These cases differed in nature; some were mental, some physical, and some financial. One student took both the theological and normal courses, and prepared herself for ordination—Mrs. Marie Maynard Patch, who was ordained Wednesday evening, September 1st, to the Christ ministry of Divine Science. She is a clear reasoner, illumined with Truth, which makes her a good teacher—a normal one, one free from theories. We are glad to announce her as one among the new and competent teachers. A very advantageous and practical feature of the work in Denver is the Divine Science Home, 1560 Race street, under the management of Mrs. and Mr. Galigher. It is a home, indeed, where all are free. The patients choose their own healers, and are free to change or call others at any time. There are a number of good healers there, and they help one another. The work generally is on a solid foundation.—ED.

The meetings will be opened again at Home College some time in November. They will be duly announced in the daily papers. We anticipate that there will be a renewed interest after the four months' vacation.

A few extracts from letters published in this issue show something of the nature and the loving appreciation of Divine Science expressed in hundreds of letters that we receive monthly. The editors heartily appreciate and feel thankful for all such genuine appreciation.

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REALIZATION CLASS.

THERE is nothing we know of at present of greater importance to the work in general, and to the individual worker or student, than unity of study in this class, carried out practically in bnsiness relations.

People are writing us from all quarters of the globe to ascertain the necessary requirements. We find that they who are sufficiently business-like and practical to do business in a business way, free from negative sentimentalism, recognize the fact that they must conform to the requirements in order to realize success. They start centers and are careful to see that each member has the necessary literature, "Divine Science and Healing," and HARMONY to study from. These are succeeding, and their continued success is sure because it is based in *Law*. Their first consideration made practical is by helping the center, and working with it, that has published these books and are giving them to the world. So as their work does not tend to impoverish this center, but to its prosperity, with what measure they mete it is measured to them again. When they have done this they have worked with the spirit of success and have demonstrated a firm rock foundation for their own success; they find people are willing to assist them in their center. Now, without a right beginning, we clearly see there is no right ending. We have noticed that every one who is carrying out the requirements are succeeding financially, and demonstrating bodily health.

You cannot, therefore, attach too great importance to the detail of this work. We never succeeded in any line of our work without first giving freely and meeting every requirement and obligation, and thus opened the channels for receiving.

We all know what a stronghold we have on Life in Divine Science, which is the highest, broadest, deepest and most clearly stated Truth of any system before the world. Let us hear from you often.

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.—EDS.

Studies for the Month of December.

Daily Study for Week ending November 17th.

Subject: "Comparison."

Divine Science and Healing—White light with Holy Spirit. Pages 156, 157.

New Testament—Mark iv: 30-32.

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Daily Study for Week ending November 24th.

Subject: "Conclusion."

D. S. H.—Conclusions predicated of Divine Science. Pages 271-283.
N. T.—Rom. iii: 28; John xiv: 15-17.

Daily Study for Week ending December 1st.

Subject: "Devil."

D. S. H.—Personified beliefs and opinions. Page 170.
N. T.—I John iii: 8-10.

Daily Study for Week ending December 8th.

Subject: "Denial and Affirmation."

D. S. H.—The eternal true, temporary appearance false. Pages 94-95. The use of denial, not to destroy what is real. Affirmation powerful for freedom. Page 178.
N. T.—John xv: 3; I Cor. xxviii: 30.

Daily Study for Week ending December 15th.

Subject: "Dualism."

D. S. H.—Dangers of. Page 32. Error of Errors. Pages 34-35.
N. T.—Matt. vii: 24-27; Matt. vii: 16-20.

FATE.

"One ship drives east and another west,
With the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tell us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life,
'Tis the set of a Soul
That decides its goal,
And not the calm or the strife."

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The Fulness of the Heart.

"I try to guard my lips that no untrue thoughts shall be expressed, but I find it very hard work. I get frightfully discouraged at times, and feel that it is all no use, and that I shall *never* say the right thing in the right place."

When a person's mind is filled with thoughts about music, he is very apt to speak about music. If a woman thinks abouts books, she will speak of books and their writers. When a man's thoughts dwell much upon electricity he talks of electricity and electrical devices. The girl who has a passion for tennis talks of tennis.

So it is throughout the world of people. What fills the thoughts pushes out through the lips. This is quite natural, and according to the *great* law.

Whoever thinks it worth his while to look into this new subject, it must be because he is ready to give some of his thinking to it.

One of the first things he learns is that his thought has an importance hitherto unacknowledged by him.

Another thing which he has to hear is, that he himself has a value, and is of an importance undreamed of by him in the past.

These two points have got to be considered by him. He cannot ignore them. They are not to be put aside for a more convenient season. They must be thought about. And to think about them, to consider them, he must use his own thoughts.

Let us say that he does think about these two things and thinks about them very much and very often. We can then say that his thoughts are filled with an entirely new conception of himself.

His thoughts are thinking about a man who is good and very wise, who has power to work out his beautiful and grand ideas. By degrees the glory of himself takes hold of his thoughts. He cannot help thinking of himself in this new and beautiful light. His sense of goodness deepens and intensifies. He grows to reverence so much goodness and lovingness. In time his thoughts become so used to all this beauty of nature and character, that they take the form of the man himself.

"I am good and whole, in all my being there is no flaw or lack. I overflow with Wisdom and Love, and I am powerful to do that which is mine to do. How would such a person think, look, speak, act, eat, drink, and clothe himself?"

And quite naturally and easily the adjustment begins. He thinks in the image and likeness of that glorious Being which he has beheld, and out of the

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fulness of his thoughts his lips speak. He will not try to say something kind, but kind words will flow from his lips because of the kind thoughts in his heart. He will not try to be strong, but he knows himself to be power, and his thoughts are in the image and likeness of himself, and the powerful acts shape the thoughts behind them.

He will not have to guard his lips from speaking untrue thoughts, for thought is quite filled with the knowledge of man's glory and goodness. Thought will then shape its knowledge to the need of the moment, whatever it may be, from the smallest detail of life to the greatest.

All this will be because his thoughts are filled with this beautiful conception of man, and man's powers. For it is not alone his own glory that he has awakened to, but to that of all beings everywhere.

His work hereafter is not to create goodness, but to acknowledge it. He does not create power, he expresses it. He does not have to learn how to be wise ; he has but to recognize its presence in himself and in all.

His days of guarding his tongue are over. He no longer needs to repress himself. He does not have to talk. He does not have to keep from talking. He can do the one or the other as seems best and kindest. And when he speaks, he knows that it is best to speak, and also what is best to say, and respects the words which he has uttered.

His thoughts are filled witn the great goodness of man. And quite naturally his words, tones, and manner, express this knowledge, in his intercourse with his fellow-beings.

He feels a respect and reverence for man, and shows it forth in the way he speaks to people and of people. He respects their ideas and feels that he can learn from all men, and proves this by his treatment of them.

It is a waste of time and effort to try and not speak out your thoughts. The only way is to have thoughts that you are not ashamed to speak. And this is not difficult, when the mind is filled with thoughts of man's greatness and goodness. Determine to gain a knowledge of man apart from his conditions of to-day, and you will never regret the time or money spent in this effort.

One would say that naturally it would be easier and more pleasant to think of beautiful things than of the opposite. Yet man chooses to dwell upon the ugly, distorted, unprofitable, unbeautiful, tiring thoughts, when he can so easily think worthily and gloriously.

This fact alone proves that man does not yet know what he is or what his thought is for.

Therefore press on, and on, and on, and do not fear that the beautiful way is a wrong way. We are doing our duty fully when we insist upon beholding and upholding the glory of man, the goodness of man, the wholeness of man and his Godhood—man untrammeled and victorious ; man the ruler of fate and the Lord of his existence.—*Alma Gillen.*

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New Edition of "Basic Statements and Health Treatment of Truth."

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

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

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

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Vol. 18.
No. 3.

DECEMBER, 1905

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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.
To notice publications of the day, and supply interesting information of value to students.

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TABLE OF CONTENTS.—December.

☞ Unsigned Articles are Editorial. ☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		65
Speaking in the Name		67
God Has a Plan for Every Man	*Seward*	70
You Get as You Give	*Alice Cary*	70
Question and Answer	*C. L. C.*	71
Children's Department	*M. E. C.*	72
Helps in Healing		73
We are Now Conscious of the Divinity of Our Bodies	*C. L. C.*	74
Bible Lesson—"Yea and Amen"—*Continued*	*Geo. J. Schweinfurth*	75
Miracles of Sunburn	*San Francisco Bulletin*	77
The Spoken Word, the Purpose of God	*M. E. Cramer*	78
Prayer	*A. R. Halderman*	79
Healing Page		80
HARMONY—2d Part:		
The Science of the Life Divine	*William Brunton*	81
A Song of Christmas	*William Brunton*	83
How a Beautiful Hymn was Written	*Our Dumb Animals*	84
Primary Lesson Second	*Mrs. Marie Maynard Patch*	85
Soul	*Susie M. Best*	85
Success Experience	*M. E. C.*	86
The Better Christmas	*William Brunton*	86
Realization Class		87
The At-one-ment	*S. E. Lester*	88
Divine Science		90
Notes and Announcements		91
Extracts From Letters		92
Books by Oliver C. Sabin		93
New Edition of "Basic Statements and Health Treatment of Truth"		94
Free		95
Clubbing Offer		95
Books by M. E. Cramer		96

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. DECEMBER, 1905. NO. 3.

SPEAKING IN THE NAME.

"I am come in my Father's name and ye receive me not. If another shall come in his own name him ye will receive."

AS MUCH as the sacredness of that "Holy night when Christ was born," has been voiced in the melody of glad anthems, loud hosannas, words of praise and sermons of truth, there is nothing brings it so near the heart as for each one to realize, "I am come in my Father's name;" that this name, "I Am," that is voiced by every one, stands for what each one is conscious of in the eternity of Being, and without which there could be no thinking, speaking, nor acting.

Each one should know that *I am come*, or I am here, and what this means. The meaning of these words apply as generally to humanity as do the words of Gabriel, "*Blessed art thou among women*," also that the birth of Christ is glad tidings of great joy to all people; it is the eternal truth of the birth of each one; therefore, let each one allow himself to come in his Father's name, and know that in babyhood He was wrapped about with swaddling clothes of righteousness; that in childhood He was about His Father's business; that in manhood He demonstrates fatherhood and proves His oneness with God. God manifest in form is the eternal salvation that the righteous Simeon of old declared was prepared before the face of all people.

Should we not unite this glad day, and all the glad year, in letting ourselves be the Christ, and seeing babes, children, men and women to be the same; that we have all come in the name of the One All, who is the parenthood of each. The truth of His holy birth applies to you whoever you are, to humanity; wherever you are, regardless of seeming conditions and environments, called human beliefs and opinions.

"The Truth shall make you free." The perfect conception of this consciousness should forever do away with the belief of mortal inheritance, and, if strictly adhered to, prove that the permanent qualities of Being, or Divine

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Mind, are already manifest in the body ; that the body is not a separate substance from mind, but is a body of the qualities of the mind ; this is proven when human beliefs and opinions are erased and truth alone is applied to it. Divine Science deals with all truth from the universal standpoint ; it brings immortality and eternal life to light ; it brings the testimony and evidence that there are no elements of death in immortality and eternal life. They are as they were, and they will ever continue to be as they are ; *they are not conditional.* One of the greatest and most subtle mistakes that has been handed down in theological teaching is that immortality and eternal life are conditional; that they begin at death ; therefore, our realization of the same is dependent upon a righteous death ; so we are taught that the main purpose of living right is to die right. St. Paul stated his idea in the following words, in speaking of eternal life : " It is not by works that any man should boast—it is the free gift of God." Let us be glad of the knowledge that there is no conditioned being, reality, or self.

It is not our idea to antagonize or in any way resist any person or thing that exists. Our sole idea is to express and voice the truth. We are not thinking how human beliefs and opinions will receive truth, or whether they will receive it at all. We expect the spirit, which you are, to receive it ; to respond to its own words. We love you too much to deal with you in any way except as we deal with truth, never forgetting that you know the freedom and truth of self. We trust you implicitly as we trust God, and endeavor to make no distinction. Go tell the people that they have come, are here, in the name of my God and your God.

If one has not mentally disciplined himself to think or speak truth, but switches about with changing opinions, he is not representing his true individuality. " A rose by any other name is just as sweet," but we must remember that its emanations are just as sweet when called a rose as when called by another name.

Jesus said of the one who came in the name of God, " Him ye will not receive." Let us ask ourselves the question : Have we received Him ? or, have we received one who has come in another name ?

Some say, what is there in a name ? Just what we put into it is one answer, and another is, it represents the creature or object named. In the " Father's Name," stands for the fulness of the Supreme. I Am is the meaning of my name. I Am is my name forever ; we all use this name ; it is common to all ; we therefore all speak in the Father's name, but do we receive ourselves as the fulness of what this name implies ? Let us begin and

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think aright by not forgetting that we mean the Father when we say I Am.

Everything is before Adam now to see what he will call them, and he is constantly naming them. Some have been sentimental enough to suppose that they could get along without calling their work by any name, but when questioned closely they were compelled to say: "It is Truth I am teaching and applying in healing, or it is Being, or Oneness." All these are names. One cannot talk intelligently of anything without naming it. To illustrate, you decide not to call man man, because to do so would be using a name. You wish to call attention to a man across the street doing something of interest; you begin by saying: "See that," and you hesitate. Then you continue: "See him, I wonder what he is doing!" And the while your listener is in a quandary as to who you refer to and what you mean. You finally say: "See that creature, etc., across the street. I would like to know what he is doing." Then you have named man creature. This was done before you spoke intelligently to your listener. Nothing has been gained. You have simply used an inappropriate name.

A number have written me lengthy epistles upon the limitations of name, and have assured me with earnest emphasis that as soon as anything was named it was limited and environed. They always close their communications with lengthy explanations in favor of some certain name which they have chosen as appropriate to their work; such do not wear the jewel, consistency.

In the Science world truth has been too much looked upon simply as a remedy, and in so far as it has we are no better off than those who depend upon medical remedies. The belief of dependence is maintained as strongly in one case as in the other. Truth, which to know makes free, knows no element or condition of bondage; therefore, if it is accepted at all, it must be accepted as absolute freedom in the present.

Man will interpret every one he meets in such terms as he interprets himself; he will see others as imperfect as long as he believes that he is imperfect himself. Some say, we should withhold our judgment and not call error of belief error; not call a mistake in mathematics a mistake; that nothing is gained by so doing. What we need to do is to withhold judgment and cease thinking that there is any error of belief within us, within Being, or any place in mathematics for mistakes. I once heard a student say she would never be satisfied until she could find a place in mathematics for every mistake made, and a place in truth for every erroneous belief indulged. The last time I heard from her she was quite as much dissatisfied as she was at the time she made these statements, and assured me that they furnished the only basis for charity and liberality.

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It is joy to know and to claim that our bodies are composed of the qualities of Divine Mind; that we have no other. The body that we are supposed to treat, stripped of human beliefs and opinions is, in its essential nature, perfectly free now. Mind, mentality and body are one perfect mind. All the mental faculties are mind faculties. All bodily functions are mind functions. All there is is Divine Mind. In truth the body has no sensation but that of joy and peace. We are what is, and are living the same now.

"Had you believed Moses, ye would have believed Me, for he wrote of Me, but if ye believe not his writings, how shall ye believe My words?"—John v: 45–47. We do believe Moses, and we do believe Jesus, and we do believe in the Me who is here in the Father's name to speak that which is true of the one represented. There is depth of meaning in the word, "Whosoever shall receive this child (any child) in My name receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me."—Luke ix: 48.

All the Christ methods are clear with simplicity and easy to be practiced.

God has a Plan for Every Man.

In faith and love thy course of duty run,
God nothing does, nor suffers to be done,
But thou wouldst do the same, couldst thou but see
The end of all events as well as He.

—From Don't Worry, Seward.

You Get as You Give.

Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass, you meet a smile.
Do not look for wrong and evil,
You will find them if you do;
As you measure for your neighbor,
He will measure back to you. *—Alice Cary*

"You must take joy with you, or you will not find it even in heaven."

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Question and Answer.

Q. What is the purpose of God in creation?

A. This question would never be asked if it was not perceived by the questioner that creation is an effect produced by an omnipresent, unlimited God or Cause, that is and must be all there is before creation appears. It matters not what the Creator is believed to be, it is perceived that there must be a definite purpose in creation or there would be no such continual, persistent and orderly manifestation of living forms as is presented therein; each bringing forth after its kind, and after no other kind, and which, as far as we know, is without beginning or end and unlimited by either time or space. Opinions do not differ about the Creator being the Origin and Cause of creation, but they differ about what the Creator is, and the purpose of its manifestation.

In order to know the purpose of creation we must know what the Creator and creation are. Invisible Cause can manifest in visible form only what it is. So whatever God is, He must be the power that is capable of manifesting creation. He must also not only have, but be the wisdom that understands, knows and guides Him in all action by which the perfect result is produced. He must be the understanding that understands why He acts and what the result will be. He must be the knowledge that knows how to act in order to produce the perfect result. He must be the love that impels Him to act for the love of His own action and the effect to be produced thereby. So whatever includes all these inherencies must be the one self-existing Cause that brings forth the created universe. We know that all are included in mind, and that mind, with all that belongs to it, is included in Life, hence Life is the larger and all inclusive term, and is, therefore, the creator and God of the created universe.

There has been much searching for the origin of Life, and much effort and experimenting to produce Life, but all efforts in either direction have failed for the simple reason that it has no origin and was never produced. It is the only eternal self-existing One, the only one capable of creating, and, therefore, the only Creator. If we were to look for any other creator, we could look only in what is called death, which we know means, and is the utter absence of intelligence, or power, or any of the qualities necessary to produce a universe of living forms, as unlimited in variety and extent as the cause that produces them: and there has been no limit found to the universe, nor to the variety of forms it contains.

We should find proof in creation, not only of what God is, but of His purpose in creating. If we find a living form manifest, we know that Life has brought it forth and is manifesting itself in that form. If we find that it required power,

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intelligence, or any or all of the attributes of life to construct and live the form, we have the proof that life is present in it and is manifesting itself. Here, then, we have the evidence that God is made manifest in His creation. What, then, can be his purpose in creating but to manifest Himself; and this, not to gain experience nor to become more nor greater than He is, but to demonstrate within Himself what He is. Principle or Cause can never become more nor less than it is; if it could it would cease to be what it is. Life can never become more nor less than Life. If it could it would cease to be life, but it can demonstrate what it is in living forms of itself. The purpose of God in creation is that He should be made manifest, and in no way be changed by such manifestation, but still be the cause that produces creation, and also be the creation produced. He is, therefore, the one eternal self-existing all of principle and example. He has no problems to solve, but is perpetually demonstrating the principle within Himself and to Himself, for there is no other place to demonstrate it, as He is omnipresent; and there is no other one to demonstrate it to, as He is the only one. The recognition that man is created that God should be made manifest, is the foundation upon which healing is based, for it is the recognition that Life or God is all, and man is in at-one with, and is the life he is living, and inherits the love, intelligence, power and perfection of God. It is a free gift, for all to accept who will. C. L. C.

CHILDREN'S DEPARTMENT.

THE editors of HARMONY desire that every child enjoy Christmas. We are celebrating the birth of Jesus the Christ, which means God—the God manifest in babes and children, and men and women, and all things. Jesus told us that heaven was like little children, and we so see it when we see all children as children of God the Good, which makes them Christ children. Now, because you are God's children, you should play in peace, and make each other happy. You should receive your presents with joy, and give presents with joy.

When I was a little girl I looked forward to Christmas as the happiest time of the year. Then New Year's day was another happy time.

My good grandfather, whom everybody loved, kept a Department store, and when the holidays were come he had either a large washtub, or basket, filled with toys; then he watched for the first children that passed the house, and invited them in to select such a toy as they liked. They were told to tell every child they knew, or would be likely to see, to come and help themselves to what suited their fancy. Before night all the children for miles around were made happy with a new toy. There were six in our home made exceedingly happy by grandfather's goodness.

Now, little ones, your own good father and mother are faithful in doing loving things for you, things to make you happy, and I verily believe that you appreciate their loving acts, and return the same with happy hearts and loving acts.

A joyous Christmas to you all, and a glad New Year. M. E. C.

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HELPS IN HEALING.

What I Have Seen.

THE TWO MONTHS I was in Denver I held a Realization Class every Friday evening. One evening a member asked for a treatment for a young man who had that day tried to commit suicide. We gave him a class treatment, all holding to one idea, and all speaking the same words; he slept well that night. The next morning he was the same lovely son and brother as before, and had no memory whatever of what had transpired the day previous. He was thoroughly healed, clothed with Truth and in his right mind.

You who are reading this will want to know what kind of treatment was given. It was one of consciousness of Truth, giving no place in memory, or thought, or deed, to any human belief or opinion, but giving all place to the One Mind which is the Allness of the All, and knowing that in Truth he never attempted such an act, therefore in Truth could not remember what was not Truth.

The things that are not true of God—the All Mind—must be seen as not true of man. It makes no difference how long personified beliefs and opinions have been personified as self, they can never constitute self. No Divine Science healer will stand in awe of the claims of such a self. God recognizes his own as perfect, and we know that His judgment for all regardless of conditions is the judgment of Truth.

On another occasion a class treatment was asked for a young man who felt that his wages should be raised; he was willing to do more work to have it so, but felt too timid to speak to his employer about the matter. A treatment was given that dissipated all timidity. The next day he asked for higher wages, and they were freely granted. How was this done? The treatment was one of oneness of interests of employer and employed. He was advised to speak to his employer as if he was speaking to himself. In unity we always deal with the reality of things, where there is perfect adjustment, and where justice works and reigns, and where all things are ours.

Error mirrors its mark on the body, wrinkles the face, bends the form and brings premature decrepitude.

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We are Now Conscious of the Divinity of Our Bodies.

IN THE account of creation in the first chapter of Genesis we find that God was the only speaker and that His word was the only word uttered until creation was finished in man as God's own image and likeness, and in the second chapter we find that the Lord formed man; so we find that God was the only one that had anything to do with the creation of man. In the first chapter of St. John we find that in the beginning was the word and that the word was with God, and the word was God, and the word became flesh and dwelt among us, full of grace and truth. So we find that John's account of the creation of man, agrees with the account in Genesis, in that the spoken word resulted in the production of man, as a living body, as it did in the Genesis account. So we have nothing but God and His word made manifest as man. In both accounts the man is seen to be good. In Genesis God pronounces him very good, and in his account John pronounces him full of grace and truth; and we have no account of God ever having created any other kind of a man! So the man created in the Old Testament was the image and likeness of God, and in the New was the Son of God, who John tells us is in the bosom of the Father, and hath declared the Father.

He has declared him by being in the form of God, or in the form that God brought forth by His word, the one spoken of when the angel said to the shepherds, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day a Saviour, which is Christ the Lord. It could not have been good tidings to all people unless each one could enjoy the birth of Christ the Lord in himself. The angel told the wise men, Unto you is born this day a Saviour. So, if it was true that unto them a Saviour was born, it must also have been true that to each individual, who is wise enough to accept the birth, a Saviour is born this day; or, in other words, in every child born a Saviour is born, which is Christ the Lord. He is not sent into the world to condemn the world, but that the world or body might be saved through the recognition that it is Christ the Lord manifesting himself in the body he has formed, and that it is the same substance, reality and life as he who forms, animates, occupies and fills it as his holy temple. That it is no more subject to sin, sickness or death than its Creator, and that he creates it for his own purpose, which is, to show forth his glory, power and possibilities in visible form. When this truth is perceived and we mentally lay aside the erroneous beliefs about the body and cease condemning it as an impure, unholy, and diseased thing, to be eventually discarded with the expectation of gaining a better one, we shall be able to realize the perfection now manifest in the present form.

C. L. C.

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BIBLE LESSON—"YEA AND AMEN—(*Continued.*)

WE HAVE already seen that the "Yea and Amen" realizes fulfilment of all the promises of God ; that it says to every particular promise, "It is so," and "So let it be." Thus the Divinity, the God-in-us, saith "I WILL BE EXALTED."

We have also seen that all POSSIBILITY is grasped and demonstrated by our MIND and CHRIST-CONSCIOUSNESS. It affixes the Yea and Amen to every conception of the divine intent and purpose as these arise in our mental workings.

Now we come to the third consideration of the Yea and Amen. We see in it the Divine Creative ENERGY, and the Divine Method of Creation.

Note the application of this immense TRUTH to the Genesis of Creation. Mark how it obtains: "And God said, Let there be LIGHT, and there was LIGHT." In this divine Fiat and Fact is the very ESSENCE of the Yea and Amen. It is as if God spake and said to the unmanifested INHERENCY of His Being, "Be Thou manifested—Let there be Light. This is the Amen. Then note the Sequence, "And there was Light."

The Yea and Amen would apparently reverse this order. It says, "God is Light." This is Yea. Then it says, Let what God is be manifested: "Let there BE Light." This is Amen.

When the Prophet spake in terms of command to the Most High, saying, "Shine forth," he was pronouncing a creative mandate. The demonstration of such word is an act of creation. This is Amen.

Jesus said, "I am the LIGHT of the world." This is Yea. Later he said, "I must do the works of Him who sent me." I must shine. This was his Amen.

Now apply the Yea and Amen to the mission, the life work of each one of us. It is revealed to us by the Word from Heaven, and by the eye of Understanding, that "Ye are the Light of the world." We are in essence WHAT Jesus Christ is. We are ONE, one BEING. This is our Yea. The divine "MUST," the inner puissant mandate, the God demanding expression, the irresistible "Let-be-manifested what IS." This is our Amen. Saint Paul meant just this wheu he said, "His Energy which worketh in me mightily."

Man has failed to consciously express God, to express HIMSELF, his one and only NATURE, which is Divine. Regeneration is the return to conscious expression. Expression is, has been, and eternally will be the

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Great Objective, the Ground and Purpose in the divine procession. The Universe is the image and likeness of God. This is Yea. Let the Universe be so recognized, let it be so, let it be so seen. This is Amen. Hence Regeneration is the mighty call from the Holy INMOST for renewal of interpretation of the Fact of the UNIVERSE.

Note well this truth: The Yea and Amen demands that what IS shall be expressed. Accordingly the WORD must be made flesh; it must be personalized, manifested, expressed.

Man is divine Being. He has Ideas, mental images. These relate to the correspondence of what is visible to the Invisible. "Man is Expressor, co-worker, demonstrating the nature of Spirit." "Nothing can be expressed that is not before it is expressed."

In this presence man stands as God. His Idea is the Word which was in the beginning. It was with God and was God. In man this Word is ever expressing ITSELF. Man here, in his majesty, beholds in Idea the new environment. He says, "Let us make manifest our image." Let us deify man's situation and position. He sees what IS in the Heart of Divinity, which is his Empire. He then proceeds according to the law of the Yea and Amen; that what is must be externalized. So here comes fulfilment. He speaks and it is done. He commands and it stands forth.

This is applicable to all our every-day plans. We are constantly seeking to give expression to something that is in the INVISIBLE. Now the first thing to do is to recognize that what we propose to do is to effect the externalization of that which IS. Our desire, and so our purpose has in it the promise of fulfilment. "He, the Eternal ONE, will fulfil the desires of them that revere Him." Now, since in Christ, in our Self, all promises are Yea and Amen, we look to the Internal ENTITY, whose actualization we desire, and say, "Shine forth," be manifested. Thus we address the Idea of Success, of Health, of Prosperity. We are demanding the manifestation of DEITY in every form and manner where a lack seems to be. Our Amen, our let-it-be, following our Yea, is clothed with OMNIPOTENCY; and all things are possible unto us. "If ye shall say unto this mountain, Be thou removed to yonder place, and shall not doubt in your heart that what ye say shall come to pass, it shall be even as ye say." Here we see our real divine Self clothed with unlimited power. This is impersonated Divine-Creative Energy. Man, like God, speaks and it is done. He commands, and it stands forth. This is our AMEN.

Here unspeakable Glory is unveiled. Let him whose eyes are open, behold. Thus saith the AMEN, the TRUE AND FAITHFUL WITNESS.

GEO. J. SCHWEINFURTH.

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Miracle of Sunburn.

There are certain Arctic animals, dark coated in the short summer, that in winter turn pure white, thus matching the snow-covered landscape and escaping notice and harm.

This change of color, this protection, effected no one knows how, is wonderful—as wonderful as a miracle; and yet a kindred change of color, a kindred protection, happens among mankind every summer, and nobody ever notices it.

When the pale city people go out in the summer sun at the seashore or the mountains the light attacks them fiercely, first reddening their skin, then swelling, blistering and scorching it. If they kept in the sun enough, and if no miracle occurred, the light would kill them finally, burning off the skin first and afterward attacking the raw flesh.

But a miracle does occur. The skin changes from a pale color to a tan, and on this tan the sun has no effect. The sun may beat on tan-colored skin for days and weeks, but such skin remains always sound, unblistered, whole.

Thus Nature works a miracle. The white skin is suffering, and Nature, aware, somehow, that a tan skin is sun proof, changes to tan the white. How does she do this? Where did she learn that it was wise to do this? No one knows. Only the fact of the miracle remains.

To prove this miracle—to prove that it is not the hardening of the skin, but the change in its color, which protects it from sunburn—is an easy matter.

Let a pale person, unused to the sun, stain one side of his face yellow, and, leaving the other side of the face untouched, go out in the bright summer sun for a couple of hours. The one side of his face is no tougher, no more hardened, than the other, yet the unstained side will be inflamed, blistered, while the tan-colored one will be quite cool and unhurt.

Sunburn is a miracle, a protection to mankind as inexplicable and as wonderful as the miracle of the Arctic animals' change in the winter from dark coats to snow white ones.—*San Francisco Bulletin.*

[Those who wish to avoid freckles and sunburn should wear a tan-colored veil over the face.]

Mary D. Fisk writes from New York City: "We are pleasantly situated. Bright rooms, beautiful outlook, at 1030 East 167th street." Those wishing to correspond with or see Mrs. Fisk can do so at the above address.

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THE SPOKEN WORD, THE PURPOSE OF GOD.

From "Divine Science and Healing."
By M. E. Cramer.

"IN THE BEGINNING was the Word, and the Word was with God, and the Word was God." Rotherham's translation of this verse is: Originally was the Word, and the Word was with God, and the Word was God. The same was originally with God. All things through Him came into existence; and without Him, came into existence not even one thing which has come into existence. In Him was life; and the life was the light of men.

That is, in the beginning, or origin of creation, all things were, are now and evermore shall be. All that is, is with God and is God. Prior to creative action is the Creator, who creates or brings forth creation. All are familiar with the Trinity: "Father, Son and Holy Ghost." In the plane of self-existing Being this Trinity means Spirit, Soul and Knowledge; or, in other words, Mind, Idea and Consciousness.

In the Divine order of creation, or "The Law of Expression," Spirit is first in order, living Soul second in order, and Body the third. So whether one reasons from the plane of what is self-existing, or from the order of this one in its self-expression, the conclusion is there is but One All. As all things are produced by the power God puts into his creative action, the result in creation is an exact image of the idea of the Creator, and never is it otherwise. The idea is with God and is God. It is, therefore, perfectly just and pleasing to God for us to see the outer as the inner, and deal with the two as one. This is the Divine, eternal, unchangeable order.

2. He who knows himself thoroughly understands himself to be this One All-inclusive trinity of Mind, including idea and consciousness, which in the order of its expression is Mind, Mentality and Visibility. In other words, he knows himself to be Spirit, including soul and knowledge, which, in the order of its expression, is Spirit, living Soul and Body. Thus the word that is with God and is God becomes flesh (living form) and dwells among us; and of its fulness have all ye received and Grace for Grace.

3. The power to think creative thoughts, and speak living words, is contained in Being; they are born direct from Being. Being recognizes its own thought as absolute and perfect, and knows its own words as conveying and embodying the truth of itself. It is clear that when we perceive from the plane of Being, and perceive the truth relative to expression, and express

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in thought the power of Being, which is life and truth manifest or made apparent: this is bearing fruit of the Spirit.

While we are privileged to look upon the beautiful symbols in nature, yet we do not see that they are radiant with the light of Omnipresent Deity until we see them as living expressions of God. Not until we see them as such do we consciously ascertain and make known in our life the full purpose of God in creation. In solving the problem of life the Divine order or Law of Expression must be maintained. The true mental image of an idea will always actualize itself in visible form. It is actualized in the spoken word, in our dealings with each other, and in the sensations of bodily existence.

I walked down the valley of silence,
Down the dim, voiceless valley alone;
And I heard not the sound of a footstep around me,
Save God's and my own. —*Father Ryan.*

PRAYER.

There are thoughts so serenely sweet,
In wavy lightness dancing through us,
That language cannot utter half
Their Blessedness and Peace.
They come
In acts which you and I may do
As easily as breathe the air,
Inhaling from it life. In duty, there
Is no drudgery, but joy in the doing,
As prayer is privilege—not penance, nor penury,
But aspiration for a fuller, richer life,
So let us pray—
For holiest, strongest, purest life is prayer—
Souls in unison with Deity. —*A. R. Halderman.*

Mrs. Dawson, of Washington, D. C., who, with her husband, visited the West, sightseeing, called at Home College a few weeks ago. It is good to see the Eastern Scientists in the West. Home College and HARMONY welcomes them.

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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: There is no Spirit, Life, Love or Power, but God.

Daily Thought.

First Day: I am clothed with the whole armor of God. He is all that is made manifest in me.

Second Day: My body is God's perfect idea made apparent. It is my perfect idea.

Third Day: I am now demonstrating perfect health, prosperity and happiness.

Fourth Day: I refuse to recognize, entertain or be influenced in any way except by supreme Good.

Fifth Day: There is no evil power, and no power in evil thoughts, suggestions or affirmations.

Sixth Day: There is no power of sickness, poverty or failure.

Seventh Day: I am Spirit, Life, Love and Power. These words of Truth bring forth after their kind.

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A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

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

THE SCIENCE OF THE LIFE DIVINE.

II. The Wonderful Victory.

BY WILLIAM BRUNTON.

IT IS A WONDERFUL VICTORY that the true soul is winning in the course of the years. How time slips by, how swift the passage of the days till the year is numbered, and yet man has lordship over it all. It is all for him and has relation to his triumph.

In the classic days of Rome, some General in the far provinces would win victories for the empire city on the seven hills, and when he returned he was received under a triumphal arch, and honor and praise bestowed upon him according to his gain. This was the prize of the high calling of warriors in the days when war was glory, but we, in our more noble warfare, must see in it only the image of the glory won by the victories of faith.

John sees the holy city as the place where the white warriors of God come and are crowned with glory and immortality. The end is but a beginning, but it is blessed with the glow of the welcome of the morning of eternity. It puts strength into our souls to think of this.

We have no thought of weariness when we are walking towards home and its welcome. The thought of the dear faces awaiting us is like music to our tired feet, and we march merrily along. The student who can master his task does not think of the toil or the time spent in winning success. The stars may have been his candles as he sat down to his problem, and the sunrise may be the witness of his accomplishment, but in the thing done is such delight and such enlargement of mind—that he considers a mere trifle the expense of its purchase.

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It is so in soul culture. We have the thought of the divine man, after the stature of Christ, filled with all the fulness of God. It is the most wonderful dream of dreams—but the thing to which we have come as naturally as June to its flowers. It belongs to us as our inherent gift. Our heredity is of God. We no longer doubt it—and we have the days for its full demonstration. We are to put on our armour, we are to draw the sword, we are to go into the fray, we are to win this wonderful victory.

Some listen to the sermon on the Mount, and they exclaim: "Yes, that is divine. I know it. I wish I could do that." And then like the one looking in the glass—who has been pleased with the sight of his own face for a minute—they go away and forget what manner of men they are called to be. Brethren, this is not the true line of labor and desire. The vision means the task, the feeling means the fulfilment and with all holy ardor in the performance. Indeed it does.

It is a matter of trial to be the thing we are. It is for the genius in writing. Dickens labors more abundantly because of his power of picturing men. Because Beethoven has music in all his nature, he toils to reveal it to men that they may play after him the harmony enriching his soul. It is so in every direction where a victory awaits us. The ideas we have of health and happiness have to be fought for as faithfully as the fathers fought for freedom. Let us not forget this lest by any means we weary in well-doing and lose the gladness it would give.

Life is the incorporation into daily activity of every dream. It is the white-blossom turning to golden fruit. I admire the man who listens to truth, by giving it a hearing he has done something to vindicate his quality of mind. But he is poor unless he wins the victory of the power it would give him if kept as the guide and stay of the days. I question why I cannot do it? It seems so easy, but I am put back by ease, by negligence, by indifference, by the easy way of giving up when I ought to be steadily pegging away at my work. I wish for health. I must affirm it and maintain it by due care of the body and by the gladness of the mind knowing it has the mastery. To feel this as the proper belonging of my soul, what a great thing that is. It puts confidence into my thinking and doing in all I do. It becomes a thought beautiful to me. It is my very self in health, it makes an athlete of my spiritual nature so that the falling away of the body at last would only be like throwing aside a garment that I might the swifter run my course. There is happiness here that is like sunshine in every heart and home. It is leading us into a new love of our kind. It is putting us in

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new relations with the spiritual universe. It is giving deeper spiritual significance to life and revealing to us the verity of the angel world in the disposition it awakens in us and the character of grace and sweetness we have. O it is for all of woman born a wonderful victory.

The leaves of last summer have fallen and been buried under the snow. The year is at its close—but Christmas speaks of holy birth, it tells of the child-life growing to the life divine, and the near year is at hand, and it speaks of the new world of grass and flower and fruit—the constant creation of God to express himself in the visible. May the power of it be in our hearts and bless us in the new year of hope with the wonderful victories of love and faith. Amen.

A SONG OF CHRISTMAS.

'Tis the heart that stirs the measure,
And expresses song of pleasure—
In the coming of the golden Christmastide ;
And the heart of joy this morning—
Has put on a sweet adorning—
And presents itself to time in robes of pride !

There's a neighborly sweet gladness,
There's a sympathy for sadness—
As if Christ were here to still the woes of men ;
And we enter into pleasure—
As if 'twere a common treasure
And we might give of it without a want again !

We have taken day of rarity—
For the spirit of his charity,
And it brings the winter world to bloom of May ;
We've remembered friends and neighbors ;
We have rested from our labors ;
Peace and good-will are companions of to-day !

O how blest is this love-leaven !
'Tis the very show of heaven,
As it stirs the heart as waves uplift the foam ;
And in all the world rejoicing,
Faith in God and man is voicing,
And it is a dream of heaven in the home !

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We the bliss of childhood speaking,
Show the Christ the wise are seeking,
When the gentle one in every life we'll see;
And the song the shepherds listened,
As the stars above them glistened,
Is the song of love to gladden you and me!

'Tis the heart that feels the passion—
That new songs of joy will fashion,
Teaching us to live them true, and brave, and strong;
In the spirit is the leading
Of the better day we're needing—
When our Merry Christmas runs the whole year long!

WILLIAM BRUNTON.

How a Beautiful Hymn was Written.

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, toward it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—*Our Dumb Animals.*

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Primary Lesson Second.

MRS. MARIE MAYNARD PATCH.

1st. Confusion can only be the result of lack of application of Principle. As God is Principle in action as in being, He can never be the author of confusion.

2d. To know the oneness of Spirit and body is to know the body as all that spirit is—and spirit is wholeness, completeness, perfection.

3d. That two things the reverse of each other cannot occupy the same place at the same time is a self-evident truth.

4th. To decide what does occupy all space all the time, man must take his stand in God—in his at-one-ment with his source.

5th. Desire is not realization, because to desire or to hope for is to believe that I have not, and so long as I *believe* I have not, I cannot realize that I have.

6th. As we cannot live in the past or the future, we cannot demonstrate in the past or future. I demonstrate only as I live in the "eternal now." To acknowledge any good now is to realize it now. It is to know the truth and be free, *now*.

7th. We are in the land of fulfilment.

8th. To live the life of loving affirmation is to live in love to all, without criticism or condemnation, and to live and act as though we believed and had received all good.

Treatment:

9th. I acknowledge my abundant good now. I rejoice in it. I acknowledge my perfect body. I see as God sees, and I go forth to do the works of God.

SOUL.

The soul is life and substance, too,
Who learns this truth to know
Beholds the world fade from his view,
A vain, phantasmal show.

SUSIE M. BEST.

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SUCCESS EXPERIENCE.

THE THINGS in our experience that are of value to us are those we demonstrate from innate knowledge. To work and demonstrate the Law of Being brings forth the true, pure, noble character that is master of any and every position.

The heir to millions does not necessarily bring forth the divine character of man in his ways. However, when viewing things according to Truth such inheritance need in no way prevent the deepest consciousness of Being from self-expression. If this is done one should do away with the ordinary idleness and luxuriousness that is sometimes indulged in with the possession of such wealth.

The only successful life is the natural and normal expressions of one's eternal nature. This natural and normal state is "success winning"—"success experience."

One who knows himself is never discouraged with the hardness of his work. To him there are no rocky paths, nor falls. He is as brave as Napoleon, who said, "There are no Alps." He is as wonderful in his overcoming as are our great railroad builders, who see no impossibilities; who insist on riding the desert lake even though it almost seemed to have no bottom; as brave as those who see no difficulty in bridging ravines, cutting down hills and tunneling rocky mountains.

He who knows himself goes on and accomplishes what he starts out to do. He has a look of contentment and certainty. He radiates cheerfulness. He is superior to insult or hurt. No harm can come to him. He has success-experience. He is the one who wins his way. M. E. C.

The Better Christmas.

The world's new Christmas comes to earth,
When war and poverty shall cease,
When man shall know his heavenly worth,
And keep for life the heart of mirth,
And ever have good-will and peace!

WILLIAM BRUNTON.

Mr. R. C. Douglass can be addressed at 1030 East 134th street, New York City.

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REALIZATION CLASS.

THERE is nothing we know of at present of greater importance to the work in general, and to the individual worker or student, than unity of study in this class, carried out practically in business relations.

People are writing us from all quarters of the globe to ascertain the necessary requirements. We find that they who are sufficiently business-like and practical to do business in a business way, free from negative sentimentalism, recognize the fact that they must conform to the requirements in order to realize success. They start centers and are careful to see that each member has the necessary literature, "Divine Science and Healing," and HARMONY to study from. These are succeeding, and their continued success is sure because it is based in *Law*. Their first consideration made practical is by helping the center, and working with it, that has published these books and is giving them to the world. So as their work does not tend to impoverish this center, but to its prosperity, with what measure they mete it is measured to them again. When they have done this they have worked with the spirit of success and have demonstrated a firm rock foundation for their own success; they find people are willing to assist them in their center. Now, without a right beginning, we clearly see there is no right ending. We have noticed that every one who is carrying out the requirements is succeeding financially, and demonstrating bodily health.

You cannot, therefore, attach too great importance to the detail of this work. We never succeed in any line of our work without first giving freely and meeting every requirement and obligation, and thus opening the channels for receiving.

We all know what a stronghold we have on Life in Divine Science, which is the highest, broadest, deepest and most clearly stated Truth of any system before the world. Let us hear from you often.

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.—EDS.

Studies for the Month of December.

Daily Study for Week ending December 22d.

Subject: "Destiny."

Divine Science and Healing—Full expression of God. Page 32.

New Testament—Luke xii: 32; John vii: 24.

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Daily Study for Week ending December 29th.

Subject: "Divine Science."

D. S. H.—Does not work toward perfection.
Demonstrates perfection.
Error serves no purpose in. Page 72.

N. T.—John vii: 24; John viii: 15; James ii: 1-3.

D. S. H.—No false side to. No false use of. Nothing to fear in. Page 175.

N. T.—Rom. viii: 14-17.

Daily Study for Week ending January 5th, 1906.

Subject: "Evil."

D. S. H.—"Missing the Mark." "Falling short of Truth." Supposition, what might be were God not all. No freedom in it. Pages 34-73.

N. T.—Matt. vii: 16-20.

D.S.H.—No real cause for. Being applied, the remedy for. Page 226.

N. T.—I Tim. iv: 4-5.

Daily Study for Week ending January 12th.

Subject: "Evolution."

D. S. H.—None from a lower to a higher plane, the theory of, not demonstrable in healing. Pages 73-282.

N. T.—John i: 1-4.

THE AT-ONE-MENT.

PARK ROAD, BURWOOD,
SYDNEY, AUSTRALIA.

I HAVE just dismissed a class of Divine Science students, which I hold in my large sitting room three afternoons during the week, and I am thankful to be able to report some grand demonstrations. There was a lady here to-day who resides at some distance, who, a few weeks since, was in a supposed precarious condition. The doctor wished her to undergo an operation, which she refused, and he remarked: "Well, Mrs. ———, if you recover your health without an operation I will never again sanction another." The dear soul is now in perfect health. I have been dwelling of late upon those verses in II Ephe.: 14-15. I am in the habit of compiling papers and circulating them broadcast. Enclosed is a specimen. You must

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bear in mind that I am only in my eighth year of growth, so you must not be too severe in your criticism :

In II Ephe. : 14-15, we read: "For He (*i. e.*, Jesus Christ) is our *Peace*. Now this suggests a past condition of *unrest, disquiet!* Now what occasions this? Why, from the fact that man has *separated* Spirit and flesh. Man believes that the body has a substance *apart* from Spirit—a knowledge that there is *no* separation *destroys this error.*

But all the time we choose to sow such seed and say the body is carnal, made of dust; of course, there is *no* alternative, we must *reap* corruption, as we read in Gal. vii : 8, and we shall therefore continue to suffer pain, and apparently be diseased; but if, on the other hand, we declare the Truth of ourselves and *appropriate* the *Christ* body as commanded in the sixth chapter of John, from 47 to 63, and declare our body is a Spiritual Expression of God, created by Spirit, therefore Spiritual, then will there be *Rest* and *Peace;* this will be keeping the *eye single*, and consequently our body will be full of Light, as our incarnate God said. Matt. vi : 22.

How clearly we see the meaning of what we read : "For He, Christ Jesus is our *Peace*, who hath made both one (*i. e.*, *Spirit* and flesh *one*, inner and outer *one*), and hath broken down the middle wall of partition (rent the veil), having abolished in His flesh the enmity, for to make in Himself of *twain One New Man, so making Peace.*" Christ Jesus—*God made flesh*—How true is what we have read elsewhere—the body of Jesus is the seen manifestation of God—The Christ is the Unseen, *both one and the same. God is made flesh.* Verily Man is God clothed in flesh, as was Christ Jesus our "Elder Brother," with whom we are "Joint Heirs." Heb. ii : 11 ; Rom. viii : 17.

No marvel, we read the expression "*New Man*" as He has been hidden for centuries, coinciding with the verse in I Col., 26, 27, "And the mystery that has been hidden from ages," etc. Then in the II Col., 9, 10, "*For in Him* (Jesus Christ) is the *fulness* of the Godhead *bodily.*"

"And ye are complete *in Him*," etc.

"Behold, then, the AT-ONE-MENT! The veil of separation is "done away" between *Spirit* and *Body*, the *Inner* and *Outer* are *now* known as *One* perfect man. The sacredness of the body begins to be realized, *Perfect Sight, Hearing, Speech*, etc.

There is but one Temple in the Universe,
And *that is the body of Man.*

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We read in I John iv: 2, "Every Spirit that confesseth that Jesus Christ is come in the *flesh is of God.*" "Whosoever believeth that Jesus is *the Christ*, is born of God." II Epistle John, 9.

"Jesus Christ is the *Divinity* of the whole Universe. Verily *Divinity* is *in the flesh.*

There is *but One Source, One Life, One Substance, One Presence, All in All*—Infinite Mind and its manifestations as the One Soul and One Spirit, One Body. Oneness with God is the At-One-ment that redeems the Soul and Body. The Creator is Spirit and Creation is Spiritual; *no* inequality, no iniquity, between God and Man; the body is Spirit and Heir of God.

"*Without* Controversy, great is the *Mystery* of Godliness—God manifest in the flesh." I Tim. iii: 16.

Treatments or Truth Statements from various writers:—

"I now establish within every atom of my body a consciousness that I am Spirit, I am Life, I am complete in God."

"I am the Christ of God, in my flesh *do I see God*, therefore absolute Perfection."

"Peace, Peace, Peace, be still, in Christ the Truth, be still. Be still and know that I am God, in whom I live and move." Acts xvii: 28; II Cor. vi: 16.

S. E. LESTER.

Divine Science.

It would be advantageous to the cause of Divine Science if its adherents would, for the benefit of others, emphasize its definite nature—its accurateness. The Law of Expression proves the Allness of the One Mind or God, and it proves that Omnipresence is also "Omniaction," and never is it otherwise. People who believe that there are minds many, spirits or souls many, or many states of consciousness exercising influence upon each other for good or ill, through hypnotic suggestion, etc., will, of course, practice more or less from the plane of that belief. The One that is Omnipresent must be all the power there is; hence there is no other to be expressed, sensed or enjoyed.

Why turn to the right or to the left for more than the Allness of the All? Why act, or try to believe there is more than the Infinite? Let us rest. Truth is definite, certain, Infallible.

Just as sure as the One Mind that is the All of Life, Substance, Soul, Intelligence and Power is, and is self-existing, just so sure is it that it has

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its own action and result within and unto itself; so as God and God manifest in creation is all there is, we must know that the One that manifests creation acts, ever acts, and creation is the result. As the All is Divine Mind the All is good. We feel safe and secure in Truth; but none desire to place themselves in the hands, as it were, of the belief that there are conflicting minds, that by means of thought may work for good or evil, and bring joy or sadness, health or disease, strength or weakness.

All theories of becoming are based upon a sandy or shifting foundation; they first recognize separation or minds many. Omnipresence admits of no other power or knowledge. Admits of no subjugation, no domination, of no division in self.

To believe in a carnal mind is to believe in enmity against God. The One All is All Good; it includes the body, so give it a place in Truth. The body is of the same qualities as the One Mind. It is all Mind or Life.

Notes and Announcements.

Mrs. R. J. Field, one of our Washington Divine Science workers, writes for the new "Basic Statements," and says: "I have commenced class work again in Dr. Ricker's rooms, and am getting along nicely. The November HARMONY I thought unusually excellent. Mrs. C. is enjoying "Divine Science and Healing," and HARMONY intensely, and says: "To her it is the ultimate of Truth, and it certainly is to me."

Mrs. Alice Davis, of Detroit, writes: "You will be happy to hear I started out and rented a hall in the Prismatic Building. We had our first public meeting yesterday. Mrs. Schram has sent for song books, so next Sunday we hope to have them. We have a pleasant hall that will seat two hundred people. I have read all summer and have had many demonstrations and revelations, so am happy. I expect to form a class soon, and do all I can for the widespread of the literature of Divine Science, the richest and broadest Truth."

Mrs. George Schram, of Detroit, writes: "I suppose Mrs. Davis has told you we have started a center. She rented a hall, so now we have started we know the success is certain. We have a cosy, nice hall. I am intending to form a class soon.

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Mrs. Mattie Griffen, of Toledo, writes: "We have opened our meetings again. The first one was held at our home. We had a pot luck supper. Every one brought something. Sixteen sat down to the table. There were nineteen in all. I wish you could have seen the good things. I told them it was the expression of the fulness of the Spirit. We are to have just such a social time and six o'clock supper once a month, at some member's home. The other three meetings are to be held at Mrs. Snyder's Home. She is very central."

Dr. C. W. Gibbons writes from 33 Prospect Place, Brookland, N. Y., of his recent marriage to Miss Rebecca Bedford. The ceremony was performed by Rev. Helen Van Anderson. HARMONY staff congratulates them, in this their conscious union. Dr. Gibbons is teaching Science classes in Brookland.

Extracts from Letters.

I am in receipt of your welcome letter this morning, and hasten to answer. I think I know precisely when you commenced treatment on my foot. I had a hard time all day; that evening I went to go to bed, after reading and repeating everything in HARMONY. Now, usually I take off the bandage I was obliged to wear; I could not walk without it; and always put the bandage on and a white stocking, which I never could go to sleep without. Well, I laid them on the bed, and forgot to put them on. I thought I would wait a few minutes till it commenced to tingle, and then I would get up and put them on; the next thing I knew it was 5 o'clock in the morning, and I had slept all night with that poor foot bare, and it has had no bandage on since, and I have not had a pain in my toe since. Well, it seemed as if I had got in a new world, to have rest after the tortures of years.

E. C. N.

I am aware that my subscription is overdue, and I am sorry. I enclose one dollar for HARMONY subscription, and one dollar for yourself, which I am glad to send you as a little token of love. I appreciate so much your little magazine, and the other pamphlets are all so helpful. I look forward to my season of communion with you all of the HARMONY, and do not feel my day complete if by any circumstance my half hour is interrupted.

J. H. L.

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DEAR FRIEND: I feel that HARMONY is the highest consciousness that I have ever found. In the last HARMONY there is a piece called "Truth," which applies to my present conscience, and which I have had for some time. As long as the world believes in evil they are going to get it, but if people would take the Science of Being in realization they would see no evil.

MR. N. W.

I am gradually improving. I know you don't want me to complain, so I will try not to do so. It is only when I get wet, and when my room gets cold, that I have to cough a little, but, as soon as I get warm, I am all right.

MR. J. M.

I enclose fifty cents, for which please send me "Basic Statements and Health Treatment of Truth." I received the other book, and like it very much. The Allness of Good is what I have been looking for. MRS. E.S.H.

I have not heard from you, but I know you must have given my husband treatment, from the change in him. He went to work yesterday morning, and has been feeling fine. I feel very thankful to you and God for the relief, and so does he. MRS. C. J. H.

A Merry Christmas to all our readers.

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

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

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

The Training is for demonstration of the knowledge of Truth gained in the Primary.

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

The Normal is especially for the training of teachers. The students are required to prove their knowledge of Divine Science by writing lessons, teaching, answering questions scientifically, and giving oral and written treatments.

After completing the course, and passing satisfactory examination, they are given a ministerial certificate, and recommended as teachers and ministers of the Gospel of Divine Science.

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Those wishing to take lessons will please communicate with the College: and those wishing to start Divine Science Centers are requested to write for information.

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Vol. 18.
No. 4.

JANUARY, 1906

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DEVOTED STRICTLY TO DIVINE SCIENCE AND THE CHRIST METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are:

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

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Published on the Twenty-fourth of each month, and entered at San Francisco Post Office as second-class matter.

TABLE OF CONTENTS.—January.

☞ Unsigned Articles are Editorial. ☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 97
Loose Him and Let Him Go ..... *M. E. Cramer* 99
Be Happy To-day ..... *Light of Truth* 102
Manifestation ..... *Susie M. Best* 102
Question and Answer ..... *C. L. C.* 103
Children's Department ..... *Mrs. Josephine R. Wilson* 104
The Taking of Stock 106
Christ in the Heart—A Christmas Message ..... *Mrs. Atkey* 107
Divine Science 110
The Spoken Word ..... *M. E. Cramer* 111
Healing Page 112

HARMONY—2d Part:

Lessons in the Divine Life ..... *William Brunton* 113
The Inward Light ..... *William Brunton* 115
Notes and Announcements 116
Postal Information 117
Extracts From Letters 119
Primary Lesson Third ..... *Mrs. Marie Maynard Patch* 120
Realization Class 121
Be Like the Sun ..... *Helen Van-Anderson* 122
Say What You Think ..... *Robert G. Ingersoll* 122
Mark Twain on Women's Suffrage in New Zealand 123
Some Thoughts for Meditation ..... *Aurora I. Schweinfurth* 124
New Edition of "Basic Statements and Health Treatment of Truth" 126
Free 127
Clubbing Offer 127
Books by M. E. Cramer 128

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. JANUARY, 1906. NO. 4.

"LOOSE HIM AND LET HIM GO."

Notes on Sermon by M. E. CRAMER, at the First Divine Science Church, Denver, July 13th, 1905.

"And he that was dead came forth, bound hand and foot in grave clothes; and his face was bound about with a napkin; Jesus saith unto them, 'loose him and let him go.'"—John xi: 44.

IT IS APPROPRIATE at the beginning of the new year (1906) that we learn a practical lesson from "the sweet story of old" on the subject: "Loose Him and Let Him Go."

It would be well, and good for humanity, if the Science teachers and demonstrators of Truth, of every name, would not only loose people but would let them go in their natural freedom when they are loosed.

When Jesus healed the woman of the "issue of blood," he did not bind her with long theories of the travail of the soul, the necessity of her personal experiences, and how they finally, through progression and becoming would reach God consciousness. He did not wind any that he taught or healed, with grave clothes of lifeless opinions about Truth. It is a pity that so many virtually reject "The Law of Expression," which is everywhere demonstrated and is demonstrating *itself* everywhere all the time, and teach procrastination, "and getting there bye and bye." So many who give treatments from the absolute, the one infallible principle, and who know that nothing else is demonstrable, will, when they teach, present most fanciful and fascinating processes of "getting there in the future" These theories are present-day grave clothes. Opinions and theories about truth are subtle, but they do not clothe body with Life, with Power, with the reality of Being now. So, when they are weighed in the balance they are found wanting.

Grave clothes are the lifeless opinions that we try to sustain in the eternal present. One of the principal objects of the church is to prepare

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people for death and another world. This object is so prominent it overlooks the beautiful idea that Ease is my Yoke and Light my burden. It makes a lifelong burden of the preparation for death. This clothes one, in belief, in grave clothes, mentally and physically. The way out of this habit is to be the Christ and speak the word of Truth now, and nothing else. Loose him and let him go. To let him go is to let divine freedom be his, and know that he has it in its fulness and has no other, and not fill his head with theories. How distinctly we are taught that heaven and earth are the same in Truth.

"Verily I say unto you whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." —Matt. xviii: 18.

Some families are made uncomfortable, in belief, because the parents feel that they own each other personally, and own their children, who are, as it were, to be ruled by a rod of iron. If the parents are recognizing their own unlimited freedom they are loosed in heaven and earth. Such is "The Law of Expression," and the children enjoy their freedom in Love and Peace. "My Peace I give unto you." Every one believes in wholeness and freedom, and knows innately that they are his, and the constant memory and practice of that is the sweet peace of heaven on earth.

The grave clothes that people bind themselves in, is in receiving the mental suggestion and preparation for death through a false religious teaching.

So many have said to me, the Gospel of Divine Science does not hold death before us as a means of life or happiness, but it gives us our permanent good here and now. We are not taught that all we have here is temporal, and that the real can only be reached by means of death. So it is a present comfort and an ever abiding happiness. Criticism and condemnation are binding habits. There is, therefore, now no condemnation to them that are in Christ Jesus. But, you say, here is one who has done things that I have not done, nor would not do. Very well, so let it be. You have done things that he has not, and that he would not do. So, what of it? All things are balanced in Truth. A true Scientist will not believe in what he hears against people; nor will he believe in what is said falsely against himself. Regardless of people's past experience we should always deal with them according to holy writ. One who will never do otherwise is never deceived. Nothing is hid; all is revealed. There is no boasting; all is One.

Good testimony: A sweet-faced girl stepped up to me with a happy

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smile, threw her arms about my waist and said: "Mrs. Cramer, some speakers make us love them and always long to stand where they do, spiritually, and make us dissatisfied with ourselves; but you make us love ourselves and make us satisfied in being what we are, and while you do this we love you none the less."

Divine Science should always produce this feeling. It lets people go free, and proves that they are clothed upon with God qualities. What a joy! What a bliss! The all good manifest in our form, now.

"This is the Father's will that sent me, that of all that he hath given me, I should lose nothing; but should raise it up again."—Jesus.

All is raised up in Christ, God manifest in form. Why are so many then constantly trying to free themselves from some mental or bodily condition? It is because they do not let themselves go in ways of freedom—the unlimited ways of God. It is not by power of thought, or by might of any process, but by *my spirit saith the Lord.* Let us stand fast in the freedom that is and be not moved therefrom.

He who loses his life as a separate life from God and humanity will find it, and he will find it to be the Christ in God. This is "losing his life for my sake."

There is no divine law by which we have a right to burden others, and no law by which they have a right to burden us; nor is there any by which we have a right to burden ourselves. The Law that is is freedom. We have no law by which we can believe that God places limitations upon us for our benefit. No law by which he drives stakes and binds us to them, and says thus far and no farther shalt thou go. "It is God's good pleasure to give us the kingdom," etc.

In Science we should meet every obligation, and each obligation as it comes along should first be met in consciousness of truth. If this was practiced religiously by all there would be no indebtedness; but, unless we practice it toward others, we cannot expect them to do so toward us, though we are abounding in plenty, in Spirit and in Truth. Our highest conception of God is a standard for conduct if we would go our way in freedom.

If any one does wrong all we have to do with the matter is to know what God would do with it; and, if he judges, His judgment is truth against them who do such things. "Knowing these things happy are we if we do them."

Treatment:

We are not subject to the past, nor dependent upon it; nor are we

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subject to the future or dependent upon it. We are now at one with all that was, for all that was is now, and it shall never cease to be.

The future holds nothing for us but what is ours now, but what we are now. We thank God that we have lost our life, as a possession, and have found it by finding that we are Life. We are loosed from theory, and we let ourselves go the way of Life.

Be Happy To-Day.

Do not dwell in the future,
Do not dream of the past,
But live now, in the present,
Trusting the present will last.

To-day is your day to be happy,
To-morrow may never come;
Then drink of life's joys sweetest,
Of the future let lips be dumb.

The castles you're building may tumble,
The love that you trust may wane;
Then keep in the present, living,
And live not to-day in vain.

'Tis hard not to trust to-morrow,
Or another day that may dawn;
'Tis hard to look back with sorrow
On the yesterdays that have gone.

But such is life's great lesson,
Or at least I've found it so,
And the only way is keep trying
To make "good" each day as you go.

—*Light of Truth.*

MANIFESTATION.

All evil's varied forms—sin, sickness, death—
Are but a subtle Fear made manifest.
He who derives from God, being and breath,
May gain exemption from all claims unblest.

SUSIE M. BEST.

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Question and Answer.

Q. Why does Truth heal?

A. When one wishes to accomplish any purpose, whether it is constructing a mechanical contrivance to answer some definite purpose, or forming a chemical combination to produce a certain result, or solving a mathematical problem, the first thing necessary is to discover the underlying principle or truth by which we must be governed in accomplishing the purpose in view; when we discover that and follow it exactly we never fail, but demonstrate the principle or truth in visible form, and whether we follow it intentionally or unintentionally we have the perfect result.

It matters not how anxious we may be, or how earnestly we work, to solve our problem, if we are directed by false opinions or erroneous conclusions relative to it, we have missed the truth or principle, and will never be able to get the correct solution until we change our attitude and allow truth instead of error to direct us. It is not only necessary to know the truth, but it is just as necessary to work in perfect accord with it. If we depart from the principle in any particular, to that extent we fail to demonstrate the perfect example or demonstrate truth of the principle.

In healing it is as necessary to work in harmony with the principle as it is in doing anything else; so, we should know what the principle is and know how to work with it; not for the purpose of making wholeness, but to demonstrate what already exists in the principle ready to be made manifest. The first question then is: What is the principle of health? No one doubts that it is Life, or God, and His nature. The next question is: How does God manifest Himself or His nature in living forms? for whatever is His method of manifestation must be ours if we expect to demonstrate the nature and perfection of the principle or truth which He is. God is all that He can ever manifest, and only declares the truth of what He is in all that He brings forth in living, visible forms. Hence God's declaration of the truth of Himself has made it manifest in form; but the only way He can do this is by being what He is when He makes the declaration.

If we, as the demonstrated truth of God, depart from the principle through any mental misbelief we may have accepted by forming our conclusions from the suggestions of what we observe, we have missed the mark of truth and are trying to demonstrate falsehood, or that which is the reverse of principle or God, and the appearance is that of imperfection, or disease. The only way to return to our original and natural state of perfection and

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health is to return to God, and His method of working, from which we have, in belief, departed. His method is to be the perfect life, which is perfect health, and demonstrate the truth of what He is. Our method must be the same; we can return to Him only by being what He is, and then demonstrating what we are, thus manifesting the truth of life, which is perfect health. God does not manifest what He is by waiting to become capable of doing so, neither can we if we follow His method of demonstration. Truth is eternal; it never changes, and never has to become truth. The truth of everything is the perfection of everything. The truth of Life and living forms is the perfection of every form manifest by Life; therefore, it is impossible to manifest the truth of Life without manifesting the perfection and health of Life; hence it is the Truth, and the Truth only, that heals of all dis-ease: God is Truth. C. L. C.

CHILDREN'S DEPARTMENT.

THERE is a city in California called Oakland, and there are many streets; one is called Washington street. Here, within a building called Davis Block, a number of good children meet to recognize the Being of Life, Love and Truth, within and at hand. It is called Mrs. Josephine R. Wilson's Sabbath School, for it is here the Divine Science work is done, and these children are told of Truth as it *is*. The Superintendent, Mrs. Elizabeth Remmel, composed the following lines, in answer to the question: "Why are we here?"

TRUTH'S LESSON.

We gather here each Sabbath morn
To learn about the Truth,
The greatest lesson ever taught,
To show God's way to youth.

We learn that He doth fill all space,
That there is naught beside
Earth, air and light; beast, bird and tree
Do all in Him abide.

There is no spot where He is not;
No object, howe'er small,
But 's with God's power and presence thrilled
For He is All and All.

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We learn to see Him in each form ;
To hear Him in each sound ;
To feel His touch in zephyr's breath,
Or in the trembling ground.

All this is Truth's foundation stone :
Then, come with us and build
A temple to the living God,
And with His mind be filled.

So, because the children have repeated these words, and have proven them true, they are glad to send them broadcast, that all of their little friends who read the Children's Page in HARMONY may enjoy, and accept them as a love offering from the heart of Truth.

At present the active work is carried on by Mr. and Mrs. Remmel and Mrs. Elizabeth Norton. These indefatigable workers are the Children's friends, and join the little ones *here* in loving greeting for a glad New Year, with the gift of the poem as an introduction to you by them to their beloved instructor, Mrs. Elizabeth Remmel, whose devotion to Truth crowns all with God's crown. MRS. JOSEPHINE R. WILSON.

I am sure that the children who read HARMONY will be happy to read this little boy's good letter, so I take the privilege of publishing it. I trust that others will write me of what they are doing, etc. I would be glad to hear from you.—M. E. C.

EDGEWOOD, PA., December 13th, 1905.

Dear Mrs. Cramer : Before the year closes I want to be sure that I have paid my $1.00 to the Church, so I enclose it with another $1.50 to pay for a Christmas gift for mamma—a book, entitled "My Change of Mind," by Mrs. Atkey. I think you will be pleased when I tell you that I earned this money myself doing errands, and from a nice little news stand I have charge of in papa's station. It is a beautiful place we live in. At first I wanted to go back to our old home. Now I have made friends with many people already, and I am contented. I find plenty to do and I am glad all through. I must tell you about a dear little lame white dog ; it followed me home one day. It seemed so lonely I took it in and fed it ; gave it plenty of healing thoughts. As I could not keep it, I found it a home. The boy I

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gave it to says it is all right now. Mamma sends $1.00 to the Church.

I wish you a Merry Christmas and a Happy, Happy New Year.

With love, PAUL J. COULTER.

P. S.—Please send the book to my address.

THE TAKING OF STOCK.

THERE is no reason why every obligation and indebtedness should not be met—if there is any—by every reader of HARMONY, before the end of the old year, or soon thereafter. When we wish to determine how much we can do to meet indebtedness, or to help any cause along, we should determine it in consciousness of Truth. First, we should recognize that the Kingdom is ours, of which it is said it is our Father's good pleasure to give us. Then take stock and see how much we have on hand, and decide in our consciousness from a spirit realization what we can do, physically and financially. We should not limit ourselves. "The Lord loveth a cheerful giver," and we should love to be the cheerful givers that are loved.

If we reason aright in our stock taking, we will find more in hand than can be used; find plenty and to spare. All things are ours, and opportunities are on every side pressing us this way and that, until we wonder at the abundance of them.

Let us make some true, strong business decisions from true consciousness, before the beginning of the New Year, and make them practical, and do this without fear of coming to want.

This is the way the law of giving and receiving works for us. If we are willing and determined to cancel every debt as it comes along, our business will work to that end; that is, it will work in a way for us to do so. But we need not think that people will pay us what they owe us unless we meet our obligations, not only to them but to whomsoever we owe. This is fulfilling the law, "do as we would be done by."

Success means that we should know ourselves and know our business, and then observe some simple and just business rules.

Without these there is confusion, and waste of efforts, and we do not draw or receive our own in practical ways.

Our Divine Science work has always been carried on from the standpoint of the abundance of the possessions of the one Spirit.

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CHRIST IN THE HEART.

A Christmas Message.

BY MRS. ATKEY.

"AS I WAS WALKING in a field of a first day morning," says old George Fox in his journal, "the Lord opened to me, 'that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ,' and I wondered at it because it was the common belief of the people. Now after I had received that opening of the Lord, I regarded the priests less, and looked more after the Dissenting people. But as I had forsaken the priests so I left the separate preachers also; for I saw there was none among them could speak to my condition. When all my hopes in them and all men were gone so that I had nothing outwardly to help me, nor could I tell what to do; then, oh then, I heard a voice which said, 'There is One even Christ Jesus within thee that can speak to thy condition;' and when I heard it my heart did leap for joy.

"Again I heard a voice that said, 'Thou serpent, thou dost seek to destroy the Life, but canst not; for the sword that keepeth the tree of life shall destroy thee.' I saw death, how it had passed on all men, and oppressed the Seed of God in man and me. I went back to Nottinghamshire, and there the Lord showed me that the natures of those things that are hurtful without, were within in the hearts of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh and Cain, Ishmael and Esau, etc.; the natures of these I saw within, though people had been looking without. I saw also there was an ocean of darkness and death; but an *infinite* ocean of Light and Love which flowed over the ocean of darkness. In that also I saw the Infinite Love of God. Now the Lord opened to me by His invisible power, 'that every man was enlightened by the Divine Light of Christ;' and *I saw It shine through all;* and all that believed in It came out of condemnation to the Light of Life.

"Now when the Lord God and His Son Jesus Christ sent me forth into the world to preach His everlasting Gospel and Kingdom, I was glad I was commanded to turn people to that *Inward Light, Spirit, and Grace*, by which all might know their salvation; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."

This is how, about the year 1646, the shoemaker, George Fox, found the

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Light that lighteth every one that cometh into the world, and became the founder of the Society of Friends.

God's still, small voice is ready in every nation to speak to those who are willing to listen; and this was not His message to Protestant England only. A few years later, in Roman France, a faithful daughter of what was there believed to be the only true Church was in great trouble. She had sought God earnestly, but darkness encompassed her. Madame de la Mothe Guyon was a lady of rank and culture, at this time only twenty years old, beautiful, gifted and witty; but, like the poor shoemaker, her thirst for God was so great she could not rest. About the year 1668 she visited a humble Franciscan monk of whose piety she had been told, taking a kinswoman with her as a companion. She told him of her oft-repeated efforts to find her Lord and their failure. When she had done speaking he remained silent for some time in meditation and prayer; at length he spoke:

"Your efforts have been unsuccessful, Madame, because you have sought without what you can only find within. Accustom yourself to seek God in your own heart, and you will not fail to find Him there."

"Having said these words the Franciscan left me," she says, "but they were to me like the stroke of a dart that pierced my heart asunder: they made me discover what was there that I did not enjoy for want of knowing it. O my Lord! Thou wast in my heart, and demanded only the turning of my mind inward to make me feel Thy Presence. O Infinite Goodness! Thou wast so near, and I ran hither and thither seeking Thee, and yet found Thee not. My life was a burden to me, and *my happiness was within myself.* I was poor in the midst of riches, and ready to hunger near a table plentifully spread. O Beauty Ancient and New! why have I known Thee so late? It was for want of understanding these words of Thy Gospel: 'The Kingdom of God cometh not with observation, neither shall they say, Lo here! or Lo there! for, behold, the Kingdom of God is within you."

"The Light now arose in my heart. Believing with this faith the fountains of the heart were opened, and I loved God with a strength of love corresponding to the strength of faith. This immersion in God seemed to place all things in a new relation to God. Formerly I had contemplated things as dissociated from God; but now I beheld all things in the Divine Union. I could not see the saints Peter, Paul, and the Virgin Mary, and others as separate from God, but as being all that they are from Him, and in Him, in Oneness."

In this way Madame Guyon found the Light of the World in her own

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heart, and became the leader of a mighty revival of religion in the then foremost country of the world, the teacher of Fenelon, the great Archbishop of Cambrai, and the inspiration, through her writings, of thousands of God's servants to the present time.

Some one hundred and thirty years later a young Frenchman, Etienne de Grellet, was sitting in the Friends' Meeting House at Philadelphia. He had escaped from the horrors of the Reign of Terror in his own country, and fled to the United States, where members of the Society of Friends welcomed and helped him. He saw they had a spiritual experience to which he was a stranger, and wished to learn the secret of their love and helpfulness ; so this was not the first time he had accompanied them to their worship. It was a plain meeting house ; the worshippers wore plain, colorless dresses ; there was no music, and that day no one spoke. All were silent before God, but it was not a constrained silence but a Living Silence. God was there, and was felt to be there; His Spirit of Energy was acknowledged and felt to be working. This was the day of Etienne's conversion. In the Living Silence the Light dawned. "I found," he said, "that what I had so long sought outside me was *within me all the time.*" He became a mighty man of God, known to all Europe as Stephen Grellet.

What does Christmas time mean to us? Is there not a message from us in these stories? Johann Scheffer (1624-1677) wrote thus :

> "Though Christ a thousand times in Bethlehem be born,
> If He's not born in thee, thy soul is all forlorn—
> Ah would the heart be but a manger for the birth,
> God would once more again become a child on earth."

Let the readers of HARMONY take the statements on the Healing Page and affirm them for themselves, recognizing that what those statements claim is the truth about them and their relation to God ; make them earnestly, knowing that they are true, and pay no attention to results. God accepts the eternal truth of the present to the exclusion of past error, and He will accept your true statements to the exclusion of past erroneous ones. Anxious thought about results will not bring them to pass, but is evidence of doubt. It does not change the truth, but it prevents you from unreservedly accepting it, and therefore from realizing the results.

In the blackest soils grow the fairest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—*J. G. Holland.*

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DIVINE SCIENCE.

DIVINE SCIENCE is classified knowledge of Truth. Truth is Divine, and classified knowledge of Truth is Science. So, Divine Science is knowledge and understanding of the truth about the Creator and creation. Its foundation is Life or God and His manifestation in the living universe, in which there is no other manifestor or manifestation.

All that is ever made manifest is in that one Life, and is that Life before and after it is brought into existence. The coming forth is the expression of what the one eternal Life always was, is, and always will be.

It is self-expression, Life expressing its own inherent possibilities, and is the same after expressing as before.

Man was the same in truth before he appeared in form that he is now; the same Spirit and the same Life; he is the man of God, born to manifest the works of God.

This truth is the chief corner-stone that the builders of the immaculate temple of Life have mentally rejected, and have put in its place and built upon a chief corner-stone of death, thus mentally dooming their building to utter destruction.

A temple built upon a foundation of death is not a temple of Life and Truth, for the foundation is falsehood, which is an unreality, a non-entity, representing nothing that is or has an existence in reality and truth.

In Divine Science Jesus the Christ, the image and likeness of God, is the chief corner-stone upon which the temple of God, which is mankind, is built.

True worth is in being, not seeming,
In doing, each day that goes by,
Some little good; not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

—*Alice Cary.*

"How shall we overcome temptation? Cheerfulness is the first thing; cheerfulness is the second; cheerfulness is the third.

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THE SPOKEN WORD.

From "Divine Science and Healing."

By M. E. Cramer.

WHEN Divine Being is consciously imaged by us, we know what harmonious results are, by having produced them; being thus educated from within we learn that all things in nature are expressions of eternal ideas; hence, may be truthfully called spoken words of God. Every form in nature, or all that constitute the visible universe, may be spoken of as a whole, as constituting the language of God—the expressed words of the Infinite. That is, forms in nature are the expressed language of the interior ideas of the Supreme. Our bodies are unlimited ideas made visible.

That which represents the nature of Being cannot control or guide Being, so it is clear that neither thought nor word can rightfully control or guide. "I am the way," should be understood by each one; it means that the right way is that of being the way and expressing what we are. The only true control is in doing as the Father does—being the way and demonstrating self.

There are no self-made limitations in Truth.
There are no self-delusions;
No hypnotic conditions;
No mortal suggestions.

We must assume the responsibility of controlling thought by simply thinking correctly; of controlling words by speaking true to principle, and controlling deeds by acting in accord with the Unity of the Spirit. When this is done we shall be able to perceive and read the silent and invisible language or idea that lies back of all nature—the language which is, in the beginning; *i. e.*, before thought—prior to expression, the highest truths of the unmanifest will reveal themselves to the perception of one whose mental condition is purified by perfect thought—that which represents the attributes and perfection of Being.

If we love the Lord our God with all our heart, soul, mind and strength, and our neighbors as ourselves, as we are commanded, it is because we recognize God in ourselves and in our neighbor, for we can love God only, if we obey the command.

Jesus said: "Know the truth and the truth shall make you free."

Treatment given according to this standard will affirm that God is truth and the only truth, and claim with Jesus that I am the same truth, and it makes me free in life, love, power, health, peace and prosperity.

The only reason we can do anything is because we are one with the power that does all things; Jesus, knowing this, said: "Of myself I can do nothing. It is the Father in me that doeth the work."

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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: "This is the work of God, that ye believe on him whom God hath sent."

Daily Thought.

First Day: I am the sent of God, and I believe on myself as one with Him.

Second Day: My power is to be what God is, and my work to do what He does.

Third Day: I am Life, Love, Health, Prosperity and Peace, and demonstrate what I am.

Fourth Day: I am not Death, Hate, Sickness, Poverty or Strife, and do not express what I am not.

Fifth Day: I see and hear with the Eye and Ear of Understanding, and see Good only and hear only the voice of Truth.

Sixth Day: I am now living in perfect wholeness and enjoying the abundance of Infinite Life.

Seventh Day: All that Eternal Life is and has is mine—to be, have and enjoy.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

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

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

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

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

LESSONS IN THE DIVINE LIFE.

How to Be Well.

BY WILLIAM BRUNTON.

TO BE WELL, to be in health, to enjoy happiness is the open secret of love. To be free from care, loneliness, disappointment and pain—is the quick revelation of faith as if a sunrise had come into the soul. We may have and hold this blessedness for all the days and all the years. It is the *understanding* of life—and the *doing* of it. It is the instinctive trust in and obedience to the divine inspiration as constant and vital as our breath.

The divine thought of life is the harmony of the soul. The soul is at one with its source and sustainment. It has come to the great awaking of consciousness that all is *good*, and therefore there is only good to have and enjoy. This quickens love to its blossoms of beauty so that it is as sweet and pure as the white heart of the lily.

The poets—Shelley and Markham, for instance—have listened to the singing birds high in the heavens as the lark, or on the broken wall by the way, and they have wished for like freedom from care and grief and like abandonment to joy. Oh, for such unsullied praise and satisfaction, is their cry. And Markham says :

> " Oft when the white still dawn
> Lifted the skies and pushed the hills apart,
> I've felt it like a glory in my heart,
> (The world's mysterious stir)
> But had no throat like yours, my bird,
> Nor such a listener."

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It is the deception of old thought to make separation between Self and the All. To regain consciousness of the ever-present and ever-bountiful Love—is to come into the courts of creation, not with a bird's joy—but with angel gladness. There is nothing to keep us apart from God any more than there is anything to keep the raindrop apart from the ocean as it falls into it. We do not have to find the Eternal Goodness—it has found us, and we are living in its light.

The whole of the blessedness of life is ours by the claim of faith. There is nothing to deny it—if we will not deny. There is nothing to prevent its acceptance if we will open our hearts to it. There it is like a beautiful landscape before us. There it is like water we can drink by the making a cup of our hand. There it is like a flower we can pluck and examine in its several parts and be pleased with. There it is like the blood coursing in our veins. There it is the comfort and sustainment of our hearts.

There is no good that is not already given to us. God can withdraw nothing from himself. He can take nothing from his own perfection of existence. He must be the all and the everywhere. This planet shares with all worlds the divineness of his nature. He is not afar off—he is not in the past merely, or in the future, but ever in the *now* as the day of salvation. The goodness is in us and of us, and we are to recognize the gladness of this truth—and be glad.

How does this operate? It destroys fear and anxiety and brooding depressions. It relieves the soul of them at once. They are blown away like mists at morning. They are taken like the fallen leaves of autumn and carried down the highway of forgetfulness. The man becomes a man and a living soul—radiant, strong, gladsome. God cannot injure himself or permit it. Whatever the changes that come to us in the divine life, they are good and nothing but good. We are to be assured of this. The law is the law and abiding, and in the infinite fulness there can be no loss. The universe preserves itself and its contents, and we are heirs to it all. Our fortune is safe, our circumstance is right—our riches are secure, our heart is the everlasting possessor of good.

The cause of sin and sickness—is the lack of faith in the Reality, in the Blessedness. Hold like wrestling Jacob to the angel in the darkness until he blesses us. It is the insistance of faith that is faith. It is the love of love to demand and have what belongs to it by its birthright to the kingdom. The fish swims in the sea and may drink what it will of the waters--there can be no loss. The grass may grow on a thousand hills as on one. The

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hills invite it everywhere. To rejoicingly come into possession of this truth is to be well.

I feel it and I affirm it again and again with a wonder why it was not always mine in consciousness. It was mine as gold in the ground belongs to the owner. Now I take the gold and it pays my way in life, it makes me rich in the eyes of men—it provides me with every necessity. It is the divineness of the evening and the morning of my life—and I wish all souls on the journey to share in the abundance of pleasure. Let us take as the sure truth of being—

We are of God—the Good.
We live in his light.
We partake of his joy.
We are enriched with his riches.
We are health and peace and power forever and forever.

THE INWARD LIGHT.

Within my heart a life abides—
Pure as the driven snow ;
And in its hope all beauty hides—
As where the roses grow !

This is the light from God above—
To all immortals given ;
It is the secrecy of love,
And is the heart of heaven !

It is the dream of excellence—
And worthiness divine,
It rises over time and sense,
It says it may be mine.

I am of all eternal good,
I am of strength and truth,
The light within when understood—
Is power of angel youth !

Within my heart is vision pure—
To lead me on life's way,
Its faithfulness forever sure,
And guiding every day !

WILLIAM BRUNTON.

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Notes and Announcements.

Rev. H. H. Schroeder writes of the St. Louis work the following very newsy and interesting letter. We know that our readers are interested in the ongoing of the work of Divine Science, so we take the privilege of publishing the letter. We rejoice in the strength of his Church and Center, and feel that the people are true to the cause of Divine Science, so it is a pleasure to report progress:

"You have not heard from me for some time, neither have I had a letter from you for some time. I was pleased to read in HARMONY that you had been in Denver the second time last summer, or twice in one year. I trust the work is growing everywhere, and the truth of Divine Science is being recognized more and more by the general public.

"All is well with us, and our work of teaching and healing is constantly increasing, so that we are quite busy day and night.

"Our Society is also doing nicely, and the general interest and work is growing from year to year. Our church is being decorated at present, which is to be finished by the 20th of December. Our new home will also be finished in a few weeks, and we hope to be able to move into it by the first of the new year. Our new address will be 3537 Crittenden street.

"Affirming for you all a Merry Christmas and a happy and prosperous New Year, I am, Yours, very sincerely, H. H. SCHROEDER.

There is nothing more beneficial or thoroughly practical for holiday gifts than our books, "Divine Science and Healing" and "Basic Statements." People who are inclined to be studious appreciate books that are standard. We offer this as a suggestion, but know that our readers will do what seems best to help in the ongoing of the work.

Mrs. M. E. Cramer:

VERY DEAR FRIEND AND SISTER:—Because of conscious mutuality of sentiment, and of sympathetic interest in the onmoving of Truth, I cannot forbear giving expression to the ever growing appreciation which Truth's expression finds in me.

The world is surely facing a new proposition in recognizing its birthright of Being. All doors open to disclose what was hidden or lacking, as man takes his true place in union with the All in All, in oneness with the Universe.

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What a grand beginning is ours! To begin in Eternity and to forever continue in that beginning which has no end. To be, to be now, and forever to be, is to be equipped with all that is necessary to make the Truth, Truth to all. This is great and grand enough to arouse the heroic action of the soul. It is the wonderful awakening. It is a strenuous stimulation. It is holy radiation. It is constant steady Light, shining into life everywhere. There is no more place for the seeming. It is simply being. This indeed marks out the path of new thought, fresh and free from all that trammels; of a better and more intelligent religion, of reasonable service in the kingdom that is predetermined to come into manifestation.

How pure and how cheering is the "Light that Eternity throws upon time." Our divine position taken in our Beginning, our Source and Origin, is a constant and silent and most powerful appeal to the world.

Your sermon, in HARMONY, is exceedingly interesting, and full of that thought which is establishing a complete and permanent salvation.

The "Question and Answer," as presented by Mr. Cramer, is a genuine treatment on the subject.

There is more to say about this great Theme of ours, and about HARMONY and its beautiful coterie of writers, but I must say *au revoir* for this time. Very lovingly, yours,

AURORA I. SCHWEINFURTH.

POST OFFICE DEPARTMENT,
WASHINGTON, D. C.

To the Public:

U. S. Registered Mails go to every Post Office in the world.

When sending a valuable letter or parcel with valuable contents in the mails have it Registered. It costs but 8 cents in addition to postage. It will be safely carried and correctly delivered, and a receipt for it will be obtained from the addressee or his authorized agent and at once mailed to you without extra cost.

Letters and parcels may be registered at any post office, or at any post office station.

In residential districts of letter-carrier post offices letters may be registered at your house door as safely as if they were taken to a post office or post office station.

The conditions for the registration of letters by carriers are that they must—

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1. Be in good order and inclosed in a secure envelope;
2. Bear the name and address of sender;
3. Bear the name and post office address of the person to whom they are to be delivered: and
4. The postage and registry fee must be prepaid either with stamps attached to the letters, or in money given to the letter carrier, who will write the amount in the receipt which he gives you.

The Carrier cannot wait for you to prepare your letter, or to make change, or engage in conversation. If the postage and registry fee are not fully prepaid on a letter accepted by a carrier for registration, the carrier can receive money to purchase the necessary stamps, and if there be too much money he will return the excess to you on his next trip.

POSTAGE RATES:

The Domestic Letter rate is 2 cents an ounce or fraction thereof, and it applies to the Island Possessions, Cuba, Mexico, and Canada.

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EDWIN C. MADDEN,
Third Assistant Postmaster-General.

CAUTION:

All valuable letters are parcels, as well as those without intrinsic value, the correct delivery of which is of importance, should be sent in the Registered Mails.

A FEW OF THE ADVANTAGES OF THE REGISTRY SERVICE:

1. The Registry Service is organized to provide for the safe transmission and correct delivery of mail matter. In addition to the receipt given the sender at the time his letter or parcel is accepted, he obtains, without extra cost, the receipt of the person to whom delivery is made, in every instance for domestic letters and parcels, and upon demand for foreign letters and parcels.

2. Registered Letters and Parcels can be traced from sender to addressee by a perfect system of records and receipts.

3. Without extra cost, every registered letter (or parcel prepaid at letter rates) registered at and addressed to a U. S. post office is insured against loss for its value up to $25.00.

4. The Registry Service is peculiarly adapted for the transmission of

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letters or parcels containing Remittances of Money, Bonds, Orders for Goods, Newspaper and Magazine Subscriptions, Deeds, Legal Processes, Valuable Books or Papers, Merchandise, and all letters and parcels the delivery of which the sender wishes to be assured of by a receipt from the addressee or his agent.

The Registry Fee is but 8 cents in addition to postage.

Extracts from Letters.

Words cannot express how much I have enjoysd HARMONY the past year. It has been a great help to me. I have had some beautiful experiences, and every day the light shines brighter, proving the infinite love of Spirit. I wish to renew my subscription to HARMONY. May it carry the tidings of love and good will to many, many homes, and be acknowledged in its true worth. MRS. A. M. L.

The blue pencil marks tell me that I am in arrears. Enclosed find a Post Office money order for one dollar, which you will place to my account for HARMONY. I send you all Christian salutation and greeting. May the sunshine of truth and gladness ever abide with you. I am enjoying much of the Divine life which I might not yet have known but for your "Lessons in Science and Healing." Your "Divine Science and Healing" is the grandest book extant. Chapter One of it is a Gibraltar of strength. No one need assail it with any hope of success. It is Truth, and as such will abide forever. S. V. K.

We have rented a hall and hold services every Sunday morning at 10:30. I am having a meeting at my home every Wednesday afternoon, instead of Friday night. The ladies thought it would be more convenient for them. I am going to give all the time I can to healing. My confidence is taking root, and I feel more certain as to what I am and can do. My realization of the truth of what I am, and ever shall be, is enabling me to fear not and to say I can do all things through Christ that strengthens me.

267 Junction Ave., Detroit, Mich. MARION KING.

Every good book has failed of its purpose, so far as we are concerned, until it has made us better acquainted with our worse and better selves.—*Rev. J. W. Chadwick.*

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Primary Lesson Third.

MRS. MARIE MAYNARD PATCH.

Who is God? God is that One beside whom there is none else. He is the One All, the All in All—Creator, creative action and creation. He is all that is, that ever has been or ever can be—the Whole, both visible and invisible, seen and unseen. "He is not a vital essence, force, energy, entirely distinct from form, but includes form." (Ser. from lesson three). He is all of the creator, and all of the creation.

What is God? God is all of life, all of power, all of substance, all of intelligence, all of wisdom, love and understanding. We do not say, God has life, love, etc., but that God *is* life, love, etc. All that God is as creator, he is as creature, or creation.

Where is God? There is no place where he is not. "Behold, I fill heaven and earth saith the Lord." He is omnipresence—the only presence.

The nature of the phenomena of the universe is spirit, for God is spirit, and all there is, is God and God manifest. The visible universe is not in any sense separated from the Infinite Intelligence and Energy, which is its source, but is itself that Intelligence and Energy.

Because God is the One All. His infinitude is from everlasting to everlasting. If there were aught beside God, or if one atom could be added or taken away, this would not be true.

Creation is self-evident within the creator and is never in any sense separate from Him, so there can be no conflict between them. To exist is to live, to appear, and existence is a continuation of the same, so we find the creature eternally appears, or lives in God.

Since there is but one cause, which is infinite and limitless in its nature, all manifestations must be the result of this cause, and, since we cannot separate the result from the cause, the creature from the creator, we are face to face with the Almighty in all manifestation, or expression.

True Life is not measured by nuggets of gold, by stocks and bonds, by billets of steel, or by cars of coal, but by devotion to the service of Jesus Christ.—*Rev. R. S. Holmes.*

Christianity is the great influence in making the world one. Its representatives are in every land. Its missionaries are touching the nations at every point.—*Rev. W. S. Gilbert.*

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REALIZATION CLASS.

WE ARE constantly receiving letters of approval for starting the Realization Class, telling of the benefit the weekly study has been to the writers. The lessons are so arranged that individual students may realize the full benefit of their study and practically apply it in every day affairs if they will study with the same earnestness that they would if they were to explain it to a class ; this method insures a clear understanding of the lesson. We urge students to study the Scriptural references in connection with the lessons in Divine Science and Healing, as one gets a true idea of the principle which Jesus and the Apostles recognized as necessary to be followed in their work of healing. It is advisable to form classes even if there are but few members, and at their meetings all should give their realization of the substance of the lesson, and, by comparing notes, points are frequently brought out that are of great advantage to all. The purpose of the lessons is that students may thoroughly understand Divine Science in detail, so as to constantly apply it in daily living.

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.—EDS.

STUDIES FOR THE MONTH OF JANUARY, 1906.

Daily Study for Week ending January 19th.

Subject : "Erroneous Postulates."

Divine Science and Healing—Wrong thinking causes a sense of bodily inharmony. Pages 51, 58.

New Testament—I Cor. iii : 11:16 ; Luke ix : 55-56.

D. S. H.—Beliefs to be dropped. No sustaining power in error. P. 122.

N. T.—John iv : 23, 24.

Daily Study for Week ending January 26th, 1906.

Subject : "Experience."

D. S. H.—Not good to make wise. Creator, creating true. Page 238.

N. T.—Rom. v : 3-5.

Daily Study for Week ending February 2d.

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Subject: "Faith"

D. S. H.—First step, put away error. Indulge no argument. Pages 35, 134.

N. T.—Ephe. ii: 14-16; I Cor. xv: 54.

Daily Study for Week ending February 9th.

Subject: "Faith."

D. S. H.—All things in nature have the faith of God. Active principles of Being. All accomplishment by reason of. Pages 180, 181.

N. T.—Heb. xi: 1-3.

Be Like the Sun.

Be like the constant sun and shine;
Be like unfermented wine;
Be like rosy morning's glow;
Be like light on drifts of snow;
For all this means your mind of cheer
Will scatter joy throughout the year.

Fulfil your duties with a smile;
When over-tired, rest awhile.
Speak gently both to friend and foe;
'Tis better thus through life to go.
For all this means your mind of cheer
Will scatter joy throughout each year.

—*Helen Van-Anderson.*

Say What You Think.

I do not believe that the tendency is to make men and women brave and glorious when you tell them that there are certain ideas upon certain subjects that they must never express; that they must go through life with a pretense as a shield; that their neighbors will think much more of them if they will only keep still; and that above all is a God who despises one who honestly expresses what he believes. For my part, I believe men will be nearer honest in business, in politics; grander in art—in everything that is good and grand and beautiful—if they are taught from the cradle to the coffin to tell their honest opinion.—*Robert G. Ingersoll.*

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Mark Twain on Women's Suffrage in New Zealand.

IN NEW ZEALAND women have the right to vote for members of the Legislature, but they cannot be members themselves. The law extending the suffrage to them went into effect in 1893. The population of Christ Church (census of 1891) was 31,454. The first election under the law was held in November of that year. Number of men who voted, 6,313; number of women who voted, 5,989. These figures ought to convince us that women are not indifferent about politics as some people would have us believe. In New Zealand as a whole, the estimated adult female population was 139,915; of these, 109,461 qualified and registered their names on the rolls—78.23 per cent. of the whole. Of course, 90,290 went to the polls and voted—85.18 per cent. Do men ever turn out better than that– in America or elsewhere? Here is a remark to the other sex's credit, too—I take it from the official report:

"A feature of the election was the orderliness and sobriety of the people. Women were in no way molested."

At home, a standing argument against woman suffrage has always been that women could not go to the polls without being insulted. The arguments against woman suffrage have always taken the easy form of prophecy. The prophets have been prophesying ever since the woman's rights movement began in 1848—and in forty-seven years they have never scored a hit.

Men ought to begin to feel a sort of respect for their mothers and wives and sisters by this time. The women deserve a change of attitude like that, for they have wrought well. In forty-seven years they have swept an impos ingly large number of unfair laws from the statute books of America. In that brief time these serfs have set themselves free—essentially. Men could not have done so much for themselves in that time without bloodshed—at least they never have; and that is argument that they didn't know how. The women have accomplished a peaceful revolution, and a very beneficent one; and yet they have not convinced the average man that they are intelligent and have courage and energy and perseverance and fortitude. It takes much to convince the average man of anything; and perhaps nothing can ever make him realize that he is the average woman's inferior—yet in several important details the evidence seems to show that that is what he is. Man has ruled the human race from the beginning—but he should remember that up to the middle of the present century it was a dull world, and ignorant and stupid; but it is not such a dull world now, and is growing less and less dull all the time. This is woman's opportunity—she has had none before. I wonder where man will be in another forty-seven years?—*On pp. 299-300 of Mark Twain's "Following the Equator."*

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Some Thoughts for Meditation.

1. Great is the "I am" that is the living affirmation of the divine *thinker* and *speaker* in man.

2. Great is the kingdom of Being, the kingdom of Heaven, of Harmony, into which the illumined soul finds introduction and entrance to-day.

3. Beautiful and perfect is the simplicity and exactness of the Law of Expression. Man is given reception bodily, by means of the true and only order of demonstration, into the kingdom, visible and invisible, prepared from the foundation of the world.

In reference to the first statement given above, the truth of the words, "I am before I am manifested," comes home with telling force to our hearts. To say *I am* is to open the door into the realm of possible and promised manifestation. As we declare *I am*, the depths of Being respond, and we realize that we are the embodiment of the illuminating and vitalizing nature of Being. *I AM* prefixes all that can be said of God or Man. Fulfilment is going into effect when we verily say *I am*. Something is pressed out, or expressed, and comes forth in power.

We must give expression to Truth in order to realize that the nature of Divine Being is our own nature; for surely we are learning that we can manifest only that which we perceive and acknowledge. Hence, to speak the Truth concerning ourselves and others, enables us to enter naturally, freely and fully into our eternal and universal Life, to drink at its fountain, to see in its open vision, to hear what the Spirit is saying—indeed, to partake of Life's substance in all its fulness.

O, we are not working on a hopeless task when we are taking our measurements from the Absolute; but clear is our vision in perceiving that *I Am* is both the Beginning and the End. The I Am includes the whole. Let us, therefore, refuse to accept any substitute for, or diminution of the Truth, knowing that we have reached the Now of Salvation, which satisfies us with its fulfilment. The time has come when postponement must be reckoned as belonging to the past, and we are possessed of a firm, unalterable purpose to stand individually in Divine Being, to identify ourselves in union with Omnipresent Spirit, to unfold in the Law of Unity, that we may everlastingly cease from our own works. Let our practical prayer be evinced by consciously directing the force of the I Am of each one of us into proper channels of expression.

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Now as to the second consideration of our meditation we assert: The kingdom of Being is indeed gloriously great; and in this kingdom permanent provision is made for our unfoldment. Our endowment in Being bestows the power and ability to sing Life's song anew. There is a harmonious wholeness that everywhere demands divine expression. We are the heritage of God, and God is our heritage. Our heritage is not based upon the standpoint of understanding that is estimated as human and parental. Our relationship and condition in Life's estate comes under the provision that is made for those who trace their genealogy back to that Beginning which saith of every name, "which was the Son of God." This defines what manner of Being we are, and we are called upon to consciously direct our course unto the full possession of birthright, dominion. This is the determinating course, and is strongly pointed out in the decision, "which was the Son of God." The Christ, which is the Son of God, is written in the heart of humanity. It is the one and only form, pattern or type that is to be considered. It means the conformation of the race into original likeness, and swallowed up in the victory of Christ consciousness. This is redemption, for it brings the world's consciousness up to God-consciousness. While there has been a grasping of Truth by Scientists of this age beyond what the disciples of Jesus could bear, yet it remains true that the Bible has given to the world its Ideal Christ, its Master Spirit. This Ideal looms high up above other measurements of Truth as regards the perfection of Unity demonstrated. The Scriptural Christos stands out as the Supreme manifestation of Divinity. His works do follow him, and are unequaled by any. He stands one with the universal Father and the universe of Good, within the four square walls of Omnipresent and Supreme Being.

Our own perfection is made manifest by our ability to recognize the perfect. We all know the standard, and believe in taking our true position. We realize the meaning, in degree at least, of the words, "Greater things than these shall ye do." And it remains for us to fill up all lapsable states that may occur because of thinking man's thoughts in separation from God's thoughts. According to our thought is our demonstration. Let us bring forth living words and creative energy from the realm of Being.

AURORA I. SCHWEINFURTH.

[*To be Continued.*]

It is a serious question to-day whether service to God or service to man is the more important, when we take into consideration the peace and harmony of humanity.—*Rev. F. E. Mason, Scientist, Brooklyn, N. Y.*

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TABLE OF CONTENTS.—February.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 129
One is the Number of Unity ..... *M. E. C.* 131
Practical Points in Healing ..... *M. E. C.* 135
Some Thoughts for Meditation ..... *Aurora I. Schweinfurth* 136
Book Notice 138
Destiny ..... *Henrietta Parks* 138
Success in Business ..... *M. E. C.* 139
A Thought which is Transforming the World 140
The Forget-Me-Not ..... *C. A. L. Totten* 141
Children's Department ..... *Mrs. Elizabeth H. Remmel* 142
My Message ..... *E. Adeline Heath-Williams* 143
Healing Page 144

HARMONY—2d Part:

The Religion of a Soul ..... *William Brunton* 145
Truth ..... *William Brunton* 147
Summary of a Lesson in Being ..... *J. B. O.* 148
The Riddle of Man ..... *The New Yorker* 149
Realization Class 150
The Solitude of Greatness ..... *Mattie A. Griffin* 151
Notes and Announcements 157
New Edition of "Basic Statements and Health Treatment of Truth" 158
Free 159
Clubbing Offer 159
Books by M. E. Cramer 160

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. FEBRUARY, 1906. NO. 5.

ONE IS THE NUMBER OF UNITY.

Thought, Reason and Right Judgment.

[This Lesson is Republished by Special Request.]

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

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

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

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

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

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

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

The only reason why we are not sensing the absolute freedom or whole-

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

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

If one should lose the idea of any musical instrument, the use of that instrument could not be recognized until the idea was restored to memory and mental vision. Just so must the true idea of wholeness be perceived and imaged before the sense of unchangeable health can be realized.

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

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

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An axiom is a self-evident proposition, or truth ; the Mind can conceive it to be just as it is, and eternally the same. Mind is unable to conceive it to be changeable. In other words, "An axiom of reason is discerned by the inability of the Mind to conceive of the opposite." Since all there is, is One, and is Truth, it is the office of reason to reveal what is. Mind cannot conceive of nothing and try to make something of it ; pure reason always, and everywhere, knows the nothingness of nothing ; or of suppositions that there are things that are not. The Spirit of a thing is its meaning. The Spirit of Truth is what Truth means, or is ; it is not only that which is so, but is what is eternally the same—such is the inevitable meaning of Spirit. They who live Truth are conscious of being what is. Being what is, is worshipping in Spirit and in Truth.

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

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

It is now clear why Christ, the illumined, said : "Know the Truth, and the Truth shall make you free." Does not your illumination say : Truth frees because it is free ; that in it is no bondage? It being All, and free, its work is to confirm itself, reveal and image itself. Truth is not under anything ; it is not over anything ; this is our freedom. If any were truly in bondage, then Truth would confirm that bondage. It therefore frees you,

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because in Truth you are already free. It proves error of belief and judgment to have no power, hence as being incapable of binding or loosening. Know this and be free, whoever you are and however you seem to be situated. Truth is your freedom, now.

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

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

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

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

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

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Practical Points in Healing.

CHRIST sending out his twelve Apostles, enabling them with power to do miracles, meant that he revealed to them the power of the Gospel of the Kingdom of Heaven, and that they were this power, and had only to exercise it to do the works that he did.

Soul identity, or self-hood, means being at-one with the Infinite Whole. Divine Science is not the power of Mind over matter, but it is the unity of Mind, which is synonymous with the unity of Spirit. Divine healing takes place because of the pure consciousness of the unity of Mind, or Spirit; that there is only one Substance which comprises the All in All; the perfect activity of the one all is what brings forth the perfect thought, which takes form in the body in perfect harmony with the creative law. Thus the Word becomes flesh, and dwells among us. Where it is known and believed that there is but one substance in Spirit, Soul and Body, or in Mind, Mentality and Visibility, it is known that there can be no inharmony; that there is no more reality in the belief that there is inharmony in the body, than there is in the belief that there is inharmony in Spirit or Mind, for God is the Whole, and the One All is Good. Unity of Being or Substance is the only harmony there is, and there is never any inharmony in it.

Would we think aright, and speak words of living light, we should affirm: "I am one perfect whole, harmonious throughout; I am all Mind or all Spirit, alive forevermore."

"Christian Science teaches that thoughts are things, and that our thoughts resting on people, help to make them good or bad, sick or well. What does Divine Science teach on the subject?" is a question often asked.

Divine Science teaches that thought in reality is always true to Being, its Source and Cause, and that thoughts are things, in that they take form in word, deed and sensation. They neither make people, nor unmake them; they are not the Source of Health nor disease. The Source of Health is the Source of Thought, and their Source is Mind or Spirit. Disease is just as much a disturbed sense arising from the false view of what thought is, as from any other false opinion. We are what we are, because Spirit or Mind is what it is; and we can affirm this Truth in the language of St. Paul: "It is by the grace of God that we are what we are."

We are often asked to explain the diversity of talent shown in different individuals. The diversity of talent proves that all power is in Mind, or Spirit. The Law of Expression is the law by which it expresses itself—the law by which the Creator creates. It is the Eternal, Unchangeable, Infallible Activity of Being, the Principle of Ceaseless Activity. All possibility of every form that has ever been manifested, or that will ever be manifested, is now.

M. E. C.

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SOME THOUGHTS FOR MEDITATION.

[*Continued.*]

BEAUTIFUL AND PERFECT is the simplicity and exactness of the Law of Expression. Man is given reception bodily, by means of the true and only order of demonstration into the kingdom visible and invisible, prepared from the foundation of the world.

At our last writing we were considering the first two statements of our meditation. We realized that after having drawn from our invisible resources in affirming "I am," that we consciously become aware of Spirit, Eternal Being, or Mind, and our thought is actively engaged in embodying the Truth which we perceive. Thus expression is voiced in word and we discover our relation to the Eternal. We go on before and precede our doing, and consciously recognize our power of expression. So, out of the realm of Being, out of our invisible world, we bring forth potential witness of what we find therein.

We take up the third division of our meditation for our subject thought at this time.

Let me say, as introductory, that one of the chief attractions to me in Divine Science has been and is this distinguishing feature of the Law of Expression: It so entirely accords with our conception of the immediate Fatherly relationship existing between God and creation. To know that the universal, visible expression before us is but the open translation of the inner invisible Life of the Heavenly Universe, and is the great Expressor expressed, sanctifies our whole environment, and renders earth and heaven habitable to every good thought, to every high and holy truth that we know or hope to realize. To take a contrary view from this seems like an attempt to empty the world of the glory of God's presence and make Him something vastly less than All in All.

There is an innate desire in the heart of man to see God, to see Good, to see what God sees. The account given of the result of God's creative work is: "And God saw everything that he had made, and behold, it was very good." If the beauty and perfection of the Law of Expression stands forth in its true light, we must make our pronunciation in accordance with the standard that *all is good*, that all is a complete demonstration of the nature of Spirit. In this understanding all Nature seems alive. Every atom has power of consciousness. The voices of animate and inanimate nature bespeak their union with their Source. The Law of Expression is a revelation of the natural unfolding of the Divine order in creation, the Divine

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method of procedure, and it bears the perfection and exactness of the Manifestor.

Since man, the creation, is the exact counterpart of the Creator, he represents the Intelligence which expresses its idea in creation. He is the outer interpreter of the inner Spirit that forms the Universe. He reads as from an open book the visible expanse before him. We are all expressed under the Law of Good, and are the fulfilment of the law as we unfold in the Unfolder. So immediate results may be obtained, of which we have personal proofs, when we stand in our place, fulfilling the law. Direct expression from *one* Source is the Eternal Law everywhere to be demonstrated. Calculating in accordance with erroneous ideas of separation never results in perfect demonstration, nor does it reveal the one standard of Truth. This brings out the simplicity of the working of this law in the fact that is uncomplicated with minds many, and therefore with diverse and varying thought.

The Law of Expression being sourced in Infinite Principle, there is a foundation of accuracy and exactness that can be depended upon. Divine Nature is the law to be expressed, and over and over again is the infinite truth of Spirit Nature manifested in the flesh. And we say: Tell me the old, old story, made new by fresh revelation of the Christ nature in man. The invisible One thus becomes known in effect.

The exactness of the Law of Expression is again seen in the fact of the Unity manifested as the fulfilment of all law. There is unity as to origin, unity as to action, unity as to result or fulfilment. Hence all Good is omnipresent with us, and all power is available. We rise to the level of the law and fulfil its purpose when we express its unity.

The Law of Expression includes the body in the true order of demonstration. It is a visible factor in the kingdom come. Our bodies need the clothing of power and of life, the reality of Being, now. So the scientific demonstration that will reveal the Spirit of Wholeness is the demand of the law, and is the most potent influence in the Healing of to-day. *Finis.*

Lovingly, AURORA I. SCHWEINFURTH.

A true view of things is a view of them as they are. It's a sense of the rhythm of the spheres. An enjoyment of the morning stars singing together; a knowledge of the perfect adjustment of the unity of the whole. It's the freedom of Being, of action, and of the result of action.

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BOOK NOTICE.

RIGHT AND WRONG THINKING, by Aaron Martin Crane. Lathrop, Lee & Shepard Co., Boston, publishers. This is a book of 368 pages, devoted to the consideration of Mind and Mind's action. Mind is considered to be the motor power, and governs everything, everywhere; it is the creator of everything, and is the absolute ruler of everything it has created, even of man himself. Thinking is Mind's action, and is first in order of occurrence, or it is by means of thinking that Mind creates, and consequently by that means controls its creatious. Man can control Mind, and by that control he may be the absolute dictator of his Mind's entire course. Mind being that which thinks, and thinking its action, results will be according to the thinking. Bodily conditions are claimed to be entirely under control by the mode of thinking. Right thinking is harmonious, and produces harmonious and healthy conditions in the body. Wrong thinking is inharmonious, and produces inharmonious and unhealthy conditions in the body. Thinking precedes all intended actions, and also those which were not intended; so constant right thinking will result in constant harmonious actions. It is claimed that this is possible by understanding the difference between right and wrong thinking and how to control thought. The book analyzes the subject and presents it in detail in a plain, common sense manner. The argument is convincing, and appeals to the reader as containing principles that should be studied and put into practice if one would realize the capability to control bodily conditions and other environments. It will interest a large class of readers, to many of whom the ideas will be new, but will be considered worth testing after reading the book. Price, $1.40 net; $1.50, post paid.

DESTINY.

Our destiny is non-dependence — independence. As we eliminate more and more of the props and supports, we stand in our own strength—God strength. That is fed without our dictation—by the divine everywhere, and in our brothers. No human can stand without some support; but, weak is he who, calling for support, receives—instead of the God-self—the personal-self of a brother. He is enriched who finds and receives the God-self of another. It is a unity—a divine marriage.

HENRIETTA PARKS.

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SUCCESS IN BUSINESS.

IF ONE wishes to prove himself successful in business, he should conscientiously follow some just rules; rules that embody principles that apply to the one with whom he deals as it does to self.

One should know self, for in it is the knowledge of what others are; in it is perfect understanding and frankness; no misunderstanding can possibly arise from it; this is a valuable and potent power in permanent success.

Oneness works wonders; in it it all seeming difficulties melt away like snow in sunshine. They disappear naturally.

In business one should know that he is dealing in what people want, need and can use. Then feel confident that business is his. That nothing can keep him out of the way of success; that there is nothing against him.

In business one should talk to the point, and say neither too much nor too little, but show a lively interest in what he is doing. That is, *be concentrated upon his work; live in the now; be all there. Do not scatter in thought, word or act.*

Success knows no discouragement. It is a living vital principle that pushes forward and never wavers. Success is perfectly natural. One who is truly successful, is truly independent, steadfast, unwavering. "A double-minded man" who wavers, does not receive or attract business. The basis of all true success is a knowledge of Being—of self—the Me, of which Jesus said: Ye believe in God believe also in Me. This Me is yourself whoever you are, and wherever and however situated.

The way to truly know your business is to know yourself, and always be self-poised, self-interested in what you are doing; thus you will carry others with you, to work with and for you in your business.

Move with certainty; it is power, it is freedom, it is success.

The business man should make himself, in consciousness, so at-one with his customers that he anticipates their wants at once. There is no trouble in supplying people with what they want.

The fear (reverence) of the Lord is the beginning of wisdom.

A good success have all they that do his commandments.

"His praise endureth forever." Psalm III, verse 10. M. E. C.

We thank our Father, the All-Good,
Who supplies us with this food;
May the blessings we enjoy,
Come to every girl and boy.—J. R. B.

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A Thought which is Transforming the World.

From "Don't Worry," by THEODORE F. SEWARD.

A TRANSFORMING thought is slowly taking possession of the world. It is a new conception of the infinity of God and of all that must be involved in the meaning of that word. That the Supreme Being is omnipotent, omniscient, and omnipresent, has heretofore been accepted theoretically, but it has been little more than a vague generalization. In fact, it could not become a working hypothesis until modern science appeared upon the scene, to show that what is called the laws of nature is simply God's method of working in nature. The three formidable Latin words above quoted are now being translated into Anglo-Saxon. Men are talking of the *allness* and *everywhereness* of God, and the *nowness* of eternal life, and are beginning to comprehend the infinite inclusiveness of the words. The allness and everywhereness of God means that no atom of stardust throughout the universe can exist without Him, no microscopic inhabitant of the infusorial world can live without His life, no member of the human race, however degraded, can escape His loving plans.

Parallel with this stupendous revelation is another which saves us from being overwhelmed by it. It is beginning to be seen that Jesus, the Son of Man, the Christ of God, was and is the interpreter of the mighty truth; the center, the representative, the embodiment of the cosmic idea of God. His life and teachings expressed all the height, depth, breadth, immensity of the modern conception of the infinitude of the Supreme Being. But how simple and gracious was the revelation. He showed us that the Infinite Deity, this mighty Cosmic Force, is a Heavenly Father. He clothes the grass and the flower. He takes a loving interest in, and exercises a perfect supervision over, his children as if each was an only child. His care is so special and so minute, that He even numbers the hairs of their heads.

Christ's followers accepted this wonderful truth and lived by it. They sought first His kingdom—the spiritual kingdom, the kingdom within—and rose superior to the things of this world. Persecution, suffering, dungeons, death, were of no account to them, for they had the fruits of the spirit, the realities of eternal life in their own souls. How this faith was gradually lost to the world (but always retained by a loyal few even in the darkest ages) does not need to be rehearsed here. The sad story is too familiar to us all. The phase of history which at present concerns us is that the faith of the early disciples is returning to the world, and by a pathway which until

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now would have seemed an absolute impossibility—by the pathway of science. The closing years of the nineteenth century are witnessing a ceremonial than which the heart of man can conceive nothing more glorious, more inspiring, more prolific of benefits to mankind—the nuptials of science and religion. But this theme is worthy of consideration as a separate topic, for the truth it involves is the foundation of all hope for a World's Brotherhood of Christian unity.

THE FORGET-ME-NOT.

By C. A. L. Totten.

Clouds of flowers, from heaven descending
Flecked the sky from East to West ::
Through the dew and sunlight blending
Rainbow hues—for earth in quest.

Named for sentiments generic,
Perfumed, glory-clothed, wind-tost,
All were joyous, and celeric,
Save one mite—whose name was lost.

Mute, in beauty-blue reflecting
All the azure of the skies,
Vain from mates no name detecting,
Back to heaven it sadly hies.

Bending there at end of mission,
Sweet with grace from thence begot,
She said, in tones of sweet contrition!
"Father, I've my name forgot!"

Without any glanced 'monition
God looked down upon the spot
Where posie stood in such condition,
Saying: "Child, 'Forget-me-not.'"

So, back to its fond companions,
With this message to them all,
Decking fields, and filling canyons,
Who, cannot that name recall?

—*From Notes and Queries.*

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CHILDREN'S DEPARTMENT.

My Dear Children:

MRS. CRAMER has asked me to talk to you through the pages of HARMONY this month. I am always deeply interested in children, and especially so since I have learned the great Truth of who and what we are. To know that we all—both great and small—are God's children; that through the love and power of this kind Father, we live and breathe and move, is the most wonderful thing in this world, and you cannot begin too early to learn it. Everywhere we look we can find things to remind us of His presence, and I am going to tell you a little story of how I receive a lesson each day.

Close by the window in our room hang the cages of our two canaries, Dick and Goldie. Dick has been with us a whole dozen years and knows us all as well as you little boys and girls know your fathers and mothers. As soon as we go near his cage he is ready for a play, with wings outstretched and mouth open. Although he does not sing as much as he used to, his notes are still as clear and sweet as ever. Twelve years is considered quite an age for a bird, but we tell Dick he is *Life*, and he shows forth the word we speak for him. As for Goldie, he is surely a bit of God's sunshine! His feathers are a beautiful bright yellow, excepting a little ruff of white about his neck—and how he does sing! Dancing about his cage, perking his little head first one side and then the other, he swells out his little throat until you wonder if it is not near to bursting, and sings—for the very joy of being alive, I believe. Sometimes he gets down in the cormer of his cage nearest where I sit sewing, fixes his eyes upon me and sings directly to me; first, soft, coaxing little notes so sweet and tender, and then suddenly changing to such ringing tones that the effort fairly shakes his little body. He knows well when it is time for his night-cap to be put on (we always cover the cages at night to keep the birdies warm), and if we delay this act many minutes after the gas is lighted we are sure to hear a sharp little note to remind us of our duty. Among his notes are two which he repeats very often, and they sound just as if he says: "Do it! Do it! Do it!" We love to hear these cheery tones, and they often suggest some bit of good to us, a tender thought, a loving word, a kindly act. The more we know of this beautiful science of Truth, the more everything about us will speak to us of the ever-present Good, and we shall learn more and more each day how to bring forth the best that is in us.

We have in our Sabbath School a Good Word Society, and our object is

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to use the most correct and the kindest words we can find in our language. We try to drop out all the harsh, disagreeable words, and put the tender, loving ones in their place. We shut out all slang and rough words and use instead the choicest, most beautiful ones we can find to express our meaning. God has given us so many beautiful words—let us learn to know them and to use them, and I promise you you will make better men and women for so doing. The loving words bring joy to us and to those who hear them; the bright, cheery words are like little gleams of sunshine on a cloudy day; and it is so easy to use either or both if we but stop to think a moment.

If any of my little readers would like to join our Good Word Society we shall be delighted to welcome you among us, and, by sending your name and address to me, you shall be enrolled among us, even if you may not be with us in bodily presence. Or, how would you like to have a society of your own among your little friends? That would be a lovely way to help spread the Good abroad. If any of you desire to do this, and I can help you in any way, let me know. These are but suggestions for a good beginning of the New Year—for, you know, we wish to make this the "best year of all" that we have ever known.

Supposing we all say, every night and morning—and often during the day, if possible: I SPEAK ONLY THE GOOD WORD. We shall surely get much happiness out of this, if we but hold fast to it.

Hoping I have not tired you with so long a talk, I am, my dear children,

Very sincerely, your friend,

MRS. ELIZABETH H. REMMEL.

2060 San Antonio Avenue, Alameda, Cal.

My Message.

E. ADELINE HEATH-WILLIAMS.

In the beauteous Light of a Glorious Dawn,
My message I waft thee, this New Year's morn:
To remotest isle shall the Light seek its way;
And he who, in darkness, wanders to-day,
Shall to-morrow stand in the glow of its ray,
Illumined by wisdom, by knowledge, by love;
As, on earth beneath, so, in heaven above.

January 1, 1906.

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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:
In God universal peace and harmony reign, and all things are good.

Daily Thought.

First Day: I am in God, and enjoy perfect peace and harmony in my body. All parts work together for good.

Second Day: There is but one substance in me, and but one power working in me.

Third Day: Every member and organ of my body is good, and all act together in perfect harmony, and demonstrate perfection.

Fourth Day: There is no evil substance, mind or power. There is none working within me.

Fifth Day: I am not subject to sickness, sorrow or poverty. I inherit health, happiness and prosperity.

Sixth Day: My senses are illumined and directed by Divine understanding, and my sensations are happiness and peace.

Seventh Day: I now rest in the knowledge that I am all the good that I can ever demonstrate.

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UNIVERSITY

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

NOTE.—The readers of HARMONY are to have the pleasure of a series of lessons on "The Religion of a Soul," by Rev. William Brunton, who has so kindly and generously contributed most valuable lessons for two years past. These lessons will, I know, prove most interesting and helpful, and will in their construction be most thoroughly appreciated; especially will this be so to those who read them in the present tense and in Spirit and in Truth. Much can be profitably said on Soul, and we know of no one more divinely prepared for this work than is Mr. Brunton.—M. E. C.

THE RELIGION OF A SOUL.

I. The Guiding Star of Life.

BY WILLIAM BRUNTON.

"Wholeness is comprised of pure Being, perfect thought and result. It is the All of Life, Love, Truth, Intelligence, Substance, Power, and Presence, for which we are seeking. It means Health, Satisfaction and Success."—*Preface of "Basic Statements and Treatment," by M. E. Cramer.*

THE WISE MEN from the East—where the light of God breaks and makes the glory and beauty of the day, the wise men with their souls touched with heavenly yearning—saw a star in the darkness—and it was their guide to the cradle of the Truth and the new life. It sent them home to the land of the sunrise to live what they had both seen and heard. This is a parable for all souls—and instruction that the star is still above and sends its rays within to direct us in the journey and the gladness of its finding. I ask you to go over some of the Basic statements that our dear teacher, Mrs. Cramer, has voiced for us out of the Book of Life—and see how we have a religion for the soul. I try to report truth and inspiration of what I have learned in reading and listening to her word. For the handy

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book I quote—"is designed to be a simple, practical method which, when understood and practiced, will enable students to realize wholeness for themselves, and for others." This is the golden star I wish us to follow.

The soul is the child of God, pure Spirit, pure Blessedness, pure Love—the Infinite. The soul is the son of the Highest, beloved in all its ways of excellence and peace. As dear to the Heart of Love as the child to the mother, yes, as to mother and father both—and to all who are of us and with us. This is the beginning of Being, this is the inspiration of our souls as we stand in the white light of the glory of existence. We thrill with the joy that comes to us as the gift of birth—the birth of the soul in understanding that it is of God ever and always. Its source and support are one, its life is one, its power is the expression of the All. The completeness of God is the truth and religion of the soul.

In ways we are interested in the body. We honor it—to us it is of the mind as words are of the mind. We have pleasure in it as the instrument of use for life and the services of the days. It is wonderful clothing for us, and more closely allied to us than aught else in the round world. It is close to the soul as the glove is close to the hand, and yet each are independent and for protection and expression only—the soul is the master of the house in which it lives and in its own beauty is to be recognized as free and divine.

This our teacher has set forth to us—and we bless her for the gift of the world. Her labor has not been in vain. Her reward is not hidden or waiting. The religion of her soul has been a light to many dear ones who rejoice in the spiritual good coming from the setting forth of basic truth. It proves practical, and sustaining, and perfecting in the thought of wholeness. It is the illumination of the mind and the quickening of the spiritual life. It is this which is chief of all and has to be thought of as the Kingdom of God.

But students are to realize for themselves the worth of this guidance and to prove it by life—which I call the religion of the soul. Religion is the binding of faith, the richness of hope, the glow and duty doing of love. It is the music of the mind listening to the heavenly host. It is the faithfulness that makes faithful as all noble men and women have attested in the long days of the years. This inspires us to follow the star, this sets us to the seeking which is finding.

The thought of wholeness is central and compelling. It is the prime power of what we are. Begin with the affirmation of the All Good—and you have origin and end and sustainment in God. All intermediaries, if we

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dream of such—but there are none, all these are swept as cob-webs from the sky. We are alone with the Eternal and in His presence where there is fulness of joy, and at His right hand where there is pleasure forevermore. It is the revelation of Perfection and perfectness which gives the soul calm and confidence and the great peace passing all understanding. It is the awakening of the soul to its own divineness as of the Divine and with the Divine. If we thought of the raindrop in the ocean, of the happy leaf on the spreading tree, of the rose on the flowering bush—we have faint picture but suggestion of the happiness of the heart in the assurance that it is of the whole, that it is life in the Life, and beauty in the Beautiful. The beginning, purpose, and wholeness of existence is in Being pure and whole and perfect. That is freedom from all bonds and freedom to all truth, the taking away of weakness and the imparting of power. Instead of beginning with earth or the things of time, you begin with spirit and the eternal, and henceforth live in the spirit to all that is sweet and good and true. You follow the star—and this is the religion of the soul.

TRUTH.

When Truth arrives 'tis not in royal state,
But lowly as the little child—whose name
Is yet of small account—tho' wed to fame,
In after years when he by deed is great ;
For recognition man and Truth must wait,
And show by worth that out from God they came ;
And by result their sacred right proclaim—
Then they are held in love as fast as fate !

O prophets of the hour, cease not your cry,
Cease not the life divine and just and sweet,
The truths you hold, once known, can never die,
In other hearts like yours, they well shall beat ;
And other lives shall moulded be by them,
And what is pebble now shall prove a gem !

WILLIAM BRUNTON.

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SUMMARY OF A LESSON IN "BEING."

By a Student of Divine Science,
In the class of Mrs. R. J. Field, Washington, D. C.

IN THE practice of Divine Science the student should, first, place himself in his true relationship to *God*, Omnipotent Being, who is the source of *all* that really *is*, and is "*One*, not Two."

It is important that the Unity of the One All be kept in mind, for it will be a "guiding Star," showing how to live; think true thoughts, and do deeds of love and kindness.

When we know our true relationship to God, we will perceive that there is only God, and that God or Good is everywhere, and all peoples are his children, our brothers and sisters in Love, for all have but one Source.

When we awake from the dream of duality, the belief of separation from God, we will feel no sense of limitation, for Truth frees from all error; gives us its glorious freedom.

But in change from error thinking, and false beliefs, the change does not come about without our co-operation in the work. "Work out your own salvation," was Paul's command to the Philippians—laying aside all prejudice and pre-conceived opinions, all beliefs of ignorance and false teachings; stand firm in Truth that all is Good and Good is everywhere, in all places at all times.

Good never leaves us, never forsakes us, but never *forces* us—"is silent until called."

It is related of Buddha that he was asked the cause of the misery and injustice seen around him. He replied, "Ignorance."

We know that ignorance of Truth breeds discord, disease, injustice and fraud, and countless other errors. "Man's inhumanity to man makes countless thousands mourn," said one of our old poets.

A knowledge of Truth frees us, and proves the unreality of sin, sickness and death. It tells us that all those about us are God's children, that in each one we see the perfect child of the Perfect Father, all equally near and dear to Him. There is but one Source and "God is no respecter of persons." What is true of God is true of man, for we are "in his image."

This stand-point once taken enables us to intelligently deny the reality of sickness and all the errors and sorrows of our lives, all the disappointments, and cares, which in our ignorance so often "beset us." "For He careth for his own," the tiniest sparrow is known of Him. We are wholly divine, with unlimited power, and with unlimited possibility to bring forth the nature of "Being."

J. B. O.

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THE RIDDLE OF MAN.

FROM "THE DIAL."

"Ye bards, ye prophets, ye sages, read me if ye can,
That which hath been the riddle of ages, read me the riddle of MAN!

Then came the bard with his lyre, and the sage with his pen and scroll,
And the prophet with his eye of fire, to unriddle a human soul.

And the soul stood by in its might, its stature they could not scan,
And it rayed out a dazzling, mystic light, and shamed their wisest plan.

Yet sweetly the bard did sing, and learned talked the sage,
And the seer flashed by with his lightning wing, soaring beyond his age.

Of life-fire snatched from Jove; of a forfeited age of gold;
Of providence and deathless love the charming minstrel told.

The Sage of Wisdom spoke; of doctrines, books, and schools,
And how when they broke from learning's yoke, all men were turned to fools.

And the Prophet told of Heaven, and the Golden Age to come—
"Ye must follow the sun through the gates of even, and he will lead you home."

Many a dream they saw, and many a creed did build;
Each in his turn was Truth and Law, while they who sought were filled.

But the soul stood up, still freed from the prison of each plan—
He was a riddle they could not read, this simple seeming man.

He stood in his mystery still, of ever-changing light;
Many, yet one, he baffled their skill, and put their dreams to flight.

His feet on the earth were planted, his head o'er the stars rose dim,
And ever unto himself he chanted a half articulate hymn.

In words confused and broken, he chanted his mystic dream,
And but half of the half his lips had spoken, floated on Time's dull stream.

They, who heard of the song which he sung on from time to time,

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Gave it the name Philosophy, and echoed the olden rhyme.

But their systems all are vain, and the overflowing soul
Sweeps lyre and song to the dark inane, and blots the old Sage's scroll.

And MAN, the great riddle, is still unread to the dreamer's eye—
We are ever afloat, as we ply our skill, on the sea of mystery.

—*The New Yorker, January 27, 1841.*

REALIZATION CLASS.

WE ARE constantly receiving letters of approval for starting the Realization Class, telling of the benefit the weekly study has been to the writers. The lessons are so arranged that individual students may realize the full benefit of their study and practically apply it in every day affairs if they will study with the same earnestness that they would if they were to explain it to a class; this method insures a clear understanding of the lesson. We urge students to study the Scriptural references in connection with the lessons in Divine Science and Healing, as one gets a true idea of the principle which Jesus and the Apostles recognized as necessary to be followed in their work of healing. It is advisable to form classes even if there are but few members, and at their meetings all should give their realization of the substance of the lesson, and, by comparing notes, points are frequently brought out that are of great advantage to all. The purpose of the lessons is that students may thoroughly understand Divine Science in detail, so as to constantly apply it in daily living.

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.—EDS.

STUDIES FOR THE MONTH OF FEBRUARY, 1906.

Daily Study for Week ending February 16th.

Subject: "Facts about Healing."

Divine Science and Healing—Healing by application of truth. Pages 112, 139, 143.

New Testament—John xiv: 1-6; Matt. xi: 27-30.

D. S. H.—Law God-like. Page 132.

N. T.—Eph. iii: 11-12.

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Daily Study for Week ending February 23d.

Subject: "Fear."

D. S. H.—Weakens the senses. Unreal. Page 46.
N. T.—Matt. vi: 27; Prov. xvi: 3.
D. S. H.—Afraid not to fear. Page 134.
N. T.—Rom. vi: 16.

Daily Study for Week ending March 2d.

Subject: "Forgiveness."

D. S. H.—Defined. Pages 53, 54.
N. T.—Luke vi: 37-38; Mark xxiv: 26.

Daily Study for Week ending March 9th.

Subject: "First Born."

D. S. H.—Scientific explanation of. Page 246.
N. T.—Col., i: 15-18.

THE SOLITUDE OF GREATNESS.

IT DOES not require a very close analysis of human endeavor and achievement, to call to memory those souls that have left to us a living monument of greatness, and who were the children of solitude—some through necessity, some through choice. John Milton's "Paradise Lost" was given to the world through the gospel of necessity. The visible world was in darkness to him, but the light that lighteth every man who cometh into the world, shone within, and gave him eternal day.

To me, the greatest child of solitude who has not only been in physical darkness, but deaf and dumb, with only the sense of touch given her; notwithstanding all this, she has given to the world an example of the most marvelous courage and perseverance of endeavor and achievement that the solitude of necessity has brought forth and made great. The name of Helen Keller will go into the annals of history; it will ever shine forth as a beacon light to those unfortunate souls who are born in physical darkness, and within an eternal silence. To them she has proven that there is a life work to be done by everyone, no matter what the limitations may be.

Emerson tells us the law of nature is: "Do the thing and you shall have the power, but they who do not the thing have not the power." So

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through every effort put forth, Helen Keller gained mentally and physically. It is we, ourselves, who put a limitation upon our endeavor, and not God. Ella Wheeler Wilcox tells us to "trust in our untried capacity." By this law of necessity many souls have become great to the world, who otherwise would not have reached the pinnacle of greatness that they now occupy, and would have been unknown and unappreciated.

Our mind brings to memory those who have sought solitude or isolation in withdrawing from society or companionship in order to concentrate upon, or bring forth and give to the world their ideas that have been essential in the world's unfoldment.

Buddha, in order to formulate his ideas and give to his people a better religion, left his young and beautiful wife, with her new-born babe, thinking no greater sacrifice than this could be given for the sake of his religion, and went into the depths of the forest and became a recluse for years, and it is said that he entered into the literal solitude of mentality to such a degree that a trumpet blown near him was not heard. We modern people who believe in concentration and going into the silence, knowing what a difficult thing it is, will appreciate Buddha's ability to concentrate. Confucius, Napoleon, Dante, Wordsworth, Longfellow, and many others, were all characters of the solitude of greatness. They have all given to the world greatness along their special line; all were more or less lonely in their lives, for they were men who lived ahead of their time; few understood them; they were practically alone; their lives were of solitude and loneliness, as far as companionship and society were concerned. Emerson says: "I cannot go to the houses of my nearest relations, because I do not wish to be alone."

Jesus is the supreme example of that loneliness which is felt as a consequence of the greatness of the love within. He said: "The foxes have holes, the birds of the air have nests, but the Son of Man hath nowhere to lay his head." When he would pray, he went apart into the mountains to be alone. * * *

So, while these great thinkers gave to the world so much, they received so little in return to make their lives one of greatness to themselves, through a lack of understanding, perception and sympathy of those about them.

It is said Dante was very bad company and was never invited out. Michael Angelo had a very sorry time of it. Columbus discovered no isle or key so lonely as himself.

Last, but not least, are the world's profound thinkers, exalted believers,

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fervent lovers, whom the world holds in oblivion, unknown and alone ; they have never received human recognition, but toil on in secrecy, unnoticed, unthought of, set only on attaining spiritual perception ; with courage and energy they toil to gain a knowledge of Truth. These, too, are the heroes of the solitude of greatness, upon whose curtailed performance God gazes, an invisible spectator.

So far, we have studied our subject from the standpoint of greatness or the relative visible side, more than the absolute or unseen side—the side of solitude. No subject has justice done it, until both sides are given. Greatness is the result and accomplishment of work done ; it is the effect of things, and for every effect there must be a cause. We have studied the effect very briefly, for it is the lesser part of our subject. When we learn what the embodiment or potentialities of solitude are, we will see solitude as cause ; greatness as effect.

One writer tells us that, "when a person goes to Europe, what they bring back with them depends upon what they took with them." We must carry the beautiful with us, or we find it not. So it depends upon the understanding of eternal truth that we have and take with us into solitude, that we gain from it that which we desire, that tends toward greatness ; but, is this solitude of greatness a different solitude than that which envelopes the lonely prisoner in his cell, whose hand-maiden is insanity, and who fears no greater hell than that which surrounds him ?

Is this solitude, which breeds fear and trembling, any different from the solitude in which we hear the still small voice, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest ?"

Let some breathless messenger reach the hermit in his sought-for seclusion, and announce to him that his love for solitude was at length effectively sealed by the utter extinction of the human race, solitude from that instant would lose its charms and its power for good, and become terrible and unsufferable, and this man of seclusion, starting like a maniac from his wilderness, would run about the world, seeking for some straggling survivors.

Solitude is the ravishment and the torture of the soul. Peace of mind, which comes with a perfect understanding of truth, is the greatest prize of solitude. Oftentimes the most important truths are the ones we are les conscious of, and we act and react upon them automatically.

We gain from solitude just what we take into it ; it is all in our consciousness of mind. Power, success, happiness, all things, are potentialities of the one Mind. "Within man is the soul of the whole, the wise silence,

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the universal beauty, to which every part and particle is equally related, the Eternal One." The one perfect, universal mind, the one supreme consciousness, that is omnipresent, omnicient, omnipotent, in which we *all* live, move and have our being, the just and the unjust, it is a universal—and not a personal—consciousness ; it is no respecter of persons. We may call it God, Mind, Consciousness, Love, Life, Truth, Nature or Spirit. It is the Creator, and all things are created in it. It is the great primal source of man, beast, plant or clod. It is the very life of all that lives, but men have called it God.

Cause is the builder of all form, for all form is but effect. Back of visibility lies this invisible architect—Formless Mind—in which we are lived, moved and have our being. For God is all there is to be. To realize this is seeing that "All is infinite mind, and its infinite manifestation, that God is the Creator, Creative Action and Creation, cause and effect, founder and foundation on which all things rest."

Jesus recognized this principle when he said, "I and my Father are one," and I return unto my Father, and your Father ; unto my God, and your God. He knew there was but one source of life, one cause ; that the same power that creates one form, creates all form. "There is no material or physical causation ; there is but one spirit and one body ; individually we are inseparable." Emerson understood this when he said : "All things are of one pattern (substance) made—bird, beast or flower ; song, picture, form, space ; thought and character deceive us, seeming to be many, and are but one."

Life is a unit. All life is one, the one perfect whole. The body of the daintiest philosopher is certainly created from the same substance and destined to the same end as that of his least advanced brother. Man of himself could not create a star nor a grain of sand. "I of myself can do nothing ; it is the Father which doeth the works." It is the power back of the creature and creation, back of action or mentality, that is God, the Creator. "Mentality or Thought is the instrument of power through which God manifests himself in visible creation. He is not made by mentality, nor with hands ; neither is he half a God, who is believed to be principle, without possibility or inherency, and without power to eternally manifest possibility, of which the universe of things are the example, but God is one and complete ; and is all possibility, and is the maker of *all things*, and is the love, understanding, knowledge and power that makes *all* that is made."

"I am the maker of all that is made, and all that is made is mine." "I am that I am, and beside me there is none other." God the Creator,

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and God the creature are one, and not two. "In order that we may know and mentally comprehend what this power or God is," which is our living and eternal environment, "it is necessary that we give it a name by which we may realize that it is not an inconceivable something away from us and never to be comprehended, but a reality ever present with us, and whose manifestations are tangible to the senses."

When this perfect conscionsness is reached, we may then enter into solitude with understanding and knowledge, and thereby gain that for which we are seeking. We must first understand the principle of life, and then let our thoughts and acts conform to this principle, and the results will be perfect harmony, mentally and bodily; for all things are first thought out before they are wrought out.

Hardly any one appreciates the effect his thoughts have upon his health and strength. Pierce a butterfly with a pin, and fasten him to the wall; he will flutter until his strength and force are all gone, and he is dead. Every dissatisfying fixed idea is such a disastrous pin.

The idea that truth is unobtainable; the idea that you are wronged, and undervalued; the idea that the world is worthless and full of misery; the idea that human nature is false and contemptible; every such fixed idea is a probe against the wall of self-consciousness, and keeps up a wasteful flutter of its forces. So what we gain from solitude depends upon our consciousness of what it contains. One who collects for his contemplation, all dark enigmas, discords, failures, and sorrows, if not already a weeping philosopher, is very likely to become one. While he whose thoughts collect all other knowledge—concords, triumphs, virtues and joys—may easily be a smiling philosopher.

He who studies when alone, to become "in tune with the Infinite," by thinking God (Good) thoughts, and strives to understand his inherent power which lies dormant in every soul awaiting recognition, will improve himself, cure his shortcomings and vices, correct his errors, calm and sweeten his heart, enrich his mind. He will then be conforming to the eternal principle of Truth and will be "renewed by the transforming of his mind." When someone asked Socrates if he could tell him how to go to the Mount Olympus, he said: "Certainly, I can tell you; do all your walking in that direction." If we do all of our thinking in the right direction, we shall reach the Mount of Transfiguration and see things in their true light; a new heaven and a new earth will appear to our vision, and this Truth shall make us free—free from all that makes inharmony and discord in our lives,

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mentally and bodily.

He who enters the silence of solitude with the true interpretation of life, makes of his communion a sanitarium, gymnasium, treasury and church, if he be in need of them. For the love contained within this universal life that surrounds him, and lives in him, is the fulfilling of the law, all law—physical, moral and spiritual—for love is the law that embodies all other laws ; it is a law unto itself. "A soul divinely drawn flees within to be the guest of God, and silence is the sentinel of their interviews." The silence is the guard that tends the outer door of solitude, and sees that none but qualified members enter. Is this solitude to be gained only through the withdrawal from everyone and being alone? No, for Love will provide solitude in a crowd, and dislike will fill the desert itself with unpleasant forms.

"I need not leave the jostling world,
Nor wait till daily tasks are o'er,
To fold my hands in secret prayer,
Within the close-shut closet door.

"There is a viewless cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray."

Emerson says: "It is not the circumstance of seeing more or fewer people, but the readiness of sympathy that imparts, and a sound mind will derive its principles from insight, with ever a purer ascent to be the sufficient and absolute right." Then again, Martineau says: "To leave yourself awhile in utter solitude, shut out all thoughts of other men, yield up whatever intervenes, though it be the thinnest film between yourself and God, and then in this absolute loneliness, the germ of a Holy Society will of itself appear, a temple of sympathy, trustful and gentle ; suffuses itself, though you have seen no one, you have met all, and are girt for any errand of service that love may find."

"So the soul receives its message
By a route we may not trace,
From the depths of fathomless silence,
Broods ever in endless space.

"Where the finite may not measure,
With its puny rule and rod,
The truths which the soul receiveth,
Direct from the heart of God."

Toledo, Ohio. MATTIE A. GRIFFIN.

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Notes and Announcements.

The School of Interpretation of George Chainey is developing a self-supporting basis along the lines of co-operation. More resident student workers are needed who wish to exchange competition for co-operation in "A Home Life," devoted to both spiritual and material well-being.

For further information, address: George Chainey, Williams Bay, Wisconsin.

Mrs. R. J. Field, of Washington, D. C., writes that she is teaching a Primary and Theological Class in Divine Science. So the good work goes on from the East to the West.

The following letter tells why the Bible Lessons on "Yea and Amen" have been stopped for a season. We trust the writer will soon find time to continue them:

Beloved Minister: I desire to communicate a word of friendly appreciation for the ministry of Light with which you are blessing the world. Since Truth is mighty and must prevail, there is but One thing to be anticipated as the outcome of such faithful labor.

With me many truths, which you have so lucidly enunciated, are *more true*, seemingly, each passing day. I have been greatly engaged in a business way; but I am laboring to demonstrate what it means for a *man to live with God.* In the holy inmost of my soul I am communing with the Only One.

To me HARMONY, of late, has seemed more a-thrill with the living Spirit of its mission than ever before. So be it.

Yours sincerely, G. J. SCHWEINFURTH.

Mr. Eugene Del Mar sends the following notice of a new enterprise he is engaged in. The editors of HARMONY wish him success:

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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.
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Vol. 18.
No. 6.

MARCH, 1906

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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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TABLE OF CONTENTS.—March.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 161
The Rhythm of Life 163
Bible Lesson—Yea and Amen. ..... *Geo. J. Schweinfurth* 170
Children's Department ..... *Mrs. Elizabeth H. Remmel* 173
Naming the Baby. ..... *Edwin E. Sabin* 175
Healing Page 176

HARMONY—2d Part:

The Religion of a Soul ..... *William Brunton* 177
The Soul ..... *William Brunton* 179
What I Am ..... *E. Adeline Heath-Williams* 180
Solving the Problem ..... *C. L. C.* 184
First Lesson on Normal Studies ..... *Mrs. Marie Maynard Patch* 185
Notes and Announcements 186
Realization Class 187
Robinhood's Barn ..... *M. E. C.* 189
Books by Oliver C. Sabin 190
Free 191
Clubbing Offer 191
Books by M. E. Cramer 192

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. MARCH, 1906. NO. 6.

THE RHYTHM OF LIFE.

"The morning stars sang together, and all the sons of God shouted for joy."

OMNIPRESENT LIFE is wonderful to contemplate; it is an ever-present help in time of need. How sweet to know that we cannot interpret save in terms of Self. This self is the "me" of which Jesus spoke so knowingly in various ways.

Have you ever thought that you are conscious and can think freely regardless of external conditions? That there is an I, a Me, that knows it is not subject to what is going on externally. This is the Life Jesus said: "I am." When this "ME" says I will, I will; it brings things to pass. But this "Me" will always will for universal good, for that which is as good for neighbor as self. It speaks only in terms of its own Nature.

Life has been held before humanity by spiritual teachers as something to be earned through labor, derived, given and taken. Jesus thought, however, that Life is what the I Am is, it is Being—"I am Life," and that he who cometh unto me shall never die. He recognized no death in Life.

St. Paul, the great Apostle, thought that Life is a free gift. It must be free; how else could it be? The inseparableness and presence of Life makes it so. It being All in All, to whom could it give Life?

Truth compels us to say: "Not as the world giveth, give I unto you." For because of His infinity and presence everywhere, you must necessarily be God expressed; and His gift—(blessing) bestowed upon you—must be his presence in, and manifest to you. Life must necessarily be God. "Just so is it given to the son to have life in himself." That all things constituting the universe are alive at this time, is proof that Life is manifest in them, hence we are not without God in the world.

There is Life manifest in the earth, and on the earth, in the sea, and on the sea, and throughout the vast expanse of the atmosphere. "Let us

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remember that the atoms of the atmosphere are not matter, but Intelligent Life, that both knows and feels." It makes quite a difference to us in realization, whether we claim to have life, or whether we claim to *be* it. The claim of having life does not bring Being into prominence ; it subjects Being to possession. The claim that *I* am Life makes all possession reality of Being, all attributes divine inherencies ; this is "life more abundant," which is apparent to each one with the coming of Jesus, the Christ. So the difference between the work of one *possessing*, and one who *is* Life, is, that one works to *attain* and *possess* Life, and the work of the other is a demonstration of *what Life is*, or of all *now* that the other ever expects to attain.

With the consciousness that striving to *become* is vain effort, and that Being is all in all, we commence to see what the fulfilment of the law means. No longer do we look upon the universe with a sense of separateness, but see it, as it were, indrawn and resting in the consciousness of Being. In the "*true light*" this view is apparent. In "the light that lighteth all" is enjoyed the life more abundant, which is pure Being. It is impossible to conceive of Life without its perfect expression, or devoid of grandeur and beauty. No matter what circumstances, events and conditions were apparent while the dual doctrine of separation was believed in, in this new and true light of at-one-ment, all is peace and rest.

It is frequently said by scholars, that "The mystery of life, unsolved, is the lease of life." For one to have a lease of life, would be to have less ability, power and interest than Life itself; so it is said: "There are no statistics enabling us to determine the average length of man's lifetime on earth in the years gone by, but it is safe to say that whereas the average age to which a man lived was approximately *one thousand years*, it is now less than thirty-three years. We may ask the reason of this, and seek a remedy, if any there be." Do we not see that nothing will do away with this limited view of what Life is, but the knowledge that Sonship is divine, and equal with Divine Fatherhood? Nothing will establish us in the true conception of the meaning of our text, "Because I live ye shall live also," but the knowledge that the law of God is equality—that "like produces like," is the law ; that in Truth there is no lease of life, no compensation reserved. If the whole of humanity fully realized that all there is, is life, it would know there is nothing else to be, hence it would realize that *Being* is first, and then doing. The outcome of which is perfect expression in word and deed, peace on earth in all our ways. It is self-evident that the all in all *is* Being, doing, and a real existence, or result, or else it is non-being, no

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doing, and no existence. Those who believe in a lease of life, admit that they are unable to discover any law, either in the animal or vegetable kingdoms, fixing this limitation, and yet they say, "The lease of life varies in animals and plants. In some it is a song, a thrill of love; in others, it sweeps through the centuries;" and then they enumerate the average life—length of days—of the different species.

The average life of a rabbit is eight years; that of a dog twenty-four years; that of the sagacious and docile elephant one hundred and fifty years. The raven (that croaks his coming) lives through the century, and the whale a century and a half. The grains of wheat taken from the hands of a mummy, generate after three thousand years. The sombre cypress flourishes through eight centuries, the cedars through two thousand years, the yew tree through three milleniums. There is in Calaveras County, California, one of the *Sequoia Gigantea*, or "Big Trees," as they are sometimes called, that is four hundred and fifty feet high, and one hundred feet in circumference. That tree sprouted when Solomon was in his glory; it was in its prime when Rome was mistress of the world; it stood in its majesty when Christ was a babe in Bethlehem.

And still we ask, What is Life? And are trying to discover its origin. Pilate, when face to face with the perfect "man of God, asked: "What is Truth?" No truthful answer could have been given but the one that was: "Unto this end was I born; for this cause came I into the world to bear witness of the Truth." Face to face as we are with the living universe, why should the question arise: "What is life and its length of days?"

Though Life is recognized to be omnipresent, and to be manifest in all things, even in the motes that dance in the sun-beams, and in the dew-drops —Aurora's diamond—still the real nature of life is not understood but by the consciousness that "I am Life." We may be able to say, scientifically, that "Were there no medium about us save the atmosphere, this alone, with its force within our bodies, would lock us about with an inconceivable and hopeless rigor," and we may know that "the atoms of the atmosphere are life,' and yet life remains a mystery with every attempt at solving its great problem not based in the Truth that *I am It.*

One may know that the atmospheric pressure upon a man of ordinary height amounts to fifteen tons, and yet is imperceptible to him; it must, therefore, necessarily pervade the body, or it would crush it; and that "this is really a little thing compared to that other medium (Spirit), which holds up the worlds, and suns, and systems harder than adamant, more unyielding

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than the granite hills," and is our real and only environment; and what does it all prove, if not that the solution of this mighty problem begins in Being; conscious, indestructible Life, that I am equal in nature and endurance to the encircling and penetrating atmosphere, and to the pervading presence of the Spirit—the Almighty Good? What is life? is a question that will always baffle the chemist, the biologist, and the physiologist. Every effort made outside of Being will be vain, for the true nature of life will ever defy all outward research. Bichat may say, "Life is the sum of the functions by which death is resisted." Herbert Spencer may tell us, "Life is the continuous adjustment of internal relations to external relations." Aristotle may declare, "Life is the form of organism," but the question will still be asked, "What is life?"

Bichat merely tells us that Life is not death. Spencer simply suggests the signs of life. Aristotle gives what seems to be a fact to observation. In a general sense, it may be said that life proves itself in form, that it never withholds its creative power; therefore, it is ever bearing witness in the creature and the living universe that I, the Creator, am Life.

Were we to say there is life immaterial and spiritual, and life material and physical; that the spiritual is the harmonious relation in which man lives in communion with his Creator, and that life material is his relation to visible creation, we would still wonder why Jesus said: "God is the God (Life) of the living," and still be in a quandary as to what Life is, and how the living live unto God. The "Bhagavad-Gita" tells us that

"There is true knowledge; learn thou, it is this:
To see one changeless life in all that live, and in the separate, One Inseparable.

There is imperfect knowledge, that which sees
The separate existence apart,
And being separated holds them real.

There is false knowledge; that which blindly clings
To one, as if 'twere all, seeking no cause,
Deprived of light, narrow and dull, and dark."

In Divine Science there is no partial or imperfect knowledge, for "when that which is perfect is come, that which is in part is done away." It proves that Truth is a unit—one undivided whole; that Life is One, and is God.

True knowledge is omnipresent, and is beautifully illustrated in the

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following quotation from *Lippincott's Magazine*, by Frank H. Sweet:

"How a Spider Thinks.—If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit a marvellous intelligence by his plans to escape. At first he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course, this plan proves a failure. He waits until the wind shifts, perhaps, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his ærial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He sometimes finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined."

You may ask, Does God work through a spider? That the spider is a living demonstration of omnipresent intelligence is proved by the wonderful ability displayed in working out its freedom. It has at command as perfect means of escape from bondage as any creature, and uses it as understandingly. Verily, there is no ignorance.

The Scriptures are accurate in the affirmation that "In Him we live, are moved and are." This statement has a depth of meaning from which to form our every thought and upon which to base our words and deeds. Divine Science proves the unity of God—the oneness of All Good—and enables Divine Scientists to practice unity with the certainty of knowledge.

"The world is overcome, aye! even here,
By such as fix their faith in Unity."

The old Hindus entertained the conception that life is an impartation,

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and said that all human lives are parts of the Infinite Life, and as drops of water return to the ocean, so all souls return to the Infinite Father by absorption. Underlying this declaration is a deep meaning, but by them misunderstood and misapplied, and by many of the present day it is not understood, nor correctly applied. All individuality means indivisibility, and has origin and identity in God ; for this reason Jesus affirmed, "As the Father hath life in Himself, so is it given to the Son to have life in himself.', We are to conclude, then, that our true identity is not to return to and be absorbed by God, but is with God and is God, now, and that our existence is the living word, the revelation of that word of which it is said : "Without it is not anything made that is made." The true relation existing between Infinite Life and our existence, and the existence of the whole universe, is that of the vine and its branches. "*I Am* the vine, and ye are the branches." It is clear that the ultimate of all teaching is the Truth that all is Being. The grand record of Genesis sets forth the fact that the All in All is God and His word.

The word, "Let there be," which brings forth creation, is with God and is God in the beginning ; thus creation is God revealed. "It is so," is His law. God's creation is just as much God's life, substance and power, as are the branches of a vine partakers of the same life that flows through the body of the vine. I Am is the whole vine, therefore we must of necessity exist as branches in God now, and therefore be life, and be capable of bringing forth fruit.

The spiritual account of creation extends even to what God does after man's body is formed. The Lord God, God in action, the Almighty, inflates His lungs, and sets his heart in motion, by breathing into His nostrils the breath of life, and thus by means of this action, man becomes a living soul, or living life. Thus is man sustained and enabled, the only requirement being that man accept God as his life, substance, intelligence, knowledge, power, and wisdom, and recognize at-one-ment with all that is God's. This divine creative activity in man, shows that "Of myself (apart from my Source and Cause) I can do nothing ;" but in at-one-ment I can do all things.

Huxley may say: "Protoplasm is the basis of life," which to mere observation seems a fact, but God would say : "I am Life, and beside Me there is none other."

Tyndall may say : "All life is from antecedent life," which is true if he means all expressed life is from God, the expressor.

The knowledge of what life is, is of great importance to the individual

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as it illumines the entire mentality and bodily existence, for it brings immortality and life never-ending into realization, here and now. Knowledge that "I am Life," is necessary to the noble purpose of self-development in the blissful eternity of the Now. Who can contemplate a subject more sublime than that of Life? Life is the light that shineth unto perfect day, which lights the whole body. The dual doctrine of good and evil, "which holdeth men to good and evil issue," can never free them from the false claims that they are subject to dual results, good and bad health, resulting in life or death, as the case may be, because of which they are endeavoring to attain and hold to the true conception of life. They are striving to erase vanity, and put down contempt for its opposite, which is considered an obstacle to progress. These conditions, it is claimed, are traceable not only to the poets' essays of gloomy thoughts, but to a time when man fell from his first estate of at-one-ment with God.

But to realize that I am Life, and that I am in God, one must drop the belief of a fall, also drop the race belief that duality has any power whatever, and know that gloomy sentiments, no matter how poetic in expression, have no power to impress me, and conclude with St. Paul, that "for me to live is Christ," and agree with the Master's conception, "I must work the work of Him that sent me, while it is day: the night cometh when no man can work."

The day of Life is never fading light, an intelligence that never wanes. The days of this endless day are swifter than the weaver's shuttle. Life weaves its own fabric, and clothes its ideas therewith. Life is the weaver (creator). Life's activity is the weaving (creating), the cloth is the result (creation). This cloth is worn in robes of righteousness, "holy temples,"—the living words of God. Life, including its own action and result, can say: "That which I, Spirit, have begotten, is Spirit;" this is the seamless robe of the Son of God.

In Truth, the living garments of life stand for our being clothed with immortality, clothed upon with our house, body, eternal in the heavens, God's idea. The true pictures of life are in life itself, but each view of every form and ideal picture must ever reveal the one absolute Truth, "I am Life," "I am the Way, the Truth, and the Life." "I am alike for all; I know not hate, I know not favor; what is made is mine." This is not the "middle path," it is the highest, holiest one. I am life in the supreme, the ultimate to every tongue. Life that I am is pure Being; it is the life that knows the perfect doing, therefore I am living demonstration. It is ours now to say:

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"Learn thou! the life is spreading life through all;
It cannot anywhere, by any means,
Be anywise diminished, stayed, or changed."

It is ours to know the height, the depth, and breadth of man that is conveyed in the words, "I and my Father are one." Thus do we know that, "Because I live, ye shall live also," and Whoso findeth Me, Wisdom, findeth Life.

Is it not felt that the morning stars are already singing together, and that the sons of God are shouting for joys. We certainly feel the Rythm of all Life everywhere.

Oh, thou Infinite and Omnipresent! Thou who art all Life and Love, all Peace, the All of everything, we worship Thee in the Spirit of Wholeness, as the Supreme Being of every person! As the Life, the Law, the Peace, the sweet consolation of Freedom! As having already demonstrated Thyself in earth as in heaven. We worship in the "Beauty of Holiness;" in the glad realization that all nature is harmonious, rhythmical. That music is everywhere; and we join the glad refrain: that we are happy in the loving embrace of Thy unfailing love.

This beautiful month of March, when all things are aglow with freshness of beauty throughout our Golden State—fresh with Life-activities and brilliancy of an infinite variety of shades, we feel that all things praise Thee in all that is done. And, whether eating or drinking, we glorify Thee as One, and do all for Thy glory.

The promise is fulfilled in our consciousness, "I will remember thine iniquities no more." We work with Thee, and remember them no more, and are free, strong and whole in "Christ Jesus our Lord."

We love Thee, we praise Thee,
We magnify Thy Name unto Infinitude.

(So let it be.)

BIBLE LESSON—YEA AND AMEN.

[*Continued.*]

IN THE FIRST LESSON of this series we observed that in our subject, "Yea and Amen," we have a double affirmation. In a double affirmation is embodied the force of great emphasis. It speaks of blood-red conviction.

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It insists that "strength united is stronger." It appeals to our Spiritual sense, which recognizes and emphasizes the truthfulness of Truth. Whenever Jesus prefixed one of his statements with "verily, verily," he was summoning all the energy of his majestic soul to solemnize and bring into bold relief the truth about to be uttered. The vital energy inherent in his words bears witness that he abode close to the heart of the Infinite. So we understand him when He says: "even as the Father saith unto me so I speak." He realized the divine heroic enunciation who tells what He knows "straight out from the shoulder." A voice within us says to all such anointed messengers: "In thy majesty ride prosperously, because of Truth and Meekness and Righteousness; and thy right hand shall accomplish decisive results."

To say "In him all the promises of God are Yea and Amen," is like saying *to him Truth is doubly true*—it is true in conception and true in action, or truly conceived and truly *practiced.* Out of his burning soul came his glowing, throbbing speeches; and out of his conscious realization of the unvarying presence of the "Living Father" came his triumphant demonstration, "I live by the Father."

In the study of our subject we have come, in a normal manner, to consider it in the light of *Affirmation.* Yea and Amen seems like striking two blows with the Hammer of the Word, and so driving the Spike of Truth home. It is nailing down an Idea; rendering it fixed in the mind. Affirmation is the process or *practice* of so doing.

Now let us ask and answer variously, what is Affirmation?

Answer 1. Affirmation is a statement of Truth. Since Truth is infinite it is capable of an infinite variety of expressions or statements. Truth is that which Is in the nature and constitution of the Universe. All that is is here. Therefore all that is is Truth. He who enjoys this vision is blessed. With the seeing ones he exclaims: "His glory is the fulness of the whole earth."—Isa. vi: 3. Here is given wide range to the diligent student. The heavens and the earth are full of the glory or splendor which testifies that "Day unto day without speech, and night unto night showeth knowledge."—Ps. xix: 2.

Answer 2. Affirmation is prayer. Prayer is cultivating acquaintance with God. This implies "seeking" His society. Where this is our ruling motive, it succeeds. The voice of Truth has said: "Ye shall seek me and find me when ye shall search for me with all your heart."—Jer. xxix: 13. Again, "Prayer is the contemplation of the facts of life from the very highest point of view." When St. John says: "Behold what manner of love the Father hath bestowed upon us" (I John iii: 1), he is asking us to contemplate a great fact of life; and the point of view is that of Sonship, equality with God. Such contemplation is most effectual prayer. Not the facts of life

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as pointed out by St. John in his First Epistle. Note them as they occur to you in your meditations, and in your special and general reading and studying; and know that such observing and contemplating is prayer, and so is Affirmation.

Answer 3. Affirmation is taking a *firm* stand in Being. It says: "Believe me that I am in the Father and the Father in me." "The Father that dwelleth in me, He doeth the works."—John xiv: 10. In accordance with this proposition, which we all acknowledge as Truth, we should take our stand where we belong. "In Him we *live*, and move, and *have our Being*."—Acts xvii: 28. Says the Psalmist: "Lord, thou has been our dwelling place in all generations."—Ps. xc: 1. This defines our situation as it has been since before the beginning, is now, and ever more shall be, world without end. Affirmation is a product of intuition, the voicing of the spirit's recognition of its own.

Answer 4. Affirmation is the language of the Spirit of Truth. This is the "I Am" uttering its voice. It is divine consciousness expressed. It is unity realized. It says: "The Lord is in His holy temple (the conscious body), let all the earth keep silence before Him." This voice, this affirmation from within, is the Supreme Oracle. The many utterances of Jesus in reference to himself and his relation to the Father can be classified under this head. His words are the language of the Spirit of Truth, which, He said, is with you and shall be in you.

Answer 5. Affirmation is speaking by the Spirit. Yea, it is the Spirit doing its own speaking. Here is fulfilled the word of Jesus. "It is not you that speak, but the Spirit of your Father which speaketh in you." Such speaking is the product of unity actualized. Of this Emerson says: "When a man lives with God his voice is as soft as the murmur of the brook and the rustle of the corn." This is Paradise, the Garden of the Lord, where man, male and female, walks with God.

Answer 6. Affirmation is one and the same with what the Scriptures call "Testimony." In Revelation, 12th chapter, we read: "They overcame * * * by the word of their testimony." Brother, Sister: Affirm.

In Psalm xix: 7, we read: "The testimony of the Lord is *sure*, making wise the simple." Yes, Affirmation is *sure*, *steadfast*, *efficient*, *reliable*. Therefore, brother, sister, affirm in the name of your eternal and inseparable divinity.

Again, in Psalm xciii: 5, we read: "Thy testimonies are very sure; holiness becometh thine house, O Lord, forever." Friend, you are this house, and you are One Spirit with the Lordly occupant of it.

Answer 7. Affirmation is what St. Paul calls "Confession." See I Timothy vi: 13, "I give thee charge * * * before Christ Jesus, who before Pontius Pilate witnessed a good confession." This good confession of our glorious brother was the following affirmation: "To this end was I born, and for this cause came I into the world (into manifestation), that I should bear witness unto the Truth."—John xviii: 37.

This, beloved, is one mission in existence. Therefore, brother, sister, affirm the Truth; and know that "every one that is (conscious) of the Truth will recognize my voice."

Dominus vobiscum. GEO. J. SCHWEINFURTH.

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CHILDREN'S DEPARTMENT.

My Dear Children:

I WONDER how many of you have chickens at your homes! We have a few, and they are a great pleasure, as well as supplying us with wholesome, fresh eggs. We are always very kind and gentle when we are among them, that they may not be frightened in any way and thus become afraid of us. You know everything grows better and works better for kindly treatment, and I will show you what I mean by the following:

Last winter, just as the rainy season began, I chanced to go out for some eggs and found, cosily tucked in one of the nests, one of our finest light Brahma hens. She is such a dear old biddy, so gentle and dignified that she is an especial favorite of mine. I did not find as many eggs as I needed in the other nests, so concluded to look under her. Putting my hand on her back and smoothing down her feathers, I said: "Biddy, dear, I need another egg, and wonder if you can furnish it!" She made a queer little noise in her throat, as if she were trying to talk, and sat perfectly still, so I lifted her up carefully and found she had nothing under her but a *china* nest egg. Then I remembered having seen her on the same nest late the evening before, and knew at once that she wished to set. It was not the best time in the year to raise baby chicks, so, taking her off, I held her in my arms a few moments, smoothing her feathers all the time, and said: "Now, you dear old biddy, this isn't the right time for you to raise a family, it is too wet and cold, and you will have all your time and labor lost if you sit on that kind of an egg—so I am going to take you away and put you out in the yard. You must not try to set again now, for it isn't best for you."

While I was talking, she talked, too, in her own peculiar language, but showed neither fear nor anger. I opened the gate, put her gently down on the ground, gave her a last pat, and told her to remember what I had said. She stood looking at me for a moment, still talking softly to herself, and then walked sedately away to join the other hens. Now, although our languages are different, she surely understood what I meant, for she did not again attempt to set. I do not mean that she understood the words exactly, which I spoke to her, any more than I knew what she was saying to me, but, you know, there *is* a language that everything in the universe understands, and that is the language of *Love*. It was the love in my heart for her and all God's creatures which made her realize that I meant her no harm.

We must remember it was the *love* in the heart or mind of the kind

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Father which led Him to make all these beeutiful and helpful things for us ; and, since we are *His children*, one with Him, we have the same power of love in *our* hearts ; and, the more we send it out, the stronger it grows, and the more good it does in the world. There is no force which works such wonders as this power of love, and we want to keep it constantly in use that we may accomplish all the good and beautiful acts God put us here to do. You know how happy it makes us when we learn to do a thing well. Now, let us learn to *love* well—everything about us upon which the eye can rest, knowing that it is Spirit, just as we are—and it will respond to our loving thought by giving us its best in whatever way it can serve us.

Let us hold for this month—*Divine Love fills me*—and see how it will help us in our daily lives.

Knowing that this tender love of the Father enfolds you all every moment, I am, *with love*,

Very sincerely, your friend,

MRS. ELIZABETH H. REMMEL.

2060 San Antonio Avenue, Alameda, Cal.

Do you see a bird or flower,
Love it, love it, love it.
Let the eye know naught but God,
In earth and air above it.
Let the ear hear but His voice
In each note a-thrilling ;
Then the joy "which faileth not"
Will all your lives be filling. E. H. R.

I want to tell the readers of HARMONY that I have a dog and his name is Dandy, and he is truly a dandy ; the more I love him the more tricks he performs for me and the better he does them. He loves me and I love him. He is a good Divine Scientist, for we love everybody together, and all animals. Dandy and me have happy times together. JAMES TELL.

Fear thou not ; for I am with thee.—Isa. xli : 10.

Now are we the sons of God.—I John iii : 2.

Thou art an holy people unto the Lord.—Deut. vii : 6.

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Naming the Baby.

What to name the baby !
Mamma favored Jane,
Papa proffered Lois,
Sister chose Elaine ;
Grandpa wanted Esther,
Grandma wanted Ann,
Auntie wanted Sibyl,
And brother spoke for Nan.

And out of the discussion,
As wisest thing to do,
They compromised on Bertha—
On Bertha Lucas Crewe ;
And thereby she was christened,
And thus her name was penned
Within the household Bible—
Yet tell me, to what end ?

For mamma called her " Precious,"
Papa called her " Pet,"
Sister called her " Sweetheart,"
Grandpa called her " Bet."
Grandma called her " Skeesicks,"
Auntie called her " Boo,"
Brother called her " Dimples "—
So where was Bertha Crewe ?"

EDWIN E. SABIN, *in Good Housekeeping.*

To claim that the body, God's holy temple, and perfect work, is sinful, sick and imperfect, is to condemn the perfect work of God, as it were. The body should always be claimed to be perfect, whole and complete ; at-one with its Maker.

We will be glad and rejoice in His salvation.—Isa. xxv : 9.

The gift of God is Eternal Life.—Rom. lx : 23.

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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.

SNOW DROPS.

Universal and Individual Treatment.

I.D.S.A. Health Thought, to be held from March 1st to April 1st: I am arrayed in fine linen, clean and white.—Rev. xix: 8.

Daily Thought.

First Day: "Thy word is very pure, therefore thy servant loveth it."

Second Day: With the Lord there is plenteous redemption. —Ps. cxxx: 7.

Third Day: God is our refuge and strength.—Ps. xlvi: 1.

Fourth Day: We also walk in newness of life.—Rom. vi: 4.

Fifth Day: He is ever mindful of his covenant.—Ps. iii: 5.

Sixth Day: The Lord is our righteousness.—Jer. xxiii: 6.

Seventh Day: My prayer is upright and is the Lord's delight. —Prov. xv: 8.

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THE RELIGION OF A SOUL.

2. The Lily of the Field.

BY WILLIAM BRUNTON.

"The basis for the manifestation of power in the Christ Method of Healing is knowledge of at-one-ment of man and God. 'I and my Father are one' means one and the same in nature, possibility and power; not two Beings, Spirits or Minds. The Creator of an ever-present living creation must necessarily be infinite and limitless from eternity to eternity; hence, there can be neither finite being nor limitation."

—*Divine Science Statements, by M. E. Cramer.*

WHEN THE FLOWER grew by millions in its wild scarlet beauty on the hillside and in the deep meadows running to the edge of the lake of Galilee, it had a divine word to the great teacher; it spoke of God present in the world in the glory of the spring, operative as ever—from the beginning to the end the same, and it with silent sweetness declared the great at-one-ment. It was dust transfigured to brightness by this truth. It was earth smiling with the presence of Love. It was a source of delight to know the Infinite as infinite and working hitherto that man might work. The flower had a voice that reaches to all the sons of men.

It makes such a difference where we begin in our thought of living, such a difference as of the full life or the empty; as of the life expressing the Power or as away from the influence of its divineness.

To live one must be in the living centre and know the pulsation of the love of the universe. We must see that the religion of the soul is this knowledge of oneness.

It is like the attachment of the belt to the power in the workshop, then

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all work may be done that the energy of steam can perform, but throw the belt off the running wheels—and the power is lost.

Man living from the body has but the body to draw upon. We see the weakness in the savage; we see the lack in the civilized whom error keeps to the limitation of time and sense and things visible. When such missing of the mark is—it is because thought has made the limitation and life is poor in consequence. We must banish all such fog of misconception by the bright sunlight of truth. We are to receive with gladness and hold with love the assurance that our life is hidden in God as the morning star is hidden in the glowing praise of the sun beaming upon the welcoming sky. With the grasp of the thought of oneness there is immediate sense of courage and strength and power to do; there is a joyous uplift received that gives the soul the wings of the bird and the sweet confidence of the flower.

We all know the marvellous difference that change of thought makes which produces change of feeling and then immediate change of life. The step from loneliness to love, from weakness to strength, from doubt to loving confidence—is the matter of a moment when the heart knows God as the lily knows the earth and the radiance of the sun. It is the revelation of heaven to us. It puts us in the prophetic sphere, it makes us kings and priests unto God. We realize that creation is constant, that God is ever, and ever present, and ever the Love and Light of souls. We have satisfaction in the days; they are of summer; we enjoy Him and glorify Him and show forth His praise.

There are fears the world has held which we are to let go. We simply drop, let them fall from the mind as we drop unripe fruit from the hand instead of eating it. We are not living alone. Jesus, when he thought of the forsaking that would come, said: "I am not alone, the Father is with me."

And our environment is not of earth and the mere circumstance. How crushing and weakening is that thought. We are in the Presence, and to us it is the power of inspiration and sustainment. This is how we look out on life and have no need to fear or falter. We are with the One who is with us, and in sweet companionship and communion as our strength and the joy that no man can take from us.

I cannot but admire flowers in all seasons and in all places—and God has been pleased to scatter them everywhere. The seeds are carried by the birds over the ocean to the islands, and the waves wash them on the barren shores, and the winds waft them over the mountains where the foot of man

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has never traveled. They are beautiful, they are sweet, and they speak blessedness to the heart, but above them all I tenderly love the lily because of the Christ word, it is so inspiring and instructive.

I have considered it in its beauty, in its growth near the forces of life and refreshment, and I have said again and again—what philosophy, what poetry, and sweetness of faith there is to the soul which looks at it with the Christ eyes.

But this is only a word to teach us to look within and consider with like carefulness and trust. It is a word out of God's book, the Bible ever being written that we are to read wisely and lovingly. When I do this—when I turn to my own nature and the white flower of love springing up to everlasting life—then I say to be well, to be pure, to be strong, to be honor to my place, I must live in perfect union with God ; that is to say, I must know there is no separation, that what I am—I am because I draw immediately and ever from the source, and express as the flower expresses—His beneficence. I am alive with the splendor and strength of God. I thrill with this thought as a harp thrills with melody as skillful fingers pass over its strings. I am in heaven and my soul is alive to all heavenly influences and knows itself as the child of God.

THE SOUL.

The dear discoveries of soul,
Are our reception of the light,
Our blest return to truth's control,
And feeling of its faith and might.

To let the heart its nature know,
As close akin to holy dove,
Is still to feel the mind aglow,
With hope's beatitudes of love.

The world within is deep and high,
O'er it God's summers rise and fall ;
His perfectness of joy is nigh—
To answer every human call !

WILLIAM BRUNTON.

We will be glad and rejoice in Thee.—Cant i : 4.

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[Written for HARMONY.]

WHAT I AM.

BY E. ADELINE HEATH-WILLIAMS.

I am one with the Source of all Being ;
All wisdom, all life, all love,
Flow through me, fulfilling the Promise,
Earth shall be as Heaven above.—*E. A. H. W.*

TO ALL SOULS, in all places, these words carry a message. For earth to each one is a different place ; so is heaven. Why? Because your earth corresponds to your physical environments, and your heaven to your ideals ; your loftiest ones. And—

Earth shall be as heaven above !

It matters not how firmly fixed your feet may be to the particular spot of earth whereon you now stand, somehow and somewhere they shall be lifted up to walk that heaven you, Soul, recognize as your true abiding place. For, as when you entered upon the study of mathematics, so are you working with a Science that stops not short of perfection. Being correct in every part, which is the requirement, from the simple adding up of two and two, to find its product to be four, on through the entire course of your school education, as well as when, having placed yourself, a factor amongst the varied activities of life, you are required to apply the knowledge you have thus obtained.

Now, it not always happens that when adjusting ourselves for our life work we fit into the place where we know we rightfully belong ; and then it is that earth becomes that "dreary place" we hear so much about ; for, what but a dreary place is it, if it be not as heaven above, as the purpose is? And in every direction it is being demonstrated that earth need not remain dreary ; rather, that—

Earth shall be as Heaven above !

For all who are working with the Science of Being recognize no state of existence except that which corresponds to the law whose application contains a rule as exacting as the one you were familiar with when working out your examples in the simple forms of addition, subtraction, and so on, up into the higher mathematics—even to Euclid, or wherever the combination of numbers may carry you.

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We must allow every activity to flow from the Source of all Being and that is accomplished only when we, Souls, are conscious of doing what we recognize ourselves to be designed for, no matter how simple the task may be, or how far beyond our grasp our ideal may appear to us.

Listen : One of the sweetest girls I ever knew found herself, one morning five or six years ago, alone in the world, as the habit of speech would describe her situation. Both parents were dead—and she, an only child, petted, indulged, and hitherto sheltered from every adverse circumstance, faced that problem which is confronting girls, and boys, too, as well as men and women, in every part of the world, to-day : How shall I earn my own living ?

As so many others have done, Annie concluded to come to the city. She had money enough to get started, she believed, and it seemed best, to her, to begin by painting flower pieces. It was the only thing she enjoyed doing. Then she would teach her art.

She managed to sell a few pictures, unused as she was to transacting business ; but teaching, she soon found, was different. She did not herself understand the method she was trying to impart, well enough for that. Thus it was that at the beginning of a week later on, she found herself without means to pay in advance for the luxurious room she was occupying, and so must look for another that came within her slender resource.

The one she decided upon was inferior to any that the servants in her father's home had occupied, but it was the best she felt she could afford. Then she went out to find something to do, and took the first thing that presented itself, which happened to be tending at a notion counter in a large department store—something she was in no way fitted for. The Source of her Being was seeking its outlet in the manifestation of color through the art she knew she was adapted to pursuing.

There were other girls at her counter, she soon found out, who were not in their proper place ; and others yet who were in love with their work ; and their customers took delight in trading with them.

Going to her room one evening, Annie was seized with a new impulse. Something a lady said to her that day had set her thinking. "Surround yourself with what you like. No matter how simple it may be, make things congenial to your taste !"

"Make things congenial to my taste !" exclaimed Annie, pacing up and down her room, as the truth of what she was saying revealed itself to her. "I love red !" she added. "Oh ! don't I love it ! I just revel in it. And

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how I can work it in with other shades of color ! The results I can obtain ! And here I am—not a speck of red anywhere about !"

Searching amongst her things, she came across a spool of red embroidery silk. Picking up a piece of velvet she embroidered a rose in one corner ; and every evening for a week she embroidered a rose, until the surface was covered over, each one an improvement on the other.

"I've kept them all !" displaying her effort to the lady when next she came to see Annie, "just to show you what I can do with silk—paint, is what I should be working with."

"Yes," replied her visitor, "you must find yourself," and the girl seemed to grasp her meaning, although she did not know that the words of Truth were being spoken for her, then ; she found this out later. "At your noon hour to-morrow, go into Middlesex's art rooms, and ask for Mr. Noble ; give him this," passing her visiting card to the young girl.

Annie lost no time in doing so. To-day she is painting roses—oh ! such beautiful shades of red roses ! You have admired samples of her work on your Christmas and New Year's cards ; and will be delighted at sight of others on your forthcoming Easter cards !

Having found from whence the Source of *her* Being springs, she is working in wisdom and love.

So is a young man I know well ; only he is singing himself through his heaven. This being the Source from whence his expression of life springs. He had a humble beginning, as we are accustomed to say. His father and mother kept a little milk shop, and Richard had to serve customers and run errands as soon as his little feet were able to carry him about. "But I love nothing but music," he told me. "The sound of a street organ makes me forget all about what my mother sends me to do. Many a time I've lost my way following street musicians, and trying to correct their music by singing it over correctly for them."

"Be true to yourself," I said, and then I made my meaning clear to him. As he grew older he would break into song right in the midst of waiting on customers ; often when the small shop was full of people.

But finally, Richard told me, he could not stand it any longer. "I must be true to what I know I am !" So, with two and one-half dollars, besides his railroad fare in his pockets, the young man started for New York City, having the conviction that this was what he should do. And who is there to dictate to an awakened Soul ?

His parents believed he would turn about in a day or so and come home

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again. But Richard had no thought of doing such a thing! He managed to get along for nearly a week on his little sum of money. Then one evening he found himself wondering how he was going to manage; not in a discouraged manner, oh! no.

Walking about the city, he turned into Irving Place, without any thought of where he was going, and, standing there, he all at once felt like singing—singing as he had never sung before! And, true to himself, he broke forth into the rich, glorious strains of "The Holy City," his fine voice floating out on the clear, resonant air, that carried it on and up to the ears of a coterie of singers above there.

Richard sang on and on—Soul speaking itself out to other souls qualified to listen, and who ceased their own strains to catch the more glorious ones that were being wafted to them.

"A tenor!" they cried, starting up to hear more distinctly. "Bring him in! A tenor, such as you seldom hear, singing out there in the street!"

Richard went in, and sang for the distinguished company gathered there, song after song. Then his listeners told him where he was: at the Lambs' Club: the best known musical centre in the country. This was the night for one of their gambols. For these Lambs gambol in music, and in song. "He must remain their guest," they told him, "until they could bring Reginald DeKoven to hear him sing." And when the great composer came, he said Richard must remain in New York and attend their Conservatory of Music, and there were those there who drew up their checks to the amount that covered all his expenses while he did so.

Richard came home every now and then, while he was studying, and I always managed to see him. That was three years ago. He is a great tenor now, and he has sung in your large cities, to delighted audiences—the boy who said:

Earth shall be as Heaven above—

And had the courage and trust to make it so.

Then, there is the boy of fourteen, that I know. He lives in what is called the heart of "Little Italy," so many of that nationality have huddled together in the southwestern part of Philadelphia. Like a Kubelik, he looms, our foremost musicians of the city think.

From an humble family that struggles along, day by day, for its bread, when nine years old he picked up his beloved violin, playing at once by ear, note after note. "Because music seems to dance from my soul," said the boy who was being taught what Soul meant.

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"The world will hear from him shortly," said the foremost teacher of the violin, who last week assured me he would keep the boy as a pupil as long as he was capable of teaching him.

From the Soul! Ah! that is it. So soon as we recognize our Source, our environments cannot hold us down to earth. I care not where you may be—miles under ground, your pathway illumined only by the point of light that glows from the taper that you are carrying about, fastened to your cap front—the moment you, Soul, are ready to ascend into the light of your heaven, your Source will bring you there. Then will the truth of our words be manifest:

I am one with the Source of all Being;
All wisdom, all life, all love,
Flow through me, fulfilling the Promise,
Earth shall be as Heaven above.

Solving the Problem.

For a long time I have pondered the question, What is resisting evil and resist the devil? And have taken advice from others, but gained nothing, but only got more confused; but I solved the problem to suit my own common sense. From this day God to me is all power, all good, all life, all pure; in fact, all that is real and harmonious. I believe it is time to resist the devil as Jesus did, who said: Get thee behind me, Satan, or go where you belong. C. M.

In your experience in solving the problem of resisting the devil, according to your own common sense, you found that God was all, and therefore included man, and we believe that every one who applies common sense to solving the problem will come to the same conclusion that you have—that God and man are one and are all Good. You are right in resisting the devil, as Jesus did—that is, refuse to listen to his tempting proposal to serve him to gain the kingdoms of the world, but Jesus simply refused to have anything to do with him. So, when Jesus told Satan to get behind him, he had no devil before him, or in the future, and from that time was free from temptation, and the devil left him. That was his way of resisting the devil, having nothing to do with him, which is perfect non-resistance, and deprives evil or falsehood, which is the only devil there is, of all power, for, as Jesus afterwards said: he was a liar from the beginning, and when we adhere strictly to the truth, that all there is is God and Him made manifest

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in His Son Jesus Christ, who is the first born of every creature, or of an entire creation, we have no fellowship with the devil, or a lie, which is the only adversary of God or the Truth, and to us he has no reality or existence. In this attitude you can have no love for the devil, and you never tell him that you love him, nor do you fight a lie, but you simply adhere to the truth; this gives no place to the devil, as Paul advises, but it destroys the liar and his works, which are also a lie.

In this way of resisting, you reap only what you sow. If you sow to the Spirit of Truth and Love, you shall reap peace, and joy, and life everlasting. You do not have to reap what an enemy sows. If he sows malicious treatment of hate, envy, jealousy, sickness and failure, he shall reap destruction. You have nothing to do with harvesting his crop of falsehood—it belongs entirely to him—and if you have no fear, but utterly refuse to accept his suggestion to reap what he has sown, he will be compelled to gather his own harvest of destruction; this is the law, and all such treatment is a great deal more dangerous to the one giving it than to the one for whom it was intended. No matter how much truth they may profess, they believe that falsehood is real and has power, or they would treat no one in that way. So fearlessness, refusal to accept the suggestion, and courage to command Satan to get behind you, is your protection against the enemy of God and man. In this way you follow the method of Jesus, and cease to be tempted by the devil in future, and leave him to his own destruction.

C. L. C.

First Lesson on Normal Studies.

MRS. MARIE MAYNARD PATCH.

Divine Science is the Science of Being.

The basis of all Science is Principle.

Science is unchangeable, because it is knowledge or understanding of that which is eternal and unchangeable.

Created things do not proceed from a source, in any sense of being separate from that source.

The beginning is God, or the Source and Origin; it is now, and it is everywhere.

Creation is not apart from the Creator, but is eternally in and one with Him.

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God does not create in place but in Self.

We create as God creates.

The only thing to be atoned for is the false belief of separation. To give this up is to make at-one-ment.

There is but one Spirit and one body.

We are not absent from anything that is, for there is nothing beside or outside of God.

We can have no knowledge of what God does not know, for to have knowledge is to know the Truth and the Truth is all there is.

Neither can we truly experience what God does not. Anything which is or seems opposed to Truth must of necessity be a false belief or opinion.

Knowledge consists in *knowing* the Truth—not in having opinions about Truth.

There is no such thing as a false believer.

Fear is not person, and we should not use the pronoun when speaking of it.

As Truth does not proceed from that which is not Truth, so true beliefs or knowledge of Truth cannot come forth from erroneous beliefs.

We do not need a process by which to arrive at Being, for we are Being now, and we are that Mind which knows Itself and all Its manifestations.

We can have no finite knowledge, for all knowledge is of Truth, and Truth is God, is infinite.

The infinitude of God is maintained because of the Truth that "like produces like."

I should say that the clause, "There is but One All" proves the eternity of His infinitude.

Notes and Announcements.

To study Divine Science properly, "The Divine Science Statement of Being" should be committed to memory as a basis to reason from, and in which to source the many problems that arise from time to time. When one undertakes to study Divine Science from any basis but the unity of the One All, he makes a failure of the study and fails to demonstrate the principle. This "Scientific Statement of Being" is on page 30, in our book, "Divine Science and Healing," and on page 31 in "Basic Statements."

Any one who reads HARMONY thoroughly, and makes practical its teachings, can soon pay up their arrears on HARMONY, and just as soon as

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that is demonstrated channels will open for further demonstrations. We must meet our obligations in Science first of all, then all other things follow naturally. True and practical appreciation shown of the wonderful truth of Divine Science will open the channels of success. Where this is neglected things seem to drag. This is said for the benefit of those who do not understand that the only way to demonstrate is to begin to practice what we wish to demonstrate. May the Good ever bless you. Try the right way and you will succeed.

"The Woman's Tribune," edited and published by the very competent worker, Mrs. Clara Bewick Colby, shows that woman's suffrage is gaining in Oregon. At a meeting, where the audience was held spell-bound for over two hours, a letter was read from Judge Lindsey, of the Children's Court in Denver, indorsing woman's suffrage in Colorado. One thing he said was, that "in the Colorado election the only blow for decency that counted was dealt by the women's vote." Mrs. Colby touched on the double use of generic terms. They always include women when it is a burden to bear or a penalty to pay, but in the case of rights and privileges they are not construed to include women. "Citizens," "People," "Persons" and "Inhabitants" had been thus treated, and now the word "Society" had been added to those which may be used to exclude women.

REALIZATION CLASS.

WE ARE constantly receiving letters of approval for starting the Realization Class, telling of the benefit the weekly study has been to the writers. The lessons are so arranged that individual students may realize the full benefit of their study and practically apply it in every day affairs if they will study with the same earnestness that they would if they were to explain it to a class; this method insures a clear understanding of the lesson. We urge students to study the Scriptural references in connection with the lessons in Divine Science and Healing, as one gets a true idea of the principle which Jesus and the Apostles recognized as necessary to be followed in their work of healing. It is advisable to form classes even if there are but few members, and at their meetings all should give their realization of the substance of the lesson, and, by comparing notes, points are frequently brought out that are of great advantage to all. The purpose of the lessons is that students may thoroughly understand Divine Science in detail, so as

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to constantly apply it in daily living.

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.—EDS.

STUDIES FOR THE MONTH OF MARCH, 1906.

Daily Study for Week ending March 16th.

Subject: "First Birth."

Divine Science and Healing—Being born of God. The entirety of every creature. Page 247.

New Testament—Col. i: 15-19; Rom. xi: 16.

Daily Study for Week ending March 23d.

Subject: "First Death."

D. S. H.—Belief of separation. Belief in two powers. Page 247.

N. T.—Rev. xx: 6; Rev. xxi: 4.

Daily Study for Week ending March 30th.

Subject: "Faith and Belief a Unit."

D. S. H.—Feelings determined by fixed beliefs. Page 62.

N. T.—Mark ix: 23; Mark xi: 24.

Daily Study for Week ending April 6th.

Subject: "God."

D. S. H.—Comprehends all that really is. Page 246.

N. T.—Mark xii: 29:33.

D. S. H.—Power of non-resisting. Page 175.

N. T.—Rom. xiii: 1-2.

Daily Study for Week ending April 13th.

Subject: "Giving and Receiving."

D. S. H.—Go hand in hand. Page 209.

N. T.—Luke vi: 37-38.

D. S. H.—How to begin giving that you may receive. Page 211.

N. T.—II Cor., vi: 6-9.

The Lord's portion is his people.—Deut. xxxii: 9.

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Robinhood's Barn.

THE meaning of this Barn seems to interest many. People seem to like to go round it, and to repeat their steps, as it were. A well-beaten path has an attraction for them. They feel sure of one thing—that with every step they have a different view-point. What is observed from these points of view is called knowledge. Their variety is claimed to be liberality, generosity, progression, receiving from a source foreign to self, not Omnipresent.

It is noticeable, however, that every one who is treading the path around the Barn is longing, hungering and thirsting for what is therein contained. He is dependent upon the fruit of its "bins;" but he expects to remain outside, in external beliefs and opinions, and pray for the possession of what it contains, and receive it at the hands of another. It is a long and tiresome path, and has made many a heart sick through hope deferred. Even some of us good Scientists, when seeming sickness comes, through suggestions from many plauiable view-points, get into the well-beaten path that goes round and round the Barn no deeper than external beliefs. One thing essential to us all is to know that there is no entering into Faith, apart from hope, and enjoying the substance of what is hoped for, but by going straight through the door into the Barn by the door, and then taking possession of what is therein. There is no quenching of thirst nor satisfying of hunger but by being fed of its possessions. "*I and my Father are One.*" Here we have a view-point from which to observe all points truthfully, according to knowledge; where there is no more spiritual hunger nor thirst; where the Divine promises are fulfilled, and we are fed with the bread of Life.

"I Am" is the Barn, the granaries, the grain. I am Being, in which all things are combined, lived and moved. I am the fulness. I am "indrawn." All things are in God, the Supreme Good. We are in the loving embrace of Love, which knows no fear; in which are no torments.

In going around the Barn looking for things to come to us, we ignore, and therefore pass by the only door by which we can enter. The door is "I AM," which is my name forever. If any one enters by Me, he enters by the Truth of his Being.

"I am the way, the Truth and the Life." I am born that the works of God should be made manifest in me.

I am strong, fearless, loving and free in Christ Jesus. M. E. C.

Their righteousness is of me, saith the Lord.—Isa. liv: 17.

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If a person is able to read and has learned to enjoy reading, he has always accessible the best of all good company. The best society in the world is open to him. In the cabin, among the mines, on the frontier, in his common work-day suit, without any dress, without any effort, he can meet familiarly better, and finer, and wiser people than he could find in the upper circles of any society in any country in the world. All this is open to him. They are ready to welcome him; they are ready to talk out their inmost thoughts, to give him their very hearts. Books are the real democrats of the world. This aristocracy of the intellect is not proud. It is not exclusive. It does not withdraw itself. It does not step aside as though it were sacred, if a common person passes by. The great and the noble are condescending, they are companionable, they are friendly.—*M. J. Savage.*

The Truth which another man has won from nature or from life is not our Truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom.—*David Starr Jordan.*

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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.

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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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Published on the Twenty-fourth of each month, and entered at San Francisco Post Office as second-class matter.

TABLE OF CONTENTS.—April.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 193
Nature the Wonder of Wonders ..... *M. E. C.* 195
Flashes of Light ..... *Geo. J. Schweinfurth* 198
"Jesus Wept." ..... *M. E. C.* 200
"Seek and Ye Shall Find." ..... *M. E. C.* 201
Question and Answer ..... *C. L. C.* 202
Man Co-existent and Co-equal with God ..... *Stella M. Lee* 203
Helps in Healing 204
Children's Department ..... *Mrs. Elizabeth H. Remmel* 205
The Children and the Flowers ..... *E. Adeline Heath-Williams* 207
Something to Remember 207
Healing Page—Our "Harmony" Class 208
Universal and Individual Treatment 208
Daily Thought 208

HARMONY—2d Part:

The Religion of a Soul—The Sun and the Rain ..... *William Brunton* 209
The Time of Beauty ..... *William Brunton* 212
"How Beautiful to be With God." ..... *William Brunton* 212
The Rev. William Brunton 213
Book Notices 214
Extracts from Letters 215
Second Normal Lesson ..... *Mrs. Marie Maynard-Patch* 217
Notes and Announcements 218
Overcome Evil With Good 218
Treatment Against the Belief in Limitation, and the Desire for Liquor ..... *M. E. C.* 219
God's Voice Nearer Than the Book 220
Buddhism—The Five Buddhist Commandments 220
Realization Class 222
National Council of Women 223

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 18. APRIL, 1906. NO. 7.

EASTER.

Nature the Wonder of Wonders.

WHILE riding through our wonderful Golden Gate Park during the balmy days of March, I was profoundly stirred with the realization of the oneness of life and the harmony of all things.

Before I mentally awakened to the blessed truth of Divine Science, I frequently felt lonesome—felt that I was a little personality with feelings and desires different from others, which called for special methods that would give satisfaction and different experiences especially my own, to satisfy the desires of the heart. There was a constant "hungering and thirsting" for I knew not what, but now know it was for a true sense of unity. Happy, happy day, when all these things passed away, for surely "when that which is perfect is come, that which is in part is done away," I could sing with the Evangelist—

"At the cross, at the cross, where I first saw the Light,
And the burden of my heart rolled away;
It was there by faith I received my Sight,
And now *I am happy all the day.*"

"I was a new creature: old things had passed away, all things became new, for all things were of God."

It is wonderfully satisfying, to cross over in realization from the false sense of separation and differences of opinion to the eternal, unchangeableness of all there is. All lonesomeness vanishes forever. A conscious oneness with all makes one realize that since God is all and is for him, there is nothing against him. Blessed freedom of Truth.

It was noticeable that, though it was during the business hours of the day, there were many people who had the leisure to enjoy the park. I

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thought how wonderfully near people feel themselves to nature, and how they show it in their natural and normal states. It was apparent in various ways. Some were taking rest in sleep on the green lawns. There were men, women and children everywhere enjoying the beauty of nature—resting on benches, grouped together amid the beautiful variety of foliage, all feeling glad to be there.

I thought surely we are having the Easter time of life now. All things coming forth anew; also I thought of the wonderful words of Jesus the Christ: "Consider the lilies how they grow; they toil not, neither do they spin." How beautifully they are showing their pure white blossoms everywhere in our land of flowers, and all for our consideration. They grow side by side with other flowers of beauty without the slightest desire to be other than themselves. They only desire to express themselves perfectly as lilies. They toil not; they have no strife, no rivalry, no being what they are through becoming what they are not; no struggles to overcome or become. They work lovingly together with God to beautify the earth; yes, even to glorify God on earth. God comes forth in completeness or finished work.

When beholding such beauty as one does at this season, one feels like exclaiming: Behold the GENIUS OF GOD!

The tall Australian gum, or eucalyptus trees, with their graceful foliage, towering above other evergreens, and a wonderful variety of choice shrubs, make a landscape of overshadowing grace and beauty, inspiring to the beholder.

One sees beds of gorgeous tulips shedding their fragrance and displaying an unlimited variety of most exquisite shades of color. Wonderful combinations of tints! And all manifest in Love to beautify the earth. Then the large pansy beds, with their unlimited shades, with upturned faces, brilliant with gladness, saying: I am glorifying God on earth as finished work. The primroses are blooming all along the wayside, and hiding away in every nook and corner.

One might continue along this line of beauty, but the real pleasure to me is the contemplation of omnipresent intelligence. It does everything with exquisite beauty and with certainty. I have heard some say: there is no intelligence manifest in nature; it is only repetition. How often we have known of our beautiful willow trees, planted quite a distance from wells of water, sending out roots, going through the cement of the brick wall of the well, and enjoying all the water they wanted. You ask, How does the tree know the direction of this body of water? It never experi-

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ments by starting off in different directions and finally striking the right way. It is itself the way. The power that formed the tree is present in the earth, through the earth, above and beneath ; could man in his ordinary conception do as well boring for water, oil, or natural gas? In comparison with the tree he would feel humbled in spirit, and would know there is no cause for boasting. God is not mocked, etc. It is possible for man to work with the same certainty.

Immortal are the words of Tennison :

" Flowers 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."

Easter stands for the " Passover," and the true spiritual meaning of the Passover is an offering. Jesus the Christ is the Paschal Lamb. In Spirit and in Truth we are the way, the Truth and the Life—the Paschal Lamb. There is nothing in the wonderful symbolism of the Old Testament of Truth, nor in the New Testament of Christ Truth of Being but what applies to us at the present time.

Think of yourself as Life, and know that Life is One. Then behold how I (Life) am coming forth afresh everywhere. All true interpretation is in terms of Self, *the Me*, Life, pure Being. There is but ONE ALL. The wonder of wonders is that the All in All is One in nature.

Our bodies are qualities of this One. They are redeemed in God as Father, God as Son, God as Holy Spirit.

In Truth we are the Paschal Lamb, and blessed with the All Good.

M. E. C.

All are architects of Fate,
Working in these walls of Time,
Some with massive deeds and great,
Some with ornaments of rhyme.
Nothing useless is, or low ;
Each thing in its place is best ;
And what seems but idle show
Strengthens and supports the rest.

—*Longfellow.*

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FLASHES OF LIGHT.

Matthew xxiv : 27.

The universe of form is within Omnipresent Being, and is pervaded by this everywhere present I Am, One Consciousness.—Ps. 139.

I am WHAT God is. Therefore my Being is Perfection.— Matt. v : 48.

Christ within is the whole of me.—Gal. ii : 20.

A knowledge of our possibilities is the only permanent remedy for our sufferings.—Isa. lx : 1.

The Unity of the One All, ever kept before us, is our Guiding Star.—II Peter i : 19.

There is nothing out of harmony with God. Therefore ever seek to realize the unreality of all abnormal appearances.—Rev. xxi : 4.

Immanuel, signifies the relationship existing between God and man. It is the keynote of the Gospel, God dwelling with men. And Spirit can *dwell* with us only by living *in us*, our Life. Christ to be our Saviour must be incarnate in us—a subjective Christ, who says "I" with Infinite meaning. —John xiv : 20.

What we perceive and hold in memory we will surely externalize.—John xvi : 4.

Thought governed by the indwelling Christ becomes the direct expression of the Divine Will.—II Cor. x : 5.

Sourcing our thought in the perfection of our Being, will manifest perfection of conditions along all lines.—Psalm i : 1-3.

He only hath found Christ who hath found Him in the Person of Himself, his own conscious ego.—John xiv : 19.

He only finds and knows his true self who finds and knows him in Christ.—II Cor. xii : 2, 3, 4, 5.

He that abides in the secret place of the Most High, in the Mount of Infinite Consciousness, shall be exempt from sickness, sorrow and trouble.—Rev. xxii : 3, 4, 5.

The expression or manifestation of God is the purpose of creation. "He that seeth me seeth him that sent me."—Jno. xii : 45.

All visible things are eternal in the invisible.—Rom. i : 20.

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In the practice of Truth the body is recognized as divine, and given its true place in Being.—I Cor. vi : 19.

All creation is, and must be composed of Spirit substance, the expression of the One Self-existing All.—Jno. i : 1, 14.

I am consciousness and know the power of expression.—Jno. xvii : 22.

The Law of Expression must be understood and applied in order to realize harmonious relationship with our Source and Cause, and also with all humanity.—Ps. cxix : 165.

God must be sought and found as expression of form, and as expressed in form, if His Presence is everywhere to be recognized as apparent.—Is. vi : 3.

With our thought centered in the Truth of our Being, we cannot "take on conditions," or be affected by the thoughts of others.—Jno. xvi : 33.

Truth is forever beyond disturbance. "I am Truth."—Jno. xiv : 6.

Prayer is the availing ourselves of *What Is*, and is already ours.—I Cor. iii : 21.

True finding means finding ourselves to be what we are seeking.—Luke xv : 24.

We are doing the right, the just, the loving deed to God, the All Good, by giving Him expression, manifesting Divinity.—I Jno. iv : 16.

God, the all-pervading Life, is the universal energy of every soul in nature.—Matt. vi : 28, 29, 30.

Perseveringly speaking and affirming the Truth result in perfect freedom.—Jno. viii : 31, 32.

Beloved, when things seem at cross purposes, conditions are confusing, and the heart seems comfortless, then remember—

Something is true
Which, if you knew,
Your joy would ever be full.

GEO. J. SCHWEINFURTH.

Fear thou not for I am with thee.—Isa. xli : 10.

We are called with a holy calling.—Ref. I Tim. i : 9.

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"JESUS WEPT."

AS IT IS A TRUTH that men to whom the word of God came clothed the truth in language descriptive of things natural, so the words of our text are purely symbolic.

"He groaned in his spirit, and was troubled." "Jesus wept." — St. John xi : 33-35.

To groan, means to strive after earnestly, as with groans. Thus, to groan in Spirit, is symbolic of effort made to concentrate in thought, and express the power of Spirit. "And he troubled himself," symbolizes the fact that he exerted himself to raise Lazarus, and thus do his Father's work. Christ raising Lazarus from the dead, symbolizes the purpose for which he came into the world—*i. e.*, to raise from the dead the mental conditions of the race, into a living realization and consciousness of Truth and Life Eternal.

The Spirit of God, which is eternal, is fullness, stillness, and goodness ; and is brought forth or manifested by the power of faith, and the interior action of thought. Therefore, groaning in Spirit, or weeping (in Scriptural language), is symbolic of effort made for the bringing forth into manifestation the power of Spirit ; it is symbolic of preparation for the birth of great power, which precedes the joy that comes to all who are raised from the dead—that is, from form into consciousness ; also of the joy that is for those who are privileged to be witnesses to the raising up, or they who see truth face to face in the expression of the power of Spirit. In no way could Jesus have wept, according to the unillumined definition generally given to the word, and to the text of the disciple. The fourteenth and fifteenth verses of the same chapter read as follows : "Then said Jesus unto them plainly, Lazarus is dead."

"And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless, let us go unto him."

Again Jesus saith unto Martha, "Thy brother shall rise again." He also said, "I am the resurrection and the life," which means, I am that which rises again, and am the life which causes to rise. "He that believeth in me, though he were dead, yet shall he live." "I am the Truth and the Life." They who believe in Christ, believe that Truth and Life is the maker of everything that is made. They who thus believe, though they were dead to the consciousness and understanding of Truth, yet shall they rise up and live, or return to truth and live in understanding.

For that which we believe in, we are conscious of, and to believe in the power of truth and life, is to awaken, and be conscious of Truth and Life, and the awakened know that they have eternal life with God. M. E. C.

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"SEEK AND YE SHALL FIND."

TO SEEK is to go in search or quest of, to endeavor to find. It would be as useless to search for something that we believed did not exist, or that we knew was not for us, as it would be to seek God without believing that what we seek is, and is for us.

So, if our seeking be in faith, we will believe that what we seek for is, and is for us; then we have a definite idea of where and what it is we wish to attain and manifest.

And as God, the giver of all, is omnipresent, if we seek in truth we must recognize that what we wish to manifest is at hand, and in this thought we realize that we possess what we seek.

"Seek and ye shall find." This promise is fulfilled in every one that truly seeks. To find is to gain a knowledge and to have a realization of Infinite Spirit. And this knowledge, or realization, is only to be gained by true seeking—that is, through the acknowledgment of the presence of the ever present Wisdom Spirit working in us, and by adjusting and conforming our will and way to it.

For, if we would act from the Spirit, we must not be unconscious of its presence and of what it is, but must be able to acknowledge It unmanifest, and recognize It manifest in all our ways. "Canst thou by seeking find out God?" True seeking will bring to us a full consciousness of God, for we ever realize what we recognize, believe in, and conform our thoughts and words to.

Therefore, acknowledgment is the way of conformity to the Spirit, and is reconciliation, regeneration and atonement. M. E. C.

The word of God is the truth of Spirit, and can only be spiritually understood. Attempting to understand scriptural teaching or the truth of Infinite Spirit by intellectual, or sense seeing, is like trying to measure the Infinite by personality.

Through sense seeing, personal will and desire, mentality is veiled from a perception of truth and perfect understanding. The perception of truth is light, in which there is no darkness.

Shrink not from identifying yourself with God, "in which you live," for this is the truth that frees from beliefs of limitation and suffering.

Statements of Truth are never cutting to those who are in Truth.

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Question and Answer.

Q. Why is it you do not use the Lord's Prayer in your treatments?

A. All are supposed to know the Lord's Prayer, and, as a matter of fact, almost everybody has committed it to memory, and can repeat it, but the majority do not understand its inner and real meaning. The prayer throughout affirms what God is and is doing now; but, it is usually considered as a petition for something not yet granted, but which may be at some future time to each one asking, if God so wills. This is a belief that through the use of the prayer God may be induced to change His plan and do what He has not already done. All the sayings and prayers of Jesus are consistent with his doctrine that the Kingdom of God is at hand, that it is within you; it is a doctrine affirming what is now, and is for present realization, and the prayer he taught his disciples is in perfect accord with all his teachings and is an acknowledgment of what has been received, like his prayer at the raising of Lazarus, where he thanks the Father that he has heard him. He does not ask for what he has not received, but gives thanks that he has received all he can ask for, and affirms that all that the Father hath is mine. Divine Science is in accord with this view, and when it is remembered that the Kingdom of God is at hand, and that the word *be*, as in the sentence "Thy will be done," means that which is, and not that which is not but may be in the future, the real meaning of the prayer will be understood and the reading would be as follows:

Our Father which art in heaven, hallowed is Thy name. Thy kingdom is come. Thy will is done, as in heaven, so in earth. Thou givest us day by day our daily bread, and forgivest us our sins; for we also forgive everyone that is indebted to us. Thou leadest us not into temptation; but doth deliver us from evil.

Instead of not using the prayer in our treatments, no Divine Science treatment is given, whether written or oral, that does not include in its affirmations the substance of the prayer. In both of our books, "Divine Science and Healing" and "Basic Statements and Health Treatment of Truth," the true meaning of the prayer will be found to be incorporated in all the treatments, but the prayer itself is so familiar to all that it is considered unnecessary to include it literally as one of the treatments. Divine Science in its teaching of the allness, wholeness and universality of God as the only one that is and the only one that does His works, is constantly affirming, not only the truth of the Lord's prayer but of the whole doctrine of Jesus.

C. L. C.

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Man Co-existent and Co-equal with God.

ONE of the tenets of the Christian Science belief is, that "man is co-existent but not co-equal with God," the argument being that God is greater than man, as the ocean is greater than the drop; and that if man were co-equal with God, like God immediately he would be beyond manifestation upon earth, or, in other words, become invisible to perception. Christian Scientists also hold that God is not to be apprehended through reason, but totally through faith and love.

On the contrary, Divine Science declares man to be co-existent and co-equal with God—one and the same—and by a course of reasoning, mathematical in precision and accuracy, viz.: the Law of Expression, proves its position. God is not unreason—that reason must be abandoned in the search for him—but includes in love and faith the very highest reason, which is Wisdom. God being Omnipresent Spirit, the one self-existent, indivisible whole (that is, in which the phenomenal exists), the substance of which all form is composed, it necessarily follows that the spirit of God manifest as man can never be less than itself—never less than full and complete consciousness. Form is as much a part of that consciousness and as necessary to complete it as is Soul or Spirit. Were it otherwise, Spirit would be capable of separation and division, which would postulate another absolute. This is unreason and error, having no part in Truth.

Spirit expressing itself (pouring itself out) through humanity is but one spirit common to all. To sense perception the individual man, as well as the entire world of phenomena, seems to be separate and apart, but, in Truth, it is composed of one universal spiritual substance, for there is no other; and, in consequence, is eternally one whole, perfect and complete.

Divine intelligence never veils itself to itself. Unreason, false beliefs, carnal sense, compose the vein of ignorance or darkness, which is negation—nothing.

It is patent to reason that man is not a reflection (a mirror cannot reflect itself, but only an object separate from it), and in degree less than his source and origin, but is that very source and origin itself, made manifest in form.

Man, as he knows himself to be the "I Am" of eternity, is a being of dazzling light, unfailing love and limitless power; not the distorted image that the senses seem to register.

The "I" of the real Being declares forever and forever, "Mine is the

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kingdom and the power and the glory." And again, "the earth is mine and all the fulness thereof."

This is the "I" lifted up to know itself to be One eternally—Creator, creating and created.

This is the "I"—one and the same—at the stillness of the centre and the activity of the circumference.

This is the "I" in the Divine equality of the glory of the Father, Son and Holy Ghost.

411 West End Ave., New York. STELLA M. LEE.

HELPS IN HEALING.

A LADY spoke to me after one of my Healing meetings, and said: "I want to tell you that you are helping me more than I can tell. I want you to know how I passed from Process to Being and its expression." There is no demonstration of Being that is rising toward Being. Being is all there is, and is, therefore, all that is demonstrable. "My consciousness of Being is illumination, from it and in it everything is clear. I see spiritual things spiritually."

No one will understand the all inclusiveness of Divine Science who does not see and reason from Being as the Allness of the All, and not from Process. Let everyone who wishes to heal know that their work is the expression of Being, and the only method there is is the action of Being, knowing that their work is from God and not toward God.

Another lady, in the same class, had told me prior to that time that her husband had been trying to sell some property for twenty years, but was unsuccessful. She asked for treatment. I gave a few private treatments, and within ten days it was sold to a good advantage to both parties.

How was this accomplished? It was done by knowing that all things are already accomplished in the perfect adjustment of all things. That which is right equally for all is, and never ceases to be.

The business transaction was brought about by the spoken word of this knowledge.

Divine Science cannot be used except for the equal good of all. It cannot be used selfishly, nor against the success, happiness, and health of any. *Only the Good is Real*, and the real is alike for each one. If there are any who do not thus see it, they do not see aright.

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CHILDREN'S DEPARTMENT.

My Dear Children:

YOU who have had the teachings of Divine Science know that there is nothing in the whole universe but God and Him manifest. That in the beginning there was only God, and, out of the perfect Spirit which He is, He spoke into existence, or made, *all things*—that means every object of which we can conceive or think. Knowing this, you understand that He must fill *all space*—that there is not even the tiniest spot or speck but which is filled with the presence of the Great Maker. Some of these things made are visible and some invisible, but they are all out of the same divine substance. So, when you see the beautiful green grass springing up all about you, or feel the wind against your face, or hear the birds singing, you say: "These are all bits of God's life sent to us that we may know that *He is always with us*, no matter where we are."

Sometimes little children show fear of the dark; that must be because they are *not* little Scientists, for, if they are, they know that God fills all space and must be in the dark, too, so there cannot possibly be anything in that dark to hurt them. Darkness, you know, is but the absence of light, and God made the night just as he made the day, for a *good* purpose. Night is the natural rest time for all animal and plant life, and we should learn to recognize the good in it.

Should it be necessary for you to go out in a dark night or into a dark room, say to yourself: "Why, God is *right here*, all around me and in me, so there cannot possibly be anything to harm me." You will then have such a safe, protected feeling, and all the fear will go away.

To help you overcome the feeling of fear which sometimes comes to you even in the day time, I am sending you some verses to learn "by heart," as we used to say in school, and I hope each and every one of my little readers will study them until you can repeat them to papa and mama—for they have fears, too, sometimes, and what a fine thing it will be if you can drive them away by speaking these words of Truth for your dear parents. Just try it.

THERE'S NOTHING TO FEAR.

There's nothing to fear for God is here,
He 's with us through the day;
He gives us life and health and strength,
And guides our every way.

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There's nothing to fear for God is here,
He 's with us through the night,
And o'er us brood His wings of Peace,
Unto the morning light.

There's nothing to fear for God is here,
He 's with us every hour;
And all we see and do and know
Dependeth on his power.

O anxious one! No harm can come
To those you hold so dear,
God fills all space, there's naught beside,
He 's there, He' s near, He 's here.

Lovingly, your friend,
MRS. ELIZABETH H. REMMEL.

2060 San Antonio Avenue, Alameda, Cal.

"Oh, dear!" sighed Mother Apple Tree. "People talk of my beautiful blossoms and what delicious fruit! but they do not think of me, my self-hood, that actually produces those glories and gifts for them. I worked so hard to yield what they can see, but me—my real inner self, that keeps working all through and through every little cell of life—they do not see. I love them—those people—and keep making for them and offering them rich gifts. They accept them and enjoy them. I am happy in that, yet I cannot help wondering that they do not long to see the little Apple children's mother, for I could then shower upon them still greater wealth and happiness than I can in this way.

"They take my blessing second-handed. I wish I could give it to them directly. My mother heart yearns for and to them. The little birds sing to me and thrill me. They say that yearning love like mine is always gladdened. That in the years to come these people will long for and seek this overflowing love of mine, and life for us will be an Eden. My love enriching them—their love enriching me. Ah, speed the day. I ought to be noble and loving and good with all these visioned glories, and be glad in the radiance over my life." H.

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UNIVERSITY OF CALIFORNIA

The Children and the Flowers.

By E. Adeline Heath-Williams.

O, flowers! So long hid under the snow,
You must be glad of the spring-time, I know.
What did you there, in your blanket so warm,
Before the long night brought the bright spring-dawn—
When streams and the brooks were silent, all,
Afraid to run till they heard the Spring call?

O, children! With hearts so loving and kind;
The night you think lonely, we do not mind;
For our blanket snowy, is tenderly spread,
And watched by the Mind that guards your own bed;
In sunshine or shadow—no matter where—
Our work is to tell of Its loving care!

Something to Remember.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Can there be any strife.

1806 S. Logan Sq., Philadelphia, Pa.

The object of Buddha's investigation was to find the cause of misery, and the remedy for it. Gautama Buddha found the cause to be ignorance: Christ Jesus demonstrated the remedy to be understanding.

As long as the individual believes that he has two natures, one good and the other evil, thought presents sometimes one belief and sometimes the other; and just so long will there be doubt, uncertainty, no knowledge of the Permanent.

Christian Healing is healing by the power of Infinite Spirit. Spiritual healing is healing as Christ did; therefore the two are one.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read 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:
I am what I am because God is what He is.

Daily Thought.

First Day: "I am heir of God and joint heir with Christ."

Second Day: I claim my inheritance and receive and enjoy what I claim.

Third Day: I am now demonstrating perfect health and abundant supply.

Fourth Day: Every organ and member of my body is in a perfect state of health.

Fifth Day: I am successful, and prosper in all my undertakings.

Sixth Day: My own has come to me and I receive it with thankfulness.

Seventh Day: I rest in the words of truth I speak, knowing they will bring forth after their kind.

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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 RELIGION OF A SOUL.

3. The Sun and the Rain.

BY WILLIAM BRUNTON.

The teaching of this book is truly represented by the name Divine Science. The word "Divine" means pertaining to God, as "The immensity of the Divine Nature." "Proceeding from God." The word "Science" means truth ascertained; knowledge duly arranged; complete and pure knowledge. Hence, the teaching of Divine Science is classified knowledge of being manifested in existence—God expressed in creation—the Creator revealed in the creature.

—*From Lesson I, in "Divine Science and Healing."*

THE CHRIST is with us and we are listening to his words which forbid all hatred, strife and unforgiveness. He is here now, at this present moment, and he says: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." He makes no distinctions of kindness and giving, for the nature is one and must be itself and have expression of itself to all and in all.

How clear to us that when Christ speaks, the pure white heart of man, the whole world becomes luminous with love. Humanity is transfigured before us so that there is no face that is not fair, and no soul that is not of heaven. We are brothers all and every evil thing has fallen away from us, and we meet and greet as sister souls. There is no class, no speech, no anything to divide and put apart, but in pure transport of dwelling in heavenly places with heavenly affections—we are made one and abide in the

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grace of that friendship which can never perish. The outlook conforms to the spirit within and man is man to us, God's true child.

And having knowledge of self, the great reality, the positiveness of being we enjoy—the world is our world of love and light. It has no other message than this that God is *All* and man of God, and we must perforce, by the logic of life itself, reflect the divine glory in word and way. This is the clear utterance of creation ; nothing else can be as soon as we know ; as soon as the watchman in the tower of thought says—"the morning breaketh ;" the soul is then a conscious soul—a child of the light and the day.

We must know the language of nature to read it. It is not of itself, it is not of the outward only. Until we have certain knowledge, classified with correctness—we vainly essay to read the wonder before us and query why? Attempt to read Homer or Virgil so—and you have your answer. The grammar and speech of these masters must be acquired by diligent desire and steady pursuit of the purpose of knowing. No pains must be spared in the acquisition. Then it all changes from darkness to light. The lines are rich and musical and masterful of meaning, they speak to us and we hear and understand and respond ; we construe them as poetry that stirred the heart of the people in "the grandeur that was Greece, in the glory that was Rome."

So, only better, because the speech of heaven is no foreign tongue to us but the real language of the heart, and nature is of us, as all the poets know, and when we are with ears to hear, when we awaken to divine understanding—then life and living are in the light, and we thrill with satisfaction of truth and have joy no man taketh away from us. The Christ heart within us—for it is there in all—the purity looks at the lily and considers it; it sees the rain and the sun and receives its beneficence as divine ; the law is established, the knowledge is given, we are in the circle of love, and we truly think God's thoughts—our being is of the divine.

Now in this circle—all is well. We are safe and sheltered, and shepherded to the world's end and beyond. Never a tremor or fear need come to us. We are in the green pastures and by the waters of peace. He has charge over us in all our ways. The young lion and the adder can do no hurt. Noonday and night are alike in love toward us. Absolutely fear is forgotten and unfelt as darkness is forgotten in the sunshine, and we rejoice with joy unspeakable and full of glory. It has come to pass that the angels sing in the heavens above, and that is the song which never dies away.

So the relationship being established which is our confidence and peace,

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we then have no separation from what is before us of creative energy ; the action of the universe becomes ours because it is pulsing through us. It is none other than we. It is self, the very self of love, loyal, regnant, superb, and supreme. We are children of the Father.

Seems it strange to you that April has been so long and the springtide with the sun and the shower and the awakening of earth to all beauty—and men had not known, had not considered, had not taken to heart—until the anointed to them came what was the spiritual significance of it all? Until we awake as spirit we see not the plainest things of spirit. Our eyes are holden because these things are spiritually discerned. The anointed of love alone reveals its own to babes if you will, to the simple ones as men ordinarily count appearances, but really to the wise and prudent of heart the glory comes. The I am of faith sees instinctively when it is permitted to look, when it is directed and has knowledge where to see, for it is of God and loves what is of God. The divine Voice has spoken to it as it comes up out of the river of consecration that washes the dust of time from it and has the holy resting upon it—then the world is the temple, and the soul a king and priest unto God forever. It dwells in the house of praise continually—and yet it is in the city where there is no temple because it is in the illimitable of Love. It is a bird that flies not to the shelter of outreaching bough on the earth. It has wings to fly and keep its place in the heavens where are the mornings and the evenings and the days.

All this in sooth as the beauty of holiness, as devoutness of heart—and then assuredly as duty for the days and as toward all of woman born because as also born of the spirit. Jesus out of the tenderness and fidelity of the home brought all its charm and grace and helpfulness and made it of the soul.

When told by one in the crowd his mother and brethren were without, he said, "whosoever doeth the will of my Father the same is my mother, and sister, and brother." He loves the faithful soul because it has the faithful faith. It comforts and strengthens the toiler everywhere. But the Christ loves the seeming unlovely because he knows the gem even when unpolished to be a gem. And the passion for souls is the glory of the loving heart. We have brotherhood written large and we bear and forbear, we love and recognize love, and bless all as God does with his rain and the sun!

We are glad and rejoice in his own salvation.—Ref. Isa. xxv : 9.

If ye love me keep my commandments.—John xiv : 15.

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The Time of Beauty.

When the world begins to wake
With the miracle of spring,
May my heart new courage take,
And its gifts of promise bring!

Nature is the mirror clear,
For the soul itself to see,
Waken heart, the good is here,
Show God's blossom like the tree!

WILLIAM BRUNTON.

"HOW BEAUTIFUL TO BE WITH GOD."

[The last words of FRANCES E. WILLARD.]

"How beautiful to be with God!"
I hear this worker breathe at last;
It is a flower o'er the sod,
To show which way her spirit passed;
She looked beyond the bourne of death,
To fairer ways than mortals plod,
And so in dying soft she saith,—
"How beautiful to be with God!"

It opens out the vast expanse,
Of worlds on worlds in bliss above;
And faith takes in with one swift glance—
That rich beatitude of love;
It is the sense the Shepherd King—
Will comfort us with staff and rod;
And so in dying—soul may sing,—
"How beautiful to be with God!"

"Eye hath not seen, nor ear hath heard,"
The wonders there our souls shall meet,
But with deep thought the heart is stirred,
And oh, the picture is so sweet;
It opens out the ecstacies
Of Saints that holy ways have trod;
It is a song of faith's degrees—
"How beautiful to be with God!"

WILLIAM BRUNTON.

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THE REV. WILLIAM BRUNTON.

FROM an Eastern paper we extract the following account of the passing from this plane of activity of our dear personal friend and valued contributor, Rev. William Brunton :

"Rev. William Brunton, for eight years pastor of the Unitarian Church in Fairhaven, died Saturday afternoon, March 10, 1906, at the Homeopathic Hospital in Boston, Mass., in his fifty-seventh year. Mr. Brunton was taken to the hospital the 7th of this month suffering from cancer of the liver. An operation was performed and proved unsuccessful, death ensuing within three days.

William Brunton was born in Sheffield, England, in 1849. He was a native of the same county as Robert Collyer, who has frequently preached before the congregation of which Mr. Brunton was pastor.

In 1876 he became pastor of the Unitarian Church at Brighton. This pulpit he occupied ten years. Upon his retirement he made a trip to England. Returning to the United States he became pastor of a church at Yarmouth, Me., where he stayed four years. Then he went to Whitman, Mass. He preached at Pembroke afternoons, and, in the same manner, for a short time at North Abington. In 1896 he went to Castine, Me., and remained six months. He then accepted a call to the Church in Fairhaven, where he remained as pastor until February of last year, when he resigned."

Mr. Brunton was loved and esteemed by all with whom he became acquainted for his loving nature and sterling qualities.

During the months of May and June of 1897 we were teaching classes in New Bedford. We were invited to meet Mr. Brunton at Mrs. Hunt's beautiful home in Fairhaven. The outcome was that he joined our class, and was a most earnest, child-like student, alive with an appreciation and thought of living the Truth, for it all appealed to him as such. From that time he lived the life with a devotion of love for Truth. We regret beyond expression that he should drop the body as the result of the use of the knife, for as he was he could have lived, and under the true strong Divine Science treatment he could have been healed. While the healing never seemed so vivid a reality to him as it might, any one so devotedly living his conception of Truth could have been healed. The fatal operation and its culmination had taken place before we knew of his seeming illness.

Praise God, he knew there is no death—he lives, here and now. His immortal words will live with him, and his blessed work will continue. He is as near his dear ones as their own life. He has passed not away, but merely withdrawn. He sheds bright rays upon us all. So let it be.

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BOOK NOTICES.

MENTAL HEALING, by Leander Edmund Whipple. Fifth edition revised. The Metaphysical Publishing Company, New York. Price, cloth, $1.50 net.

This book gives a very complete explanation of the principle upon which mental healing is based. The author holds that every organ, muscle, artery, nerve and function, and in fact the whole body, is absolutely under the control of the thinking mind ; therefore bodily conditions indicate mental states of consciousness, and disease is the result of an abnormal mental state which can be changed and restored to a normal condition by correct mental treatment, thus healing the disease by removing the cause. The writer gives clear, logical reasons for his conclusions, which are the result of many years' experience in demonstrating the truth of the principle by applying it in his practice of mental healing. The book is a reasonable and definite presentation of the principles and process of metaphysical healing, and will be of great value to those who study it with the view of applying the principles therein advocated. Under the heading of "The Law of Unity" is shown the source of mental action, from which we quote the following :

"This law of unity is the foundation of all Being. In the intelligent comprehension and willing recognition of the wholeness of universal life there dwells a power of thought, which, when aroused, sweeps outward over the sandy wastes of material illusion and superstition, burying ancient landmarks and creating new boundaries without regard to dogma or tradition. It is the mighty force of *intelligent comprehension of reality* which can meet with no obstruction, but before whose resistless tide all loose opinions are swept to the dead level of exact quality. Fortunate is he who secures his foothold on the rock-foundation of the UNDERSTANDING OF WHOLENESS ; to him the burying of landmarks and destroying of illusions will bear no serious import. In the intelligent comprehension of wholeness, health is generated spontaneously.

"The understanding of this universal law of a whole and perfect life, belonging to and possessed by every being, leads into a thousand channels of conscious thought, through which innumerable forms of thought-action are generated for use in material life. In the illusions of this life of seeming separateness the various kinds and degrees of sickness take form. This accounts for mental images as causes of sickness, and that theory will have prominence in the succeeding chapters of this work. It occupies a thoroughly practical ground.

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"No possible opinion of disease or danger can arise to which there may not be given a ready negative response from the basis of correct understanding of the WHOLENESS OF LIFE IN SPIRITUAL BEING. The forceful energy expressed in a spiritual realization of the principle involved in this idea, will always annihilate the powerless illusion which rests only upon the shifting sands of the changing opinion of separate life, supposed to exist for those who are really united in the WHOLE. The facts of demonstration prove the principle of their action by the universality and permanence of their results. Only truth continues always."

Extracts from Letters.

MY DEAR MRS. CRAMER: It is with the keenest sense of appreciation and love that I add my testimony of falsities overcome and clearer apprehension of Truth to the many that you must receive. When, last July, you wrote in reply to my ideas upon reincarnation that they were "ideas to be overcome," I was filled with a passion of argument. For twenty-four hours the ferment raged within, for in the past the idea of reincarnation had reconciled me to a just and loving God in place of a vengeful, irrational power. At last the heat of rebellion within—for it was a silent battle—was calmed by the continued iteration, as of an independent voice: "Peace! Peace! Be still and know that I am God." I did not comprehend at once the full meaning of that "overcoming," but my whole soul demanded Truth and nothing less, and I continued the earnest study of "Divine Science and healing." As I had set myself to accomplish a certain task by autumn I had but little leisure, yet day and night showed forth His handiwork. Just at this time there descended upon me a perfect avalanche of events that searched and tested me in every advanced step I had taken. "Troubles" of a most distressing, harrassing and perplexing nature, and financial difficulties poured in upon me. The effort to be steadfast and loyal to the affirmations of Being and to realize the goodness and all embracing wisdom of spirit finally divided the waters of my "Red Sea," and I walked through dry shod to the glorious promised land of Truth. Suddenly it shone upon my vision: "The freedom of Truth is to know that never have we been bound." At last I recognized the eternal nature of spirit (my spirit, praise God) and its equally eternal perfection. All the sorrows, mistakes, lack and limitation of my life had never existed in spirit. Never! Never! They were the figment of

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a dream, and now that I am awake in consciousness I know they were never anything but false beliefs masquerading as realities. Whenever I opened the blessed Bible I met the repeated admonition: "Be not afraid nor dismayed." It was fear in some of its multifarious forms that was the enemy to be overcome. The sword of the spirit that loosed my bonds was the bold, determined words, "I am," identified with the positive attributes of Being. Thus was negation routed from my thought, and, in increasing measure, from my environment.

From my heart I thank you, dear Mrs. Cramer, for your steadfast occupancy of the loftiest pinnacle of Truth. A compromise, a lesser platform, would mean another renunciation sometime and another advance.

Now I stand at the centre, and, in the truth of Being, pronounce upon unrealities—"get thee hence: I never knew you." For these blessings and others contingent upon understanding, I am truly grateful to you for leading the way and opening the door.

I am, lovingly yours, S. M. L.

I cannot tell you how much I enjoy and appreciate HARMONY. It lies before me in the morning when I am dressing, always opened at the Healing Page, so I can begin the day with the thoughts given there. I pick it up during the day, if only for a minute or so, to read snatches of articles that I may have read half a dozen times before, but which are ever full of genuine help; and in the evening I always try to spend a few minutes more with the Healing Page. V. L. P.

I wish to express my delight in studying "Divine Science and Healing." Never before have I had a book in my hand in which I saw the Truth expressed so clear and beautiful. It has also been enjoyed by others into whose hands I placed it. MRS. A. M. L.

I am learning to claim my own and am getting a better understanding of the blessed Truth, and HARMONY is a most welcome and precious help. I hold myself "free" to read other books and magazines, but I always come back to HARMONY with new relish, and feel that it holds it all in a nutshell.

F. O. W.

HARMONY is *the book*, full of the "All in All." Divine Science is my religion. I live it as well as I can, and it has been of the greatest benefit to me. MRS. T. C. B.

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Second Normal Lesson.

MRS. MARIE MAYNARD-PATCH.

1st. The Godhead is the three in One, that One which is self-existent and is prior to all creation. It *is* before man is formed, therefore it cannot be man's devise.

2d. All knowledge is God knowledge or the one omnipresent Spirit or Mind which knows itself and its own possibilities. Thought is the method by which the One Mind or Spirit manifests, therefore knowledge must precede in order the manifestation of innate possibility.

3d. All existing forms are in the nature of God because that which is brings forth in its own image and likeness. As God is the only Thinker, all thought is God's thought and all result of God's thought must be in the nature of God.

4th. There can be no thought without a thinker. The thinker proceeds forth through his thought, therefore the thinker, or consciousness, must precede the thought.

5th. In order to have God knowledge it is necessary that we abide in the consciousness of being one with God—to know that we were with Him in the beginning, and that we do as the Father does, and work as the Father works—to know that we are God manifesting in the flesh.

6th. The mental constitution is the correspondence of the Godhead.

7th. Thought corresponds to the Father, motive or purpose to the Son, and true feeling to the Holy Ghost.

8th. The all inclusive word of the three—"Mind, Idea, Consciousness"—is Mind.

9th. The all inclusive term of thought, motive and feeling is Thought. It does include motive and feeling and is the larger term.

10th. The spoken word is a symbol of thought. Deed is a symbol of motive, and sensation is a symbol of feeling.

11th. Thought cannot affect the nature of Being.

12th. As the conception of man is ideal and spiritual there cannot be any man who is not ideal and spiritual.

13th. We should embody Truth in thought, word and deed. Word cannot affect the nature of thought.

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Notes and Announcements.

No more premiums will be given with HARMONY, either to new subscribers or those who renew. By giving premiums we cannot do justice to ourselves or to our agents. The work on HARMONY is worth the price, and we are sure every reader will be glad to relieve us of the extra work and expense of sending premiums.

Mrs. Stella M. Lee is teaching Divine Science classes at 411 West End Avenue, New York City. All who wish to hear her, or make arrangements for instruction, can see her at the above number. You will see from this issue a letter from her, which shows a wonderfnl awakening. Mrs. Lee holds a Sunday class, the hour we do not know, but can be ascertained from that center.

Overcome Evil with Good.

Buddha said: A man who foolishly does me wrong (or regards me as being or doing wrong) I will return to him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me. The fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him.

A foolish man once heard Buddha, in preaching, defend this great principle of returning good for evil, and therefore came and abused him. Buddha was silent, pitying his mad folly. The man having finished his abuse, Buddha said: "Son, when a man forgets the rules of politeness in making a present to another, the custom is to say: 'Keep your present.' Son! you have railed at me! I decline to entertain your abuse! And ask you to keep it, a source of misery to yourself. For, as sound belongs to the drum, and shadow to the substance, so in the end misery will certainly overtake the evil-doer."

Buddha said: A wicked man who reproaches a virtuous one, is like a man who looks up and spits at Heaven; the spittle spoils not Heaven, but comes back and defiles his own person.

Again: He is like one who flings dirt at another against the wind—the dirt does but return on him who threw it. The virtuous man cannot be hurt—the misery that the other would inflict comes back on himself.

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Treatment against the Belief in Limitation, and the Desire for Liquor.

IN THIS manner prepare your thought to give a treatment. Our Father, which art infinite and everywhere present, we turn to Thee for all blessing. We thank Thee for the knowledge that Thou art all in all, the ever-present, living goodness, and as such we glorify and worship Thee. We sanctify all that is made in thy truth by our thought, because Thou hast sanctified all things with thy presence—with thy very self; and because it is Thy will that we acknowledge Thee as above and before all existence, as above, around, and pervading all that live. We thank Thee for the knowledge that Thou art the eternal and infinite source and goodness of life. We thank Thee for the divine understanding that there is no limitation or lack of goodness anywhere in the vast universe of cause and effect, and that to recognize this truth and entertain it as a daily companion, is to realize Thy presence without omission. We thank thee for the knowledge that Thou hast made everything like unto Thyself, and that Thou hast placed no limitation upon it, for truly Thou dost not measure Thy Spirit to Thy children; Thou art wholeness to each and all. We thank Thee that we know that our brother is at this time in Thy Being, the all-embracing love and sustaining power, and that Thou art his life and spirit at this time. We know that there is nothing but Thee to sustain and guide his thoughts aright in the paths of peace. We understand that Thou hast made him good, whole and pure, and that there is nothing evil, impure or unholy in itself; and as Thou hast pronounced in favor of all things, that they are good, forbid that we pronounce against Thy decision.

We know that there are no attributes of limitation or of sense appetites and desires; therefore our brother can never be that seeming appetite or desire for liquor which sensuous belief claims to be real. He cannot produce anything real in expression that does not represent the divine attributes of Being; therefore he is free at this time, nothing binds or limits him; Thou art pronouncing him good, whole and free, resting in thy limitless Being and love at this time. Dear brother James, listen to the voice of Spirit. You do not slumber in sense delusion; you are not limited or environed by desire; you are free to hear and understand the word of the Supreme One; you are free to witness His presence working in you. Listen and understand what I say to you: Liquor is neither life, substance, nor power; it has no power to give you strength, health or satisfaction; it is effect, and it can never become cause; you do not need or think that you desire it, you know that you are

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immortal now, and that you are in no way dependent upon liquor or upon anything belonging to time and place for life, strength or health. God alone is the source of all that you need and desire; your body is radiant with God's presence now. The truth that I speak to you will erase false belief of darkness, for you understand that what I say to you is truth. God is your life, your love, your truth, your substance, your peace, and you are filled with perfect satisfaction at this time.

We thank Thee, O! Infinite Source of all good, that we know Thou art in every part of the vast universe, and that we all rest in Thee at all times. M. E. C.

God's Voice Nearer than the Book.

It is perhaps God's will that we should be taught in this our day, among other precious lessons, not to build up our faith upon a book, though it be the Bible itself; but to realize more fully the blessedness of knowing that He Himself, the living God, our Father and Friend, is nearer and closer to us than any book can be; that His voice within the heart may be heard continually by the obedient child that listens for it, and that *that* should be our Teacher and Guide in the path of duty, which is the path of life, when all other helpers—even the words of the best books—may fail us. —*J. W. Colenso.*

He who walks by the light of experience gained, walks by the light of things created; but he who walks by that which gives experience, walks by the Creator, and is himself the light that guides existence aright.

"God knows you have need, and for that reason He has given all things unto you. God is not dependent upon creation for power, knowledge or happiness; we are not dependent upon things or effects for power, knowledge and happiness; as God is the giver of all good, so we are that which manifests good."

Buddhism—The Five Buddhist Commandments.

1. Not to destroy life.
2. Not to obtain another's property by unjust means.
3. Not to indulge the passions, so as to invade the legal or natural rights of other men.
4. Not to tell lies.
5. Not to partake of anything intoxicating.

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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. any 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.
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STUDIES FOR THE MONTH OF APRIL, 1906.

Daily Study for Week ending April 20th.

Subject: "Heal the Sick."

Divine Science and Healing—Formula for. Pages 59, 97, 126.

No cases essentially incurable. Health free to all. Page 176.

New Testament—Luke ix: 2; x: 9.

Daily Study for Week ending April 27th.

Subject: "Healing."

D. S. H.—An eternal process; expression of idea or soul. God the healer. Page 52.

N. T.—Luke v: 24; Luke xi: 4.

D. S. H.—Absent treatment as effectual as present. Page 170.

N. T.—Matt. viii: 7, 8.

Daily Study for Week ending May 4th.

Subject: "Healing."

D. S. H.—More than suggestion, or thought transference. Page 172.

N. T.—Luke xii: 11, 12, 22.

Daily Study for Week ending May 11th.

Subject: "Hell."

D. S. H.—Need not die to go to. False beliefs and opinions. Page 169.

N. T.—James iii: 6: Matt. xvi: 18.

He is faithful that promised.—Heb. x: 13.

The Lord delighteth in thee.—Isa. lxii: 4.

The Lord hath loved his people.—II Chron. ii: 11.

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National Council of Women.

The annual executive meeting will be held in Toledo, Ohio, April 1 to 6. Religious services will be held Sunday evening, distinguished speakers participating. The morning sessions will be devoted to executive business, the afternoons to reports of auxiliaries and committees. The evening literary program is under the direction of Mrs. Pauline Steinem, of the Toledo Council. The call, signed by Mrs. Mary Wood Swift, President, 824 Valencia street, San Francisco, and Mrs. Belinda S. Bailey, Corresponding Secretary, 640 Market street, San Francisco, says: "Women of the National Council:—Let us again come together with a full representation from every National and local Council, renewing our allegiance to, and fulfilling the spirit of, the Council. Idea: 'The Many in One.'"

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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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