"Come unto Me, all ye that labour and are heavy laden,
And I will give you rest.
Take my yoke upon you, and learn of Me; for I am meek and lowly in heart;
And ye shall find rest unto your souls.
For My yoke is easy, and My burden is light."

Matt. xi: 28-30.

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HARMONY

A MONTHLY MAGAZINE, DEVOTED TO

TRUTH,

SCIENCE OF INFINITE SPIRIT, WISDOM,

AND THE

CHRIST METHOD OF HEALING.

VOLUME 8.

M. E. CRAMER, EDITOR,

324 SEVENTEENTH STREET, - - SAN FRANCISCO, CAL.

HARMONY SCIENTIST'S DIRECTORY

This Directory our friends will find very useful, as all whose names appear in the following list are thoroughly reliable Scientists, teaching and healing in the city or town mentioned. Upon request, each one will cheerfully respond to calls made upon them.

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BY M. E. CRAMER.

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HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. OCTOBER, 1892. No. 1.

September 25.

The Lord's Supper.—1 Cor. xi: 23-32. Memory verses 23-25.

Golden Text.—"*Let a man examine himself, and so let him eat of that bread, and drink of that cup.*"—1 Cor. xi: 28.

"CORINTH was a wealthy city; in fact the commercial metropolis of Greece. Like other cities of great wealth, there were in it a large number of extremely poor people. The habits of the wealthy were luxurious and excessive in every way. They were particularly given to feasting, and to the gratification of bodily appetites. There was a custom, however, in Greece, and particularly in this city, of forming guilds, or clubs, in which the rich and poor were alike members. These clubs dined together daily, each member contributing his portion of the food and wine to the common meal. The rich would send more, and of course the poor would send less; but a common distribution was made, so that all fared alike at the meal. This was one of the forms which charity took in those days. * * *

"The gospel had been preached to all, and received by members out of every class." * * Much of their heathen life and habits clung to them even after they were converted. * * The moderation, wisdom, firmness and love of the apostles in dealing with this church, is most beautiful, and should be a lesson to us all on the point of our church relations. * * There were strifes, divisions, parties, heresies, and all sorts of contentions in the church. These things rose to the surface, as dross rises to the surface of a smelting-pot. Among the gravest and most unChristlike abuses that had crept in, was that which gathered about the Lord's Supper. The guild fashion had been adapted by the church to its new conditions and relations, and thus the whole church became a club for the purpose of eating together daily, according to the fashion of the community. * * Sometimes at the beginning, and sometimes at the close of the feast, the ordinance of the Lord's Supper was celebrated."—*Pentecost's Bible Studies.*

Five principle things are prominent in the significance of the Lord's Supper.

(I). It is a memorial supper. It is called the Eucharist, from the Greek word, which signifies to give thanks. The bread and the wine are the body and blood of Christ, in the same sense in which Paul, speaking of the rock in the wilderness out of which water was stricken, said: "And that rock was Christ." After thanks were given, the bread was broken and parted among the disciples, (Matt. xxvi: 26), and they did eat it. As Christ is truth and life, everywhere manifest in creation, even the creature is to be seen with the eye of truth as being and having the glorious liberty of the child of God. So whatever we do, eating or drinking, we are to do for the glory of God, and do it in remembrance of Christ, who is the life and the manifestation of life, until we come into full memory of what we are in truth, or in Christ Jesus.

(II). It is a perpetual testimony to us of the meaning of power that follows in realization after his death. "This is the New Testament in My Blood." The "Testament of My Blood," ever now, in that it is eternal, is the "new covenant, shed for many for the remission of sins." (Matt. xxvi: 28). So we are constantly reminded that the Christ consciousness, that "I and my Father are one," and that our life and existence in Christ expiates sin, and proclaims salvation as the gift of God.

(III). It testifies to the oneness of Being and existence, and teaches that true communion consists in knowing that there is but one life, which is the life of the people, and knowing the unity of form, which is all form. "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Then we being many in thought and in form, we are one bread, and one body; for we are all partakers of one loaf." So if we drink of His blood, our thoughts drink in the attributes of our life, which is the Christ. In this way do we appear in glory, illumination, and power with him. The true and spiritual meaning of the Lord's Supper, is partaking of every attribute of Deity, and remembering that they are manifest in every thing in creation.

(IV). The scriptures testify not only that our life is Christ, but that we are that life; therefore, we have being in God. This being true, we ought to have the memory, and realization, and joy of being at one with God, and with all existence, and to be in conscious communion with the whole.

(V). The covenant is with all, for the middle wall of partition is taken down, and everything is known to have the same introduction unto God. So "as oft as ye eat this bread and drink this cup" in remembrance of unity, and that the all of Truth is God and God manifest, "ye do show the Lord's

death till he comes." Such are the main features of the teaching and significance of the sacrament. They who eat and drink unworthily, may be said to be those who are not thankful in their thoughts and acts, for both the life and the body which God hath given them. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." This word "damnation," means condemnation; "for with what measure ye mete the same is measured to you again." Such do not understand the true and new covenant.

A physical consequence. "For this cause many are weak and sickly among you, and some sleep;" even the fruit of their own thought and beliefs come upon them.

How to remedy matters. God's law, or "Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. iii: 16.)

"But let a man examine himself, and so let him eat." This is not, as is too commonly supposed, an injunction to that morbid self-examination to find out if they are worthy to come to the table. The object of self-examination is contemplation of the truth, that *the All* is God and God manifest, and that we, therefore, are in remembrance of the Lord, even unto the second coming, and that we do discern the Lord's body; therefore, let us eat in the spirit of unity and love. When we come together to eat, we should tarry one for another. No longer let us partake of God's life and God's existence alone. Let us hesitate to proclaim this all-inclusive truth, unless we can proclaim it for all alike. Then, indeed, is there true communion. If any man hunger, to believe that he is more in the sight of God than any other created thing, he will inevitably go in thought to his own house, and there eat. But the Lord's Supper will be served for the soul to manifest, which is the life of all living. These reproofs were not alone for the Corinthian Church, but let each one of us examine ourselves as being life eternal with God, and as therefore being manifest with Him; and let us break the bread in the spirit o Truth, by expressing Life Eternal, and eat of the body of Christ, by knowing that all are one in Christ Jesus. For he that worships, must worship in spiri and in Truth.

FAITH so fully includes works, that to be called a faithful servant, on must not fail in any point of duty; it must be done, or where is the faithfulness. Therefore, when we think, talk, or write of *faith*, it means to *do* as wel as *believe*.

VICTOR B. HALL.

"REVELATION IN THE SON."

God is the author of Truth, and therefore in every realm it is sacred. Transactions which have seemed miraculous are losing that aspect, just in proportion as knowledge of God and His methods broadon. Under an improved understanding of spiritual law in our own times, miracles of healing are becoming common. To that degree in which we make our wills plastic and at one with the Divine Will, we have God's power combined with our own, and His will is always good. Christ claimed no superior power to that possessed by His disciples, provided they were perfectly at one with the Father. "Greater things than I have done ye shall do." He declared that all believers —those who come into an understanding of Divine Law—should exercise the same power that He did.

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

"These signs shall follow them that believe." If them that believe were limited to age, race, or condition, then would the word of the Lord be "bound." * * *

Did Jesus forgive sins? "And Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins are forgiven." What is the forgiveness of sin? Not the remission of penalty, nor a suspension of the law that "whatsoever a man soweth, that shall he also reap." It is rather the putting away of sin, and only by and through that means an escape from penalty. All the sin of the world is eternally forgiven by God. Our sins are unforgiven—to us—when we are unconscious of such forgiveness. Any one who can bring his brother into a consciousness of the divine forgiveness—forgives—brings pardon into manifestation. Forgiveness is the loving interpretation of the divine Mind by the Son."

—"*From God's Image in Man*," *by* HENRY WOOD.

PARAGRAPHS.

Jesus, God manifest, needs no healing.

God manifest in the created universe is the Lord Jesus Christ.

Christ is a name given to the full consciousness that God in creation is the Lord Jesus.

"Be ye holy because I am holy." "Be ye perfect even as your Father in heaven is perfect."

Belief in impurity and imperfection is unclean and unholy.

In God, His law, method, and creation, there is nothing but perfection.

A consciousness of Truth is a consciousness of the perfection of the Infinite whole.

"For even the Son of Man came not to be ministered unto, but to minister."—*Mark x: 45.*

"I am come a light unto the world, that whosoever believeth on me should not abide in darkness."—*John xii: 46*

"Absolute Wisdom is absolute Power, absolute Power is absolute Justice, absolute Justice is absolute Love. This is the square of the Absolute."

The salvation of man is the free gift of God. Man's realization of it is his acceptance of the purity and perfection of the Infinite Whole.

"I and My Father are one" includes the statement that "all mine are thine and all thine are mine," and I cannot possess what is not thine.

To believe that any book is the only guide to Truth, or that any person is its only revealer, is to ignore the Truth of eternal being, and deny the basis of the science of God in creation; for God-knowledge says that He is the only Guide, because He is the all of Truth, and therefore its only revealer. Look within your own existence for the manifestation of Truth, for it is God that made it manifest, and worketh in you both to will and to do of His good pleasure.

Questions and Answers.

Q. What purpose does it serve in teaching Truth and in the demonstration of health, to assert that disease and evil—so called—are good?

A. Statements such as those quoted in the question, serve no other purpose but that of deceiving the pupil as to what is Truth? If the statements were true, they would not be deceptive; but the claim being false, and the pupil being led to believe that the falsehood is true, the pupil is thereby deceived. That which is of and in God, is all that can be called good, in Truth.

God being Infinite, One, and harmony being the state of One, God is all of health, of wholeness and goodness. Health is the absence of sickness; wholeness is the absence of division; and goodness the absence of evil. To the Holy Spirit all that it creates is Spirit; to health, all is health, etc.

Sickness cannot be in health, and as God is health and goodness (and gives nothing that He is not, but gives what He is), it cannot be in goodness; therefore disease is not in ease, and evil is not in good. They neither exist in, or to, Goodness or God; since it is God who is the author of all existence, and who has pronounced all existing things good. Therefore, the offering unto God of beliefs that are evil, and sick, and lame, blind, and halt, are not acceptable offerings, for an Infinite Goodness cannot accept the false claim that there is something more than Goodness. To say that there is a tumor, or a cancer, or any disease from which we desire to be free, and then assert that the disease is a good experience to have, as it serves to make us wiser, and enables us to rise to a higher state of unfoldment, is a disease or misconception to get rid of, and from which to be freed.

Such claims have no place in Divine Reason, and they serve only as a veil to cover up the erroneous beliefs of the student, and prevents them from being discovered and erased, by taking on the truth. Those who make such claims nourish their own erroneous beliefs, and hold them in thought and memory thereby; and say, "were it not for these errors and troubles, they would not stand as high in understanding to-day, as they do." Just what Eve said when she ate of the fruit of the tree of knowledge of good and evil, that it was good to make one wise. Saintship thus based is liable to come to an end when error comes to an end. To believe that error or evil is the source of good, is to believe that error or evil reigns. "What shall we say? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein," by pronouncing it good?

Q. You say the Spirit will teach us all things; will it teach one to spell and construct sentences correctly?

A. Mathematics is a science, and if properly understood, grammar and spelling would be, and all are contained within the one divine Principle, just as is the science of health, or creation, and are parts of the Universal Whole, or branches on the one Infinite Vine; and he who first demonstrated the different branches of science and showed them to the world, must have received the knowledge intuitively. So, as it was done by one, it can be done by others. However, I think if one would study good books on these subjects, with this understanding, and do so for the purpose of finding the Truth, which governs even the construction of sentences, it would not be so difficult to learn as it is to many to-day. F.

Thought and word filled with love is the fulfilling of Law.

THE THEOLOGICAL CLASS.

These very instructive lessons on the Godhead—Genesis of Creation—Adam and Eve—Cain and Abel—the tree of knowledge of good and evil—the serpent decreed to eat dust all the days of its life, etc.; these and kindred subjects were ably taught. This course given by special request, the class was not so large as formerly, but what it lacked in numbers, was more than made up in the deep interest evinced and satisfaction so generally expressed at its close. Each one claimed to see as never before.

The teaching on the Godhead was truly a chapter of fullness, of soul-food—bearing directly on healing. It is indeed the secret of healing—and yet is no secret at all; it is for each one, for all.

If we understand our true relations to the Father, then we cannot fail to understand our real position in the Godhead. How plain then, if we would do what Christ did, and what he taught His disciples to do—we must take our position with Him, we must stand where He stands. Many would deem this sacrilegious; if so, then look at it from another standpoint, doing the Christ teaching and healing from a lower plane than that affirmed by Him. I and my Father are One. He knew the power and the source—to refuse this is to make ourselves greater than the Master, and He said it is enough "that the disciple be as his Master, and the servant as his Lord." If we claim to do the Christ work, not fulfilling the requirement, which says, come unto me, ye that are independent, self-sufficient, and need not a teacher nor a Christ. Is there then any question as to our work from the Christ standard in the Godhead? Knowing that Christ (Truth) does no half-way work—does not stop short of completion, we must know that he went to the top of the mountain, which is symbolic of the Godhead, the Christ standard. He, Jesus, said to one of the disciples (what He says to one He says to all), "What is that to thee, follow thou Me." There can be no shadow of doubt but to follow Jesus the Christ, whithersoever He goeth, to find ourselves with Him at the top of the mountain, to work as he works, from His standard in the Godhead, the all of Truth, the at-one-ment.

When Christ said "come unto Me," did He mean come half way and stop? No; to come unto me means the whole Truth. We are simply to know that Truth is Truth, that error is falsehood, and has no place in Truth. His mission was to bear witness of the Truth, and the same is our mission. He instructed and endowed with power the disciples, to go out and teach and preach the gospel, to heal the sick, cast out devils, restore sight to the

blind, and raise the dead. They are to do it just as he did it. There is no other way given under heaven whereby to be saved from error, but to follow Christ.

"In my Father's house there are many mansions. I go to prepare a place for you, that where I am ye may be also; not to enter some ideal abode after laying down the body, but *where I am there ye may be also.* The Father's house, the realm of Truth, the realm of many mansions (many realizations), the abode of Truth, for where Christ is, Truth is, and there we may be also to work as He works.

"There is none good but one, and that is God." Then that which is good is God, but not usurp the larger term. These letters which are practical and comprehensive, scientific, logical, do not claim that God is man, and man is God; do not claim that I, man, created the heavens and the earth, and all the hosts thereof; does in no wise arrogate to man the larger term; but claims that God is all, is one, and there is none other; then must man be one in, and with the Father, or not be at all.

In the light of this divine truth, we feel confident that we see our claims strengthened; in it we see the divine order of our high calling; miss not the mark, hide not the talent, but sow the good seed; some may fall by the wayside, some among weeds, and some on stony ground, yet some will fall upon good ground and take root, yielding thirty, sixty, and a hundred fold.

—A paper read by E. A. DeGroot at close of the Theological or Bible Course given by M. E. Cramer at Home College.

True Purpose and Vain Effort.

The purpose of the Science Teacher is to present Divine Science or Truth with exactness and certainty, and help those who are seeking health, freedom and perfection, to realize the fullness of the power that is, and that is expressed in the universe of things; and to understand that God made all perfect, and that they are in and of themselves as perfect as He has made them.

Though the perfect good be ever present, our enjoyment of it depends upon the mental comprehension, recognition, and acceptance of it. Vain effort, that which would sustain opinions arising from a supposition that there is something real that is not of God, and is therefore unlike Him, but sustained by Him. Unfruitful the effort that would sustain a sense of want, condition, or environment, arising from a supposition that there is something that is not. Be ye whole; to the Holy One all is whole.

Bibles of the Ages.

"Let us here accept the assistance of one who spent his life in contemplating the eternal glory of the heavens, which have ever been eloquent to him of the omnipotence and omnipresence of God. Let us endeavor to obtain a view of the marvels of the Universe through the telescope of the eminent and celebrated French Astronomer, Camille Flammarion, who, with his vivid thought and brilliant pen, will aid us, even through a translation, to scale the dizzy heights, and when we return with him to the earth we think so solid and material, will convince us of the immateriality of all that surrounds us upon it.

'It is under this modern aspect of science that it appeared to me interesting to contemplate the visible universe to-day, and to invite those of my readers to this contemplation who like to dwell sometimes on profound truths. Stars and atoms place us in the presence of an harmonious immensity, or immense harmony. Those who but see the orchestra without hearing any sounds, are deaf. Through the visible universe our minds must feel the presence of an invisible universe wherein we are placed. All that we see is but an appearance; *the real is the invisible* force, the energy, that moves all, carries all in the infinite and the eternal.

In reality, we are indeed in infinity and in eternity. The little star we spoke of above, the colossal sun, surpassing the earth by more than a million times its volume, at such a distance that a ray of light would not require less than three hundred and twenty-five millions of years to reach us, is, notwithstanding all that, one of our neighboring stars. We can go beyond the same distance, go further still, ever further, and travel with any amount of swiftness, during any number of years, towards any direction of the heavens, without ever approaching any termination, *without ever advancing a single step;* the centre being everywhere, the circumference nowhere, and even Eternity cannot suffice to overcome Infinity.'"

CAMILLE FLAMMARION.

"One spirit fills immensity. It is the Spirit of God, and nothing limits, nothing divides; which is all in all, and everywhere. Whose life is the life of the universe, and Who controls and governs all things by His indwelling presence. Who holds the mighty suns in their courses, and pervades and vitalizes every atom on the earth.

—*The Mystery of the Ages.*

The International Work.

THE International Divine Science Association was organized at Home College, San Francisco, Cal., on May 17, 1892, and is designed to unite all —who are interested in the work—induced by the great spiritual renaissance now upon us—in promulgating the truth of Being, through *Divine Science*, or the science of God in creation or nature.

Articles of Association and By-Laws have been adopted, and public and private meetings inaugurated to be held at headquarters. A lecture in Divine Science will be given at each public meeting, on the last Sunday of every month, at 8 P. M. Divine Science includes all subjects pertaining to Infinite Life, and the good of all living existence, the well-being of every creature. Private meetings for members only, will be held semi-monthly, which are for the purpose of realizing the infinitude of the Holy Spirit, and the unity of Law, to the end that perfect knowledge of the unity of the whole may be mentally realized, which must of necessity include the purity and perfection of existence, born in and of the one Infinite mind; to the end that there may be further and better demonstrations of health and holiness, proving thereby that all are living witnesses of *The One Divine Mind*. Instruction will be given at these meetings by competent Scientists, in the principles of Divine Science and the Christ method of demonstrating the same, which is the only means of realizing the power of Truth, and the freedom of its knowledge upon the earth.

Members of the Advisory Council who reside in other cities and towns, are forming divisions and extending the work.

The objects and purposes are set forth in full in the July and August numbers of HARMONY, in connection with the Articles of Association, from which we give the following synopsis.

The I. D. S. A. is founded for the purpose of demonstrating that the practice of *Divine Science* consists in working with *that* unity of purpose which is manifest everywhere in the works of God, or that its practice is His work. For co-operation in, and unification of the work that is to advance the knowledge of the purpose of the manifestation of the Holy Spirit in nature, or the universe. *Divine Science* proves that *everything* is in the service of that purpose.

It is founded for the promulgation of the principle of *Divine Science* among all people throughout the world, and for universal dissemination of Truth; for the purpose of demonstrating in works the God-idea of perfect unity, harmony and wholeness.

We understand that in truth we are associated together by virtue of the unity of Life and Law; and of the one purpose of Life and Law existing in all creation, and sustaining all existence as "one Body, of one Spirit." As we know, so are we to prove that truth's practice is the limitless work of the Infinite One in each and all; an endless unfoldment or revealment of the possibility of Infinite Mind, and that the demonstration of the truth of unity in nature and consciousness is to be realized through the recognition and acceptance of one God or Good in all things. Hence we are to be, and to acknowledge that we are, of one accord, in and of one mind; and "let that mind be in us that is in Christ Jesus;" for God is the only power there is, and is the one Mind or Spirit manifest in Jesus of Nazareth, in *whose name* is all demonstration.

The Association is a means through which to teach, encourage, and extend the practice of the principle of Infinite Truth throughout the world, unto perfect demonstration. It is a means of promoting communication between members residing in all parts of the world, and thus to better advance the understanding of Truth. It will open the way of business alike to teacher and student. It is among the purposes of this Association, to secure the translation of Divine Science literature into different languages, to present the doctrine of the science of God in creation, in terms as true to Truth as are those in which the science of numbers are presented; and thus to make Divine Science known as the basis for all true education in all schools. All who understand and accept the principle of Divine Science are fitted to join the association, and be active working members.

Divisions will be organized in each State by members residing therein, and who belong to the Advisory Council. Regular meetings of such divisions will be held, subject to the local regulations of each division. An International Council will meet at such times as the work of the Association may require, or when deemed by the Advisory Council essential to the universal work.

International, National, and State Conventions will be held, as may be designated by the Association. State divisions will have their own officers, who will assist members of the Advisory Council to organize auxiliary divisions in each town, or center, throughout the State wherein they reside, who will hold meetings and have equal privileges and advantages, and will be instructed by those who are competent, as to the true method of gaining a full realization of truth and freedom, and of demonstrating the same to be health and wholeness.

Membership fee in the Association, $2.00. Yearly dues, commencing one year from the time of joining the Association, $1.00. The membership fee to be paid on joining the Association. Annual dues to be collected annually, and the amount remitted to headquarters, 324 Seventeenth Street, San Francisco, Cal. The amount so collected to be held by some properly authorized person, subject to the order of the Advisory Council at headquarters, which shall constitute a fund to be used in furtherance of the work of the Association, and for the support of the International management. It shall be the constant, untiring aim of every member of this organization, to keep the purposes of the Association before the people, and extend its influence unto the uttermost parts of the earth, by publishing and distributing appropriate literature, by lecture, class teaching, correspondence, silent benediction, and by every method appropriate to the end sought to be attained.

The International Divine Science Association is open for the reception of members from all parts of the world. All who wish to join the association at San Francisco, will please send names, with full address and fees, to M. F. Wetenhall, Recording Secretary; and all letters of inquiry should be addressed to Mrs. L. Baldwin, Corresponding Secretary, at headquarters, 324 Seventeenth Street, San Francisco, Cal.

We perceive and know light in the abstract because we are perception and knowledge, and we are conscious that we understand, simply because we are both that which is consciously understood and the being which consciously understands. The same is true of being, not existence. We consciously see and *behold* our possibilities when we have thought them. The mental eye is single; it being an instrument, it should be made both an organ of perception and a means through which to see existing things, single; that is, pure and perfect. For the pure in heart see God, and the eye single to truth sees the body whole, and full of light. To be full of light is to be full of God, for God is Light.

"The good will of all is good will to everyone and to everything. It is itself, the whole spirit (holy spirit), and is the great power against which nothing can withstand, and is a part of us, as we are part of it. We can fully rely silently on the All Power, to work all things together for good. "Hold the fort." *I* am in every *atom and organ* of creation to will and to do of my *good* pleasure."—VICTOR B. HALL.

EXTRACTS FROM OUR LETTERS.

Do not let yourself doubt concerning God forgiving what is called sin. God deals with you *only* according to His loving-kindness and tender mercies, and according to your righteousness or right way of thinking and believing. You are already forgiven, and it remains for you to believe that you are. The gift of God to you is salvation and eternal life; and the gifts of the Spirit are peace, comfort, satisfaction. Now, you do see that in order to deal justly with the Infinite One, you must claim all that He has given you, and thus show an appreciation of what He has given. To do so is the true prayer of thanksgiving.

Do not postpone anything that is real and true that you wish to realize, but through faith in the omnipresence of God and Christ Jesus, claim that it has come; affirm that it is yours, that you are in full possession of it; and with what measure you mete, it will be measured to you again. Believe that your body is healed, and rejoice in believing it; and according to what you believe in your heart, so will your realization be. "Be ye holy because I am holy," is the Creator's message to the creature. Be thou healed, because I am Health, is the word of Eternal Life, which lives in you. Eternal Life never gets sick; therefore rejoice in the living words of Eternal Life, that are ever "nigh thee," such as, I am health; I am whole; praise God, I am whole.

I consider the Articles of Association the *highest* expression from an inspirational plane, and the best digest of the Christ Life extant, and it must not be kept "under a bushel." J. K. M.

We most heartily approve your statement and principles concerning the I. D. S. A. HELEN VAN ANDERSON.

And I will walk among you and will be your God.—*Lev.* xxvi: 12.

Be filled with the indwelling light of self-possessed imagination—and testify of Him as here dwelling with men, and walking with them, not angry, in the garden of the earth.—*Ruskin.*

For even the Son of man came not to be ministered unto, but to minister.—Mark 10:45.

"*Be ye perfect even as your Father in heaven is perfect.*"

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from September 27th to October 27th.

"I stand in The white Light of the eternal *now*, radiant with the completeness of Life that is, with no shadow of the past or future." M. D. F.

THE BODY.

"For if this counsel or this work be of men, it will come to naught; but if of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

"For we can do nothing against the truth, but for the truth."

"Endeavoring to keep the unity of the Spirit in the bond of peace. must know that 'there is one body' and one spirit, even as ye are called in hope of your calling."—Eph. iv: 3, 4.

Now, there are diversities of gifts, but the same spirit.

For the body is not one member, but many.—1 Cor. xii: 4, 14.

There is "one Lord, one faith, one baptism, one God and Father of all, is above all, and through all, and in you all."

"But if the Spirit of Him who raised up Jesus from the dead dwell in , He that raised up Christ from the dead shall also quicken your mortal ies, because of his spirit that dwelleth in you."—Rom. viii: 11.

Therefore we are buried with Him by baptism into death; that like as ist was raised from the dead by the glory of the Father, even so we also uld walk in newness of life.—Rom. vi: 4.

So we, being many, are one body in Christ, and every one members one nother.—Rom. xii: 5.

M. F. WETENHALL conducted the services at the Unity meeting, Septem- 14, basing her remarks on the above "scriptural words of Life."

"We who think we but make visible forms from calculation based upon universe we look out upon, deny to self its true prerogative, and deceive God, for in and of God only is creation possible."—M. L. STONE.

HARMONY:

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ARBITRATION. ITS SOURCE IS JUSTICE, AND ITS PURPOSE PEACE.

THE universal brotherhood of man is understood, in Divine Science, to be an *eternal truth*, which we have only to understand and accept, in order to fulfil the law of Love, one toward another; for it is established in the Truth of the common Fatherhood of God. That humanity is one family is true, because of the Truth, that the Source of all existence is the God or Being of all existing things, and for this reason the common interests of all nations that dwell upon all the face of the earth are forever one and inseparable; and as all people are made of One Life, their general spiritual good is one and the same; so, we exist as members of one body, as branches of one tree. It is the object, aim and work of the scientists to aid those who are seeking satisfaction and health, to find Life's true method, Life's "new and living way" of freedom, success and satisfaction. Life never denies itself. It is a positive presence that can always say, I am; and I am "God of the living," therefore, I am always living and moving; and because I am what I am, there is no failure or lack of satisfaction in Truth. In order to present the "new and living way" to those who are striving to find, and adjust or reconcile all as being good, and as being one harmonious whole, we must lift up their efforts out of strife, and cause them to see all subjects in which they are interested, in the light of the God-idea of unity. Let all questions that are agitating the thoughts of the people, where principle is involved in the purpose, be brought unto God, and be viewed in the light of divine understanding, and they will be settled peacefully, according to understanding; for Truth leads nowhere but to unity and harmony. It is the purpose of wisdom to show

e the truth of, and concerning their own motives and efforts, and what on they bear to the Infinite Source of all things.

. "Come now, and let us reason together." * * "If ye be willing bedient ye shall eat the good of the land; but if ye refuse and rebel, ye be devoured by the sword, for the mouth of the Lord hath spoken it."—*i: 18, 19.*

The International Divine Science Association acknowledges and accepts ue co-operation, that by the grace of God, exists in all His works in on; and that exists in all good and true purpose and motive in human-As universal peace is the purpose for which the Universal Peace Union rking, or, as its aim is to induce all nations, organizations and people ghout the world, to accept arbitration as a means by which to settle all ences, we are happy in knowing, and being able to say understandingly, re are in full sympathy with the aims of the "Peace Union;" for the S. A. is founded in peace, (even as the "New Jerusalem," coming from God out of heaven, means "founded in peace,") and the result of rk is universal peace. The end for which the Peace Union works is nly embraced within our purposes; and our purposes are those of Deity, t they are to do the Father's will and work. The method of settling all ences of opinion according to Divine Science, is by thinking and acting ather's thoughts and acts; and thus all difficulties, so to speak, would be d, by giving the parties concerned a new and true view of the conditions adjusted, and thus bear away the old conditions by causing them to take r accept and act, the ever new and living truth. "The inspiration of the ghty giveth them understanding."

. Arbitration, as presented to the world, is the Quaker idea of non-resist-

Its object is to avoid mental strife and its consequences, by resisting vil, and fulfilling the law of Love. Previous to the war of the Rebellion, before open conflict, President Lincoln suggested arbitration (as the r and best means of settling the grievance and difference of opinion,) as asis of justice, and the one course still open for peace. Accordingly, in uary, 1865, an interview took place at Hampton Roads, between Mr. ens, the Confederate V. P., Mr. Hunter and Mr. Campbell, on the one and President Lincoln and Mr. Seward, on the other side; but Mr. Lincoln ctively recoiled at their proposals. Lincoln illustrated the situation in llowing manner. He said: "Two individuals, having an unsettled finan-account, may differ in opinion as to its settlement, and may decide to go on treet and fight it out, and when through with fighting the account would

still be unsettled, the difficulty unadjusted, and justice unserved." He failed as the suggestion was not accepted. They went to war, and all know the conse quences. All know of the great destruction of human forms, as well as o property, and of the whole country being impoverished by the enormous deb incurred, of between two and three thousand millions. These results are th signs following the belief in the letter of the text, "an eye for an eye, and tooth for a tooth." They indicate the culmination of all opinions that strive one with another. Rapid has been the growth of the peace sentiment sinc that time.

It has been considered proper that the Indian control should be place under the War Department; but that is still pending, and while the subjec was being considered by Congress, the Society of Friends in Philadelphi suggested to President Grant, that they be heard in the direction of peac and avoidance of war, as touching a difficulty then pending in relation to th Indian problem. Grant heard, and heeded their plea, and appointed a prom nent member of the Peace element—the Society of Friends—who proceede and succeeded; the result being satisfactory alike both to President Gra and to themselves.

4. When once the true relation of humanity to God is understood, the com mon interests of humanity will be also understood practically in the busino world. Hence, it is our pleasure to recognize and co-operate in all purpos that are for the general good of humanity, and thus extend this gospel peace to the uttermost parts of the earth. "Give to him that asketh the and from him that would borrow of thee turn thou not away." The proble of life that all are trying to, and must solve and demonstrate, is the solutic and demonstration of God's idea of unity that is manifest in all his work and that problem can be solved only, and that idea demonstrated, by knowledge of the Truth of the true relation of things to things, and of existence unto God; and thus seeing that all is adjusted in peace and harmon according to the one Law of one God, who creates all living things. T only idea that can be demonstrated and can therefore prove to be a permane blessing, is the idea that has thought out, and spoken into existence, t universe of living things, which, in scripture, is called the creation of t heaven and the earth. It is that which is, of a truth, in which we are to fi rest. For the perfect consciousness of the God-idea, and for the same asso ation, as is demonstrated everywhere in His work, are all hungering a thirsting: And they who are willing and obedient shall eat the good of t land; for the faithful and true enjoying the true spirit of co-operation.

5. What could be the idea of an Infinite and Omnipresent Life, but that f the absolute possession of all that truly is? Its idea must be that it is apable of doing all that is done in creation, for it is all of power. "It giveth) all, life and breath and all things." It is therefore "more blessed to give han to receive;" and as there is in truth no power at work but God, there ; no opposing power in truth to resist; hence, the practice of non-resistance ; the fulfilling of the law. "Since God is for us who can be against us." he arbitrator ought to be one who stands perfectly indifferent between the isputants; hence, the peculiar fitness of members of the I. D. S. A. to act ı that capacity, for their standard of justice and truth, is God—an Infinite ood—and His manifestation of law in justice and truth; and knowing that od is Peace, and in him is no strife, they know that He stands perfectly ndifferent to all beliefs that strive, one with another. The administration of ivine Law is absolute justice, and we are seeing the result of this adminis- ation daily in cases of divine healing. Consciously standing in the source f all good, and knowing ourselves to be Life unto the living, the purpose is) render decisions upon all matters, even as God renders them; and thus idge righteous judgment, which is "peace on earth and good-will to men." o-operation with God's word is co-operation with Him, for He speaks His fe unto living existence, in His word. Therefore, He is in harmony with lis word. Opposition to what God says, is opposition to Him, a desire to eviate from His command, is called a spirit of rebellion, from which all dis- hedience proceeds.

6. All know that where there are differences of opinion (and there is here differences arise), divine understanding and justice can alone settle or rbitrate the cases successfully. Were this method universally understood and dopted, the principle of harmony would be universally demonstrated in the houghts and acts of the people. The practice of this method would result in ıe people recognizing justice from a higher plane than that which has been alled justice and truth; for were cases settled in that way, the public would aturally look for, and try to comprehend the basis of the justice and truth pon which the cases were settled, and they would naturally find, know, and ealize what they were caused to look for, or to what their attention had been rawn, and their thought given. It would do away with all this current nought and literature that excites, and that gives rise to beliefs in envy, fear, trife, and thoughts of hate; and it is written, "he that hateth his brother is murderer." Let us lend a helping hand universally, for the purpose of emoving these and similar conditions of belief, remembering that the leaves of

the Tree of Life are for the healing of the nations. Under this new conduct which is according to the divine procedure, the people would be brought to realize that "there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all."

7. No difficulties were ever justly settled by force. The seeming settlement resulting from force is not justice. The law of God being Love, its opposite is an injustice to those who practice it, as well as to those against whom it is practiced. Hence, the practice of force, as in the practice of legal murder to avenge murder, can never prove to be just and honorable in the sight of the law, Love. Neither can the custom of imprisoning people bring them into divine understanding, nor will it prevent them from feeling that they are entitled, by the law of Justice and Love, to the proper use of the things which are necessary to them. Imprisonment will not teach them that all things are to be used with prayer and thanksgiving. Force used in the settlement of questions, we must conclude, never touches supreme law; for its basis is no higher than the belief, that "might makes right;" than the belief, that worldly wealth, ambition, or desire, should rule in matters of general importance and interest to the people. Hence, the old methods have proven insufficient to heal people of carnality and strife, and to teach them that in truth there is none other than the one God manifest in the one Son. Working from the plane of opinion they can, at most, only arrest the mental conditions in their out-break. Arbitration, therefore, when viewed from the plane of understanding, must prove to be the acceptable way, and the means to be accepted and used in the near future. We are to conclude, therefore, that the laws of the land, so called, are already insufficient to settle cases according to the Spirit of Truth, and to act as peace-makers, because they are based in the belief of strife, and neither teach nor practice love to neighbor as to self. Every person and every creature under heaven has a right to expect love from every other person, and every creature, even as the right to live is given unto all by one God, so the law of Love is sufficient unto all, in the midst of all the conditions at all times, and in all places, to permanently arbitrate and settle all questions beyond doubt. Understanding will then prove oneness of purpose—that there is one calling; and that *in Truth* there are no differences of opinion, and no trouble, because in understanding there are no opinions. The practice of the law, Love, "puts away lying and causes every man to speak truth with his neighbor: (and to know that) we are members one of another."—*Eph. iv: 25.*

8. We cannot serve two masters; therefore, love and strife, or resistance, cannot be served at the same time. So, when the eye is single to truth, we perceive that the purpose of the one Spirit or God is the purpose of all, and "we press toward the mark for the prize of the high calling of God in Christ Jesus.—*Phil. iii: 14.*

9. I remember having heard, when a child, a good Quaker relate some cases, showing his father's method of dealing with those who are usually considered dishonest. They were both interested in the anti-slavery movement, and were on "the underground railroad." The father had missed sacks of corn from the crib, but he refused to lock the door, and simply put other sacks in place of the missing ones and concluded to watch, that he might learn who it was that was in need, and who feared to ask for what he needed. So, when he saw a neighbor take another sack of corn at night, he stepped out and said, "Brother, take the sack along, and when thee wants another come and ask me for it." The neighbor dropped the sack, and wished to leave it, but the good Quaker insisted on his taking it, and when he needed another coming openly and asking for it. He made it a rule when either young men or boys took fruit from any of his trees, without asking, to have a ladder placed at the tree, and then go and ask them to come and help themselves freely, but to be careful and not break the limbs. So he fulfilled the command—"If any man sue thee at the law, and take away thy coat, let him have thy cloak also." So, it is clear, that in order to keep the unity of the Spirit in thought, and act it constantly while working in various ways in the business world, it is essential to understand that God's people, irrespective of race, creed, color or sex, are called by the Spirit of God in His own faith, unto one calling.

A short time ago I heard a gentleman relate an experience which beautifully illustrates what is our duty in love, one toward another. He had in his employ a young man, whom he trusted to handle considerable money, and he found that the young man had defrauded him, in that he had used the money and had no means of repaying the money so used. When the employer had discovered what had been done, he went to the young man, as he would have gone to himself, and dealt with him according to "tender mercies and loving kindness," and said, "I am not going to imprison you, but the next man may not act just as I am acting with you; therefore, I advise you to take a different course." And he took a different course and proved himself to be a just, honorable, and honest man.

Arbitration, if it be considered from a mere financial standpoint, is a cheaper method than that of strife, by which to settle differences between individuals, associations, organizations, or nations. When nations settle their differences by an appeal to arms, every individual who is injured, either physically or financially, belonging to either nation, has suffered the result of an injustice; for the destruction of the bodies of men, and the destruction of property would have been prevented if settled by arbitration. All the cost of war would be saved, and all the expense of supporting crippled soldiers, their widows, and orphans. Therefore, no view can be taken of this subject from an impartial standpoint, but it is seen that arbitration is equally beneficial to all, which proves that it is not a personal effort, but one based upon Principle which must always be entirely impersonal. "Blessed are the peacemakers, for they shall be called the children of God."

NEWS FROM THE PEACE CONGRESS NOW IN SESSION.

BERNE, SWITZERLAND, August 22, 1892.

The International Peace Congress opened here to-day. Dr. Buchonet, ex-President of Switzerland, presided, and made a brief but eloquent address, welcoming the delegates. Nearly all the European nations are represented in the congress. A number of American delegates spoke of the impression peace ideas had made among the large mass of people in the United States.

Dr. Buchonet was elected president of the Congress, and one vice-president was chosen for each nation represented. Mr. Trueblood, of Boston, Mass. represents America.

A BUREAU OF PEACE IS TO BE ESTABLISHED PERMANENTLY AT BERNE.

BERNE, August 23, 1892.

The International Peace Congress continued its session to-day, in the hall of the Swiss Parliament. It decided to establish an international permanent peace bureau in Berne, and to ask Switzerland to appeal to the foreign governments to assist in defraying the expense.

The International Divine Science Association is open for the reception of members from all parts of the world. We would ask our friends to read the "Articles of Association" to as many friends as they can conveniently call together. The I. D. S. A. has already received manifest evidence of universal co-operation, from the east, west, north and south.

EXTRACTS FROM A LECTURE DELIVERED AT WASHINGTON, D. C., JUNE 3, 1892, BY THE DEAN OF THE (RUTLAND) VERMONT MEDICAL COLLEGE.

Ladies and Gentlemen:

We are sick because we know not how to be well; we are weak because it has never entered our minds that we might be strong.

It is not then, let me say, physicians as now educated and employed, nor medicines as now used, that will give us health. What we need is instruction; not so much of new things, as new ideas of common and familiar things. Man, health, disease, and medicine are common words. They must be invested with new, or at least right meanings.

The term *doctor* is a very common word, but it no longer means to us what it did in the language of Virgil and Cicero. To them a doctor was a teacher. Disease is no longer what it once was to the Anglo Saxon. It was then only pain, discomfort, want of ease. It was all one thing—uneasiness; as the clouds in the sky, however various they may be in appearance, are always all one thing—vapor. Disease is now a legion, not of angels, but of imps or ills. To be well we must return to the simplicity of our ancestors. * * * What then was the secret of the health and happiness of our first parents? God spoke to them directly and they obeyed His voice. It was wisdom, truth, the perfect way that gave them health. And, since God has not changed, and His government still remains the same, will not the perfect way bring health still?

The perfect way is science; not pseudo-science, the mere opinions of fallible men, but science, capable of demonstration like mathematics.

The so-called Science of Medicine to-day, consists largely of definitions of medical terms, in two or more foreign languages. A thousand different remedies for several hundred diseases, is considered by dominant schools, scientific. As to the exact number of diseases, medical authors differ very greatly. They also differ greatly as to the remedies to be employed, and the size of the dose. Such differences do not belong to science. Science is unitary. There is but one perfect way.

As to the cause of disease, physicians seem to know very little; and, if we say *specific* cause, they know almost nothing; indeed, it is a question that admits of grave doubt, whether they know the specific cause of any form of disease whatever. We speak not of individuals, but of the doctrines of the schools. The cause of tuberculosis, is now ascribed to the tubercle bacillus; and the cause of typhoid fever, to the typhoid bacillus; but physicians do not

know just what the Bacillus is, nor what a tubercle, as used in pathology, is. How the bacillus causes disease, they cannot tell. The list of bacilli lately discovered and supposed to be directly, or indirectly the cause of many diseases, occupies in Gould's "New Medical Dictionary," ten pages. Now what is this little creature, about which so much is said of late in Medicine? The word itself signifies a "little rod." It is microscopic, too small to be seen with the naked eye. It may be "cylindrical or club-shaped," "mobile or immobile;" is found in air, earth, or water. Nothing more of value is known about it. The only useful purpose it serves in the profession, is as a scapegoat to bear the sins of the people into the wilderness, where they will not be discovered.

Now, if the people really knew that a certain course of life will always bring pain, sickness, or premature death, they would not pursue that course. People who really know the nature of fire, generally avoid burns. No one purposely and understandingly injures himself. To know and understand the causes of disease and the conditions of health, is to be well. Self-knowledge, is life-knowledge. * * *

Man is mind—whatever that may be—individualized by degrees of culture, and also by the human organism which we call the body. The body itself is not the cause of anything, it is an effect; an instrument only for the soul. * * *

Now, bacilli are material, and cannot therefore be the cause of disease. Disease is always the result of misconception of truth.

But the schools of medicine are still searching in the material realm, with microscope and scalpel, to find the *cause* of disease. They will never find it in the dead body. It is not there. It is in the mind; and to the mind we must go for final relief from sickness. Poisons may kill, but they cannot make alive; and narcotics may deaden pain, but they cannot bring health.

The vital force, the healing power, is invisible. It belongs to Mind. Understanding is the only remedy for disease; and understanding is not material. It must be gained by study and development. And again, physicians are not now employed to *prevent* disease; and they even sometimes say that it is not their business to prevent sickness, but to cure. To prevent disease, as they are now employed, would ruin their business. Business, and the well-being of patients in regard to health, now urge the medical practitioner in opposite directions. If he really prevents sickness, he gets no fees. For this reason medical schools are hostile, as medical schools, to all reformatory work. They want things to remain as they are, for the same reason that

companies do not favor electric lights, unless they can own or control n.

The interests of the people are safe only in one way—in understanding. y must know for themselves. We do not advise them, however, to study icine as it is to-day, but logic, philosophy, and common sense, rather. present practice is not scientific, nor anything like it, so far as cause of use and application of remedies is concerned. To give a thousand names he ever varying symptoms of disease, and call them distinct diseases, is only unscientific, but worse than useless.

Disease is a unit and has no plural. It is discomfort, or uneasiness, ys and everywhere. It is nothing else, and nobody is any wiser or better the many hundreds, yea, thousands of comparatively useless terms, found edical books. It is like trying to "divide a hair 'twixt north and north- t side." What more does the patient know when told he has paresis, or -motor ataxia? One signifies "letting go," and the other, "irregularity notion," or "unsteady gait." Neuralgia signifies "nerve pain;" rheuma- , a "condition of rheum," etc. These terms do not reach the cause of use; they serve only to conceal ignorance. What we want to know is the e and cure. * * *

If we, as mental beings, do not listen to the report of the sensory nerves, feel no pain. Culture alone, will fortify the soul against diseases, and for- de belongs to mind; not to drugs. Education, physically as well as tally, is the true remedy for disease. Drugs teach us nothing. Doctors , as now educated and employed, generally teach us little. They are pill dors; prescription writers; often poisoners; not by intent directly, but ustom, by servile submission to fallible book authority. * * *

To preserve the body in health is a religious duty. The health of the y is necessary, not only for our own happiness, but for the happiness of ers. The divine art of living, and the art of healing—for the two are one, uble art—can be more profitably taught, not to a few only in medical col- s, nor from a hundred volumes of books, but to all; and by use of a single me, or at most, only two or three. Truth is simple, and the healing power lways present. The Power that heals all wounds and all disease, is not e pill or powder, nor any material medicament as many suppose, but is an isible Force. * * *

It is not yet twenty years since it was known that the circulation of the od is governed by means of sympathetic nerves. These special circulating ves are now called vaso-motor nerves. Through them the soul—the seat

of emotions—controls the circulation. This is new in science, and leads properly and directly to mental healing, or Didactic Medicine. A healthful emotion is a remedy far better for the heart than Digitalis; and so of other remedies—ideas are infinitely better than drugs. The doctor of the future will be the teacher, as of old.

The germ theory of disease, now popular in the profession, may in one sense be true. It is germs, but germs of thought and feeling, that cause and cure disease. To avoid sickness, we must either know the cause, and cure for ourselves, or become so fully imbued with the love and spirit of the Divine Mind, that we shall naturally and almost unconsciously seek only that which is best. It is much easier to live rightly and be well, than to live badly. *

When medical practitioners think it necessary to resort to legal measure and Acts of Assembly to keep business in their own hands, and prevent patients from having access to more enlightened and humane methods of treatment, it is time for the people to be aroused.

The drug system is tottering to its fall, and legal enactments even, can not long prevent the people from finding out a better way. The right to kill with any poison, under the mistaken idea that it is a tonic, or by an unnecessary surgical operation, cannot be wisely or safely delegated to another. *

The trout in the brook, the birds in the air, or the tiger in his native haunts, never become infirm with age. Why should man? Is the added gift of reason, the curse that follows him and makes him an invalid and a cripple? To think that, is to impute folly and even malevolence to the Creator. Man was made to be well and youthful always. The leaves on the oak of a hundred years, are as fresh and fair as those of the sapling. The planets and stars are as bright to-night as on the eve of their creation. Iron rusts only when left unused; and so of all other metals; they are kept bright by proper use. The work of the infinite is perfect. It is the hand of man alone that mars.

To determine the length of a generation under present conditions, we have only to divide 1000 by the rate of mortality given in the public print. When the rate of mortality is 25 per thousand, the length of a generation is 40 years; and at 18, it is over 55 years. The reported rate of mortality of a neighboring Sunday School for last year is zero. If that rate can be maintained, the members of that school will never die. Logic and mathematics settle this, beyond all cavil. So does science when once we arrive at it. But medicine as it is to-day must not be confounded with science, and especialy that part of medicine, and the most important part which pertains to cause, nature, and cure of disease. The true cause of disease is *not* micro-organisms, not any

rms of animal or vegetable life, nor yet any other purely physical cause; it is error of thought and feeling, or a failure to understand and apply the neficent principles of our being. The nature of disease, or disease itself, *not* any sign, symptom, or appearance in or upon the body, but is pain or stress of mind, and this again is only the prompting of the spirit or soul ithin, to have us change our course; and, lastly, disease can be permaently cured and effectually prevented—not by any drug, or compound of ugs, nor yet again by any inoculation or contamination of the blood with ly virus, but—by removing all cause of disease, and correcting the conditions life. And this can only be done by a universal health education. The lesn to each individual is study; and employ, not drug doctors, but health achers.

—*Journal of the American Health Society.*

Notes and Announcements.

Alfred H. Love, President of the "Universal Peace Union," and Editor-chief of "The Peacemaker," is represented in Berne, Switzerland, at the ternational Peace Bureau, by Mrs. Belva A. Lockwood.

"Until lately we have had our doubts about the many quick and wonderful res said to have been made by Divine Science, but now we have seen several the cures which Mr. D. L. Sullivan, of this city, has made, and we are no nger sceptical. As near as we can understand it, it is simply a method of ing the power of the mind for doing good, but it is wonderful how mind can ntrol matter, and how independent the mind seems to be from the body, hen it is known how to control the mind. Of course all healers by this method e not equally successful, but Mr. Sullivan is making so many cures of all kinds diseases, both by personal treatment and correspondence, that we deem it our uty to inform our readers of it, so that if any of them are ailing they will know here to get relief by this means. He makes a specialty of chronic cases, and so teaches classes in the science. The following is his address: D. L. Sullivan, 930 Olive Street, St. Louis." —*The Altruist.*

Christian Science meetings for lectures, etc., are held every Sunday evening, the hall on the corner of Jefferson and Lucas avenues. Admission free.

The lecture given by M. E. Chamba at the first public meeting held by the I. D. S. A., at Home College, was attentively listened to, and appreciated

by an audience that filled the rooms. The subject was, "What is Divine Science, its practice; and International Association and its benefits;"—the design being to show the general outline of Science, and of what its practice consists; also to show that true association is included in Divine Science, and that the benefits of true Association accompany its practice. It was shown that organization and association constitute the order and harmony of the universe, which being based in the Infinite Whole, includes the individuality of the universe. It was made clear that this plan is the true ideal of the unity of Spirit, and that it is to be considered the grand work of Life and the purpose of existence to so see, and to demonstrate the same universally.

The second monthly meeting and Lecture of the I. D. S. A., was held in the class-rooms of Home College, San Francisco, Sunday Evening, August 28th. The exercises opened by the singing of the national hymn, "America," followed by Mrs. Cramer, with some quotations from holy writ, such as Isa. xi 6-9; Jer. xxxi: 33, 34. Mr. Cramer then read a very ably written paper on Arbitration, setting forth in clear and concise language, the benefits and blessings to be derived from a peaceful solution or settlement of all difficulties arising between nations, corporations, unions, or whatsoever of that nature.

A letter was read from Victor Hall, a member of the Universal Peace Union of Philadelphia, suggesting that the I. D. S. A. become a sister society or co-worker in the same cause. Also, two extracts from communications of the I. P. Congress, now in session at Berne, Switzerland. A number of American delegates attending this session, spoke of the impression peace ideas have made among the large mass of people in the United States. Let us realize in its fullness that the day is near at hand that "wars and rumors of wars" will cease, and that the day of the Lord is with us now.

The evening closed with the reading of the names of fourteen additional members to the I. D. S. A., and the audience listening with interest and pleasure to the lecture. The lecture spoken of will be found in this HARMONY.

M. F. WETHERALL, Rec. Secty.

HOME COLLEGE NOTES.

Members of the I. D. S. A. constitute a strong band of healers, and much good is being accomplished at Home College by their treatment, where we are gathered together in "The Name." The thing for which we ask is done for us. Treatment given daily to both present and absent patients.

Sunday evening, Sept. 18, M. E. Cramer gave a discourse in Oakland, subject, "How to seek and where to find God," which was greatly enjoyed by all. The parlors were filled with intensely interested faces. She is teaching a large class in that city of earnest scientists, who are seeking for more light. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. We regret that Mrs. Cramer's time will be somewhat limited in that city as there are calls from other parts.

The last Theological Course of 1892, at HOME COLLEGE, closed September 7th, after three weeks undivided attention and close application. The students gave satisfactory evidence of having *realized the Living Truth* within themselves, that is portrayed in the scripture of the Old, as well as the New Testament. They were filled with faith, certainty, and conviction, that knowledge alone can bring.

A number of scientists who reside in Oakland, have united in extending an invitation to M. E. Cramer, to teach a class in "Divine Science" in that city. Mrs. Merwin, whose residence is 1262 Franklin Street, has kindly donated the use of her pleasant parlors for that purpose. Monday Evening, September 5th, Mrs. Cramer gave them a little talk upon "Divine Science," preparatory to forming a class. The parlors were comfortably filled with an audience of earnest seekers, who showed their deep interest in Divine Science by the close attention they gave to all the speaker had to say. At the close it was decided to hold Sunday Evening services, to commence September 11th, and an evening primary class was formed, to begin Monday, September 12th, at 7.45 o'clock. There will be four lessons each week, to be given on the evenings of Monday, Tuesday, Wednesday and Friday.

"Every Pastor should be a healer—the proclaimer of complete salvation."

—*Rev. J. A. Bartels.*

Books of the Day.

We have received from the F. M. Harley Publishing Co., of Chicago, a little booklet entitled, "ALL THINGS ARE POSSIBLE TO THEM THAT BELIEVE," by Annie Rix-Militz, of Chicago, formerly of San Francisco. It is an excellent article, containing a most beautiful lesson on believing, and will prove very helpful to all who read it. The price is only 10 cents. We advise all to send for it. For sale at office of HARMONY.

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I am in receipt of the September HARMONY. I like the *very face* of it, for it is an inspiration to "Truth and Harmony." Lovingly.

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XI. The Spoken Word (continued). The Divine Order, or The Science of Expression.

XII. Conclusion. Questions and Answers.

SHORT LESSONS AND MEDITATIONS.

Wait, Love and Works. 2. The Law. 3. The Ever New. 4. Divine Love and Unity ssedness. 6. Judge Not. 7. Witness of Truth. 8. Walk in the Light.

MEDITATIONS.

. What is Justice? 2. Harmony. 3. "There is none Good but One." 4. "Thy Faith Saved Thee." 5. Freedom. 6. "Blessed are They which do Hunger and Thirst." pe. 8. Faith, or Divine Will. 9. How should Desire be Overcome? 10. "Come Unto 11. What is Mesmerism? 12. "Jesus Wept." 13. "Seek and Ye shall Find." nderstanding and its Realization. 15. Great Religious Teachers. 16. "Take my Yoke you." 17. Eternal Punishment. Paragraphs. The Way and will of Universal Spirit.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 5. NOVEMBER, 1892. NO. 2.

NOTES ON THE PASSOVER AND THE LORD'S SUPPER.

THE record of Jesus, the Christ, provides and demonstrates what is the salvation of the "gospel of the kingdom;" and as the written record is true of the living Truth in you, and in me, and in all existence, "Jesus, the Christ," is pre-eminently the Saviour. Matt. xx:21.

Salvation realized is deliverance from beliefs in temporal evil and claims of earthly destruction.

All are alike served and saved in the "New Testament" record, or true statement of Truth, which is a statement of truth that postpones not, but instead it affirms that THE ALL, IS NOW; and proclaims the truth, that "to-day is the day of salvation," and that salvation is the free gift of God. In this presentation of Truth, it is understood that all are to keep the feast unto God, by seeing that there is one work and one Life.

The practice of truth by Jesus of Nazareth and the apostles was that of unity, in doing the work and will of God. It was a universal, hence an international work; an association of divine knowledge which extended unto the uttermost parts of the earth.

The original intention of the Passover is the true intention, which is the sanctification of the first born of God. God's command is that the first-born —or the fruit of His labour—be offered in Prayer as having been sanctified and sent into the world, full of grace and truth; for, a knowledge of the truth tells us, that it is by the grace of God, and according to His truth that His work is what it is, and that it is manifest in the world. So it is written that they were to offer the first fruits of their labors, or the feast of the harvest; that is, what they had sown; and the feast of the ingathering, which is the result of what has been sown, takes place at the end of the year, "when thou hast gathered in thy labours out of thy field," which is all to be a living feast unto God, or Life; "and God calls them His feast." Therefore, the "fruits of the earth," such as the beliefs in material causation, and that visibility results from a physical source, and that we are from the earth and are

rthy, will never be an acceptable offering unto God. Neither the sowing r ingathering, the result of what we have sown, will be a feast unto Him. ie claims and suppositions which say we conceive from effect—the visible—owever much we may say that what we have produced is from the Lord, ill never prove to be anything more unto Him than Cain and his offering. 'e are to sow unto God, the infinite source, and reap unto the same. Then deed is our harvest and ingathering a feast unto Him. As the command is, keep the feast of the Passover in Jerusalem, it is necessary for us to realize at it is to be kept in the "*New Jerusalem*," which is *the truth of God manist with us*; which comes down to earth, from God, out of heaven. "And shall serve the Lord, your God, and he shall bless thy bread and thy ater; and I will take sickness away from thee." Ex. xxiii :2, 5.

Sanctification, means to be holy. In the "Old Testament" it denotes ie consecration of persons to God. In the "New Testament," sanctification ieans "making truly, perfectly holy, and divine," what was previously beeved by sense judgment, to be defiled and sinful. This consciousness emonstrated is a sign following the true lifting up, which is the work of livine grace justified by the Christ love in us, for God and His works; or for he Father and the Son. When we are resurrected in thought, and the livine knowledge and Truth is acknowledged,—that because all existence is he spoken word of God, all are in Truth cleansed from sin—then all are presented before the throne of God as being without spot or blemish, which is the work of the Holy Spirit.

The sanctification of all existence in divine understanding, is also the Christ consciousness, and is an eternal covenant of divine unity between God and existence, which is purchased by each individual on the cross. Death to all sense of separateness from God, the Father, is demonstration of all Truth, and is that which enables us to realize that God and creation are one harmonious whole. This realization of truth abolishes all enmity in the the flesh. Therefore "He is our peace who hath made both one, and hath broken down the middle wall of partition; * * having abolished in his flesh the enmity for to make of himself twain one new man, so making peace."

The great central act of christian worship described by St. Paul (1 Cor. xi:23-34), as having been instituted on the night of the betrayal, was a continuation of, or a substitute for the Lord's Supper, and was to take the place of the "Paschal Feast," and the bread and wine, instead of being memorials of the deliverance from Egypt;—were to be memorials of the Lord and Master, our God and Father, and of Him manifest in the living, which

is Jesus, the Christ, the first born whom God sanctified and sent into the world. The betrayal and arrest of Jesus, in the present day, as in the past takes place in the night of ignorance or darkness of error, in belief.

The original supper, which was one of brotherly love, passed by degrees into the Communion service, as taking the place of the feast of charity which had been abused by erroneous belief and erring thought. (See October HARMONY, 1892.)

The Lord's day is the eternal day; it is now. Eternal day is an understanding and consciousness that all that ever was or ever will be, is now. Paul taught that the celebration of The Lord's Supper was not to consist of a full meal, literally speaking, and was to be partaken of on the Lord's day which means all that is included in seven days; that is, Truth is to be partaken of all the time. The unleavened bread of sincerity and truth is to be partaken of in the eternal day; and for the Truth's sake, the time was changed from the evening to the morning; the morning representing the spoken word, "Let there be light," or the light of eternal day.

Jesus, the Christ, was himself the Paschal Lamb, the spiritual Passover of whom the Hebrew rite was a type. This perfect Lamb has been slain, as it were, from the foundation of the world by all who profess to know God and do not recognize that living existence is Jesus, or God manifest, and therefore deny that God is in the world, or that He knows anything about it.

—Extracts from a Discourse delivered in Oakland Sunday, Oct. 2d.

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be!"

"The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was its song: 'I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air.'"

MINOT J. SAVAGE.

Bibles of the Ages.

HEALTH, THE ACKNOWLEDGMENT OF TRUTH IN PRAYER.

Ps. lxv: 2. O thou that hearest prayer, unto thee shall all flesh come.

Lxvii: 2. That thy way may be known upon earth, thy saving health among all nations.

Iv.: 2. O ye sons of men, how long will ye turn my glory into shame?

Gen. i: 27. So God created man in his own image, in the image of God created he him; male and female created he them.

31. And God saw everything that he had made, and, behold, it was very good.

Ps. viii: 6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

Iv: 6. There be many that say, who will show us any good? Lord, lift thou up the light of thy countenance upon us.

Xlii: 11. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.

Xxxvii: 1. Fret not thyself because of evil doers. * * *

3. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4. Delight thyself also in the Lord; and he shall give thee the desires of thy heart.

Prov. iii:6. *In all thy ways acknowledge him, and he shall direct thy paths.*

Job. xxii: 22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23. If thou return to the Almighty, thou shall be built up. * * *

27. Thou shalt make thy prayer unto him, and he shall hear thee.

28. *Thou shalt also decree a thing, and it shall be established unto thee:* and the light shall shine upon thy ways.

29. When men are cast down, then thou shalt say, There is lifting up: and he shall save the humble person.

Hosea iv: 6. My people are destroyed for lack of knowledge.

"The moment thou art resting in a creature, thou art *ceasing to advance towards infinity.* Because in order to unite thyself perfectly to Infinity, thou must surrender finite things *without reserve.* And when thou shalt arrive at

the attainment of Infinity, thou must *rest* in it without any *self-will* whatever. Because if thou art desiring any finite thing whatever, thy treasure is not laid up *wholly* in God. (St. John of the Cross.)

—*The Mystery of the Ages.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

—*From the Episcopal Communion Service.*

A life of abstraction from secular concerns is a life of thought and faith, separate from a life of love and charity; and in such a life the principle which prompts man to desire and promote the good of the neighbor must necessarily perish. When this is the case the spiritual life becomes like a house without foundations, which sinks gradually to the ground, or becomes full of clefts and chinks, or totters to its fall.

—*Emanuel Swedenborg.*

Questions and Answers.

Q. "What is the secret of the realization of Power."

A. Jesus, knowing that all power in heaven and in earth was given unto him, he could no longer see anything that was not subdued unto him. Even as creation is subject unto the Creator, so was it subject unto him; he being in the Creator before the beginning.

His overcoming was not the act of putting power against false beliefs, called earthly powers, but it was through the act of mental ascension unto the Father or source of existence, and the realization of the truth that he was in God before the beginning, and as it was in the beginning, so is it now. Therefore, he was one with the Father.

Jesus had the utmost confidence in being the son or idea inherent in God and in being the light and life of the world; and the world that he was the light and life of, bore witness of him, because to him it was lifted up unto God. "For this cause came I into the world, that I should bear witness of the truth," of the unity of the whole, and this is true self-reliance. His lofty idea of himself and of his purpose in the world, was the Father's idea of Himself perfectly manifest; the purpose of this manifestation on earth was and is to demonstrate that God, heaven, and earth, are not separated, but are a trinity

unity. Therefore, he taught us to pray according to truth,—to ask only r that which is. Hence, he said, Thy kingdom come, "Thy will be done in rth as it is in heaven." He also taught us to believe that we receive what we ve prayed for. So, all who have repeated the Lord's Prayer understandingly, id believe that they receive what they have prayed for, ought to be in the ill consciousness and belief that the kingdom of God has come on earth; at His will is done in earth as it is in heaven, and cease striving to do or make manifest more than that which has already been done or made by Him; ease striving to bring that into existence which has been by the power of od brought into existence, and which, therefore, dwells everywhere in our idst. If the true worth is placed upon existence, strife will cease. Jesus as never known to make negative claims. He never said,—I cannot,—I do ot know whether that statement is true or false. Feeling and impression vere not his guide or standard for true thought, word and deed. He never aid,—I feel impressed to act in a certain way; neither did he say,—I will et when I feel like it,—I will do what I feel impressed to do. He consulted nfinite Life, the Father of the living, and spoke as it speaks. So, he gave o those who asked, for "the way, the truth, and the life," and from him that vould borrow, he turned not away. Let us speak Life's words as he spoke hem, and act with Life as did he.

In Divine Science, no effort is made to draw conclusions from facts, circumstances and events. To thus draw conclusions is neither to teach nor practice Divine Science. Divine Science is based entirely upon Principle, which is the divine principle of Life; and all conclusions are drawn from the Principle, and all statements are therefore made in unison with it. Life is the Life of something; in other words, God is the God of something. So, we must conclude that He is the God of the living. This being true, we must conclude that scientific statements or truthful conclusions embody the truth of the living, within Life, being consistent with this truth in all our ways, is the secret of the realization of Power.

"I."

No one could know they were forgiven or at peace; had health or anything desired, unless they were conscious of it; hence if your consciousness will not acknowledge or say that it is all that it seems to desire, it can never be satisfied, or have what it pushes you to declare it has already. Hence, Jesus Christ was constrained to say, "how often would I have saved you, but you would not." How often would that conscious "I" of you (the true Christ in you), have saved you, but you would not.

It is never too late to begin in Christ.

P. J. L.

Who See only Good?

"BLESSED are the *pure* in heart, for they *shall* see God," said Jesus Christ. This implies that *only* they who are *pure* in heart can see only Good. To be pure in *heart* implies very much. It means purity of thought, of motive, of will and purpose. It is to be pure in our loves, the love of Truth for Truth's sake, the love of Good for goodness' sake, not seeking reward or personal gain, but knowing that righteousness is its own reward, and to be righteous is to be *right* in thought, purpose, and motive and pure in our loves, loving God because God is love, and God is *all*. "Only the spirit of God can perceive the things of God," for the reason that "Like perceives like;" so if we would see God—the Good—we must see as spirit sees, understand as spirit understands; God's thoughts must be our thoughts, or we can not see God. Thoughts of separateness, limitation, aversion, selfishness, envy, or hate, or unwholeness of any kind are *unlike* God's thoughts; therefore in all such thoughts or beliefs, God, the only good, cannot be seen or known. We all acknowledge Jesus the Christ to be "The Way, the Truth, and the Life." We all acknowledge that the "Way, Truth and Life," knows God and does His will; that Jesus, the Christ, had no will or ways of his own, and that in Him, we behold "God *manifest in the flesh*." "The *word* made flesh and dwelling in our midst, and we behold his glory as that of the *only* begotten of the Father." The *only* begotten because only Truth, Love, Life, and Goodness is ever begotten of the Father, for He can only manifest these things. "Like begets Like." "That which is born of Spirit *is* Spirit." That begotten of Love is Love manifested. If *we still believe* in an evil power called the devil, and a good power called God, we will still continue to have mixed results in our efforts to solve the problem of life. Sometimes it will seem good, sometimes evil. We will not be able to see God, or Good only, for the *very simple* reason that our eye is not single to Truth. We must pluck out the eye that insists upon seeing evil. We must put away the belief in evil, in separateness, in selfness, that our eye may be single to Truth, and *then* will we see as Jesus Christ saw—all Good. Only as we become *one* with the Father, in thinking His thoughts, and in *claiming* for *ourselves* what Jesus Christ claimed, and then *living* as if we did *really* and *truly* believe in what we claim or affirm, can we come into a realizing consciousness that God is truly "all in all," and see Him in all. Only as we see as He sees, can we see Him. Truth knows no error. In Good there is no evil. "Thoughts of love and truth gravitate us to the center of our

g--God, the center and circumference, overlying and underlying, inter-
gling idea with idea, man with man, in thoughts of love." If we truly
ve that Jesus Christ is "the way, the Truth, and the Life," and that he
ove all others *our* perfect example, then the only thing for *us* to do is
actice what he *taught*. Other teachers before and since his time may have
rt taught and demonstrated as he did, but we know of no other who *lived*
thus demonstrated fully *all* they taught, thereby entitling them to be
lute authority or a *perfect* guide, but the man Christ Jesus. "*I am* the
, the Truth, and the Life;" "no man cometh to the Father, but by *me*."
this *me* means the spirit of Truth, Christ, that spoke through the man
s, and it is *only through* the Christ or real divine self, the spirit, which is
th, our being, that we can come unto the Father and find rest, and peace,
th, and wholeness; for God is our righteousness. He is our health and
ngth, and we have no other; a belief in any other source or power is
r and weakness --nothingness.

If we are in doubt about anything as being right, we have one whom we
apply to, who was and is always right. "If ye *continue* in my words,
are ye my disciples indeed, and ye shall know the truth, and the truth
ll make you free." Nothing can ever make us *free* but a *knowledge of*
Truth and to *live* it. Then why so much talk about teachers and
ools? They all represent the *one Teacher, Truth*. The students of the
school are the lovers of God and Truth. Then if Jesus Christ be our *only*
de and *teacher*, let us *keep* his words and thus *abide* in his Love and Truth,
l find freedom and peace. "My words shall never pass away," because
y are words of eternal, unchanging Truth. And "my words are life to
n that find them, and health to all their flesh." Blessed words of Truth,
l life," and freedom. Oh, that we may make *His* words our words, His
ughts our thoughts, and thus lay hold upon eternal life *here and now*.
us said that to "know God *aright*, and Jesus Christ whom he has sent, *is*
rnal life, not will be. Are we ready and *willing* to live the Truth as taught
Jesus Christ? He said, "If a man would be *my* disciple, let him *forsake*
and *follow me*." It requires much willingness on our part to become fol-
vers of Him. "In *turning* and in *rest* ye shall be saved." And this turn-
g means giving up old ways of thought, false beliefs, etc., etc. Yes, it
ans very much. Everything for Christ, Truth's sake, even the belief of
y life or mind of our own. And the *resting* just means *resting*. Abiding,
sting in His words, as *already* fulfilled.

Blessed are the pure in heart for only they can see or realize it. We are
re in heart only as we recognize or realize God as our righteousness. If we

ever expect to do the works that our master did, and which he promised we should do, it will only be in as much as we assimilate his teachings. We can only gain the power to do the works in proportion as we gain His spirit and understanding of our *union* with God, the source of all power. And it is certain we can gain this understanding *only* as we *live* the Christ life, making his words and his Truth our words and our Truth. Knowing that it is "God that worketh through us to will and to do of his own good pleasure." But God can only work through us, or manifest His Life, Love and Truth through us, just in proportion that we get *all* of *self* out of the way. He will fill an empty vessel, so he will fill us when emptied of *self* and *self ways*. "My strength is as the strength of ten, because my *heart is pure*."

"There is no power in evil to hurt me, and no action of sin can defile me, while I know them as a lie from the beginning," if I give *no place* to them. This is the Christ *way*, "Give no place to evil." "Resist not evil." In giving place to evil and resisting evil, we give it the seeming reality, and the only place it has. Its place and seeming power is in a *false* conception. Evil and acts called sin are just as real as we make them by believing in them—no more, no less.

Christ Jesus, the Truth, shows us the *way* out of it all. "If ye love *me*—Truth—ye will *keep* my commandments," and "If ye keep my commandments ye shall *abide* in my love." "If ye abide in me, and my words *abide* in you, you may ask what you will and it shall be done unto you." Stand therefore in a consciousness of Truth, wherewith we are made free.

W. M. Brown.

Attica, Kan., Sept 4, 1892.

Paragraphs.

1. Infinite Mind includes idea, and idea is the potentiality, which it makes manifest in creation.

2. God includes man. Man is the idea that God speaks into form which dwells in our midst.

3. Mentality includes the ideal forms of thought. The ideal is tha which is made manifest in the visible; or word, form of deed, and the body.

4. The Son of Man is also the Son of God, and he speaks the word and does the work of God.

Visibility is not the Result of Physical Causation.

THE body itself is not the cause of anything in the order of creation; therefore, no decisions rendered or opinions formed from the standpoint of the body, or from sensations which are sensed throughout the body, can bear fruit of the spirit.

The list of bacilli lately discovered and supposed by physicians to be, rectly or indirectly, the cause of many diseases, occupies in Gould's "New edical Dictionary," ten pages. Now bacilli are effect, not cause; and can-t therefore be the cause of disease; the source of pain or unrest; for ense or unrest is a falling short, or failure in thought to recognize and ibody the unity of the whole, and the perfection that already is. It is an ror in belief only; a failure to conceive of what understanding and whole-ss is, and to apply the beneficent Principle of Being; apply the Truth and u will prove that you are well. The dis-ease or dis-satisfied feeling sensed, not a condition inherent within, or a symptom born of the body, and is t a part of it; but is pain or distress in thought or belief, caused by noring Divine Being while pronouncing upon the body and all visibility. e should change our thoughts and apply the Principle, by giving forth oely from the Source, and embodying the unity of the whole in our decisions d claims.

Dis-ease, a want of the acknowledgement of ease, cannot be permanently red and effectually prevented by any drug or external thing. But by inking the truth and believing in health and harmony, in our hearts, is alth made manifest; which is the permanent state of our Being, made anifest and enjoyed.

As we can do nothing against the truth,—when we practice truth we do t lay the body in the grave nor destroy it thereby, which would be the tural result, or "a sign following," if its source were error. But Truth's notice lifts all up unto God, and never is it otherwise, and the true lifting is the renewing of Thought which gives the true view of what it is. herefore no one can be satisfied and happy who crucifies. But while he that crucified, as it were, is led dumb to the slaughter, and openeth not his outh, God raises him from the dead.

Extracts from our Letters.

Your letter was very encouraging, and I rest in the certainty of absolute ith in unity and co-operation. I know that you accept the truth of what

you are, and of what your existence is; and as it is by the grace of God that we are what we are, all are in truth, scientists, whether they believe themselves to be or not.

You say, that if you take the lecture field, your work will be "somewhat different from that of scientists, but I believe the good of the race can best be attained by starting from the ground and reasoning up, and then if the earth falls away, and there is no earth at all, it is just as well as though I started from the sky, and came toward the earth only to find vacancy."

You are certainly correct, "if the earth falls away;" but the truth is, that if we work as the Father, or source of existence works, we must begin where all things begin, which is within Himself, and if we work as the Father works, neither will the ground or source from which we reason, fall away, nor will the earth or example. The existing universe will be seen to be a true and legitimate result of the activity of the Infinite Life. Hence you will know, as did St. Paul, that through faith worlds were framed by the word of God, by the word which was with God, and was God in the beginning, and that the things that are made are not made of things which do appear. As through faith worlds appear when the word of God is spoken, so all things which heaven and earth contain exist by virtue of the self-same law and method. They are the utterance, or words, of Life. Therefore it is an error to suppose that if the word of God were spoken "in his name," that worlds would cease to be. To speak the holy name of God, is to create, and is not to destroy anything that is already created; neither is it impossible to speak the name of the Holy One. The exalted view which we have when we fully accept the truth of being in the infinite source, enables us to see all things in a new light, and we see a "new heaven and a new earth." The heaven and the earth that are material to the senses, and are located in time and place, are understood and known to be spiritual and eternal, in and with their source. Thus by being lifted up in thought from earth unto the Father, and transposing the basis from which we work from earth unto God, we are able to see the ever new Jerusalem coming down from God out of heaven adorned as a bride for her husband. The method, therefore, of working from the source, is the only method that bears fruit of the spirit; and is the only one by which we can bear witness of the truth upon earth, that I am sanctified and sent into the world full of the grace and truth by and of the one source. To attempt to reason from the basis of manifestation is fruitless effort and vain purpose. While it is a legitimate result of the one and only source, it is illegitimate to conceive it to be a source or cause in the order of creation.

Please read all articles in July and August numbers of HARMONY concerning the International Divine Science Association. In them is represented the true foundation; and other foundation can no man lay, than the true relation of existing things to each other, and to their source; which reveals eternal co-operation and true association. We expect a fuller demonstration in the thoughts and works of the people through this organization. I fully appreciate the good work that you have done, in and for the science. Believe me ever at one with you in the unity of the spirit.

228 MICHIGAN AVENUE, CHICAGO, Sept. 21, 1892.

DEAR MRS. CRAMER:

I have a kind of belief that my subscription to "HARMONY" has about expired, and to be deprived of its comforting presence for however short a period is out of the question, so I enclose herewith the amount for the coming year. I trust that only good has come to you during the year just closed, and that you may realize the abundance of good things that await you along the way, is the wish of

Your brother in the Truth,

J. A. DAVOL.

DEAR MRS. CRAMER:

Before retiring I must say, let everything, within and without, bless and praise you for the gracious words you have spoken. They have indeed been words of life to me. At last I know my oneness with the Father. It is blessed to be hungry and thirsty after the "right way," to be made so glad when satisfied. May all the very fullness of the blessings of the God-head be yours recognized.

—*From a member of the Oakland Class, Sept. 16, 1892.*

HOME COLLEGE MONTHLY MEETING.

October 5, 1892.

The meeting opened with singing from Divine Science Hymns, "*In Thee, O God, we do abide.*"

Mrs. M. D. Shaut then took the chair and led the meeting, reading selections from "Scripture Words of Life," under the heading, "Remember the Sabbath Day, to keep it holy," which bears largely upon divine healing, and furnished the theme for conversation during the afternoon, which proved to be instructive and satisfying.

Mrs. De Groot read extracts from a letter published in "The Seed" upon healing, which called forth remarks of appreciation. The question arose, "Can we attain to perfection here?" which was answered satisfactorily by Mrs. Cramer, who concluded the answer with the statement that "the Father makes all things perfect, and all things that are of the Father, are perfect."

"Should we treat without special request, or when there is a physician in attendance?" was the question that brought forth much that was of equal interest to all. "We should know the Truth and hold all as being alive unto it. There being no evil in Truth, the belief that there is evil can never be anything to Truth. It cannot even contact, or "touch the hem of its garment," so to speak.

Mrs. Orr, of Oakland, related an interesting experience which she had the previous day. A lady whom she called to see had been in bed three days with a fever, and had received treatment from a friend, but had not experienced a sense of relief. While Mrs. Orr was telling her of the truth of unity, and of the perfection of the whole, as she had been led to clearly see it during the late course of lessons given by Mrs. Cramer,—it proved to be "glad tidings of great joy" to her, and she said "The fever is gone,—I have no fever whatever." She got up, dressed herself, felt strong and perfectly well.

The meeting was delightfully informal, and was conducted more as a conversational than a formal meeting. All were benefited, and were invited to meet at "The Home College," on the first Wednesday in November at 2 P. M.

ISABEL BIRGE.

Silent Unity

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from October 27th to November 27th.

"My delight is in the law of the Lord; and whatsoever I do shall prosper. Of all that I have given, I can lose nothing; for against this Truth, there is no law."

Ye are all children of light, and the children of the day.—*I Thes. v:5.*

For it is God which worketh in you both to will and to do of his good pleasure.—*Phil. ii:13.*

The Practice of Divine Science.

DIVINE Science, in all its phases, has been preached and taught, and the literature circulated throughout the greater part of the civilized orld, for several years past; so, it seems that the primary or theoretical art of the work has reached that stage where the practical demonstrations f the Infinite idea of unity should accompany the teaching, in such anner as will prove it to be universally and practically applicable to all ie affairs of Life.

In looking into the realm of thought and mental realization, we find at there is a perceptible tendency, or habit, to attach greater import to the sults of Truth, than to the Truth itself; more importance to individual emonstration, than to the Infinite source.

This habit ceases only with the full acceptance of oneness with the mnipresent one, and the law of expression that is now demonstrated in ving creation. Then it is known that God is the head of all existence. The od-head is the only Head in Truth.

Harmony and freedom are demonstrated from One, or Oneness only; nd as it is not possible to bear witness of Truth except by abiding in the reator, or Life Eternal, harmony is retained in memory and is realized only n a knowledge of the one-ness of the Creator with creation and demonstra- on. So the still voice of Life says, that the time has come, and now is, iat the same attention should be given to, and the same love felt, for the prac- ce of Truth, that we see demonstrated by Life everywhere in the Universe, ut no more. The same attention that has been given to its theoretical resentation should be given to its practice and demonstration. The full alization of Truth is to be enjoyed, and the instant demonstration of its ower to heal, is to be proven only by abiding in, and working living orks, such as those produced by Life, or God. If, in belief, we think, peak or act as if effect or existing form is a source or cause that can upply us with any needful thing, we do not the works of Life, and our vain fforts are called dead or unfruitful works of darkness. In the midst of all urroundings, the truth will instantly prove itself, if we work as the Father orks.

His delight is in the law of the Lord; and whatsoever he doeth shall rosper.—*Ps. iii:4.*

In His world all things prosper; this satisfies me, and in this belief I tand fast as a rock.—*Fichte.*

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THE CLOSE OF M. E. CRAMER'S HOME COLLEGE PRIMARY COURSE, IN OAKLAND FRIDAY EVENING, SEPT. 30, 1892.

AFTER a brief explanation of the order, method and purpose of the Hom College work, Mrs. Cramer announced that there were three dear friend who had asked for healing; requesting class treatment. She spoke briefl concerning true "lifting up," giving in a condensed form, the substance c the entire course of lessons; and said that "now 'the hour is come that the So of Man should be glorified,' and 'except a corn of wheat fall into the groun and die, it abideth alone; but if it die, it bringeth forth much fruit;' showin also that a consciousness of the unity of the whole signifies what death w shall die, for existence is to be seen as being enveloped within the infinit source; and the voice of God is heard saying, 'I have glorified my name an will glorify it again.' Let us therefore see that all existence has dropped back as it were, into the ground, or Being from whence it came; and thus kno and proclaim the truth, by pronouncing with God; saying, 'I have glorifie Thee on earth, I have finished the work which Thou hast given me to do See, therefore, God-life and God-power and understanding, living and radiat ing itself in the patients; for the pure in heart shall see God, and if the ey be single to truth, the whole body shall be full of light; for the light of th body being the eye, the eye must be pure, seeing the Infinite Whole as One having no beam or belief that there is anything more than God, separate fro and unlike Him in its real essence."

Mrs. Cramer then requested each student to relate to the class some c the points gained from the lessons, which had been of the greatest value t

hem, and the signs following, during their short experience in the practice of Divine Science.

Mr. Marsh said:—"I believe we have all heard more truth here than we have heard before in all our lives. I thought I was pretty well read up on Christian and Mental Science, and the lessons that I had studied I believed to be conclusive, but I know now Truth on a higher plane. All that we have listened to from Mrs. Cramer, has been presented from a higher plane than that from which we have heard it presented before, and which we have learned during this course of lessons, will be with us throughout eternity. I feel that this universal work has just begun in Oakland, and that it is desirable that all go on and take the Theological and Normal Course. We should expect to be teachers, that all shall know the Truth as we have found it within ourselves, to be truth, as presented by Mrs. Cramer."

Then Mr. Gilman arose, and said, "I wish to speak of some of the points in which I have been particularly benefited.

1. "To place the true worth upon cause and upon effect, is to reveal the truth in consciousness, and worship in spirit and in Truth—in God and in Christ.—SCIENCE AND HEALING.

2. To believe that evil is, is to make it seem that there is a power of evil or something more than Divinity; I have never thought of it in this way before. I have been greatly benefited in realizing the truth that examples of Life are visible, while the Principle is invisible.

3. Also, in the knowledge that creation is firmly held in thought. That which we hold firmly in thought, is a thought creation.

4. That God manifests through man, who is inherent within Himself, and is his possibility of manifestation.

5. We cannot become what we are not. That which we are becomes manifest.

6. Language is a symbol of thought. As Life or Principle is invisible, it has been written that 'no one can see God and live'—to which a member of the class replied,—'The pure in heart see God.' To which Mrs. Cramer responded: 'Yes, the pure in heart see God, and seeing God, no belief of personal self-hood can live or be maintained; no self-hood separate and apart from God, or unlike Him, for when He is seen it is known that He is all in all.'"

Mrs. Marshall said: "I saw not long since, on the walls of a school room, this motto:

'Self-reverence, self-knowledge, self-control.
These three alone lead life to sovereign power.'

"The wonderful truth we have been learning in this course of lessons as to our origin and real nature in God, constitute indeed a self-knowledg which *does* bring *self-reverence*, and I do not see how we could have it unde the old way of looking at ourselves and all mankind. I have been feelin these last few days like Paul, as he relates his experience in the 12th of I Corinthians, when he had been caught up to the third heaven, "and hear unspeakable words which it is not lawful for a man to utter."

And indeed, if I should tell my nearest and dearest friends of thes revelations of truth as they seem to me, they would look upon it, I fear almost as blasphemy. To me they have been full of light, and glory, an exaltation.

A few days ago, one evening shortly before coming to the class, I learne that my little nephew, a boy of twelve, was very sick, having every sympton of pneumonia. After our lesson I spoke to Mrs. Cramer about it, asking he help in treating him. She promised to remember him on the way home, tellin me I must treat him also. This of course, I did to the best of my ability Miss L—— joining her efforts too. The next morning while at breakfast another little nephew from the same family came over on an errand, and eagerly inquired for the sick boy. "Oh, he's a great deal better," was th reply, to my great joy. The next morning the physician (a lady and persona friend of mine), who had been called the afternoon he was so sick, called t see me, having just come from my sister's. I inquired about the boy, whe she said: "He seems to be *all right*, only a little weak. His escape wa *marvelous*. Night before last, when I was called to him, I never saw mor strongly marked symptoms of pneumonia—burning fever, short, oppresse breath. I felt sure he was in for it. He was a very sick boy. But the nex morning *all the symptoms had disappeared*. It seemed almost a miracle."

I thought, while my heart was full of triumphant joy, "*she* thinks it wa her medicines probably, and my sister and mother do also, but *I know it wa the divine healing.*"

Miss Lewis said: "I can truly say, as did the lady who was healed o what she called lung trouble, by one short treatment, given by Mrs. Cramer I am amazed! for I have been such a sufferer, and I am perfectly well Before I joined the class I thought, or believed, I had dyspepsia, and sinc joining I have been just as reckless as could be in regard to food, and I a perfectly well. To know that I am the possibility of God is wonderful

ese lessons are to me words of light and life. God has truly responded His own words in healing me."

Then Mrs. Orr, who has been in the work for some time, testified to ving been greatly helped. "My treatments have been more satisfactory, icker and better demonstrations since I understand the trinity in which is ide known the unity of the whole."

Mr. Bartlette :—"I can see I have advanced slowly, but surely. How , or the I am, creates, is to me the most interesting point. The Harmony the class I have enjoyed greatly. I can command myself more easily, ough slowly I seem to demonstrate. I thoroughly believe and have faith your teaching or presentation of Divine Science, and I have enjoyed the rnestness and sincerity of the teaching."

"The harmony of the class," said Mrs. Graham, "I feel and enjoy, and ve been greatly benefited thereby. I can demonstrate better than I did fore I joined the class. I had a beautiful demonstration to-day of bring- g neighbors together, and causing them to have loving thoughts for each her. A lady said to me—'My next door neighbor scarcely speaks to me. e has slighted me in various ways for which I know no cause, and I dis- e to ask her the reason, but it makes me feel very uncomfortable.' I said her, 'I will read a treatment from Lessons in Divine Science and Healing om the lesson on Intuition, which is a treatment against enmity, and for the alization of love.' She was very profoundly impressed by it. We lunched gether, discoursing upon the science, and shortly after lunch the neighbor me in and all differences were forgotten. They were perfectly happy gether. I have demonstrated over a number of things in myself, while king these lessons."

Mrs. Nixon :—"Things have been made so much clearer in this class an ever before. I have studied a long time, but never with the satisfaction at I now have. I see all *clearer*."

Mrs. Culver said : "I have a greater realization of the NOW than ever efore ; that whatever has been and will be, is NOW, is the thought that has rought me face to face to see and know as I am known."

Mrs. Atterberry—"I am gratified with the teaching. That I am master f my environments and conditions is a thought of great value."

Then Miss Atterberry said :—"A knowledge of the 'law of expression,' y which we can PROVE that we are master of all things and conditions, has een my greatest gain."

Mrs. Selfridge then said:—"*This body is accounted for satisfactorily.* I have studied several years, but the 'law of expression' has never been given me before to my satisfaction. I am greatly benefited by the teaching."

Mrs. Fleming said:—"I am more than satisfied. Every lesson was better to me than the previous one, although I thought that all truth was given in each lesson; they grew clearer and clearer. I have many good results: more demonstrations, and better than they were before I joined the class. I had much valuable knowledge, but *now*, I find that I know how to *use* it. 'Even as ye have done it unto the least of one of these, ye have done it unto me,' says Jesus. I seemed the least, when I first entered your class, but you have fulfilled the scripture in Isaiah 58: 6,7; and your reward is promised in the following verses of the same chapter."

Mrs. Merwin said:—"I will speak of one of the many points that have been of great value to me, which is the trinity by which is made known the 'law of expression,' and how we express. Hitherto I have been led to think of God as Principle, and He seemed far away from me; but to find that I am within the trinity, and that the all is one; that infinite Being includes existence, results in greater demonstration. I have had better demonstrations in healing while attending these lessons. I know now that I can speak with authority, and with power, and that the work is accomplished."

The testimony of Mrs. Gilson was, that "I think the trinity has made more of an impression upon me than anything else. A knowledge of how expression takes place is also a knowledge of how to begin our work and how to proceed. I also enjoyed the lesson greatly upon immortality—no destruction, wherein we were told not to talk about laying these bodies aside; that we have a right to expect to keep them, and the way to do so is to know the truth, and know that they are thought, spoken or formed and are held therein."

Mrs. Miller said:—"I can endorse what has been said; the clear presentation of the 'law of expression' has been very satisfactory to me. I now know how to think, and can see what perfect charity is; how to be charitable, and to appreciate it in others as I never saw before."

Mrs. Douglas said:—"I will only say to-night that the 'law of expression' has been everything to me."

Mrs. Alden said:—"I can echo all that has been said; and while I have no particular demonstrations to speak of, I have gained a knowledge of many points in the science, and of the scriptures, that is perfectly satisfying; for which I have long and diligently searched, and have now found a haven of rest."

HARMONY.

Welcome sweet day of *rest*
That saw the Lord arise,
Welcome to this reviving breath,
And these rejoicing eyes.

Mrs. Cramer expressed in word and act that she was gratified with ıe demonstrations of truth, and with the sincere appreciation the class ıd in and for the Science. Hence with Benediction and full realization ınt we were all of "one accord in one place," or of one thought in One ivine Mind, closed the primary course, with equal value, satisfaction, and ppreciation to the students and teacher. She asked them to remember that ıe impersonal spirit of Truth is their teacher, and it will guide into all ruth, unto God the Father.

MRS. C. S. ALDEN.

RENEWAL OF MIND.

DO not conform thyself to any form of thought or thinking, only so far as it may be useful to raise the intellect to understand the formless, hich gave birth to the form, or the certain line of thinking. Then stay ith the formless; comprehend its ways well; love it more than the form, nd see that the reality of the form or expression is in the formless, prior) the form, from whence every form is sustained and renewed according to nerring Principle. A renewal of mind, or the mental state, on any other asis, is nothing more than a copy of forms of thought, or beliefs, feelings nd sensations; because the consciousness will become estranged from the ormless or real unless the formless is held to be the absolute foundation to uild upon.

The state of the thinker is formless, and the thinker moves upon his ormless resources, until the thought is formed which will represent the ninker in every particular, exactly as his mental state is at the time when he egan to think and work out his idea, and will be known to him mentally as is own, so far as he is able to comprehend himself according to his degree of ıental stature.

But to others who may be in a higher or lower degree of understanding, is thoughts may appear to convey a different meaning, on account of the thers' different adjustment of what they see, to their own capacity of thinking ı their particular mental stage, which is the house they dwell in at the time;

the mirror in which they look at things, or objects; the standard by which they compute and measure. Then every student of Divine Science, first of all, should hold himself free in the Truth; ready to drop off his own previous standard the moment he is able to comprehend a better, or a more comprehensive standard. For beyond all controversies the lower is blessed by the greater, and never is it otherwise. As the Infinite mind, which is absolute, contains more than a limited or a partial understanding of the same and the ultimate of healthful expression is the result of conformity to the law of health in mentality, whether understood or not, the result will be the same; but perfect mental state is only in perfect understanding.

W. T. JENKINS.

Student's Department.

BEING, OR GOD, IS.

Everything made, or produced objectively must have a maker, or producer, called First Cause. The law of Being in creation, is from within out which is a process of unfolding constantly in action, never still; creation meaning action, or to make. This law is called, quite properly, the "LAW OF EXPRESSION," from the Latin, ex—out, and presso—to press or work out, and to work out you must commence within where the possibility, Being, or First Cause lies; hence the law of expression in nature is from God to nature. The book of Genesis begins by saying, "In the beginning God created the heaven and the earth." This includes all the rest of the chapter of Genesis after which a more minute description is given. But, notice, it says: "In the beginning God created;"—So God, or being, must have been even in the beginning, and his idea came forth into form,—heaven and earth.

Think of Being in the broadest sense possible, that in which the substance of all things create, invisible, and visible, exist, and have their First Cause.

Statement:—Being is God, the substance, or Life itself, First Cause, Power, and is eternal, always was, for in the beginning was God. What always has been even without a beginning, must of necessity always be, for that which has no beginning has no ending, hence ETERNAL AND UNCHANGEABLE.

Life is eternal; we are eternal life now, and shall always be life eternal.

J. RALPH BENNETT.

HARMONY.

Selections from "The Changed Life."

SINCE we are what we are by the impacts of those who surround us, those who surround themselves with the highest will be those who change to the highest. There are some men and some women in whose company e are always at our best. While with them we cannot think mean thoughts speak ungenerous words. Their mere presence is elevation, purification, nctity. All the best stops in our nature are drawn out by their intercourse, id we find a music in their souls that was never there before. Suppose even al influence prolonged through a month, a year, a lifetime, and what could ot life become? Here, even on the common plane of life, talking our lanuage, walking our streets, working side by side, are sanctifiers of souls; ere, breathing through common clay, is Heaven; here, energies charged en through a temporal medium with the virtue of regeneration. If to live ith men, diluted to the millionth degree with the virtue of the Highest, n exalt and purify the nature, what bounds can be set to the influence of arist? To live with Socrates—with unveiled face—must have made one ise; with Aristides, just; Francis of Assisi must have made one gentle; avonarola, strong. But to have lived with Christ? To have lived with hrist must have made one like Christ; that is to say, *A Christian.* * * * ut how can we mirror that which we have have never seen? How can all his stupendous result be produced by a memory, by the scantiest of all iographies, by One who lived and left this earth eighteen hundred years go? How can modern men to-day make Christ, the absent Christ, their ost constant companion still? The answer is that Friendship is a spiritual ing. It is independent of Matter, or Space, or Time. That which I love my friend is not that which I see. What influences me in my friend is not s body but his spirit. It would have been an ineffable experience truly to ve lived at that time—

> "I think when I read that sweet story of old,
> How when Jesus was here among men,
> He took little children like lambs to His fold,
> I should like to have been with Him then.
>
> "I wish that His hand had been laid on my head,
> That His arms had been thrown around me,
> And that I had seen His kind look when He said,
> 'Let the little ones come unto Me.'"

* * * Our companionship with Him, like all true companionship, is spiritual communion. All friendship, all love, human and divine, is purely

spiritual. It was after He was risen that He influenced even the disciples most. Hence, in reflecting the character of Christ, it is no real obstacle that we may never have been in visible contact with Himself. * * *

"Make Christ your most constant companion"—this is what it practically means for us. Be more under His influence than under any other influence. Ten minutes spent in His society every day, aye, two minutes, if it be face to face, heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a key-note, let Christ set it. * * *

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. * * *

The image of Christ that is forming within us—that is life's one charge. Let every project stand aside for that. "Till Christ be formed," no man's work is finished, no religion crowned, no life has fulfilled its end. Is the infinite task begun? When, how, are we to be different? Time cannot change men. Death cannot change men. Christ can. Therefore, *put on Christ.*

—*By Henry Drummond.*

Mental Reflection.

In the desolate night when we call for a God,
And tremblingly wait for an answering word:
Through that darkness of ignorance—ripening fear—
Comes a ray to awaken, to help us, to cheer—
As we stand on the brink of that yawning abyss
And perceive the chasm twixt that world and this—
The domain of spirit and domain of man
That's ever contested since domain began—
Until *Mind* bridges over all matter, all space,
And we have at last fastened *God* in his place,
As within and around us, beyond and above,
The Infinite Spirit, the Spirit of Love!

When life—as accepted in years of our youth
Through mortal perception of senses—the truth
Is obscured to our vision in mortality.
Through mind, as the source that's all-conscious, we see
Where we stood before e'er we existed as man—

HARMONY.

Reflected as one with the Infinite Plan—
And the God that we cry for, and for which we pray—
Is Life, Truth and Love, acting with us alway.
From the crucible where our ideas have been tossed,
We collect our returns so that "nothing" be lost.
Surrend'ring the *false* for a mightier gain—
That which never exists where the *truth* is made plain.

The workings of nature, the nature of laws,
The law of our being we trace to the Cause;
The Soul, Mind and Spirit—God, Principle—*one*,
Is ever existent, throughout time, day undone!

—*Rose Maynard David.*

Thoughts About God.

FRIENDS, let us think of God as Life, as spirit, as friend, as father, as the eternal presence that we cannot escape, who besets us behind and fore, who lays his hand upon us, who is nearer to us than our heart's beat, arer than the wish that rushes out to greet him, nearer than the hope that aches up its hand for guidance and for help, the eternal, never far away om them that seek him.

With life a school, we ourselves finite children learning to live in an finite universe, God at the same time love and law, watching over us, wait-g for us, bearing us up in his arms, it seems to me utterly rational for us ot only to believe in God, but to trust in him utterly.

And since God, the invisible life, power, soul of all, is the one spring nd source of all, since all that is grand in human nature and in human life, nce all that is sublime or beautiful in nature, since these are only broken, artial expressions, manifestations of the invisible,—in worshiping these we e worshiping God. We are on the lower stairs perhaps; but it is a stairway y which we climb through darkness to God. So any soul that is capable of lling on its knees in the presence of anything felt to be greater, nobler, etter than itself, is a worshiper of God, and has within itself the promise nd potency of eternal advance.

Minot J. Savage.

M. E. Cramer's hours for receiving patients and Healing, is from 10 A. M. to 2 P. M., every day of the week, except Sunday.

Notes and Announcements.

We are glad to announce that Dr. Wm. Yarnall and wife, of Chicago, intend to visit California and adjoining states and territories in the near future, or during the winter months. Mrs. Yarnall is the author of the popular book of lessons, "Practical Healing for mind and body." They have both had much experience in lecturing, teaching and healing. This is a good opportunity for those residing in the new states and territories, who would like to receive instruction in Divine Science, and experience its power of healing, to receive a visit from them. All who would like them to visit their section to Lecture Teach, and Heal, are urged to send in an early invitation to that effect. As they are members of the "*International Divine Science Association*," and belong to the Advisory Council at large, they will counsel with, and assist members in forming state and auxiliary divisions, where they are called to visit and thus show forth and establish in thought, the true unity and co-operation of the one work of One God.

Write to Dr. and Mrs. Yarnall, 2439 Michigan Avenue, Chicago, Ill.

The third lecture delivered before the International Divine Science Association at Home College, Sept. 25th, by M. E. Cramer, was listened to with much interest. The subject being "The Lord's Supper and International Work," which proved to be a feast of divine love. She gave an account of the origin of the literal form of the Feast, and afterwards gave the spiritual interpretation, thus bringing to view the full and true meaning of what it is to partake of the Lord's Supper in the spirit of Truth.

After the lecture some were heard to say, "We have indeed had a feast;" and others said, "I never knew its real meaning and significance before."

Sunday evening, October 2d, by request, Mrs. Cramer delivered the same discourse in Oakland to a large and deeply interested audience, which were equally appreciative of its true spiritual meaning. M. F. W.

Lovell, Gestefeld & Co., having recently opened a book store and publishing house at 125 East 23d Street, New York, would call special attention to the "Literature Series," which includes the choicest works by well known authors, which can be furnished at a price enabling every one to provide himself with well chosen reading matter. They make a specialty of Divine Science

etaphysical and Theosophical literature. Their book room is open, and will e found to be a pleasant resting place to those who are visiting New York. reception room with writing materials, is at the disposal of visitors. All are elcome.

OAKLAND WORK.

M. E. Cramer holds Divine Science Services every Sunday evening in akland, at Hamilton Upper Hall, commencing at 7:45 o'clock, which are ghly appreciated and well attended. She is now teaching the "HOME OLLEGE Theological Course" at 1262 Franklin Street; also a second Primary ourse in the Library of Hamilton Upper Hall.

The next HOME COLLEGE Normal Course will commence the 29th of ovember, which will be largely composed of the Oakland and San Francisco heological students. The students who have attended the HOME COLLEGE asses in other cities and towns, can enter this class by sending in their names, nd making the necessary arrangements with the President, M. E. Cramer.

Books of the Day.

THE WOMAN WHO DARES: by Ursula N. Gestefeld. Published by ovell, Gestefeld & Co., 125 East 23d Street, New York. Bound in Cloth. rice, $1.25. "The Woman who Dares," is a novel dealing with the rights woman in the marital relation. The subject is handled by the author in a ost delicate though forcible manner; the ideal is held up alike for both man nd woman. * * * The heroine, Murva Kroom, after a girlhood spent in hat, by sensuous thought, is called bondage, marries, only to find her new osition, as viewed by her husband and society, a continuation of the old: even ough this new relation is sanctioned and strengthened by both ecclesiasal and secular law, she found not liberty therein. Her efforts to realize eedom, and to educate her husband into higher views—efforts for which she nds no help from either her clergyman or physician—are graphically depicted, nd will no doubt be appreciated by many women who feel and sense the same, ho without the knowledge of Divine Truth cannot have courage to assert eedom of action.

PHILOSOPHICAL SUGGESTIONS: by Brother Frederick. Published by ovell, Gestefeld & Co., 125 East 23rd Street, New York. Neatly bound in

white leatherette, with blue lettering. Price 50 cents. The author says in the Introductory, "May you begin your tuition more alive to the end to be accomplished, and to the responsibilities belonging thereto, than the child who enters the public school with perhaps only a vague idea that it is the first step to getting an understanding to fit him for some occupation or another. When the child first goes to school, he begins his education in the getting of an understanding which will enable him to do much righteousness, or much unrighteousness. For understanding is a gift we must use as we will; and the more understanding we have, the more power we have for wrong doing, as well as for right doing. The Elixir of Life, or Philosopher's Stone, is not a myth, but is for everyone's discovery. You are now learning the art of living forever and, the more understanding you get, the nearer you approach the full discovery of the Philosopher's Stone—and your responsibilities increase with the increase of power."

Subscribers Take Notice.

The following are the decisions of the United States Court on the subject of newspaper subscribers:—

1. Subscribers who do not give express notice to the contrary, are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the Post Office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to other places without informing the publisher and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. If subscribers pay in advance, they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

God is like us to this extent, that whatever in us is good, is like God.—*H. W. Beecher.*

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LESSONS IN SCIENCE AND HEALING.

BY M. E. CRAMER.

PRICE, $1.75.

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II. Thought; The Ideal Creation; the Creative or Imaging Power. Guide to Truth. Healing Thought.

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HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. DECEMBER, 1892. No. 3.

Christmas Communion by Recognition.

FATHER we rejoice in Thy Life at this season of the year, for we are exceeding glad in the eternal NOW, in the consciousness of Thy presence and the presence of Thy Son, Jesus, the Christ, *which is one presence.* There is joy, and peace, and good will in the understanding that Thy kingdom is come, and Thy will is done in earth as it is in heaven—which this glad festival represents.

Now do we celebrate the birth, or the coming forth of Thy Word in every form, which is not begotten of the will of the flesh, nor of the will of man, but of Thee, the One Infinite God; and is Thy self made manifest. This day Thou hast begotten Thy Son, and we behold his glory; the glory as of the only begotten of Thee, our Father, full of grace and truth.

The lesson of love and faith manifest in thy son gladdens our hearts to-day. We love to have faith in being the life that is lived in the Son; and in being Thy blessed truth manifesting in Thy work of creating; for without controversy Thou art manifest in our midst, and Thy manifestation is justified in Thy spirit seen, understood and preached by many; believed on in the world, and received as being Thy glory. Wheresoever this festival is kept—which we perceive is to be kept only in the Spirit of Truth—the same mind is manifest that is in Christ Jesus, and love and good will abound. *Thy understanding*, O "Father of Lights," makes glad the heart; for in it we know that our being and life are in Thee, and our work is to bring all into acceptance and realization of Thy glory, and to speak and act Thy truth toward all existing things; for Thou hast sanctified them in truth with Thy holy presence in the act of creating them. "For both he that sanctifieth and they who are sanctified are all of one." And we do know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in Him that is true, even in his son Jesus Christ. This is the true God and Eternal Life —Amen.

FINDING THE CHRIST.

Blest Comforter Divine! What *peace* to find
Thy Holy presence now enshrined
Within:—To live, and move with Thee in conscious love,
And *know* that *steadfast* Thou forever more wilt prove;
No change can come, nor sorrow chill,
Nor aching void can ever fill
The heart,—while thou, and I, together dwell—
Then, let this Anthem from my soul now swell,
Filling with glorious harmony the earth, and air, and sea,
Let *all* creation feel this thrill of joy,
Which "was and is—and ever more shall be,"
This Blessed "*Christmas*" Melody.
Awake O, Man! and "*know Thyself*"—no greater good
Nor *Holier Truth*—can e'er by thee be understood.
No *sweeter* dawn, no *grander* "resurrection morn,"
Than that wherein thou shalt behold,
The birth of Christ in *thee* unfold—
Thyself—God's "loved and only Son,"
Thyself—"The Blessed *Three* in *One*."
Oh! Truth Supreme! When once is *seen* and *felt*
Thy rapture sweet—the earth beneath our feet
And Heaven above, is glorified with love.
Then Angels chant in soft refrain
The "Peace on earth good will to men;"
Then Christmas bells forever chime
Throughout the world—in *every* clime.
Ring out in accents pure and grand,
That all may hear and understand,
This Christmas time—THIS joyous Christmas time.

—*Carrie S. Alden.*

THE WORDS OF GOD ARE HEALTH AND WHOLENESS, FOR THEY ARE TRUTH AND LIFE.
DEITY'S OWN DECLARATION OF WHAT HE IS.

I AM that I am; * * this is my name forever, and this is my memorial unto all generations.

I am the Lord, and there is none else.

There is no God beside me.—*Isa. xiv:5.*

Am I a God at hand, sayeth the Lord, and not a God afar off?—*Jer. xxiii:23.*

I am Infinite, All in all. All that I have begotten is contained within myself, and is myself manifest in Jesus, the Christ.

Jesus Christ, the same yesterday, to-day, and forever.

Jesus, the Christ, never denies himself; but says: All mine are thine, and all thine are mine, and I am glorified in them.

Jesus, the Christ, is the resurrection and the Life. Therefore, has power to forgive sins on earth, and bear away all manner of dis-ease.

I go unto my Father and lift all up with me. In me is no condemnation, no sin; no sickness; no death. I am one with the Father.

God is all Life. Life says: I am wholeness. I am goodness. All that is made is mine, and is good. All are complete in me. Nothing have I withheld from thee, for I am He that liveth thee.

Now is thy health perfect. The fullness of strength is thine *now*. Thy joy is full *now*. My peace I give unto thee *now*. My word is certain. It is a living creation. From the beginning it is formed in me. *Now* is my word established within me. I, who formed the eye, am He who sees. I who planted the ear, am He who hears. I lead all in my righteousness. My way is straight before my face. I create in all things a clean heart, and write my law in their inmost parts, and I renew all things with my Spirit or Life. Now am I to thee all that wholeness is. I am to thee the whole of Life; the whole of health, and of happiness, and harmony. I am unto thee what I am; all that I am.

I am that I am, and beside me there is none other.

"Stone walls do not a prison make, nor iron bars a cage."

The Day of Pentecost was not a special outpouring of the Spirit, but it was the full acceptance and realization, by the disciples, of the outpouring of the spirit that always is.

Blessed is the understanding that knows that error is no-thing in creation, and that falsehood is not a power used in manifesting creation. This is understood only when it is known that God is all and in all.

Bibles of the Ages.

Words of Light and Life.

And God said, let there be light, and there was light. *Gen. i:3.*

And God saw the light that it was good. *Gen. i:4.*

Come ye and let us walk in the light. *Isa. ii:5.*

That was the true light, which lighteth every man that cometh into the world. *St. John i:9.*

Jesus Christ, who hath abolished death, and hath brought life and immortality to light. *II Tim. i:10.*

In him was life and the life was the light of men. *St. John i:4.*

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought of God. *St. John iii:19, 21.*

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. *St. John viii:12.*

And whsoever liveth and believeth on me shall never die. Believest thou this? *St. John xi:26.*

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that every creature groaneth and travaileth in pain together until now. *Rom. viii:21, 22.*

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. *Heb. ii:11.*

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.) *Cor. vi:2.*

* * To-day if ye will hear his voice:

Harden not your heart. *Ps. xcv:7, 8.*

But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. *Job. xxxii:8.*

Peace.

I will hear what God, the Lord, will speak : It speaks peace.

For He will speak peace unto his people, and to his saints.

Salvation is realized by those who love Him: It proves that. And glory dwells in all the land.

Mercy and Truth are met together, and we know that "Righteousness and peace have kissed each other."

Acquaint now thyself with him and be at peace: and realize thereby that good shall come unto thee.

Great peace have they which love thy law. And nothing shall offend them.

Trust ye in the Lord forever. For in the Lord Jehovah is everlasting strength.

For I know the thoughts that I think towards you, sayeth the Lord.

Thoughts of peace and not of evil, to give you an unexpected end. Even so.

Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be afraid.

And suddenly there was with the angel a multitude of heavenly host praising God and saying: Glory to God in the highest, and on earth peace, good will to men.

For He is our peace who hath made both one.

And hath broken down the middle wall of partition between us.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

For to make in Himself of twain one new man, so making peace.

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

And let the peace of God rule in your hearts, to the which, also, ye are called in one body.

Mark the perfect man (with understanding), and behold the upright.

For the end of that man is peace.

Now the Lord of peace himself give you peace always, by all means.

The International Divine Science Association has issued a neat pamphlet containing the Articles of Association, By-laws, and plan for Internationa work, which will be sent free to all applicants; please enclose two cent stamj for postage. Address all orders to I. D. S. A. Headquarters, 324 Seventeenth Street, San Francisco, California.

The Web of Life.

Weaving, weaving, weaving, weaving,
Still the living shuttles fly,
While the Master, never sleeping,
Holds the picture o'er us high,—

Holds the pattern and unrolls it
Thread by thread, and day by day,—
Blue and golden tints and carmine,
Mixed with weary lengths of gray.

Fain the weavers are to linger,
Fain to scan the pattern o'er;
But they know not till they weave it,
What the future holds in store.

Flash the golden threads of sunlight,
Gleam the purple tints of fame,
As the weavers' gliding fingers,
Rich and beauteous figures frame.

Throbbing, throbbing, throbbing, throbbing,
Beating fast, and beating slow,
Never pausing, never resting,
On the busy shuttles go.

Now the threads are dark and sombre,
Dim the weaver's eyes with tears,
Trembling, to the pattern looks he,
Numb the halting hand with fears.

Now the threads are black and broken,
Tangled, intricate, and crossed;
Figures rambling, weird, unlovely,
And the Master's thought seems lost.

Sick at heart and worn and weary,
Toils the weaver at his task;
For the web must e'en be finished
E'er he rest or respite ask.

Weaving, weaving, weaving, weaving,
Slow the shuttle works its will;
Throbbing, throbbing, throbbing, throbbing,
Faintly beating,—and is still.

Happy now the patient weaver
Who the Master's plan hath wrought,
Tracing carefully the pattern,
Marring nor neglecting aught.

For the web the Master turneth,
And before his dazzled eyes,
Shining in its wondrous beauty,
All the thought completed lies;

And the weaver joyful learneth
That the *wrong* side was his own,
Till the beating, throbbing shuttle,
All its faithful work had done.

—*By Edith L. Swain.*

Questions and Answers.

Q. Is it true that Truth cannot be voiced? A statement made by many scientists.

A. No, it is not true. If it were true that Truth could not be voiced, this question itself could not be answered truthfully. Hence, the statement itself contains, and is, the evidence of its falsity.

If truth cannot be voiced, then all that can be voiced is falsehood; hence if falsehood is all that can be voiced, the statement made that Truth cannot be voiced, is voicing or stating a falsehood; and if it is falsehood voiced, the opposite of this statement, which is, that Truth can be voiced, is Truth.

If that assertion were true, it would be impossible to make a statement of Truth, orally, written, or in action. For what is written or acted can be voiced. Therefore, all the oral and written statements and actions of all kinds that have ever been made, would be falsehood. All statements relative to God and His works would be falsehood. The statement that all, or any science (no matter by what name it may be called) is knowledge, a certain perception of Truth, would be falsehood voiced; and if these statements were falsehood voiced, their opposite would be true, though not voiced.

The statement that God is Infinite, Omnipresent, All in all, would be voicing a falsehood. Thus the opposite of this voicing would be true; which would be that God is not infinite, and is nothing at all. Hence, the statement that no truth was ever voiced or spoken, if true, would be total annihilation of the Infinite speaker. And the statement made by God: "Let us make man in our image," would be falsehood, for there would be no God to make the statement. Hence no man. The statement made that the visible universe is not of God, but is the product of error, would be falsehood voiced, and at one with the statement that Truth cannot be voiced.

Voicing the idea of wholeness that you are perfect children of God, and are complete in him, would be voicing falsity, and its opposite, though unvoiced would be true, which would be that you are not whole; not perfect children of God, and not complete in Him.

This statement is the chief of thieves, for it would annihilate God and all that has ever been claimed to be truth, either by oral word, deed or pen, and would enthrone the opposite negation as all in all. We know that Jesus taught the truth of God and God manifest, and he voiced the truth of what he was. "To this end was I born, for this cause came I into the world, that I should bear witness of the Truth, and he spoke as one having authority, and no lie was in him. He said: "I am the Way, the Truth, and the Life;" and "the words that I speak unto you they are spirit and they are life.

An Object Lesson in Futility.

They were talking about futility, and, for some reason known only to each other, failed to agree. Finally she asked:

"Well, now, suppose you give me an example of what you call futility?"

"All right," said he. "Multiply 3946 by 721."

She took her little gold pencil in hand, siezed a piece of paper, and after a few minutes of diligent figuring, announced the result.

"Two million eight hundred and forty-five thousand and sixty-six" said she.

"Divide that by two," he continued.

"One million four hundred and twenty-two thousand five hundred and thirty-three," she said.

"Very well," said he. "Now add seven to that, and then subtract 1,422,540; and tell me what you get."

"The result is zero," said she, after figuring a little more.

"Well, that's what I call futility," said he with a laugh. "You've covered a sheet of paper with figures to arrive at nothing."

Whereupon she became so angry that she refused to argue further on the subject. —*Harper's Magazine.*

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CITY OF DENVER.

Q. Why do you not teach that we are now building a body immortal?

A. As we consider that it is true, "A body Thou hast fitted me," and "this day have I begotten thee," and that the record of life which we have read is, that we are eternal life with God, our Father, we can truthfully claim to do what we see our Father doing; and live what our Father is living; and to move as our Father is moving; and because of this record, we say that we are co-workers together. Differences or opposites cannot be perceived in the Truth or in the idea of God. Therefore, have I beheld the mystery, and Lo! "this corruption has put on incorruption, and this mortality, immortality." And as now is eternity, and as eternity is now, now, all that ever was is, and it is unto me, because I will to behold it; and those who choose to see oneness are chosen by Oneness, and to them the graves have given up their dead, because the covenant with death is disannulled, and the agreement with hell is at an end.

We are conscious of the great work that is before us for each and all; for since our work is the work of God, it is Infinite and eternal. The interest in Divine Science is everywhere increasing, and it is shedding its light—the light of eternal day in the hearts of people who, in belief, have been in the region and shadow of death. Our work is spreading, and we are full of strength, joy and thanksgiving.

Q. Who are they who crucify the body of Jesus, the Christ?

A. They who crucify the body of Jesus are the false beliefs that Jesus is a sinner, and that man, who is manifest in the world, is not of God.

Q. What is the thief that says to Christ, "If thou be the Christ, save thyself and us?"

A. The thief is doubt and prejudice, which asks for salvation with an "if," and for instruction, for the sake of sustaining preconceived opinion; the purpose of which is always to excuse itself for not accepting the truth. It is a condition of belief that exalts preconceived opinion, above the spoken word of Truth. It is that which says, "Yea, because God said, Ye shall not eat of every tree of the garden?" Doubt, that always says "If thou be," is a thief, as it were, because it steals infinity from the present. It can never know the meaning of the word Now. In other words, it has robbed the present of an Infinite God. It does not believe that God is, and is manifesting in Christ Jesus in the present. Any thing less than this, is less than Truth, the Christ.

Q. How can we prove the truth to ourselves that the thing that has been

done, is that which is being done, and that which is being done is that which shall be done?

A. When the Truth is accepted that there is One Infinite and omnipresent Life, who is the source of existence, and therefore, the God of the living, and who is all perfection and power, then if any belief comes within the range of thought that seems to be out of harmony with this truth, and the perfection and power of the Infinite, our thought, attitude and question should be, not why the Infinite permits this, but why do we see this and believe there is something true that is the opposite of God? If we see and believe in failure, or lack of perfect demonstration, why do we not change our belief to accord with our knowledge of what God is? Does God believe that he has failed to produce perfect results? Does He not make every thing that is made and pronounce His work good? Then why do we not accept His works as being perfect, and cease desiring a demonstration separate and apart from His, over and above what already is in Truth?

Questions as they are generally asked, comprise assertions that are the opposite of Truth, with a—Why is this, or that, true? Thus, unhesitatingly affirming the beliefs that are the opposite of God and His works, to be true. The only way to be true to truth in our thought concerning these things, is to take the Infinite God idea and what belong to Him as the standard for our thought, and make our conception and belief conform to that standard, and see all existing things in harmony with that standard. When this has been done, it has been proven that we have an infallible guide by which to see and prove everything, and which will answer all questions, one as infallible as is the Principle in the science of mathematics to all examples. Therefore, the only question we need to ask, in order to know the wisdom and understanding that all that ever was, is now, and ever will be, is, does this belief and what I conceive, belong to God and His works. Is it in harmony with what He is, and what He has manifested of his idea? If it can be answered in the affirmative, then it is to be accepted; but if it can not, then it is our duty to reject it. When this has been done, opinions, desires, and sense judgment have been subjected to the standard of divine knowledge and understanding; and conclusions are no longer formed according to impressions or effects; but divine knowledge forms them. This is walking and talking with God. Such thought is not separate and apart from God, but "God has taken it." Whatever we seek to know, let us compare that for which we are seeking, to the Truth that God and God manifest is the All, and that He is Infinite and no respecter of persons.

Any question that may arise in thought, that is at one with this standard, or is confirmative of it, is safe to accept. Obedience in thought, to the Truth, is at one with the idea of wholeness; that the All in All is One; is the new and living way; and if there seems to be something that is out of harmony with this standard, it is in Divine Science, unhesitatingly rejected, without question. This is the way to cut off and cast away, and free thought from all troublesome beliefs that "offend." In solving the problem in mathematics, we compare the example with the principle, and if it does not represent the principle, we do not stop to question why it does not, but we do affirm that it must represent the principle before it will be acceptable as a solution of the problem.

CHRISTMAS.

Arranged by Frederick L. Hosmer.

Blessed be the Lord God,
Who hath not left Himself without witnesses,
But hath spoken by the mouth of holy prophets,
Which have been since the world began.
How beautiful upon the mountains
Are the feet of him that bringeth good tidings;
That publisheth peace,
That proclaimeth salvation!

Glory be to God in the highest,
And on earth peace, good-will to men!

For He hath appeared upon earth
Who was to come in the fullness of time;
And the Spirit of the Lord was upon Him,
The spirit of wisdom and understanding,
The spirit of counsel and of might,
The spirit of love and of trust in God.

He was anointed to preach good tidings to the poor;
To heal the broken hearted;
To comfort those that mourn;
To proclaim freedom for the oppressed;
To give light to them that sit in darkness,
And to guide their feet in the way of peace.

He came not to be ministered unto, but to minister:
He went about doing good:
He bore witness to the truth,
And no guile was found in Him.
To him also were the little children brought,
And laying His hand upon their heads He blessed them.

We keep this day in memory of Jesus;
This is the glad Christmas time.
Open wide the doors of your hearts,
And the King of glory shall come in!
Who is the King of glory?
The Lord of hosts, He is the King of glory.

Glory be to God in the highest,
And on earth peace, good-will to men.

OTES FROM THIRD LESSON GIVEN IN THE OAKLAND PRIMARY COURSE.

HE question has arisen "If our present body is spiritual, and is begotten in and of God, or Life, how do you explain St. Paul's saying, There is a ıtural body, and there is a spiritual body?"

St. Paul answers this question in the 15th chapter of 1st Corinthians, ımmencing at the 42d verse.

"It is sown in corruption, it is raised in incorruption;

It is sown in dishonor, it is raised in glory. It is sown in weakness, it is ised in power;

It is sown a natural body, it is raised a spiritual body.

And so, it is written, "the first man Adam, was made, or became, a living ul; the last Adam a quickening spirit." The belief arising from observation ıs that he, or the living soul, was of the earth and earthly; the second man, ıo is the Lord from heaven, knows that no man ascendeth up to heaven, but : who cometh down from heaven, and that he is in the world, but not of it. ıerefore we who are in the world are of God and this knowledge and con-ıousness is the resurrection, and in the resurrection, that which seemed to nse belief to be sown in corruption, is known to be incorruptible, and thus ised in incorruption and in power. In the Resurrection, everything is trans-

lated in divine consciousness and the universe is understood to be a spiritual body; One Body, even as there is One Spirit; and the man made in the image and likeness of God is understood to be the manifest Lord, God, and is the Lord from heaven. The belief that the first man is of the earth and earthy, passes away when that which is perfect is come. That is, when the understanding of God is accepted, it is seen that the creature itself is delivered from the bondage of corruption, into the glorious liberty of the children of God. Stand fast, therefore, in the truth and the freedom in which Christ Jesus has made you free, which is the redemption of bodies or forms.

Christ realized that all is spirit. When he went up into a mount, while he prayed and held the consciousness of what is in the Holy Mount, the Divine Mind manifest in all things, his whole body was transfigured, and it was radiant with glory. He presented himself as an example of God's truth. He did this without passing through what is called death, for he knew that Being and existence is all there is in Truth, and that Being exists by virtue of its own word and will; hence, that he was dead indeed unto sin, and alive unto God forever more. There was no resistance or strife in arriving at or producing this realization, but it was the realization and acceptance of the whole truth, and the harmony and peace thereof. Absolute illumination is realized in a holy calm, the ever new conception of truth reveals its way in mental calmness.

The resurrection of Jesus gives us the true view of the infinite idea made visible in form. The same Jesus was there, with the same body, the same hands, and he had "flesh and bones," as he clearly showed them; he was the same man with the same body. He demonstrated over all the beliefs that crucify; all beliefs in death and the grave, the sealed tomb; mortality, materiality, corruption; and went unto God with a glorified body; one resurrected from beliefs in death and hell. He walked, talked, ate, and drank with them; they saw him, heard his voice, and touched him. He proved in every possible way the immortality of the form, and that God is with us here. His identity with God, and his appearance on earth, were proven to be God manifest. He had the same body all the time. He said nothing whatever about a material body, or effect of any kind, for he knew there was no material Source or God. But simply said "touch me, and see that it is I, myself." And the promises are "he that believeth on me whom God hath sent," "though he were dead yet shall he live," and "he that believeth shall do the things that I do," and greater things than any that we have mentioned shall he do, because I go unto my Father—or ascend unto God, that He may be known as All in All.

Divine Science services are held at Home College every Sunday at 11 A.M.

Members of the I. D. S. A. constitute a strong band of healers, and much ;ood is being accomplished at Home College by their treatment, where we re gathered together in "The Name," The thing for which we ask is done or us. Treatment given daily to both present and absent patients.

Silent Unity

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from November 27th to December 27th.

"The Spirit of the Lord is upon me; and of all that I have, in Truth, we can lose nothing."

If Truth cannot be voiced, and I say that Truth cannot be voiced, then hat very statement is Truth. I have voiced the Truth in making the statement; showing that the claim is false, viewed from any standpoint whatsoever.

PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.

Read before the Silent Unity Society.

WHEN we have partaken of the fruit of the tree of the knowledge of Truth, what a glorious mental picture comes for us to claim as our wn! The whole world is changed to us; everything looks beautiful, and veryone seems lovely.

Where false education had held us slaves by forcing us to acknowledge vil, sickness, poverty, and death as realities, and greatly to be feared, we ave the truth opened up before us of the unreality of these things, and the eal is brought to our remembrance, that we as sons of God, have power to vercome them all. And then it is such exquisite joy to know that God only ends us the good,—life, health, happiness and riches.

Our life seems very full of love and joy when we first learn the law of God, and we are inclined to think our work is finished, and that we have nothing further to do but to enjoy ourselves. But as we take our stand on the side of Truth, declaring "all is good," we find before long that our work has but just begun, and as the new light works within us, we learn that to really know and serve God aright we must prove all our statements; for, until we do prove them, we do not half know their importance, or indeed, understand them at all.

And so, just at this point we must renew our determination to stand on the side of the good; for to prove, means to faithfully work, and just here may come a voice that may whisper, "its too hard, there's too much to do; I think I won't try, I haven't the strength or ability to do it." This voice must be put down in the beginning by our declaring its powerlessness to control or influence us, and turn again to our Principle, which declares "God is my strength." "I am willing to prove this Truth now," and the first enemy is here overcome. After that, it does not seem quite so hard to go on. You are sure the stand you have taken is true; you have had proof of the power of truth working in others; how, by its application the seemingly helpless have found their strength, and the fearful and the sick have been released from bondage, and this in our own day; and we also believe that Jesus and His disciples, through the power of this same truth, raised the dead. There is no reason why his disciples of to-day should not do the same work. Science says: "What has been done, can be done;" and the Principle through which Jesus worked is with us, and is just as powerful as it was 1900 years ago.

Does a doubt now come up in our mind as to our own ability to heal? Do we think others have the gift of healing but it is not our work? If we think thus, then surely we are not yet healed ourselves, and there is more proving to be done, and the words of the Christ come to us as a comforter, "What I do ye may do also." "Heal the sick." And again we gladly take our stand and remember our decision to stand by the good, and our willingness to prove all things. If we are true to our statements about health,—declaring "God is the health of his people," we shall see new life and strength "spring forth speedily" in all those to whom our word of truth is sent. And then come other things to prove: perhaps now they come thick and fast, but we are getting stronger and stronger in our understanding, and we receive them joyfully as golden opportunities to glorify God; now we

care not how much or how little comes to us to prove; we know our own comes to us. We all know what the things are that must be proven true, and what the things are that must go down and out, by thus bringing into full recognition the real substance,—Mind, Spirit, the everlasting life, truth and love of God.

The work truly lies in purifying our own selves. "As a man thinketh in his heart, so is he," and "so is the whole world to him," as somebody else has added. And so if we would do the full works of Jesus Christ, we must have the same mind in us that was in Him: "And I, if I be lifted up, will draw all men unto me." With Jesus, we must love God with all our heart and soul, and our work must be based on no other motive than pure love of the good. We are maintained in our position as a Christian or Divine Scientist, by our trust in the Good. Our strength and power to do the work of God, lies in our determination to see only the Good in all the children of God, and so standing, refuse to acknowledge a power working in an opposite direction, or an evil that would say; "I am, acknowledge me." "Ye are servants to him whom ye yield yourselves servants to obey," so let us in all earnestness yield ourselves to obey God.

In applying the knowledge of Truth to manifest the Christ spirit, where for a time it seems to be obscured, great care should be taken that we trust our words to do their full work; and to any doubt that may come up to try to convince us that our word has not fruited, say with Jesus, "Get thee behind me Satan." When we speak from Principle, we cannot speak too well of ourselves or trust too much the good in ourselves. We can say with one voice, "I, as Divine thought of God, can do all things, and have all power given unto me to establish here on earth the kingdom of heaven," always at the same time knowing I, as mortal, as flesh, am nothing. There must be the full acknowledgment of God as all life, and as the substance of all that is good, and when this absolute truth in all its beautiful light fills us consciously, there shall be to us no more proving to be done, and our true word shall be, "I have finished the work thou gavest me to do."

"By your fruits ye are known." We demonstrate the Truth in just the degree that we understand Principle. Principle must be practical; we must use our knowledge, else it will seem to be nothing to us. This truth must be an ever active, ever present power to us, to be used in and under all circumstances. It is the constant, faithful worker, who is the demonstrater of Christian Science. This one is so sure of the good, that no disappointment, no evil, no death, has power to move him, but he stands "firmly bound, forever free."

HATTIE H. RIX.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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WHY TRUTH HEALS.

A Discourse delivered in Upper Hamilton Hall, Oakland, Cal., Sunday Evening, October 9th.

"IF ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

They answered him, we are Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free?

Jesus answered them, Verily, verily I say unto you, whosoever committeth sin, is the servant of sin.

And the servant abideth not in the house forever; but the son abideth forever.

If the son therefore shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed; but ye seek to kill me because my word hath no place in you."—*John viii:28, 41.*

The subject for this evening's discourse, "Why Truth heals," will be presented under three headings; there are three principal points to be considered. 1st, What is Truth? 2d, Of what is humanity to be healed? 3d, Why Truth heals? In order to understand this subject, it is essential to know what is Truth, and its nature and power.

As a right beginning secures a correct ending in all things, the first thing to know and to clearly define in thought, is, what is Truth. For the promise is, If my words—the words of Truth—abide in you, ye shall know the truth, which is freedom. Divine Science, or the science of God in creation, can be resolved into a few axioms.

1st. There can be but one *Infinite Whole*; or One All.

2d. The All is God, and Him manifest in existence. In other words, ıe All is the Creator, including creation.

3d. The Source of existence, or God, the Creator of creation, must be ıe absolute of all that exists or is created. God must be omniscient, omnı-ɔtent, and omnipresent. Then, the truth is that the Cause, or Source, is all ıowledge; and it being absolute knowledge, it is also absolute power; and ɔsolute knowledge and power is omnipresent.

Therefore we can truthfully say, that Divine Science is exact knowledge; r knowledge is a certain perception of truth; and truth being that which , and is Infinite, and there being but One All, there is nothing to know ; to cognize, in truth, but God and God manifest. As nothing can be made anifest that is not contained in the manifestor, or as nothing can be nfolded or revealed, that is not inherent in the unfolder or revealer, we ust conclude that existence as a whole, has its being or source in God; and ı the source or being of existence is omnipresent, *it*, as a whole, lives ithin God.

As it is forever true that like produces like, the words that the spirit of ruth speaks, they are Spirit and they are Life; and as through faith worlds re framed by the word of God, even so are all things framed by the word of od; and my word, or the thing framed, is as pure as gold tried y the refiner's fire. Such is the manifestation of God idea, and the ature of Truth. Whatever ever was in the past, the same is now, nd ever will be; the only begotten son of God is God's idea repre-ɔnted in Jesus, the Christ, and the same is saved. There never was, is not ow, and never will be absolute knowledge, absolute power, and a living resence, that is not Life or God. Then what is the work of demonstration? s not consciousness of this truth wholeness, freedom, health? Is not the nowledge of what you are, and of that which is, your freedom? It certainly ; the freedom of each and all alike, and is for every one to enjoy who will ccept themselves as being both understanding and Truth. For salvation, rhich means at-one-ment, unity, health, absolute freedom and power, is God's ıea of Himself, as being the eternal whole at this time; and is His free gift o all alike. "Then, this is the will of God, that ye believe on him whom Iod hath sent," and let your conception of this statement—"Him whom God ıath sent," include the whole of existence, or the whole of creation, which s "the only begotten of the Father;" and because ye (individually) are sons, Iod hath sent forth the Spirit of His Son into your hearts, crying, "Abba,

Father." "For Jesus, the Christ, is the image of the invisible God, the first born of every creature." Therefore, "we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." When the Infinite whole is perceived with the eye of understanding, we accept and realize the truth, as it is; and that which is made under the law is known to be redeemed, even the body; wherefore, we are no more servants, but the son, radiating the light and glorifying the life of the Infinite One. With all meekness and reverence do we know and have faith to ourselves and before God, in the Truth, that "we are heirs of God and joint heirs with Christ."

If being the son, then, makes us free, we are indeed free, *now*. Hence, to us, Truth is apparent, and is All in All, and as in it there is no sin or falsehood, to us there is no sin to serve, and therefore no servant of sin in Truth.

A false conception concerning the origin and birth of man, also of his body, and of who and what he is, is the only servant of sin, or erroneous opinions. "If my words abide in you," ye shall know the Truth. There are words of deed, action and sensation, that represent the spirit of Truth, and are as distinctly spoken as are words of sound.

Then, of what is humanity to be healed? As the all of Truth, is One Infinite Source, and it manifest, humanity is to be healed of the false belief that there is something more in Truth than God and his manifest, and that it is in any way separate or apart from God, or from heaven. For God says, "Heaven is my throne, and earth my footstool," and Jesus, which being interpreted means God with us, taught that the kingdom of heaven is at hand, even within you. Hence, humanity is to be healed of the false supposition that God and heaven are located in some distant realm or point in space, where all expect or hope to go, but cannot until they die, or lay this so-called body of sin aside, in order to be in the presence of God, and in conscious communion with Him. It is to be healed of the falsehood, so long believed to be truth, that man is conceived in sin and born in iniquity, or that even his form, or body, is conceived in sin and born in iniquity. As truth reveals the true conception that he is conceived in righteousness and true holiness, and born of God, he is to be healed of or delivered from the false conception that there is material or physical causation, and that there is any material or physical creation or effect. "For the invisible things of God are to be known by the

ngs that are made," and they are spiritual, the whole universe is spiritual. the Father includes the Son, or as God is Infinite, and includes the whole existence, the whole is immortal and incorruptible; so, humanity is to be led of the false claims of, and beliefs in mortality and corruption, impurity and unholiness. It is to be healed from all sense of limitation; of the belief of being environed or limited by any thing made, or by any existing condition or sensation felt. As God is love, it is to be healed of fear, of unrest; disease; "for God spoke in a certain place, on this wise: And God did rest the seventh day from all his works, and to whom swear He that they should not enter into his rest, but to them who believe not?" Humanity is to be healed of unbelief, which takes form in anxiety, unkindly feelings, sorrow, and beliefs that there is inharmony; something to have aversion for and resist. We are to be healed of condemnation, for either neighbor or self; the belief that we are ignorant, and that we are justified in truth in having thoughts of hate, envy, malice, cruelty, aversion, revenge; we are to be healed of the false belief that we have inherited a temper, disease, or anything that is unlike the infinite Good.

As God is Love, the practice of Love and non-resistance is the fulfilling the law. Humanity is to be healed of the false supposition that God is not manifest in the world, or knows nothing of it; also of the belief that He is a principle, which has neither purpose, knowledge, nor intelligence, and power to demonstrate itself. It is to be healed also of the belief that there is a perfect creation or manifestation of God; but that we know nothing about that creation or manifestation.

"As God made of one life all nations of men to dwell upon all the face of the earth," we are to be healed from pride in personal attainment (which takes form in thought, and in action), that I am better than thou; and of the false belief that God has respect to person, and that he measures, or limits his spirit to his children. "God measures not his spirit unto his children." "Little children, it is the Father's good pleasure to give you the kingdom." To work as the Father works is to know and realize what is contained in the kingdom in which we now live. To realize the health and being that is, is realized unity with God, the all-pervading good.

The question is often asked, "Is it possible for all to be healed?" "Is it possible to demonstrate over impressions made upon the mother before the child is born?" To which we unhesitatingly answer, yes, a thousand times. All can be healed of everything mentioned in this discourse, and of any and all ills, who will accept the whole truth and fulfil the law, love.

THEN, WHY DOES TRUTH HEAL? Truth is that which has been, is, and shall be. It is Verity; Reality; Life. The All. Truth is health or harmony, and it is therefore, when accepted, wrath to error, or destruction to dis-ease and inharmony. The finding and acceptance of God, and Him manifest in Jesus, the Christ, *is acceptance*, in thought, that we, individually, have being in God, and that the manifestation of the I am, is Jesus, the Christ in us, the man made in the image and likeness of God. We can do nothing of ourselves, but as co-workers together with God, we can realize this truth. Truth accepted and realized, heals from all fear and anxiety, and from all so-called diseased conditions. The most subtle error that can be taught, is that which causes fear in those who are seeking Truth. "The signs that follow" the consciousness of truth, and the evidence that impersonal truth is being taught and practiced, are that it casts out fear; so, even as "God has not given us the spirit of fear," for that same reason, to know the Truth of God and about that which He has given us, is freedom from fear; because in it is no fear whatever; and it is therefore cut off as it were, and cast from us. And for the same reason does all error that belongs to the false conception concerning man's origin and existence, fall away. For we know that all earthly beliefs concerning this temple of ours, are dissolved; for they were not in or of Truth, and we now behold it as a building of God, "an house not made with hands, eternal in the heavens." Truth teaches us that we are clothed upon with righteousness and true holiness; that mortality is swallowed up in life. "Now, He that hath wrought us, the self-same thing is God;" therefore sincerity and earnestness is ours.

Then arise the questions: If all that truly is or that is, in and of truth, is the Father, and the son the creator and the creation, and God created everything and pronounced it good, and His pronouncing is for eternity, and there is nothing in truth that is the opposite of His word, why should we work, give instruction, or treatment? Now that we know what is truth, as the Father worketh hitherto in us to will and to do his own good pleasure, and we have believed our work to be separate from and unlike His work, so are we as scientists to work as the Father works. Instruct all who are not mentally recognizing and acknowledging the truth, and are therefore suffering from the race beliefs that appear to have taken form in memory, which to the senses and observation seem real; for they have not even thought to doubt but that these have origin in reality and in truth.

"And it shall come to pass that in the place (in thought) where it was said unto them, Ye are not my people, there (in thought) shall they be called the children of the living God." *Romans ix:26.*

And thus the instruction, treatment, and silent benediction of the scien-, and prayer of the faithful, are necessary. We can speak for each other, l bless and benefit, because the word of truth is always spoken in and of One, and Only Life. Jesus, the Christ, is the fulfilling of all law and ophecy; hence, "Christ is the end of the law for righteousness to every e that believeth." This truth realized within ourselves is perfect demon-ation realized. The I Am, that can say: "Before Abraham was I am," and it "I am the Way, the Truth, and the Life," is manifest as the first born every creature. Therefore it is the good pleasure of the scientist to speak rds of instruction, of Life, and health for each and all; and thus does uni-sal and international work which includes the individual work—make its n way of demonstration throughout the world. It is ever true that truth ognizes its own universally.

In further answer to the question, Can I be made to feel whole, and rfectly satisfied and happy? We say yes, if you want to, and will do the ng that is right in the sight of God, and will believe in your heart that u are in no way separated from Him. Then because you go to the Father d are in the consciousness of unity, you will do greater things than caus-g false beliefs to drop away, which is only baptism unto repentance. It s been said by many teachers, that they who can solve the problem of Life, n heal. This statement is true, for the simple reason that when we solve e problem of Life, we have the perfect conception of Life and its possibility, d of its demonstration in visible example; and we know the relation exist-g between the Principle of Life and its example. For they who can see the le problem of Life, can also mentally witness the proof of their conception a living visible example. No mathematician having solved his problem rrectly, and demonstrated the same on the board, would say, for the benefit his scholars, that the example is in no way connected with the Principle, or at it is a counterfeit of the same But instead, would say, that the example the visible image or symbol which represents and stands for the problem possibility of Principle. This represents or suggests what is the true lation of the Infinite Spirit or Omnipresent Mind to the universe of things; other words, of Life to the living. This is health, wholeness and ghteousness.

Jesus, the Christ, healed and heals all manner of diseases, so to speak, cause he knew and taught that "the kingdom of heaven is at hand." He ught them that they were in possession of that which they were striving

to gain, and thus relieved them of the false suppositions and vain effort, and strife to attain that which is God-given, and which they already possessed. He taught, and teaches that I am in thee, I pervade all existence, and thou, existence, art in me. Then "speak the word only and my servant (which is my own conception) shall be healed of falsity." This is faith, the substance of things hoped for. "Verily I say unto you, I have not found so great faith, no, not in Israel."

We ask only that we may be able to speak the word of God with boldness: that the power of divinity may be felt in the word and manifest in form. The "signs that follow" the word are good, yes, and very good.

Perfect realization of truth is not enjoyed where statements are made, that are not true of the Principle of Life, or where the belief is held that God has blessed One more than another. All testimony given, or experience related, that is opposed to the truth that God is Infinite and Omnipresent, and that He makes everything that is made, and makes it good, belongs to the old man, which is the false conception concerning man's origin and Life, and does not belong to the virgin conception which gives form to Jesus, the Christ, in each and all. The remedy for a false witness, is a true witness of the spirit of truth. Then take no thought of a Saviour for to-morrow, and forget the things of the past, but know this is Truth, and believe it with all your heart—that whatever was ever true, is to-day true, in and for all, and that whatever was ever false, or the opposite of God and God manifest, is false now and ever will be. The fearful beliefs and all opinions arising from the false supposition that man is born from a physical source, and is physical, have their part in the lake which burneth with fire and brimstone.

If ye continue in my word,—the promise is—ye shall know the truth and the truth shall make you free. The word "continue" is what we are to consider. A multitude of sensuous opinions may answer and say that we are born of circumstances, facts and events; and do they not justify us in being what we are? Are we not made up from our surroundings? And they may deny that Jesus is the manifestation of God or Life in the living, and seek to kill or destroy this truth, but Jesus says the reason of this is because "my word has no place in you." He does not say my life is not your life, but that you give no place to my word. You speak contrary to the truth of what your life is, and yet they are heard to further say—"We have one father, even God," but the Truth says, If God were the father of your

pinions you would love me who proceeded forth and came from God; neither ame I of myself, but He sent me.

This conversation can all be heard as taking place within ourselves. ow little consideration has been given to the statement that Christ made to is disciples, when he commenced to instruct them in the truth of Being, in ie sermon given in the "holy mount." He said to them, "Ye are the light f the world," which was all that he claimed for himself. And he claims f for us to-day that he claims for himself; and if we continue speaking his ords and nothing else, we shall have the Christ consciousness. He says, i each one of us, I am manifest in the world, but am not of the world. But as long as I am in the world, I am the light of the world." Then we e to let the light of eternal Life so shine that our good works will be seen, id God will be glorified; and so single the eye to truth that it will be known iat the body is full of light.

O, list to the voice of the spirit supreme,
Proclaiming its language divine;
Its truthful, truthful message to all,
That all that is Life shall shine.
It shall shine as Life in the stars,
In the firmament jewelled with light,
For It shall show forth God's righteousness,
In the Son, forever bright.

SONG OF HEALTH. (*To tune "Dennis."*)

Be free, Oh be thou free,
In Christ, the Truth, be free,
In Me, the everlasting God,
Be free, Oh be thou free.

I'm whole, praise God, I'm whole,
In Christ, the Truth, I'm whole,
In God, the everlasting Good,
I'm whole, praise God, I'm whole.

BENEDICTION.

May the spirit that was in Jesus—the spirit of Truth—and the spirit of ove, be in our hearts and hallow our every thought, word and act.—Amen.

Correspondence.

BATTLE CREEK, MICH., LA VITA INN, October 7, 1892.

"Come hither and I will show thee the bride, the lamb's wife," was said to a small company of Scientists at Battle Creek, Mich., who had gotten a few rays of truth, which only caused them to long for more. While in this longing condition, God—who always fills those who hunger and thirst for righteousness—sent one of his embassadors to us, who said that it was our inheritance to be conscious of the kingdom within, to the extent that we would have no fear of any seeming power, for God was *all power*, and there was nothing but God visible and invisible.

After having a few talks, we could well see there were many things for us to become conscious of. A class of twelve was organized. As we traveled around the city which "lieth four square," we were truly made to say, The tabernacle of God is with men, and He dwells with them to be their God, and they his people, and all discord ceases as we realize that God *is all*, that He is visible and Invisible. That in Him we live, and move, and have our being. When these thoughts became our own we began to realize that great things were ours to enjoy, but we were desirous that others should share with us in this sitting around our Master's table; so we rented a hall that was large enough to accommodate all who wished to attend. After all who were enough interested to help in defraying the expenses were found, we gave an invitation for all who would like to attend the class to come, "without money and without price;" this class began with about eighty. As the lessons were given night after night, joy filled every heart, and many realized the truthfulness of the scripture, that Christ comes the second time without sin unto salvation.

Quite a few cases of healing were done before and during the classes, which confirmed the words of the teacher. A third class is talked of, which we think will be taught before the departure of the teacher. We hold meetings each Sunday, which we call "Unity" meetings.

Among the good things brought to our notice was "HARMONY." A club of subscriptions was made, and sent in for the journal.

We as a company who have tasted of the good things which were to come, but are now here, give thanks to God who has brought us into such liberty, and with Peter would say: And now Lord grant unto thy servants (sons) that with all boldness they may speak thy word by stretching forth thy hand to heal, and that signs and wonders may be done in the name of thy holy child, Jesus.

Had we not learned that God is all, and works all things according to the good pleasure of his will, we might have said that we regretted that there were a few of our former company who would not listen to anything that varied from certain books, etc. God is all in all, is a truth which causes us to be content, knowing that all things work together for good.

G. M. Reeds has been the instrument used by God in this work here.

Respectfully,

J. L. Bzhlhart.

Oakland, Cal., October 21, '92.

My Dear Teacher, Mrs. Chamer:

It is due to personally express my thanks for your clear and concise way of teaching Divine Science. My treatments are more satisfactorily given. My consciousness of faith grows brighter, and with freedom I speak the "word" aloud, which I seldom ever did before your lessons. The brighter I unfold to wisdom, the more clearly do I judge the error of sense in the false self. Satisfaction in the faith, "I am one with the Source," fear dissolves, with the fact Thy Presence is forever near me.

With love to my dear teacher,

1468 Grove Street. Minnie T. Oas.

Extracts from our Letters.

I have been east for a few weeks; went on to Washington with Mr. Fisk to the G. A. R. meetings. Visited in Virginia and Ohio with my sister. Was three weeks in Chicago. Dr. and Mrs. Mills are doing a good work; every Sunday their beautiful home is opened for an afternoon service, and the spirit of the Lord is expressed in every way. The harmony of love is certainly put forth in the beautiful music. Mr. Singer and son gave rich treatments with the harp and violin. Dr. Joseph Adams and his good wife are beaming with the radiance of light. Prof. G. B. Charles is as steadfast as ever. Dear Fanny Harley, the editor of the "Blue Bird," is clear and pure as crystal. Mrs. Hopkins is proving her own strong words. Mrs. Mills has been up in Michigan giving to the fishermen and their families the words of Life. She has taught two classes, and much good has been done by means of this white messenger of light.

My work is a quiet one; "Of myself I can do nothing." I keep clear the channel of thought and let the Divine live me. In thus letting Spirit have its own sweet will, the joy of living comes more and more, and action is without effort.

Success is yours in everything, for no good thing is withheld from those that walk uprightly. You are blessed—and love is omnipotent.

Your co-worker and sister,

Denver, Colo. Mary D. Fisk.

Home College Monthly Meeting.

WEDNESDAY afternoon, November 2d, found a goodly number gathered in Home College, for the regular meeting.

The opening hymn was sung with a fervor that made one know that Spirit was gladly singing.

Mrs. DeGroot presided. She read the first and second chapters of Job, and then clearly pointed from them that the perfect man is free; that the senses (or Satan) have no dominion over him; that Satan is powerless to destroy life, or add thereto.

The thought given for the silence was, "God is my help."

After another hymn, Mrs. Wilmot spoke with convincing power upon the omnipresence of God; therefore we are in God always. Our perfectness because we are in Him, and there is no separateness.

Upon our acknowledging our oneness with Infinitude, rests our power to show forth the Divine. If we would express health, we must express wholeness; if we would live in warmth, we must express Divine Love. That we must love *all*, that we must not attempt to divide God. Continually accepting the wholeness, the completeness, for there is nowhere that one though can be added to God.

She also spoke of her practical work, helping the friendless and sick to overcome all that seems to fetter them in the sense plane.

Mrs. Cooper, of Denver, was called upon, and spoke of the pleasure of being again under the College roof, and of the possibility of proving all the Truth that had been there uttered. So many of our failures had come because we had not realized our position; because we had not in action shown forth perfectness; our word and thought had not brought forth the realization we wished.

Mrs. Nixon and Mrs. Shaut only spoke their wish to show their appreciation of the word already spoken.

Mrs. Webster read a gem too good to be lost; therefore, we copy it entire.

"God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or, if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?

Rather would I unlock the day,
And as the hours swing open, say:
'Thy will is best.'

The very dimness of my sight
Makes one secure:
For groping in my misty way
I feel His hand—I hear Him say
My help is sure.

I cannot read His future plan,
But this I know:
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough; this covers all my wants,
And so I rest.
For what I cannot, He can see,
And in his care I sure shall be
Forever blest."

There being several who wished treatment for their friends, we held in unison the thoughts, "we are all complete in God; that we see as God sees, the perfect, one life; the complete harmony." After which, some related occasions where instantaneous healing had been realized recently.

Mrs. Cramer was earnestly called upon to speak, and did so, saying: "With what measure ye mete, it shall be measured to you again." Therefore, if we measure wholeness, we receive wholeness; if we measure righteousness, we will receive righteousness; for "whosesoever sins ye remit, they are remitted." If it be wholeness to the patient, it is also wholeness to you. Speaking the healing word is fulfilling the law, even as the Father has fulfilled His law in His word in creation. A prophet is one who foretells the future; a healer does not prophesy, for his word is an expression of what is realized *now*. Therefore, anyone who can believe God is my sight; God is my light; that moment is completeness realized. Deity is now, and is Infinite, therefore now is rest; now is completeness; now is perfectness.

It is postponement that keeps us from realizing what is to-day. It is just as necessary that we see perfection in the example of Life, as in the Principle. What would one think of the pupil in mathematics who knew the principle, yet persisted in bringing us problems worked incorrectly, etc. A claim that

is made by many, that the visible universe has its origin in time and place, is but a sense conception of things. A visible example of principle has its origin in the principle, and the principle is eternal. The picture on the canvas has its origin in idea, and idea is eternal in mind. Even so has the visible universe its origin in idea; and idea is the possibility or contents of Infinite Mind. Then let us cease claiming that because a thing is visible, its origin is time and place, and proclaim the truth, that the Eternal Mind is the origin of all existence.

It is God's will that we should see His idea of Himself manifest in the visible universe, even as it is the artist's will that we should see his idea portrayed in his picture, or as it is the mathematician's will that we should see his idea portrayed in the example. All things have their origin in eternity. The whole earth recognizes this unity and shows forth its divine heritage.

"Beside the Well at Daybreak," was sung for closing hymn. After some announcements we were adjourned until the first Wednesday in December.

J. E. C.

REPORT OF THE CLOSING OF THE HOME COLLEGE THEOLOGICAL CLASS AT 1262 FRANKLIN STREET, OAKLAND.

THE exercises opened by singing the Vesper Hymn, "Holy Spirit, Truth Divine," by Miss Jessie Grant, and reading from scripture, and comments by M. E. Cramer, on "The last enemy that shall be destroyed."—*1 Cor xv:26.* Miss Grant then sang another song which was highly appreciated, and called forth words from Mrs. Cramer on "*Faith in Being.*"

Mrs. Alden read written Primary Lesson on "Being," which was a clear presentation of the basis of Divine Science, and therefore valuable as the basis for all lessons.

Mrs. Gilson read paper on "Being," which was a valuable lesson, because all was brought into the "Now, the sweet, happy now," instead of "the sweet bye and bye." It was a Divine Science treatment for all.

Mrs. Miller read a paper on "Denial and Affirmation," the third in the order of Primary Lessons. This lesson told us what to do and what not to do, and showed that Life is affirmation, in and of itself. Hence to live Life, is to live Affirmation, in which there is no negation.

A second lesson in the series of the Primary Course was given by Mrs. Merwin upon "Divine Thought," which proved how clearly the students think from Divine Mind, and reason truthfully from cause to effect, as from principle to example. Wholeness and perfection was clearly expressed in a treatment given in this paper.

Miss Felter added to the enjoyment of the evening by singing expressively "Oh, Happy Day."

A paper read by Mrs. Atterbury on "Being" made plain the unity which , and that unity and harmony *is*, regardless of beliefs and opinions which are ontrary or adverse.

Mrs. Fleming showed from her paper that God manifest, is spiritual; and y seeing all existence as spiritual, we have a new heaven and a new earth, in hich there is naught but the Father and the Son; and he who hath the Father ath the Son.

Mr. Marsh said: "It is impossible to add, for it seems all has been said iat can be."

Mrs. Wetenhall spoke with great appreciation of the Theological Course. he points gained from it are invaluable. They are clear and helpful in our ily work and in the understanding of all scripture.

Mrs. Henry Miller: "I have enjoyed the lessons and gained *very much ght*."

Mr. Henry Miller gave testimony of benefit from the teaching, "I used to lieve in separate lives. I now have a glimpse of Life as being One. There now no lower or higher self, as I have before supposed. One Infinite Life ust include all life.

C. L. Cramer was then called upon; he said: "One of the most important oints that I have gained while listening to this course of lessons, is contained Genesis and follows the making of 'visible man.' The first thing that ever *came*, was 'Adam became a living soul.' We cannot become anything ithout becoming less than what we are, or less than eternal Being. That hich becomes manifest, is always subject to the manifestor, and is a servant id a messenger. If we *realize* God, we must cease striving to become some- ing that we are not. We are *now* 'Life and the living.'" He gave much at was valuable upon the points, how to have faith in Being *now*, and how to ve up the belief that we are to *become*.

Mrs. Gilson said she had been on the point of rising and saying that the irit moved her to speak, and among the good things that were said, is that e "Bible is illumined by the understanding given in the Theological Course. is invaluable to all lovers of Holy Writ.

Mrs. Alden advised all to take the Theological Course, as it is "THE EY," and said it had been to her as John, the revelator; the revealer of dden things. It illumines every portion of the scriptures. I can now open e Bible and read every part with divine understanding.

Valuable papers, written by the Theological students, will be given in HARMONY" from time to time.

—STUDENT.

Josephine R. Wilson left San Francisco Nov. 21st, for Marysville, and elena, Montana. She expects to be in Marysville two months, and then go Helena to remain as long as seems best. Address all communications to elena, Montana.

TESTIMONIALS FROM MEMBERS OF THE SECOND PRIMARY CLASS IN OAKLAND.

At the close of the second Home College Primary Course in Oakland, Mrs. McGuire said: "Never before did I realize who I am, what I am, and where I am; and why I have the authority to speak to error, as it were. Being in God, I am cause to my existence; and I understand why existence is subject to Being; and this is an ever-present help. I never could demonstrate before, and do away with the sense of suffering as I now do."

Mrs. Cramer said: "The word salvation—means much more than we have thought, for its meaning is in everything that is, and is manifest. Of all that 'I am' and of all that I manifest, I can lose nothing. The All is one eternal whole."

Mrs. Orr testified: "I am thankful to realize what it is to be absent from the body and present with the Lord. I have unfolded in faith and understanding, with a self reliance in being in and receiving of the Infinite Source."

"We, individually, are subject to nothing but the Infinite Source," said Mrs. Cramer. "We are not debtors to the flesh, to form, or effects of any kind, that we should serve them. The only way to treat the body well, is to understand that we are one with its source, Divine Life, and that it is a legitimate result of the divine idea of Life, or it is Life manifest."

Mr. Miller said: "One thought that I have gained, that I think will prove particularly beneficial, is to *consciously* affirm *I do know* instead of negating. I see the idea inherent in Mind, that it possesses faith in being. Hence we must give up the Agnostic position and accept the Gnostic. I like the teaching very much, but do not understand all that I wish to."

Mrs. Cramer replied, that "the Gnostic position must be accepted,—that I can and do know; and its opposite given up. I do not know,—contains no knowledge; never has, neither can it; because it does not represent the idea of God."

Mrs. Nye testified: "I have learned of the Source and am realizing its blessing. I have felt a freedom in affirmation that I never have before. The first treatment that I ever felt was given in and by the members of this class directed by Mrs. Cramer. I have witnessed a steady improvement from that time."

Mrs. Miller said: "I have gained a great deal. I realize more fully that I am inherent in God, and the unity of God and man. I understand more of existence, or of form and effect."

Mrs. M.: "I know that God and God manifest is all. I accept this as true, and the rest lies with me, as to whether I reap the full benefit of this all inclusive truth or not."

MRS. C. ALDEN.

Professor Geo. B. Charles, founder and President of the Illinois Metaphysical College, of Chicago, Ill., is, by urgent request, giving a course of lecture at Storm Lake, Iowa, for the purpose of arranging a branch college. He also a member of the Advisory Council of the I. D. S. A., and a clear, steadfast and careful worker. He will give all necessary instruction, form State Divisions, and assist in forming auxiliary divisions wherever called to work in the cause of Truth.

Student's Department

What is Baptism unto Repentance?

It is to lay aside the old beliefs and opinions, and come as a little child, to be taught of God; to come into His presence with the fervent wish that we may wash and be clean, and free ourselves from all that has burdened us, which seemed to make life unbearable, and has not afforded us health and happiness; but on the contrary brought sorrow and care. When we come as a little child, and lovingly ask to be taught of God; to be freed from these clouds that seem to hover over us, we are washed clean in the blood of the Lamb, the river of fire which cleanseth us from all error. It is then that the heavens are opened to us, and we hear the still small voice which says: "Come unto me all ye that labour and are heavy laden, and I will give you rest,"—rest from all this ceaseless toiling and striving. "Come unto me." "Take my yoke upon you, for my yoke is easy and my burden is light." Then the light of Truth breaks upon us; we are indeed uplifted; raised up, and out of belief in error. The Dove descends upon us, and we are bathed in that Light that cometh to everyone that is faithful, and seeks the Father in Spirit and in Truth.

The Olive branch is given to us, which symbolizes peace and plenty, and the Dove, which symbolizes purity, broods over us with its pure white wings of peace. Then we are baptized into spirit; born again; renewed in the spirit of our mind. The old man is cast off; the new man is revealed, and we stand triumphant upon the rock of Truth, with Christ for our guide. The words which come to us as we receive this Baptism are these: "Peace, be still." "I am with thee always. I will never leave thee nor forsake thee." The new man is born; the old man has passed away. The heavens are opened; Christ is revealed, and we are conscious of our *oneness* with The Father, for ever and for ever.

Elizabeth Baldwin.

Notes and Announcements.

The eighth semi-annual Flower Show of the State Floral Society, was held at Mechanics' Pavilion, November 1, 2, 3 and 4.

Who would ever have dreamed that the modest, old-fashioned flower of our grandmothers, that came after cold days had made their advent would ever propagate such royalty of color, such magnificent size, and such variety of shape. There the queens nodded in all the ruffles that nature can possibly supply, beside some of their little sisters, none too big for a button. Their old fashioned cousins were glad of yellow, white or red robes, while these were mahogany, mauve, copper, yellow, cream, snowy white, red, dainty pink and bronze.

Sievers furnished an array that kept many ladies around them all the time; but in vain are our attempts to copy one ruffle, fringe, or even plainest robes of Mrs. Chrysanthemum.

Sherwood's display was most artistically arranged about a rustic bridge draped with ivy: he had one hundred and fifty varieties there.

One lady brought a number of beauties from Cloverdale. Another amateur, Mrs. Smyth, of Berkeley, spread a feast of roses, beautiful and

dainty enough to satisfy the veriest rose epicure; to think of a lady's garden furnishing one hundred and twenty five different varieties of roses, in the month that a thousand miles from here is so bleak and cheerless.

The dahlias, at least eight feet in height, were worthy of the attention they received, with their single delicate pink blossoms. Also a collection of several varieties of lilies, with all their native grace and perfume brightening the place. A case of orchids furnished by Mrs. Sigfried was fine enough to have been the work of the best florists. The State University sent a collection of economic plants, which were especially interesting because of their foreign appearance; there were coffee, cinnamon, camphor and tea plants among them.

The Japanese collection could not fail to attract attention with its miniature tea garden; where every plant, lake, house and everything were in minature, except the gold fish. One tree was two and a half feet in height, its trunk two and one half inches in diameter, and its life two hundred years. Other trees were trained into the form of lizards, frogs, turtles, etc.

The beautiful ferns added much to the general display, with their fairy like beauty; especially the large group in the center of the room, consisting of ferns, palms, and a magnificent tree fern. We might mention several more attractions, but know we have filled all the space belonging to us.

J. Eloise Cooper.

Helen Van Anderson is now teaching a class in "Divine Science," in the office of Miss Fanny Harley. We are informed by a member of the class that the lessons are beautifully clear and helpful in every way.

Books of the Day.

"Seeds by the Way" is a small pamphlet printed in German, and contains many good thoughts that are both helpful and suggestive. Address all orders to H. H. Schroeder, 2407 N. 12th Street, St. Louis, Mo.

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HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. JANUARY, 1893. No. 4.

Would'st then know where I found the supreme? One step beyond manifest form. Behind the veil of existing self, shines, seen and known, the Supreme One. From this view it is perceived and known that "I, even I," am all inclusive, and beside me there is none other.

The Bond of Brotherhood.

Behold, how good and pleasant it is
For brethren to dwell together in unity!
For there the Lord commandeth a blessing,
Even life for evermore.
For he that would love life and see good days,
Let him seek peace and pursue it;
Let him refrain his tongue from evil,
And his lips from speaking guile.
Therefore, laying aside all malice,
All envy, and evil-speaking,—
Follow after the things which make for peace,
And the things whereby we may help one another.
Love as brethren, and be courteous,
Putting on the ornament of a meek and gentle spirit;
And over all put on charity,
Which is the bond of perfectness.
And be ye kind, tender-hearted, forgiving one another,
Even as God in his loving-kindness forgiveth us.
Be ye, therefore, followers of God, as dear children,
And walk in love,
Keeping the unity of the spirit in the bond of peace;
And the God of love and peace will be with us.

—Compiled by Frederick L. Hosmer.

Questions and Answers.

Q. What does "Lead us not into temptation," "Preserve us from evil," ean, if "God is too pure to know iniquity?"

A. "Lead us, not into temptation," means, lead us in "Thy way," accord-ig to "Thy will." Jesus asks the Father to do that which can be done, and iat which He can do, is to preserve from evil; or to eternally preserve reation as His own image and likeness within Himself, pure and perfect, s He is pure and perfect. "Thy kingdom come, Thy will be done n earth as it is in heaven." God being infinite and omnipresent, whatever He beholds, He beholds as being within Himself. He does not behold iniquity within Himself, or in His creations (because there is no being f iniquity; hence, no creation of iniquity); no more than do we behold sin r error in mathematics. We know there is no error in the principle, solu-on, or example. Neither does God know iniquity to exist within Himself, r within His thought or word, heaven or earth. There is no condemnation o those who are in Christ Jesus. For they who know that Jesus Christ is ome in the form, are of God.

Q. If I have understood you correctly, man is God's idea of Himself; nd yet you say man is underived. Is not idea derived from and dependent pon mind?

A. Idea is potential in mind; and is inherent, and is mind. Therefore, ot derived. God or mind being infinite, the one All, His idea must ever be n idea of what he is. Idea is the potentiality of infinite mind, of all creaion; it is that without which mind would manifest or create nothing. When mind is manifest, the manifestation is called ideal, spiritual or mental, and is an expression of God's or mind's idea; and the ideal is dependent upon mind or idea; but no inherency of mind is dependent on anything. It is at one with the All, and is, in and of itself, eternal: all powerful.

Q. "That which is born of Spirit, is Spirit." You say Spirit is Principle, is it not? Then that which is born of principle, is principle. Then all there is, is principle, and yet, how could there be a principle without something to be a principle of? For instance, consider the principle of mathematics. There is the principle and the problem. Now, is not the problem "born of the principle?" Yet, would you say that the problem is the principle? While the problem is inherent in principle, still I cannot see but that it is an *expression* of principle. Therefore, it seems to me that that which is born of Spirit, is spiritual; because, if Spirit is Principle, it is of course indivisible. Will you kindly help me with an explanation?

A. Yes, that which is born of Spirit, according to true and eternal analysis, is Spirit; and God so declares it. That which is born of principle, is, in truth, principle, and is its possibility shown forth or manifest. There is no principle void of inherent possibility, and its inherent possibility is that which it manifests. Now, we will consider the principle of mathematics. It is self-evident that nothing can be made manifest that is not. The problem, therefore, must be the inherent possibility of principle, or it could not be made manifest in solution and example. Principle having inherent possibility, it must necessarily possess power to manifest that possibility, or it could never be manifest. Hence, as you truthfully say, "the problem is inherent in the principle," or it could never be manifest or born therefrom, for that which is born, is born by virtue of it being inherent within principle, and by means of mental solution, into visible example; and the example proves the presence of the problem. The problem which inheres within principle is, therefore, the author of and is made manifest in its own solution and example; the example is sometimes called the problem on the board. As examples are visible expressions of the problem contained in principle, they prove its presence and are its law fulfilled. Yes, God, the Principle or Life, ever present, is the God of something; is "the God of living," moving examples, apparent in our midst, which He has sent into the world full of grace and truth, and they are before our faces; and because His idea is potential within Himself, He frames worlds by His word of faith, that are visible, even as the problem frames examples that are visible. That which is, is eternal, and the same is faith to be, and to do, all that is and can be done.

The whole of the misconception of the questioner hangs on the point that she believes there is a division between the principle and its expression and believing the expression to be separate from the principle, it is believed to be unlike its source; and to this belief it appears to be unlike its source in attribute or quality; hence, there seems not to be oneness. The truth is there can be no division of principle, Spirit or God, no matter how manifold its expressions; neither can the expression be separate from or unlike the principle. Therefore, the problem or idea being inherent in mind, the expression of that problem or idea is inherent in the problem or idea, and they are one and indivisible. "That which is born of Spirit, is Spirit."

Q. Since "I am" is all there is, who are the brothers and sisters, and what relation do they bear to the "I am?"

A. "And He answered and said unto them, My mother and my brethren are these which hear the word of God and do it." They who know truth and speak and act it, are of God. By fulfilling the Law and doing His will, we realize that God has fulfilled his own law in the creation of our existence, and that we are mothers, brothers, and sisters of Jesus, the Christ God manifest here and now.

BE STILL AND KNOW THAT I AM GOD.

Psalm xlvi, 10.

What can I want beside the Truth to guide,
How can I ask for *more* than its rich store
My life to fill ; I will be still, and let His holy will be done
On earth as 'tis in Heaven,
Glad that to me at last is given
In measure full, complete, this recompense so sweet.
Long had I sought to find the Christ,
But only passing glimpses caught—
Once in Heavenly vision saw
That face and form so glorious and fair,
Beside me stood.
In tones beyond compare, He spoke in accents clear
These wondrous words, so dear :
"Always with thee 'I Am,' fear not,"
Then, vanished from that spot.
Again I sought—and seeking found
The Truth, the Christ—on solid ground.
That which appeared without, I now behold
Within :—That which the sacred symbol told
Is being—living presence—*now*, and *here*,
In consciousness of love—I know no fear—
"I Am the Truth."
Beloved, whosoever will may find
This happy "meeting place,"
And gaze upon the face and form divine
And ever feel its radiance shine
Forth from the Soul.
His precious words—may be, our *constant stay*,
His Truth, our *life*—our *light*—our way,
His works—our *will* ;
Be still, Oh, be thou still.

MRS. CARRIE ALDEN.

Thou wilt ordain peace for us, because Thou also hast wrought all good works in us.

A Thanksgiving Song.

In the morning, before the day-break, we go forth "into the Silence," to gather a faint shadow of what God is. With it comes the thought, "God is love," God knows all about me, and that is why I am here; then the heart is filled to bursting with thanksgiving.

As the sun throws its rays above the horizon, we feel it, too, sends a song of thanksgiving in a mighty strain, that every heart upon this earth responds to, even though unconsciously.

All animate nature gives forth its note of gladness, from the stately pine, and generously spreading oak, down to the tiniest grass blade; from the queenly rose thankfully drinking in the sunlight, until it is painted in perfect beauty, down to the humblest floweret blooming by the dusty wayside.

The ocean's depths boom forth in mighty tones a peau of praise; while the tiny rivulet flashing in the sunshine, sings its little note of joy; as does the river its larger tone, whether placidly wandering through the meadow, or breaking into foam and spray as it dashes over the ragged mountain side.

The animal world, too, when free from fear of man; each individual species has its note of thanksgiving; from the tiny cricket chirping on the hearth, and the bee buzzing about its work, to all the feathered tribes of the air, who express their thanks with their morning song, when earth, sea, and sky are fresh with the new day, until in the gray twilight they call their mates home to nestle in God's love, through the darkness of night.

The beast of the field, and the lion in its lair, each gives forth its note of thanks; and thus the whole earth sends out its chord to meet the strains from other spheres, and other worlds, till we hear that "The morning stars sang together for joy."

Man, now, has turned to contemplate his source; and with the dawning consciousness of his oneness with the universe, he, too, utters thanks.

We have uttered our first faint notes of praise; and now, with each day that we keep our thoughts steadfastly upon the one invisible Creator, and begin to realize our heritage, our hearts burst forth in such a rhapsody of praise and thanks, that a wave of melody sweeps along, setting many hearts to vibrating.

And, as a pebble dropped in the ocean sends its wave on and on, till the farther shore is reached, so this wave shall go on gathering in its volume the other waves, till we all, being one indivisible whole, shall have with faithful thanksgiving lifted the human race to a clearer atmosphere.

Still stronger our song shall grow, until we dwell in constant consciousness of our being, in a sea of infinite love; in an ecstacy of bliss, we can only say, "I thank Thee, O, Lord."

J. Ernst Cooper.

HOME COLLEGE MONTHLY MEETING, DECEMBER 7TH.

THE open meeting of this date was well attended, and presided over by our dear friend, Mrs. Cooper of Denver, who is at present taking the normal course at the College. Evidently her absence from our daily sight has not diminished her affection, but rather enhanced her pleasure in once again meeting her classmates.

At the usual hour the opening hymn was heartily given, followed by a scripture reading. The thought suggested to be held in silent meditation was "Omnipresent Love." A poem, from Arnold's Song Celestial, prefaced a paper from Mrs. Cooper, which continued the thought in this line,—that if this Omnipresent Love is recognized as its own motive, and so of our manifestations, this "blest amrit of our being," will reveal us as ever in all conditions, one, with this centre or life; there can be no lack to them that perceive,—they know themselves one with the "I am," and "do as the Father doeth," for there is no other thing to do.

Mrs. Alden of Oakland, read from her radiant conception of Principle, a clear statement of being, in itself, and its significance in every act upon the plane of existence.

"To be" is the inmost truth of the all, both in Himself, in invisible Creation, and as the living motive in all action. Shakespeare felt this truth in his marvellous soliloquy. *Life*, Being, constituting the only reason for all that is, or all which follows. This paper would make a good model for students to study.

Mrs. Wilmot simply and clearly reproduced for our understanding, a vision which in the early hours of the morning was unrolled to her reverent gaze. We give it in full lest we mar its completeness by selection.

"I have a fair vision of eternal life. All around about me I see Life—omnipotent, omniscient, omnipresent Life. I am pure consciousness, fearless, free. The life with which I find myself at one, knows no sickness, no sorrow, no sin. All is health, joyous health, in which is no shadow of disease or imperfection. All is Eternal Life which knows no death, no separation. All tears are wiped away. There is no more crying nor sorrow. All former things have passed away and there is for me a New Heaven and a New Earth. The fulness of joy is mine. A perpetual well-spring of peace and of perfect satisfaction is within me. I see myself, soul, body and spirit, as pure spiritual substance, all radiant within and without with the glory of the Father. "All power is given unto me," and not only unto me, for in the

perfect understanding of the omnipresence of Life, I see that the life that is my own is also the life of the rock, of the tree, of every plant and flower; and that everything, from the far distant star to the lowest creeping thing, radiates the One Life which is its substance. I see that the winds blow Life; that the bird's sing Life; that the stars shine Life; that All is Life, and all is one; and that there is *but* One—God."

Miss Grant contributed her word of testimony by a song entitled "Calvary."

A thought was suggested to Mrs. Birge, in the spirit of a poem which was read by Mrs. Cooper. "We often speak of falling short of the mark we have set for ourselves, and call that failure; and we do fail to see, that to Truth, that is no error; Self, Being, sees through or by its own truth—and it is not necessary to Truth to see failure. Consequently we do the Will, and leave to Truth, not sense judgment, the result."

A paper by Mrs. Webster on Faith, and for which she claimed imperfect preparation, clearly stated this presence of omnipresent Love in the faith of the seed, the plant, the blossom, the fruit. Each a perfect manifestation of Being, containing creation within itself, and from this living centre speaking forth its own possibilities.

Another paper on Faith, by Mrs. Gilson, of Oakland, in her absence was read by Mrs. Alden. "Faith is the substance of things hoped for. Faith shall save the sick, for Faith recognizes the image and likeness of God in man, and so power and not weakness must be manifest there. Salvation comes to all by faith in this truth of man. Knowing the law of expression, it is easy to understand why God is not pleased without Faith. Until Faith is perfected, God's spoken word or expression has been denied. If we have faith that Jesus is the Son of God, this is the victory that overcometh the world. It is this Faith, this grain of mustard seed, that removes the mountain of discord and disease."

A paper from the 4th primary lesson on Faith, by Mrs. Merwin of the Oakland Class, was read by Miss Grant. "And His name, through faith in His name."—Acts iii: 16. Faith is the knowledge of that which is. That which is in the absolute, must be eternal,—hence faith is reasonable because based on the changeless. I know that my Redeemer liveth, and this is my Redeemer saving by perfect knowledge from the false decisions of sense. Faith sees from this source of all, the only power, Love, ever acting through all its works. Things seen are the symbols and evidence of Truth unseen; the visible proves the invisible. Faith is the power which enables us to do; it is

e endless circle, the Alpha and the Omega, the acorn and the oak, all inher-
ories within the One, and finally, God's faith in Himself, is the basis
f creation."

Mrs. Cramer added a few words confirmatory of all that had been said,
nd the meeting closed with the doxology. The very spirit of Harmony pre-
iled, and even those who preferred to listen only, confessed to its presence
fullest measure. M. L. Stone.

"The Two Thrones."

TO the Son, he saith:"—"Sit thou on my right hand until I make thine enemies thy footstool."

In the Scriptures we find many interesting developments of character, hich are of great importance to us, if rightly understood.

To me there are none so helpful just at present as that of David and his n Solomon, who succeeded him as King.

We will notice the record briefly and then make a practical application.

David was king over Israel, and as a nation, they were very obedient to is commands, but there was a limit to his territory and authority. There ere nations around him who would not heed his commands, but were onstantly endeavoring to overthrow his kingdom. This resulted in wars and loodshed.

David recognized these nations as his enemies, and was constantly ready r fight. In these battles David was usually victorious, as he was an honest an and had great confidence in his God.

The time came when David grew tired of this state of affairs. He became nvinced that fighting was not the way to bring about peace, and that it did ot reduce the number of his enemies nor secure him safety.

At this time they had no settled place for the "Ark of the Lord," which them meant God's presence with his people. They only had a tent or nctuary which was moved about as the people had to move, to protect emselves from their enemies. At a certain time the "Ark of the Lord" as taken by their enemies, and to them it meant a loss of their God, and nsequently their power. Under these circumstances they were defeated in ir attempts to battle with their enemies.

David, as we before said, became anxious for peace and rest from all this rmoil and strife. He had a great mansion built for himself, and to all outard appearance the indications were that he had peace, but there was unrest neath the surface.

One day while he sat in his stately mansion, he had been reflecting. He said, "Lo, I dwell in a house of cedars, but the ark of the Lord remaineth under curtains." As he contemplated the matter he decided he would build a house or temple which would be permanent, and that should be the house of the Lord, in which the Ark would be kept. Ere long the prophet had a message for him from the Lord. "Thou hast shed blood abundantly and hast made great wars. Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight." Rather a severe message to so noble a man as David, but the message did not stop here. The prophet continues, "Behold a son shall be born unto thee, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon (that is peaceable), and I will give peace and quietness unto Israel all his days. He shall build an house for my name, and he shall be my son and I will be his Father, and I will establish his kingdom over Israel forever."

In due time the son was born, and after David "slept with his Fathers," Solomon took the throne to rule. As he was very young and without experience, he sought the Lord for wisdom and obtained it.

Solomon conducted affairs very different from his father, David. Instead of preparing for war, he simply took his place as king and recognized no enemies, and as a natural result had none. Those who had been David's enemies now came to see this wonderful young king, whose wisdom filled them with admiration and fear to refuse obedience. They became his servants, in bringing presents and materials which might be used to a profit in the temple. The temple was erected in due time without the noise of a hammer, so quiet was every thing under this new way of ruling.

David had had the privilege of preparing some material for this temple You will notice this in the application we will make.

Solomon reigned without a single rival.

Now I will again quote the text at the head of this article, "To the Son he saith, *sit* thou on my right hand until *I* make thine enemies thy footstool."

The David state of consciousness we must all pass through before we reach the Solomon state.

The David state is, at this time of his life, that state where we are serving our God and have brought our immediate powers and surroundings under obedience; but we acknowledge other powers beside God as having influence over us, and we permit our peace to be broken into by warring with them We find that these battles are almost constant. We *generally* get the victory but this is far from peace and rest.

This is about as far as many have gotten, even of those who profess to be isciples of him who said "My peace I give unto you."

Let me say to you dear reader, there is a more glorious condition awaiting ich one of you. It is that which makes you kings and priests with Christ, nd you reign with him without a rival. You take possession of a kingdom ready purified and reconciled to God. When we thus claim our kingship, e know only good, and that is all that manifests to us. Here we find the ouse of the Lord built, and God has taken his place in it. "The tabernacle ! God is with men and he dwells with them." You will find that you are nat temple.

While in this state of consciousness our former enemies become our iends and admirers, and even willing servants. Since we see only good, ood only manifests.

We find that the work which the previous state of consciousness thought ad to be done by war, by destroying the adversaries and shedding blood, nat they need no destroying, for our changed position has completely changed iems.

Truly this is called the "peaceable" state of consciousness, and is the nan of rest."

This is sitting on the *right* hand of God, and God is ALL, so we are on ie right hand of all.

Reader, have you not yet left the state of consciousness where you have nemies to contend with, and wars to fight, and blood to shed? Do you till have foreign powers that are not reconciled to God? Can you not yet gree with God that "ALL is very good?" Have you still the place or habitaon of your God in a "tent" or movable affair, which has to be moved ecause of enemies?

Does there come to you at times a strong desire to have an immovable nd unchanging omnipresent good, which shuts out all evil and gives you eace and rest? If this is true in your case, remember the case of David and olomon.

David can only prepare the material for Solomon to erect and enjoy the mple of God. The state of consciousness which sheds blood, and wars, must ass and give place to the successor who will reign in Wisdom, *by Love* and ot war.

So let all, who desire as did David, peace and rest, ascend the throne on he right hand of God, seeing only good, and we will find that this throne is stablished forever.

J. L. BELHART,
"The Inn," Battle Creek, Mich.

LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.

When and what is the end of the world, when the elements shall melt with fervent heat?

In the past, this question has been literally considered, which was that of the world's destruction by fire; and from that stand-point, there could be no conception of the fervency of Truth melting the very element of error, and utterly consuming it. So, likewise in spirit, we perceive the things of Spirit, where the question is simply and fully answered. Resurrected into Truth is the end of the world. It is the full recognition and practice, the conscious living in Truth. The end was, and is now, whether it be so considered or not.

To the prodigal came the end, when he said, "I will arise and go to my Father." It comes to all who face about, who turn from darkness unto eternal light, from the letter which killeth, to the Spirit which giveth life.

"Ye must be born again," which is the Second and Spiritual birth, the *resurrection of Truth within.*

SEEK AND YE SHALL FIND.

In seeking, we find we have entered, so to speak, the third great division of time—first, Father; second, Father and Son; third, Father, Son and Spirit, or Father, Son and Holy Ghost—the three in one Trinity in Unity.

We are in the morning of the new and spiritual era, which signifies the end of the world; and lo, I am with you—the I am, Spirit of Truth, the Comforter, even unto the end—which is the resurrection and the life. And, as Jesus the Christ demonstrated the resurrection once and for all, so are we with Him resurrected into the Universal Body of Truth; I in my Father, and ye in me; hence, we ascend into the freedom of truth, for without resurrection there can be no ascension.

"As the days of Noah were, so shall the coming of the Son of Man be." Shall the crucified body of Jesus reappear, coming in the clouds of Heaven? With God all things are possible. The Jesus whom, when his hour had not yet come, hid Himself, or in other words dematerialized and disappeared from physical sight; who arose from the tomb, and ascended to the Father, can also re-materialize and come forth in the physical. If so, who can affirm it? Whatever of Truth is hidden in the great lapse of time, will come forth in due season and at the appointed time, for in the divine plan there is no accident—there can no thing miscarry; for all things must be subdued, and then He shall be seen coming in the clouds of Heaven, with power and great glory. The clouds of Heaven, literally speaking, are visible vapors floating in the

.pper atmosphere ; do we look there? No, for He is not seen in locality ; but he end *is* now ; all things are subdued ; confusion and discord cease ; desire s no more ; Harmony, Heaven is one ; the outer is as the inner, and the vhole body is full of light, and likened unto the clouds of Heaven ; and there s the Christ, seen coming in power and great glory, and there shall every eye ee Him, even the eye of understanding. E. A. DeGroot.

International Divine Science Association.

DIVINE Association is the spirit of unity, oneness, or love, in which true christianity is based.

As there is but one God and common Father of all, there can be but one aw, and the fulfilment of that law is creation.

The purpose of International Association is to demonstrate to all consciousness, that the unity of the Spirit and true association that is everywhere manifest in God's work in creation, is also our work ; is to so present the Truth in thought, word, and deed, and extend its practice to the uttermost parts of the earth, that everyone may understandingly say : "I do what I see the Father doing ;" and through such demonstration, bear witness of the truth that will enlighten all as to who and what humanity and all creation is. A knowledge of this truth must be realization of the freedom from all strife and environment, for which all are seeking ; for it is the knowledge of being, and possessing, all that it is ever possible to be, or to possess. "Know thyself and thou shalt know thy God." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The sooner all factions and all denominations drop differences, and unite in the one work of Eternal Life, to enlighten and prove to each and all what is the true lifting up unto God, the quicker will the life of each and all, which is hid with Christ in God, appear, and all will appear with him in glory ; the quicker will be demonstrated an understanding of that power in all, which the Master preached and demonstrated, which is promised to all who will follow him ; the quicker can each one understandingly say : "I have glorified thee on earth ; I have finished the work which thou gavest me to do."

So long as individuals seek as individuals, they seek unlike the way of Life, hence, not unto the way of Life ; they seek in the broad road of separation, and do not find, because Life's way is unity, beside which there is none other. Life's way is the only successful way to the accomplishments of all

ends. Hence the success of all undertaking depends upon knowing an following in that way, which is Unity, Love, and is neither separate purpo nor selfish personal work. Unity or One means success in undertaking, to one and all who are truly united in purpose, and divine association. It means success to the seeker or student, and success to those who give forth and instruc

All who seek according to Life's way find success. All who give fort according to Life's way demonstrate success.

That a very great and general interest has been awakened in the I. D. S A. is evidenced by the many letters of inquiry received, and orders for th pamphlet containing Articles of Association, By-Laws, and working plan The many encouraging words of appreciation, expressed from the impersona spirit of Truth, show and prove that the Infinite Life in which we all hav being, responds to the purpose of Divine Science Association, even as bein that of Its own way and plan in creation. Whatever is organized in the tru unity of Life, was and ever will be one with the "way of Life," and is know by It, or God, because it has its origin within God. The same is a livin organization, and at one with all living. Many are ordering the Articles o Association for the purpose of organizing State and auxiliary divisions, an co-operating and extending the work, the gospel of Truth, to every creature.

THE QUESTION IS ASKED:

Can we, by the workings of the International Divine Science Association expect to harmonize all the differing factions and various opinions on the sub ject of Divine Science, Christian Science, Christian Metaphysics, Gospe Healing, etc., that *now* appear to disagree?

The only answer to such a query is in the statement of the object an aim of the Association.

Every individual who has the cause of truth at heart, and aims to live an work from the stand-point of truth, as taught by the master, will find nothin to differ about.

The very fact of a difference existing in any case, is proof that *some on* has not grasped the central idea of the oneness of man with divine wisdo and love; and the universal brotherhood of man, which is the same oneness of Spirit.

In the realm of divine reality there are no opinions to air. There i *knowing* instead; and it is the aim of the Association to reach out the helpin hand to every one who desires to know, and help every one to a realization o this oneness, the attainment of which is perfect peace.

"Wisdom is with him that hath understanding." To be a consistent member of this Association, *must* be a means of growth and development in the ways of harmony, peace, and efficiency. All who desire to "press forward to the mark of the high calling" in the way of *knowing* and *doing*, will find something better to do than seeking for differences.

It is human error that developes differences, and divine wisdom that renders all differences null and void.

Divine wisdom is perfect harmony, and perfect harmony is the basis and aim of the Association. So let us seek divine wisdom.

The I. D. S. A. can and will help you to find it. Its silent influence is far reaching and powerful for good, of which there is abundant evidence. It is in no sense a factional organization. It is as broad as the universe, and embraces everything but error. All who believe in the Fatherhood of God and the brotherhood of man, should gather round this nucleus and lend their influence to help radiate the glorious light of freedom to all mankind.

I am deeply impressed, that it is destined to fill the long felt want for something or some movement that would obliterate all differences, and would enable all to recognize that Christianity is forever established in unity. For it is established in the works of God.

JANE W. YARNALL.

Silent Unity

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from December 27th to January 27th.

"My Faith has made me whole."

The Silent Unity Meeting will be held hereafter on Tuesday evening commencing at 8 o'clock, instead of Wednesday evening. The place of meeting is made known from week to week by means of our daily papers. Communications should be addressed to W. B. Dunlap, Secretary, 126 Kearny St., San Francisco, Cal. Those who wish answers to their communications please enclose stamps.

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Student's Department.

FIFTH LESSON OF PRIMARY COURSE. TRUTH'S PRACTICE.

I AM the way, walk ye in it; follow me, for I am the spirit of Truth whicl leads unto all Truth.

To walk in the way is to practice Truth's teaching. It is to continue i: Being. To constantly recognize the source of that which truly is—to kno there is but one source, and that *One* is the all of Power—all of Wisdom—al of Intelligence—all of Life—all of Truth.

To walk in the way is to do the will of the Father—to work as He work —and to work as God works—is to think divinely. It is to keep the door o thought open to Truth at all times—to allow no intruding messenger fro the outer to step in or even to *peep* in—knowing that *it*—the external, is sim ply an appearance, that has no power whatever over the one that keeps th eye single to Truth, or the one whose all-seeing eye is single.

By thus walking in the *way* of the *I am*, all results will be known to b harmonious, as all conversation will be *Divine*.

MRS. H. M. MILLER.

TRUTH'S PRACTICE, AND DIVINE, HEAVENLY CONVERSATION.

How many times has Pilate's question been repeated down through tl centuries, "What is truth?"

Jesus said, "I am the Way, the Truth, and the Life." As Jesus was ou elder brother, what he was, we must be; hence, I am truth. But, how can know this, you ask?

God is All in All—then God is truth—and since there can be but one All, I must be included in that All; hence, as before concluded, *I am Truth.*

What is it to be truth? Listen to the words of Jesus: "If ye love me, keep my commandments, and I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." At another time, Jesus prayed, "Sanctify them through thy truth, thy word is truth." Do not forget that the "*word*" was made flesh. At still another time, Jesus said, "For this cause came I into the world, that I should bear witness unto the truth."

What was this "bearing witness unto the truth?" It was showing that God's Son was "born of a woman, born under the law." The son recognized this sonship, this oneness with the Father, not only for himself, but for *all*; hence, all is raised up into the God-head.

In the God-head all must be held, for in Romans i: 24, 25, Paul says, "Wherefore, God also gave them up to uncleanness through the lusts of their own hearts; to dishonor their bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

Effect, visibility, can be regarded as the *cause* of nothing; it must keep its proper place, that is, the third person in the trinity.

To put into practical use these lessons in Divine Science, which have been given you, is the object to be attained.

It is necessary to hold the thought which Jesus expressed: "I of myself can do nothing, but the Father who dwelleth in me, he doeth the work."

So we will go to work with this thought always uppermost—*to let*—try to do nothing, but simply LET the Spirit of truth work through us.

We have the assurance of Jesus, that we shall not only do the works which He did, but also greater things we shall accomplish.

Truth must be applied to every phase of existence, whether it be washing dishes, making dresses, writing lessons in Divine Science, or "whatsoever ye do, do all to the glory of God," knowing he will help and sustain you.

Hold thought while doing the work which perhaps has been irksome: I love to do this work, for God is with me and I can think true thoughts of Him while doing this. I know that God is All in All; then I must be complete in Him, and there is no work that can keep me from Him, the only Good. If I

do this work faithfully and in faith believing, God will manifest Himself t me, and I shall see Him as He is, and *know* that I am one with Him.

"In due time we *shall* reap, if we faint not."

Truth's practice is to let the Spirit of Love fill our hearts at all times then we shall judge not, except with righteous judgment.

Truth's practice sees all men whole, perfect in the image and likeness o God. It comforts the sorrowing, because they are taught that in truth ther can be no separation, because the All is One, and the loved ones cannot ge outside of the Father's care and love.

Truth practiced will open the eyes of the blind; make the lame walk; th deaf to hear; the sick well, and bring comfort to him who mourns.

Now, since we know this to be true, let us be faithful over the few thing (the little faith we *have* demonstrated), and we shall be made ruler over many things, and we can say as did Jesus, "I have glorified thee on earth, I hav finished the work which thou gavest me to do. And now, O, Father, glorif me with Thine own self, with the glory which I had with Thee before th world was."

Paul writes in his letter to the Ephesians, "That ye put off concernin the former conversation the old man, which is corrupt according to the deceit ful lusts; and be renewed in the spirit of your mind; and that ye put on th new man, which after God is created in righteousness and true holiness Wherefore, putting away lying, speak every man truth with his neighbor for we are members one of another."

All that really is, is divine; so, unless we converse about that which i not, that which exists only as error waiting to be destroyed, our conversatio must be divine. There is a sure reward awaiting us, whichever way our con versation is ordered. The spoken word brings it to pass. So, if you wil know peace, harmony and oneness, let your conversation be yea, yea.

In Psalms 1: 23, we read, "To him that ordereth his conversation aright will I show the salvation of God."

December 13, 1892. C. G. G.

Statement of Divine Science.

Divine Science is the Science of Spirit or God; it shows the relation o God to his manifestation. It teaches us how to know Him, whom to know aright is Life eternal. And in the study of it we learn the way. And it also helps us to walk in it. And in walking in it we are enabled to overcome al beliefs of inharmony and discord.

A right beginning in the study of Divine Science is to put away all previous views, and go to the Source or Infinite Spirit from whence all knowledge is derived. The true method of imparting the knowledge of Divine Science is to start in the God-head and work to the visible.

God is all and in all, pervading all alike. God is Power, Wisdom, Intelligence, Love, Goodness, Mercy, Justice.

We are one with the Father; we live and move and have our being in Him. It makes no difference whether we mentally realize it or not.

J. Atterbury.

Denials and Affirmations.

WORDS used in denials are words which have no real existence, for they do not represent Being or Spirit.

We should deny all error of beliefs in sin, sickness or death; selfishness, envy, malice, jealousy, pride, arrogance, avarice, cruelty, hypocrisy, revenge, ignorance or mental limitation; all beliefs in evil or in an evil power, or that we are children of the flesh, and that we must suffer the errors of our forefathers unto the third and fourth generation. They are all false beliefs; they are not based on the unchanging principle of Life and Truth. We deny error and the effect of error by speaking Truth.

Affirmations are necessary for the full realization of Truth. Affirm, all is Good, or God, and that He is, and is manifest in Life, Love, Truth, Substance, Intelligence, Mind, or Spirit. Affirm Oneness with all manifest Life; with the Omnipotent, Omniscient, Omnipresent; the all pervading power, spirit, or mind, wisdom, strength, faith, harmony, perfection. Affirm truth for truth's sake, loving kindness for love's sake, because health, strength, and happiness is the fulfilling of the law of Being.

The idea of God is His idea of Himself, which is the possibility of His spoken word in all creation, made in the image and likeness of Himself, in all manifest Life. We find God's word in creation dwelling in our midst. We find it in all manifestations of Life. It is by speaking the words of God, or Life, that we mentally realize the consciousness of wholeness, health and harmony; by speaking His words we recognize oneness with Him in all Life.

Mrs. M. D. Shaut.

Statement of Truth.

GOD is Love, Truth, and Wisdom, and all there is. Hence, I must unite with Him in thought, motive and deed, and all His attributes. Then will I show forth perfect expression, at one with His.

Mrs. Van Bergen.

"Being."

"To be, or not to be, that is the question. Whether it is *nobler* in the mind to suffer the stings and arrows of outrageous fortune, or to take arms against a sea of troubles, and by opposing, end them."

This famous and oft repeated soliloquy of Hamlet, so loved and honored by the world—symbols or out-pictures the heart throbs of humanity *unawakened* to *truth*—living only in beliefs and opinions concerning Life or Being. It is the condition of all who know not the Unity of the *whole*—the state of consciousness of those who live not in *Oneness*, and many bewildered, disheartened, and discouraged, "with the thousand natural shocks that flesh is heir to; tired of wandering "up and down, and to and fro, in the earth"—brave the dread of that something after death, and seek refuge in that "undiscovered country, from whose bourn no traveler returns."

To all such weary and heavy laden souls—to all who suffer the "whips and scorns of time; the pangs of despised love and laws delay," there is a sweet voice ever saying,

"Come unto *Me* and *I* will give you rest."
"Ho! all ye heavy laden, Come,
Here's pardon, comfort, rest, and home—
Ye! wanderers from a Father's face
Return, accept his proffered grace
Ye tempted ones—There's refuge nigh,
Jesus of Nazareth, passeth by."

Who and what is this ME? Who and what is this I? that in the world need, it may find comfort, rest and peace, and hunger and thirst no more.

Only the Voice of Truth can answer; for out from the depths of *Untrut* and uncertainty; from fear, trembling and insecurity; from the "Me" of lonely, separate self, comes forth this unsatisfied cry.

Only the "Rock of Ages" is able to *protect* and *hide*, only the *sure* foundation stone of Being can *save*, for "other foundation can no man lay, than that is laid." Therefore, thus saith the Lord, "Behold, I lay in Zion for a foundation, a *stone*, a tried stone—a precious corner stone—a *sure* foundation.

Oh, ye whose feet stand upon the Rock, hide not your light; give the which is *substance*, that which is life; that truth which shall inform and infill all of the immortal, incorruptible self within. The *Me*, which is life, truth and love; the *I*, the Infinite and only *One*. "Cast thy bread upon the waters, i

ie morning sow thy seed, and in the evening withhold not thine hand," for his cause camest thou into the world.

"Let your lamps be trimmed and burning;
Send your gleam across the wave,
Some poor fainting, struggling seaman,
You may rescue, you may save."

If we acknowledge that Being is *Infinite*, then we are *that being* or *mind*, r else we exist without being or mind; hence, without truth, reality or immortality.

"To be," is to be conscious that I am.

"Not to be," implies the absence of Being, which is self-evident falsehood.

Infinite Truth is the All of knowledge; the All of knowledge is the All of power; the All of power is the All of Love. The One Principle which was, and is, and evermore shall be Omnipresent, Omnipotent, Omniscient.

"Itself, the I,"
The inside, the outside; the what, and the why;
The when and the where; the low and the high;
"Itself, the I."

When the Psalmist exclaimed in poetic question, What is Man, that Thou art mindful of him; and the Son of Man that Thou visiteth him? This One *life principle*, the same yesterday, to-day, and forever, made answer:

"Thus saith the Lord of Hosts, 'I am the first, and I am the last, and beside me there is no God." I am *immortality*.

Within the heart of man in every age,
This word its magic power hath held,
The star of hope and light, upon the page
Of Life's dark mystery—unrevealed.

Its precious promise, love in secret kept
Waiting the resurrection day;
Ah! many a trusting soul hath vainly wept
In sorrow for its long delay.

But, He who wipes the tear from every eye,
Hath come. Truth opens every sealed book,
And is the key to every darkened mystery,
If steadfastly on Him we look.

Truth is the "I" of every living soul;
It is the All that was, or ever is to be;
Truth is the ever-present whole,
The All of Immortality.

CARRIE S. ALDEN.

How to Demonstrate Truth.

The word God is an Anglo-Saxon word, meaning The All Good. We affirm in the Science of Infinite Spirit that God, or Good, is omnipresent and omnipotent. There are no powers but good, for "the powers that be are ordained of God."

As sensation is based in thought, we must keep our thought centered in the Allness of God, thus externalizing harmonious conditions; for a deviation from this line of thought is sure to bring forth dis-ease, or undesirable conditions. "Every tree that bringeth forth evil fruit, is cut down and cast into the fire;" therefore, every thought that is not in harmony with the All Good should be erased, and by the Infinite power of God our conditions will be changed into a harmonious state of perfect ease. Christ,—Truth says: "Think not I am come with peace, for I come with a sword;" and again, "Think not I come to destroy the law of the prophets; I come not to destroy but to *fulfill*." We know that Christ came on earth to teach Truth, and to erase all beliefs in evil,—which are evil beliefs. Then he came with the sword of Truth, and cut out all dis-ease, as it were, erasing all such beliefs as darkness, and showing us the light of understanding. So to demonstrate Truth we must first cease thinking thoughts of impurity, hate and revenge, by taking on the affirmation of purity, love and mercy. Be just to all. "Judge not that ye be not judged;" and verily I say ye shall bear fruit. By our thoughts we prepare the way of our conditions, be they harmonious or otherwise. "As a man thinketh in his heart, so is he"—in demonstration. Anxiety or doubt should be erased, and by affirming love we reach the depth of the error,—fear; for "perfect love casteth out fear." Thus we remove the evil belief with the good. If our line of thought be of darkness, disease, and so on, we must overcome them by the higher nature, so to speak, and not think of our unpleasant conditions; by so doing we know that our higher nature demonstrates over the lower, and we realize the freedom of Truth. But, you ask, how are we to think of health and strength when we are weak and diseased? God, the Principle or Life, is ever present and waiting to help us, as we recognize His love and power. God is always the same, to-day, to-morrow and forever. As in mathematics, the principle is the same, it never changes; still, in solving the problem we are apt to ignore the principle, and turning from it, demonstrate error, and although we may add on and on, until we change that line of thought and go back to Principle and erase the error in the solution, we will never have a correct demonstration. So in

solving the problem of life, we must erase all beliefs in an evil power and turn to principle. God is good, and by working in perfect harmony with His laws, we demonstrate the power of His love, and bring forth good fruit. Where the omnipresent Good is, there is no evil. "I will fear no evil, for thou art with me." Evil is ignorance or ignor-ance, for when we find the Christ (Truth) and recognize it as the only Being, we manifest according to our recognition. So you must be born again; baptized in the love of God.

Denver, Colorado. UNA RUPLE.

DENIAL AND AFFIRMATION.

TO affirm All is Good, in the full conviction and realization of that assertion is the strongest denial we can give to all the appearance of sin, sickness, or the many so-called evils which seem at the time to be real;—real, because opinions do not recognize and remember the full consciousness of our original birthright,—that we are brought forth, or expressed, in God's likeness and image, therefore are the perfect Spirit made manifest in form. The stepping stone to a higher life is the turning from, is to deny or ignore all seeming sin, sickness, sorrow or death. By that means we annihilate all mental beliefs and appearance of error. When action is that of the prodigal it practically denies the recognition of the indwelling spirit; therefore, we must deny in word and act all but that which truly is, which is life in Infinite Spirit; for I am Life, Truth, wholeness, perfection, completeness. I possess all God's possibilities. I am an heir of God, not made with hands, eternal in the heavens; not a servant, but a son and joint heir with Christ. I am not separate and apart from God, but I live in God in perfect unity, harmony, and order. Hence, I must and do stand in the liberty wherewith Christ hath made me free, for he hath sent forth strength for us and will establish that which he hath wrought in all His creation.

M. F. WETENHALL.

SECOND PRIMARY LESSON.

Thought is the first-born of mind; mind manifests form through its offpring, thought. The office and purpose of thought is action. Mind, to be divine, infinite, creative, must be one, unit, undivided. That mind which is omnipresence must be stillness, silent power, formless, motionless—that is, in its abstract unity.

But, to prove itself as Being, it must express in action. Now, its *thought* is that action, that abstract entity in motion, in activity; that motion or

activity must be existence; therefore, visible existence is the proof, the result the working out or spoken word. I am, I think, I speak; there is th sequence—the trinity—the three in one.

Thought, the middle one of trinity, must be inherent in and proceed from the I am; and must precede and be the cause of the third person in th trinity. The spoken word, or visibility, holds the same relation to thought, a thought holds to mind. By their fruits ye shall know them.

If the visible (the fruit) is harmonious and lovely, we may know that th thought of which it is the child, proceeds from Truth, or God, which is Divin mind. Mind controls thought. We must think from and with the Father or Spirit. I am Life, Truth, Understanding, Love, Strength, Knowledge Faith, Justice, Mercy, Harmony, and Goodness.

SHORT TREATMENT.

DEAR S——:—I rejoice with you, that you are what you are. That you ar the Son of God, one with the Father; you in Him, and He in you; th action of the Infinite mind; that you express the infinite possibilities of mind in life, love, harmony, peace and strength. Since there is but one Mind, and you can know nothing but what is therein contained, therefore I find you pure, peaceful and happy. There being but one power, and that the power of and for good, I find you with only good about you and within you. There being but one law and that the law of love, I find you enveloped in love—that perfect love which casteth out all fear. You are the Trinity—perfect, finished, complete.

H. W. MERWIN.

Correspondence.

CHICAGO, ILL., Dec. 12, 1892.

DEAR MRS. CRAMER:—

HARMONY for December is at hand, and as usual is full to the brim of good things, cheer and comfort. HARMONY is a favorite Magazine of mine, for it always speaks to me of God, and "God manifest," or God in His creation, and not apart from it; God omnipresent in reality, with the love principle filling, surrounding, and overshadowing us continually.

To me Divine Love is the crowning glory of the universe—God's priceless gift to man; indescribably grand and glorious, even eternal life itself. A life without divine love (if such could be), would have nothing in it; for only through the channel of love does all good flow to us.

HARMONY teaches strongly of the Father's love. I often wonder if those

ho read the beautiful things it contains are doing as they should to increase s circulation. Surely if they did it would soon find its way into every home.

There is so little above the cost in such magazines, shut off as they are om profitable advertising, that unless they have a very large circulation, it akes a constant drain upon the publisher, to say nothing of midnight oil and onstant work of thought and hand, and were it not a labor of love, but few ich magazines would long exist.

Many who have been redeemed from hard conditions of both body and ind, and are consequently happy, with hearts full of love for the good that as freed them, often say to us if they could only lecture and teach as others in, they would spend their whole lives in spreading this beautiful truth that ich makes men free.

Listen while I tell you how you can spread this gospel of healing. Sit own and think over all your friends and acquaintances who would be able to ke HARMONY; then go right off to-day and get them to do it; then buy a opy for every family you know who needs it, and subscribe for such as are not ble, and for every good thus sent out you will receive a sweet, beautiful echo your own heart that you little dream of, for you have been preaching the ospel.

Now let me tell you how you can *teach* as well as preach. Buy a copy of Lessons in Divine Science," by Mrs. M. E. Cramer. Also one of "Practical ealing for Mind and Body," by Mrs. J. W. Yarnall, and of the Magazines, et HARMONY also "*Christian Science*," by F. M. Harley of Chicago, and e "*Christian Metaphysician*" by Dr. Geo. B. Charles, of Chicago; and *Christian Science Thought*," by Chas. Filmore, of Kansas City. This will ive you for $7.50, a nice little library to read from. Then invite all your iends (and also strangers if you like), to your home once each week, and ive readings selected from these, choosing such articles as seem to meet the eeds of those present. By this method you will soon be able to form a club society that will increase the interest, and soon be ready for and demand a acher.

Well written articles and good speaking will soon follow; and almost efore you know it, wonderful lecturers, teachers and healers will be developed your midst as a result of your efforts, for "Divine Science" developes and creases every power and faculty of both mind and body, and makes peace id joy the constant delight of all who engage in it.

Try it, in *this*, or in any other way that seems wisest and best; but preach e gospel and heal the sick. You can do both, and will surely be blessed in ie doing.

WM. YARNALL, M. D.

Home College Thanksgiving Service.

THE service November 27th, at 2:30 P.M., opened by singing the Doxology followed by united prayer. "The Harvest Season," then was read by M. E. Cramer. The exercises were of song, praise, and thanksgiving. "Fear not ye, O Israel," was sung by Miss Jessie Grant, which voiced Truth and added much to the praise and thanksgiving.

Then came an impressive responsive service, from "Bible Readings," prepared by Rev. Geo. C. Lorimer, D.D., and Rev. Henry M. Sanders, which we give below.

It is a good thing to give thanks unto the Lord.
And to sing praises unto thy name, O, Most High.
To show forth thy loving kindness in the morning.
And thy faithfulness every night.
Unto thee, O God, do we give thanks; unto thee do we give thanks.
For that thy name is near, thy wondrous works declare.
I will praise the name of God with a song.
And will magnify him with thanksgiving.
O give thanks unto the Lord; for He is good.
For his mercy endureth forever.
O give thanks unto the god of gods.
For his mercy endureth forever.
O give thanks unto the Lord of lords.
For his mercy endureth forever.
To him who alone doeth great wonders.
For his mercy endureth forever.
To him that by wisdom made the heavens.
For his mercy endureth forever.
To him that stretched out the earth above the waters.
For his mercy endureth forever.
To him that made great light.
For his mercy endureth forever.
The sun to rule by day.
For his mercy endureth forever.
The moon and stars to rule by night.
For his mercy endureth forever.
In every thing give thanks.
For this is the will of God in Christ Jesus concerning you.

And let the peace of God rule in your hearts, to the which also ye are called one body.

And be ye thankful.

Be careful for nothing.

But in everything by prayer and supplication with thanksgiving let your quests be made known unto God.

As ye have therefore received Christ Jesus the Lord.

So walk ye in him.

Rooted and built up in him and established in the faith.

As ye have been taught, abounding therein with thanksgiving.

Continue in prayer.

And watch in the same with thanksgiving.

For every creature of God is good, and nothing to be refused.

If it be received with thanksgiving.

And be not drunk with wine wherein is excess.

But be filled with the Spirit.

Speaking to yourselves in psalms and hymns and spiritual songs.

Singing and making melody in your heart to the Lord.

Giving thanks always for all things unto God, and the Father, in the name of ur Lord Jesus Christ.

Giving thanks unto the Father which hath made us meet to be partakers f the inheritance of the saints in light.

Who hath delivered us from the power of darkness.

And hath translated us into the kingdom of his dear Son.

Thanks be unto God for His unspeakable gift.

Now thanks be unto God which always causeth us to triumph in Christ.

And maketh manifest the savour of his knowledge by us in every place.

And thanks be to God which giveth us the victory through our Lord esus Christ.

I will offer to thee the sacrifice of thanksgiving.

And will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

Blessing, and glory, and wisdo n, and thanksgiving, and honor, and ower, and might, be unto our God for ever and ever. Amen.

Mrs. Cooper, of Denver, then gave a beautiful but short address, based ipon the 100th Psalm.

Mrs. De Groot's words were of Life and Truth, radiant with thanksgiving.

Miss Emma Felter, of Sacramento, was with us on this occasion, and her eautiful voice was heard in "Hear us, O Father;" and He was heard by all n the singing.

Mr. Hopkinson, Miss Alice Chapman, Mrs. Perkins, and others, spoke beautifully and with praise and thanksgiving in their hearts, for what they were at that time in conscious possession of, spiritually.

Praise and thanksgiving continued in the song, "Smile upon us heavenly Father," rendered by Miss Grant.

Miss Felter then sang "Suffer little children to come unto Me;" and this divine service was closed with benediction, and all realized that of such is the kingdom of heaven; that the kingdom of heaven had come nigh unto them; that the word of God was the visible presence before them.

On the evening of the same day, M. E. Cramer held Thanksgiving Service at Hamilton Upper Hall, Oakland, which was equally beneficial to all, and uplifting in thought. Singing by congregation, "Come Thou, Almighty King." Reading—Thanksgiving essay by Mrs. Cooper, in which notes of praise ascending from all creatures and from all things, were voiced.

C. L. Cramer read very effectually, Psalm ciii.

Mrs. Gilson spoke,—radiating the light of Life, or eternal Being, of "Thankfulness to learn the *true and living way*, and to rest *in that way*."

Mrs. Alden's words bore witness of the truth that she was "rejoicing in the '*New Jerusalem*,' the rest in the eternal city," which is within.

Mr. Alden followed, expressing words of thankfulness and true appreciation for truth found.

Mr. Gilman said, he is thankful that he now knows who the Lord is, and knowing this is *knowing all*.

Mr. Landes said, "I will say that I have been a church member for years, but the few meetings which I have attended here have been more to me than all the religious instruction I have had before. It has shown me that God is not far from me as I supposed, and now that I know so much more of what God is to me, and of my relation to Him, I never feel alone, and I know the same is true of everyone. People whom I know, and have felt that I did not want to meet because of enmity in belief, I now would like to meet, for I have no enmity towards anyone; and I am thankful that I am filled with this love for all. I feel that I have more to be thankful for than I ever realized before.

Mrs. Merwin said she felt, as never before, truly thankful for the understanding which she has of the *unity* of the visible and invisible.

We then listened to a song by Miss Grant, "Not a sparrow falleth," and the meeting closed with the benediction,—"Now are we all equally blessed with the presence of God, and Him manifest, in our Lord Jesus Christ, who is yesterday, to-day, and forever the same. Unchanging life, health and peace are ours. His grace is upon us now and forever." STUDENT.

Books of the Day.

Just as we go to press there comes another gem from the pen of H. Emilie Cady. It is one of the most perfect of treatments. "Trusting and Resting" should be in the hands of every scientist, and is full of comfort to all believers in the efficacy of prayer. Published by F. M. Harley Publishing Co., Chicago, Ill. Price, 15 cents.

ARGYLE PARK, CHICAGO, ILL., December 6th, 1892.

The Christian Science Calendar is published for the purpose of teaching the principles of Christian Science, and the portions of the Bible that have been selected as specially illustrating these principles, are, Christ's sermon on the Mount of Olives, the History of the Creation, and the Ten Commandments, although other texts are used. Christian Science doctrine, as therein illustrated, gives to these Bible selections an explanation, by which it is shown how all may prove for themselves that Christ's teachings are perfect, because they show mankind how to satisfy here on earth their desires for good.

Address, CARRIE B. TOWNSEND, Argyle Park, Ill.

Notes and Announcements.

A letter from Josephine R. Wilson, written from Marysville, Mont., nforms us of her arrival in Helena, where friends were awaiting her. She poke in Helena on Sunday evening, Nov. 27th, and left for Marysville the ollowing Monday, where arrangements were made for her to speak in the I. O. U. W. Hall, Sunday, December 2d, with prospects of a goodly number 'or a class.

In order to allow valuable contributions from students as much space as ossible in this number, we have been compelled to defer the publication of our Thanksgiving discourse till some future time.

THANKSGIVING.

The services at Christian Science Home, 712 Ellis Street, at 11 A. M. Sunday, November 27th, conducted by Miss Alice Chapman and Miss Julia Winchester, were very impressive and instructive.

The general management of the work in that Home, under the direction of Miss Eva Fulton, shows forth divine order and system.

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Practical Healing for Mind and Body	By Jane W. Yarnall,	3.00	.01
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Every Day Helps	L. J. and N. V. Anderson,	.50	.02
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God's Image in Man	Henry Wood,	1.00	.01
Healing Through Mind	" "	.10	.01
Divine Life and Healing	Eugene Hatch,	1.00	.01
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HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. FEBRUARY, 1893. No. 5.

Thanksgiving Address.

THANKSGIVING, according to Webster, is the act of rendering thanks or expressing gratitude for favours or mercies; a public celebration of divine goodness; also a day set apart for religious services, especially to acknowledge the goodness of God, either in any remarkable deliverance from calamities or danger, or in the ordinary dispensation of His bounties.

Thanksgiving day is an annual religious festival originating in New England, which since 1862 has become a national institution, and is designated by presidential proclamation. The time chosen is usually the fourth Thursday in November.

The purpose of this annual religious festival is generally understood to be, to render thanks unto God for His goodness and bounty during the past year; in supplying food and raiment, and enriching in all things needful.

All institutions, or things framed with good motive, or intent, are figurative of that which is real and eternal; hence, the motive for the institution of this festival being good, it is therefore a symbol of the eternal festival which is to be realized by all who understand what Jesus is, and what he is within, and to themselves; and accept themselves in "the name," as Jesus and as one with God.

The realization of oneness comprises a knowledge of the spiritual meaning of the ingathering of all creation; and the offering of it as a feast, or sacrificial offering unto God, which is a thanksgiving feast, or sacrifice. It means rendering unto God that which is God's. According to the Bible Dictionary, a thank offering is defined the same as sacrifice. "Thank offering or sacrifice, is one of the most important elements of divine worship common to all nations of antiquity. The best and first fruits of the soil, the finest and most immaculate animals of the flock, were offered to the gods. Turning first of all to the most ancient and hallowed record of humanity, contained in the old testament, we find the custom of sacrifice almost on its first pages and spoken of as a rite already established."

The offerings made by Cain and Abel unto the Lord, refer both to thank ferings and sacrifice. In the Old Testament, the Jews offered to God the oicest among what they conceived to be their own possessions, or what they lieved belonged to themselves. They recognized that *only* the *perfect* was ceptable unto God. They rightly believed that they were dependent upon od for all they possessed; but did not believe that they were at one with m; and that in some way they were separate and apart from Him; a ing impossible, and can never be.

In the New Testament, Jesus, who is the exact image and glory of God, God manifest, and dwelling with us, offered himself unto God, once for l creation; for the purpose of showing that all creation is included in "the ly begotten son," and belongs unto God. Therefore, a thank offering, iritually understood, is rendering unto God that which is God's. The true en of sacrifice is a thank offering. It is simply performing our reasonable rvice; dealing justly with ourselves individually, and with all that is, by solving all creation back to its source, into the divine idea of an infinite ind.

Truth, would have it known that when the Infinite God gives good gifts ito men, and when He creates anything, He manifests Himself. What is anifest or created is Himself spoken forth or made manifest. Hence, what e gives still belongs unto Him. God, being omnipresent, cannot give rth, or manifest anything that is not retained within himself as His own. ence we are always within and unto infinite consciousness. Wherefore, sus said "All mine are thine;" and as soon as he gave all that he was and ssessed unto God, by rendering to God that which is God's, he claimed irship to God and said: that "all thine are mine, and I am glorified in em." Thus showing that an example of Holiness is one of being and ssessing, and that we are to work as the Father works, and in giving our- lves wholly and entirely unto God, we have all that he possesses, and as is e Father, even so are we glorified in all that is His glory. And Peter, led with the Holy Ghost, said to Ananias, concerning the gift of his pos- ssion (into the common fund for the cause of truth), "Whiles it remained is it not thine own? and after it was sold was it not in thine own power? hy hast thou conceived this thing in thine heart? Thou hast not lied unto en, but unto God." Thus does Peter show that to believe that we can loss ything, or that anything can pass away from our own divine power, is ception. In the act of rendering all unto God, we go unto the Father.

All hope and "beseeching" prayer is for the purpose of satisfying a belief that we can attain to something that we are not, and satisfy desire which is itself a belief in non-possession. All hope or pray for the possession of the treasures of eternal life; for happiness, health, and freedom; unlimited power, wisdom, knowledge, and understanding; and to abide in unchanging love. All hope to realize and enjoy freedom from anxiety, trouble, care. When all these hopes are fully realized, what more has been realized than what is, was, and always will be, hence what more than we already possess? For we are life eternal now; and Life is never more than Life, and never contains more than what it now possesses. Hence, we *now* possess what *is*. True thanksgiving is rendering thanks for what we are; that it is "by the grace of God that we are what we are;" and that no false belief can change the truth into error. It is also the giving forth, freely, of what we are; and the understanding that of all that we give, we can lose nothing. Again, it is giving ourselves, as did Jesus, unto God, as being eternal with Him in the heavens; thus rendering thanks for having all, and giving all that eternal Life implies; even as did he who is our example, "who, though being in the form of God, thought it not robbery to be equal with God." There is no inequality within God, the one All.

PRAYER OF THANKSGIVING.

O, Life, Thou infinite God! maker and manifestor of all things; Thou that speakest forth Thine own power and wisdom in infinite love, we glorify *Thee* and *Thee only*, as All in All. In all the vast infinite realm, the domain of Thy kingdom, there is none beside Thee to see, and to whom we can speak, bow, and love, but Thee and Thine. This is our thank offering, this day, the Lord's holy day; for to-day, the *eternal now* is "the acceptable day," the day of salvation. We are thankful that now is the "eternal day" of understanding. We rejoice in *all things living*, which thine own Love doth live, for it is ours to know that we are the life therein manifest. We are thankful that thou hast given us, and that we are the understanding of what is the true conception and birth, which includes the resurrection and ascension; in which we now behold Thee as All, and in all. We rejoice "this day" in thine own understanding and in knowing that our work is Thy work and that it has no respect to person or preference for time and place. We are thankful in the knowledge that there is one work, one faith, one baptism, one calling, one God proceeding forth in all living, one spirit, one body; that our work being thy work, it is more than *local*, it is "*international*," and "*universal*." We are thankful that as thou art one omnipresent God, we can

: we are an international, universal body; an organized manifestation of self, and that THY WORK is *recognized* and *accepted this day, now*, from Home center, *and spoken in Articles of Association*, as having already nded to the uttermost parts of the earth. We are thankful unto Thee, ; our work is in every creature unto heaven; and that at this hour and moment it is known, and understood, and felt, and sensed within the e in everything that lives; for in our Lord Jesus Christ, we know our- es twain as One Being, including existence, and there is no middle wall partition; neither mortality nor corruption. For Thou, infinite God, art , and beside Thee there is none other, I in Thee, and Thou in me. Amen.

—*Delivered at Home College, November 27, by the President.*

THE TRUE DISCIPLESHIP.

For this cause came I into the world,
And to this end was I born:
That I should bear witness to the truth
And work the works of Him that sent me.
And if any one desires to come after me,
Let him deny himself and take up his cross;
For I came not to do mine own will,
But the will of the Father that sent me;
And whosoever shall do the will of God,
The same is my brother and sister.

Compiled by F. L. HOSMER.

Bibles of the Ages.

FROM THE PERSIANS.

"There is *in thy soul* a certain knowledge which if thou display it to nkind, they will tremble like a branch agitated by a strong wind."

"The world is a manifest idea of the self-existent."

"The choicest of all effulgences is the shining of Knowledge on men of derstanding."

"The multiplicity of worlds, invisible and visible, is unity in respect to unity of God, for nothing else has being."

No good, or God-like thing, will be withheld from them that walk rightly.

TRUST.

Upon eternal Love I rest,
As tender babe on mother's breast;
Trusting only what is best,
On land or sea,
Will come to me. E. S. GREER.

HARMONY.

"The ways of the Eternal
Are wonderfully sweet;
They lead through pastures vernal
Where crystal waters meet.

Fresh, happy fountains springing
Seaward with silver feet,
In tuneful concord singing,
Life's harmony's complete."

BIRTH OF JESUS.

Remarks by H. W. Merwin at "Divine Science" Christmas services, Oakland.

Rejoice and be exceeding glad, for behold I bring you good tidings of great joy.

This day a Savior is born. This day the infant Christ is knocking at your door and gently asking for admission. This day,—now,—not nearly 1,900 years ago, but now, *now*. He *is* born—not going to be, but is now, and oh! how we welcome him. For we know that he *is* the Prince of peace, that he has come to teach us that the kingdom is not divided; that one Lord is over all.

Herod and his messengers are abroad in the land, even as of yore, to destroy this infant, Jesus, but we have carried him to a place of safety, from which he can never be taken; even into the innermost recesses of our hearts, the holy of holies, where none but He can enter. What has he told me? He has told me in accents of sweetest love, that I and the Father are one, that I am no longer a stray lamb, wandering and lost among the mountains, for the mountains is the fold, and the good shepherd is always there, herding his flock. He has told me that Spirit is unity, indivisible; that we are all mem-

bers of one body, that our interests are one and the same, that we have one Father, even God; that Spirit is omnipresent; hence our bodies are Spirit, and we are no longer warring against the flesh, but know that we are the temple of the living God. So from the innermost recesses of our being, clear through to the outer gates, we cry Abba, Father; for we have one God and one Lord, even Jesus Christ.

Rejoice with me, oh my Soul, and all that is within me bless His holy name; for *to-day*, unto us a child is born, unto us a Son is given.

Report of Ordination Services.

THE Home College Normal Class of '92 closed the 29th of December, after eighteen days of close application, study, and thorough drill in the true use of terms pertaining to Divine Science, or the knowledge of God, the Absolute; and the complete analysis of existence, which is the ultimate of His perfect work.

The ten days that were spent in examination brought out and made clear many points in Divine Science, of the greatest value alike to teachers and students. The nature of the questions and the cross-questioning brought forth from the store-house of divine consciousness the deep meaning of things living, hence, the true meaning of the scriptures, and made clear several points that have not been given to the world. It was truthfully said by one, that this class was *the success* of both understanding and demonstration; that the certainty of faith, and the knowledge of eternal truth, illumines the faces of the students.

The Ordination Services.

These services took place in the class-room of the College, December 30th, and were attended by a goodly number of scientists and friends of the students. The services were a natural sign following the deep realization of the members of such a class. The class were agreed in the statement made by one, that the ordination "according to the fore-ordination of God," was a fitting close and the crowning glory to all the lessons; as it was the realization and conviction "that both He that sanctifieth and they who are sanctified are all of one." Hence the *All* is known to be radiant *now* with the pure white light of *Being*.

The services were sublimely impressive, for the light of divine consciousness shone equally round about the members of the class and those who

officiated. The certainty that God has sanctified all creation in His truth, our rest; and that we are fore-ordained unto good works "to glorify him earth and finish the work which he has given us to do," is our reasonable s vice; thus we do His good will, even as He has glorified His name on ear and will glorify it again.

The services opened with song of praise, and reading of the law a gospel, "a new commandment give I unto you," etc., by Jessie Grant, whi was appropriately followed by an address by Isabel Birge, in which she w comed the students to the throne of the divine consciousness of "Being and spoke to them as being in, and of, One God, the Father of all, whi includes all within Himself with Christ Jesus. This address was clea concise, and evinced the perfect conception of *the Eternal;* for what was, a is to be, was clearly set forth as being *now*, which shows creation to be in t eternal beginning, and not according to a sense view, which says it is time and place. With a few well chosen remarks she presented the studen to the President to be ordained according to the "fore-ordination of God."

As the President, M. E. Cramer, arose to receive them, she said: "L us pray." The prayer was silent from the secret depths of Being; it ca forth to the throne of grace. She broke the silence with the word "Holy repeating it three times as she stepped forward on the platform; to whi the class responded—"*For the Lord God omnipotent reigneth now and forever*

The President then said to the members of the class: "Do you kn and believe that you have been with Christ in, and from the beginning?"

Answer.—"I do."

"Are you ordained of God unto good works, unto the works of God?"

Answer.—"I am."

"Are you convinced that the true reading of the book of Life, writt within yourselves, is the true reading of Life in each and all, and is eter salvation alike for all; that God has fore-ordained salvation for His own?"

Answer.—"I am."

"Do you understand that the whole law of God is fulfilled alike in ea one of His creations, and that perfect at-one-ment is therein written, whic is eternal perfection, harmony, and freedom from all error?"

Answer.—"I do."

"Are you determined out of the same holy scripture, Life's living recor to instruct those who are seeking for the 'new and living way,' and tea and maintain that the Lord Jesus Christ, God with us, is sufficient unto a

ghteousness, holiness, perfectness; is sufficient unto perfect health, success, d salvation from all suffering or depression?"

Answer.—"I am."

"Have you willingly dropped all opinions contrary to God's truth, and e you ready to both silently and openly assist others in doing the same?"

Answer.—"I am."

"Are you ready, now, to preach the gospel of the kingdom of God in all ur ways unto every creature under heaven, and *thus proclaim* that the king- m of heaven is at hand; and *thus* bear witness that heaven and earth are njoined?"

Answer.—"I am. We are the witnesses of this truth."

"Are you the idea and consciousness that maintains in its original purity at which is in the beginning; and which knows that the meaning 'I am that am, and beside me there is none other,' is 'that I and my Father are ne?'"

Answer.—"I am. God is all and in all."

The President read 1 Corinthians, 2d chapter, then gave the Ordination ldress, an outline of which is found in this issue. Then followed the ex- nding of the right hand of fellowship by the Vice-president, E. A. DeGroot, ho addressed them as follows:

DEAR CLASS AND FRIENDS:—

To that which has been said, and well said, I have but few words to add. ost truly do I congratulate both teacher and pupils. The success of the rmer in bringing forth from the universal store-house of Truth's treasures, oth new and old,—new to the awakened consciousness of inherencies con- ined within divine law, also beholding the real existence—*God manifest*,— ld, inasmuch as it is eternally *now*, was from the beginning, and forever will e. Shall we not say that the treasures of Truth are from everlasting to verlasting, without beginning of years or ending of days—*God is Truth?*

Paul says: Hath not God made foolish the wisdom of the world? In his Paul said wisely and truly: which has been demonstrated to your entire atisfaction in the teaching received. How do I know?—by the unceasing w of expression. Externalization is one continuous work. Then, we see, r the light of your countenance the satisfaction that reigns within. "Freely e have received,—freely give;" and what shall you give? Nothing less than ll; a full surrender. For this is the will of the Father; and they who do he will of my Father, the same is my mother, my sister and my brother. To e still and know that I am God, will show us the Father's work, which is

ever ready—even now waiting at the door. Christ said: Go forth and preach the gospel to every creature. Preaching the gospel includes every good deed; every act of love and kindness; every loving, truthful thought sent out, the very least—even to give water to the withering plant—for "inasmuch as ye have done it unto the least of these, ye have done it unto me." Hence, we can preach the gospel where ever we are and at all times. The going forth is seeing God in all things, and consciously knowing He is One, and there is none other.

We read in Song Celestial: "Bring higher service, bring lower service, bring thy failure."—How grand! How glorious that none are left out! Bring each thy sheaf. Is failure a sheaf? It may seem a failure, judging from appearance, which is unrighteous judgment; but pure motive, singleness of purpose, faithful in few, is the sheaf accepted of God. I see the hand of love resting on each failure. I see the inscription: Thou hast wrought and thou hast won—enter into my rest; even the freedom of Truth.

Now follows a very interesting ceremony—extending the right hand of fellowship—of which, from the world's standpoint, I am wholly ignorant. But inasmuch as there is no ignorance in Truth, so we, as disciples of the same, will proceed according to the dictates of divine wisdom and understanding.

The class will please rise.

You stand as one, in life eternal, with our Lord Jesus Christ. You stand crowned, as one with the Saints of God; and as you now understand in the teaching of absolute Truth, the saints of God are beheaded. In other words, you acknowledge but one Head. The I am that I am. The Absolute. The one Father of all living; and now do we in all sincerity and good faith extend to you as *one*, the right hand of fellowship, "*In the name of the Father, Son and Holy Ghost.*"

The diplomas were then presented by the President, who said: "Having completed a full College Course of instruction, * * and having taught successfully in the Normal Class, you are entitled to receive these diplomas. They are spoken words of our appreciation and recommendation of the understanding which you have demonstrated, and the ability to truthfully teach Divine Science, and to demonstrate the same as being the Father's works and to do what you see the Father doing. They are not recommendations given from any personal motive, recommending personal merit, but they do speak appreciation of the true merit of the impersonal Spirit of Truth which you are, and which you have so clearly demonstrated.

Appropriate remarks were addressed to each student, with the presentation f the diploma, which are withheld from publication. It may be said, however, that the students were accepted in "The Name," as being "the way, he truth, and the life," which is, was, and will be.

The closing remarks were general, and addressed to all present. The hole service being conducted from the impersonal Spirit of Truth, must ever e regarded as a baptism and benediction to existence; and as all understood he truth presented, all sensed the fulfilling of "the law, love," and enjoyed s fulness in the song, "He that keepeth Israel," rendered by Jessie Grant.

Crowned with the consciousness of what they are, they can affirm; I am glorified, Father, with Thine own self, with that glory which I had with Thee efore the world was, which things have come to pass in these last times for s, according to the fore-ordination of Thy will. STUDENT.

BLESSED ARE THE DEAD WHICH DIE IN THE LORD.

A DISCOURSE DELIVERED AT HOME COLLEGE MONTHLY MEETING, JANUARY 4th, 1893.

"AND I heard a voice from Heaven saying unto me, Write—Blessed are the dead which die in the Lord from henceforth:—Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv: 13.

Several points of interest to us appear in the reading of this verse; 1st, The *Power that blesses*. 2nd, The *blessing*. 3d, The *blessed*. 4th, Rest.

Eternal life blesses forever and ever its own Infinite idea of itself. There is but one mind and one idea of that mind; "Therefore God, even our own God, shall bless us."

The only blessing pronounced, and the only pronouncing time, is Now, upon all the Infinite possibilities of mine, upon heaven and earth, and all the hosts of them. That which God blesses is blessed throughout eternity, and bears forever the mark or seal of His divine Image, which is the *blessing* which "was in the beginning, is now and ever shall be, world without end."

How does Life, or Mind, or Being, bless?

It blesses in divine order. First, in being; second, in doing; third, in that which is done. This is the "blessed three in one—the trinity in unity."

"I have heard of thee by the hearing of the ear, but *now* mine eye seeth thee," was Job's exclamation when he saw this trinity.

Life being Infinite and Eternal, is its own interpreter; and it says of, and to all things, "I am, and beside me there is none other." *Life* is All, in

all, Omnipresent, Omnipotent, and Omniscient; Life knows not death nor the dead. It blesses not that which is not, for less than "I Am" can not be found in "Me."

"Thanks be to God for His *unspeakable gift* or blessing—"the only begotten of the Father, full of grace and truth," the Infinite possibilities of Life Everlasting, forbidding now, and forevermore, any other idea or conception, than that which eternally is. And "*this* is Life Eternal, to know Thee, the only true God and Jesus Christ whom thou hast sent."

Well may we exclaim in the "Mary Consciousness," "My soul doth magnify the Lord, and my spirit rejoiceth in God my Savior."

The dead who die in the Lord are the living, who live in the blessedness of Life eternal, "knowing as they are known," resting from their labors in perfect understanding that "I, and my Father are One"—and He doeth the work. This is sacred rest, the Holy Sabbath Day—the seventh day—"In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

"Thus saith the Lord, take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the Sabbath day. Neither do ye any work. Verily my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generation, that ye may know that *I am* the Lord that doth sanctify you, for "both he that sanctifieth and they who are sanctified are all of One."

"There remaineth therefore a rest to the people of God," for He that is entered into His rest, he also hath ceased from his labors (or his own work) as God did from His.

"They shall ask the way to Zion with their faces thitherward," saying "Come and let us JOIN OURSELVES to the Lord in a perpetual covenant," that shall not be forgotten. Those joined to the Lord in "perpetual covenant" are those who understand the unity of the whole, and bear no burden "neither carry forth" nor "bring in," but cast all care upon Him who says "Come unto me for my yoke is easy (the yoke of unity), and my burden is light." The Gates of Jerusalem are those thoughts that admit only Life Love, and Truth—"the king of glory." "Lift up your heads, O ye Gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in. "For the gates of the city shall not be shut at all by day, and there shall be no night there, for the Lamb is the light thereof."

Those who rest from their labors are "they who are beheaded for the witness of Jesus, and for the word of God." These are the dead who die in the Lord, and rest in the eternal Sabbath, hallowed by His presence, and blessed by His love. These are "STILL" in the majesty of the silence that knows that "I Am."

The dead who die in the Lord are "One," having finished the six days work and glorified God on earth, and are no more in the world. They heard a loud voice saying, "Come up hither," and they ascended up to heaven in a cloud and dwell forever with the Lord.

"Now that he ascended, what is it but that he also first descended into the lowest parts of the earth; he that descended, is the same also that ascended far up above all Heaven that he might free all things."

"In the beginning was Life, and Life was with God, and Life was God." Life was made flesh—or form—and dwelt among us, and we beheld his glory as the only Begotten Son, and of His fulness have all we received, for He whom God hath sent speaketh the words of Life.

"My words they are spirit and they are life." I am, I think, I speak. I am Life, therefore I think, and thought forms or creates the likeness of me. Hence my words, which are the result of thought, are the witnesses of Eternal Life. "Every one that loveth him that begat, loveth him also that is begotten of Him, for there are three that bear record in heaven, and these three are one; and there are three that bear witness on earth, and these three agree in One. This is the *At-one-ment*.

The three that bear record in Heaven, are one with the three that bear witness on earth. God and God manifest is All, and all is One.

The record that God hath given is Eternal life, and the witness on earth, is "God with us," or the "Spoken word," or the body incorruptible, immortal, glorified. "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a *living* sacrifice, Holy, acceptable unto God, which is your reasonable service."

Wherefore comfort one another with these words, and "let not your heart be troubled, neither let it be afraid." He, the all-powerful, ever-present life, speaks continually to His own. Let all the earth keep silence before Him.

"I am the resurrection and the Life, I am with you always."

Believest thou this?

One all pervading presence speaks its power,
And every day and hour
Life unto Life communion holds.
Being is All—and folds
Within its strong embrace all worlds, all space.
Nothing that is, escapes the fullest blessing of his hand,
And all things lovingly obey the one command,
And testify "I Am."

There is NO DEATH in wisdom's plan
Of Universal Love—
For He, the Mighty One, above,
Hath done that which no power can change.
Then be at rest;—
His word hath blessed the universe.
"Let be the *Life* that is,
Praise God that all are free in One Infinity."

CARRIE S. ALDEN.

International Divine Science Association.

Q. What is the key that unlocks the door to success?

A. Success has a deeper meaning than is generally supposed, and as in Divine Science all things are spiritually understood, and all subjects spiritually explained, hence, success must be known (if known at all) to be the fulfilling of the law of Spirit, or God. But, you will say, the fulfilling of God's law is creation. Very good, then; as all existence is the fulfilling of God's law, and is his success, if we fulfil His law, we possess what he possesses; this is self-evident. Is not this complete success, since there is nothing more to do, or possess?

It is not in the power that *is*, to demonstrate the law of success, or truthfully estimate it from a worldly standpoint; for whether the demand for class teaching be great or small, the Spirit will always say, the fulfilling of my law is success in all my undertaking, which is the fulfilling of all law and prophecy, and is being, doing and possessing. Success is wholeness.

Q. Is it not to be considered that we have met with greater success when we have large classes, than when we have small ones?

A. Our classes have been exceedingly large and comparatively small and as much good has been accomplished in the world at large, in one class as in another. Were we to base our estimate of success upon large classes and many patients, we would come face to face with the fact that our estimate of success was based in the people's belief of ignorance and disease, strife and desire. With this basis for success, there is a constant seeking for, and expectation to discover some new law, by which to demonstrate success; some law hitherto unknown and not in operation, because not known to personality.

It can truthfully be said, that the *only* law of success is the one that has been in operation from eternity. Therefore, if we find what is the law of God and work the works of God, success attends the work. Neither does this mean success in one direction and failure in another; but it means success in every direction, and no failure whatever. Work, in order to be God's work, must be universal; hence, international on this planet. For even as I am one Spirit, I am also one body, one faith, and one work.

A denial of this by any one is virtually a denial that the work of God is being done by them. The International body is the word of the Spirit, or the work of Divine Science.

Q. Do you mean that the work of God will open everywhere before us if we are associated as one body, in one Spirit?

A. As the work of Divine Science is the work of God only, our work is verywhere open before us, which is unto every creature under heaven. It exends unto the uttermost parts of the earth, even as the Life which "I am" *is always* there. The International work is just as grand, glorious and eternal, as s the demonstration of God's law in creation. This understanding belongs to ll whose eye is single. It is for them to understand what is the love and life hich rejoices and lives within the midst of all, and all good work.

Q. Do you give instruction in healing, by letter, to members of the differnt divisions of the I. D. S. A.?

A. Yes, there are no points of interest in the practice of healing, or the ulfilling of the law of wholeness, but will be communicated to the state divisions nd auxiliaries. It is necessary for those who wish permanent health, to ulfil "*the law.*" As the law of giving forth from pure Being is freedom ealized, so the law of giving is the law of receiving. Health realized under this nstruction is thoroughly educational in the law of Being, as well as in the law of doing, or creating.

Information concerning the INTERNATIONAL DIVINE SCIENCE ASSOCIATION can be obtained by either calling upon or addressing the following nembers, from whom the Articles of the Association and By-Laws may be obtained. Inquirers by letter will please enclose stamp.

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ORDINATION ADDRESS.

"THERE is no power but of God; the powers that be are ordained of God." "God hath not given us the spirit of fear, but of power and love." I therefore, say unto you in the presence of God and before this assembly, that God has foreordained you before the foundation of the world, that you should stand pure and spotless before Him, and that this truth is manifest now, in these last times for you; for you have now glorified Him on Earth by faith in Being, and by believing on him whom God hath sent into the world, as being the word of God, full of grace and truth.

These students, as members of that one universal family which is God's understand that as God has glorified his name on earth he will glorify it again that He rests in the consciousness of oneness, *now*, of being All in All; and that His beginning and finishing is eternal within and to Himself. They also know that the word of God "liveth and abideth forever;" that it is spiri incorruptible and immortal. That which they have heard and understood from the beginning, they have also looked upon with their eyes, and their hands have handled, and they know it to be the incorruptible word of God whose seed remains within itself: hence, they are, in *this* day of understanding—this, the acceptable day of the Lord,—ready to bear witness, and to show unto you, and to all nations, and all people, that the eternal Life Word which was with God and was God, is now manifest unto us and dwelling in our midst. Their work is, therefore, to deliver the decree that is ordained of God and received by Apostles and Elders which abide at Jerusalem or in the mental state, or City of Peace. They have found that the will of God is the law that is already fulfilled in creating, and have ceased searching for

other will or law; that nothing creates or forms, but God fulfilling His
n law, and this is the day of understanding in which the world is judged
righteousness by man whom He hath ordained; whereof he hath given
surance unto all. They are ready to say: I know no man after the flesh,
t I know all creation as the image and likeness of the Creator. We are not
btors to form, or effect of any kind, that we should live after the manner of
ppearance, and obey the dictates of sensation. We are under no obligation
serve the senses, but it is ordained from the beginning that we should
nderstand and illumine them; for we are "heirs of God and joint-heirs with
hrist."

They know that hope would subject the creature to vanity, but by reason
f the *faith* that is in them, and which they are, the creature itself is known
o be incorruptible, and to be in possession of the glorious liberty
f the child of God, and the child is heir to the throne. They know
herefore, that they are not servants of the law; "The service of the law
as added because of transgressions;" "but there is no condemnation
o them that are in Christ Jesus." Hence, the seed (or word of God) that
hould come, to whom the promise was made, has come unto these students,
nd they can say with one accord: I am the fulfilling of the law and the
rophets. My love and my faith bear witness of the order and method of
reation—which is *the law of expression*—and *ordains* verily, as God hath
foreordained, once, for all, that the whole creation, heaven, earth, the sea,
nd all that in them is, shall be holy because I am Holy. They are ready to
ay with one accord that all is Perfect, even as God, the Father, is perfect.
That the Lord God omnipotent reigneth now and forever. The voice of under-
standing proclaims, Thou art holy because *I* am holy. Day and night, Holy,
Holy, Holy. The Lord God Almighty was, is, and evermore shall be.

And every creature in heaven and on the earth, and such as are in the sea,
and all that are in them is included in Christ Jesus, whose Father is God,
and Mother, Mary,—the immaculate; and is saying, Well done, it is finished.
I am of God and immaculately conceived.

It is finished, because I have glorified Thee on earth, where Thou hast
glorified Thy name. Of all that Thou hast given me I have lost nothing.

These students can say, I have not gone unto God as a separate, personal
selfhood, but as Himself manifest; and have taken all things with me, invis-
ible and visible, in heaven and in earth, which were created by, and are
included within Christ Jesus; hence, the voice of truth speaks in each one
saying: "Blessing, and honor, and glory, and power, be unto Him that
sitteth upon the throne, and unto the Lamb forever and ever."

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CITY OF DENVER.

All elders fall down and worship at the shrine of this—their perfect understanding. They surrender all and worship that which liveth forever and ever. This understanding clothes in the wedding garment; the robe of righteousness; with the unity of the whole. It clothes with everything that is right, just and true.

Beginning from the baptism of John (which is baptism unto repentance only), including the record of the New Testament, unto the day of the ascension of Jesus unto God, with a glorified body, these students are *now* ordained to be witnesses within themselves. They know that they are the light of the world. They know that their existence bears witness of heavenly things. To them the kingdom of God is come on earth, and His will is done in earth as it is in heaven. They know that it becometh them to fulfil all righteousness that they must be about their Father's business in childhood, or mentality and thus press forward to their high calling, which is ascension to the throne of God. They are ready to say that I must work the works of God while it is day, for the night cometh when no man can work. They can understandingly say: I can do nothing of myself, because I and my Father are one. They understand what means the Sabbath Day, and how to keep it holy; that in it thou shalt not work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in this day the Lord blessed the Sabbath Day and hallowed it. They know that its blessing consists in knowing God's idea and resting in His consciousness of perfection; and hallowing it, means that all are holy, because "I am holy;" and of all that He has given, He can lose nothing.

And these students know that to fulfil the law of God they are to speak truth in all their ways unto the people, and to testify that it is "I" that is with us, which was "ordained of God to be the Judge of quick and dead." They who glorify the word of God and cast it not into the wilderness of worldly opinion and belief, but adorn all form with the jewels of heavenly truth, and see the body to be at-one with God, are, according to Divine Science ordained ministers of oneness, of Life eternal.

These ministers of light know that all judgment is given unto the Son of man, and that he has power to forgive sins; "that whosesoever sins ye remit they are remitted, and whosesoever sins ye retain, they are retained." Thus renouncing separation, postponement, and becoming, and washing clean with the waters of Life eternal, which is healing, and is proof that Divine Science is health, wholeness and perfectness.

Having passed a satisfactory examination, and having with understanding answered all questions, and having proven wisdom and steadfastness of ruth in the cross-questioning pertaining to Divine Science, they are entitled o receive the HOME COLLEGE DIPLOMA, which confers upon them the degree nd title of "Divine Scientists," who are ministers of the same.

"For even the Son of Man came not to be ministered unto, but to minister." You are, therefore, prepared to minister instead of being ministered unto. As you go forth into all the world preaching the gospel of the kingdom unto every creature, proclaim as of yore that the kingdom of heaven is t hand; let your watch-word be, "I am," and prove that health and wholeness s, was, and ever will be the same; the truth that you know and preach, you re to show by your works, and the signs following will be evidence of the aith you have in Being—I am—and of knowing that which is.

You are to take no thought for your life, to purify or prolong it, for it is perfect and eternal. "The record that you have read is, that you have eternal Life with God." Knowledge tells you that faith in Being does all that is done in creating.

Wherefore, the Lord hath ordained (or ordered), that they which preach the gospel should live of the gospel.

It is known unto you that according to your faith, and as you believe in your hearts, so do you minister on earth; hence you are partakers of that which you minister; if you minister about the truth, you feed upon or "partake of the temple;" that is, you mentally partake of things. To administer the truth, and it only, is not to forget what manner of Being you are, or that I am; and then speak truth boldly—in word and deed—representing what I am. Giving and receiving are all of one, in that "both He that sanctifieth and they that are sanctified are all of one." What I am, I give; and my existence receives it.

Let us Pray:

Father, glorify them with thine own self; with the glory which they had with Thee before the world was, for Thou alone art the kingdom, the power, and the glory. Amen.

We now commend your body, as the spoken word of God, and your thought as His thought, his angel of light, or "man of God;" and your soul as His idea of Himself; and *all*, unto God, that He may be known as All in All. As he has sanctified you through His truth, because His word is truth, you are pure. So are you to sanctify all in truth, because you are Truth. For the sake of the world which He loves, and which you love with the love

of God, sanctify yourselves that it may be sanctified through the Truth. As you know God, the Father, even though the world knoweth Him not, you know Him, and are to glorify Him on earth, and finish the work which he has given you to do, which enables you to understandingly say: Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was. The body is always resurrected from dead beliefs and opinions concerning it, before the ascension unto the Father, that you may commend all unto God. This reasonable service is doing the will, and being the faith and the truth of Divine Science; it is the practice of Truth in the Spirit of Holiness.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from February 27th to March 27th.

"God has given me rest; the prince of peace is come unto me."

"Come unto me all ye that labour, and I will give you rest;" is both a command and promise. That which God will give when we go unto Him, is the same as that which is always given in the act of creating. God manifests what He is. Therefore rest is given unto existence; for existence is Self-existence, and the state of being, of the Infinite Self-hood is eternal rest, it is absolute consciousness of oneness; and in One there can be no discord. Hence, you can truthfully and understandingly say: The Prince of Peace is come unto me. I am one perfect whole. I am harmony. This is the mind that is in Christ Jesus, to "let its light shine," is to "let there be light;" the same is eternal day. These suggestions are sufficient unto the perfect practice of Truth. Study well their meaning, and *be* what *is*, and you will realize wholeness. Do not hesitate to write us freely of your realizations we can always answer or respond in the silent Harmony, also through the columns of HARMONY.

The Unity Meeting, held in the parlors of Mrs. Judge Rix, Dec. 27th was conducted by Sarah Denney, who proved herself master of the subject "Faith." Many points were made clear, essential in the practice of Scienc and living the Christ life.

Christ's Day.

GLORY to God in the highest, and peace, good will to man; for unto us a child is born. Unto us *this day* is Jesus born anew within each heart. sus, the name given by the Holy Ghost, meaning he shall save his people om their sins, lives in every human heart.

Sing aloud for joy; for we now are clothed with holiness unspeakable.

Let us magnify the Lord and come before His presence with thanksgiving; r the I am of each is speaking forth His Messiahship.

To-day the human race is redeemed, and before Him every knee shall ow, and every tongue shall speak forth His praise. All are the children of ght, and dwell in the light of His countenance.

Now, all speak forth and manifest the glory of the Lord at all times and all places. Hosannah unto the God of our salvation, for this day I manist only the Christ within.

Now, is every curtain of sense pulled aside and God shines in every act, nd speaks in every word.

Now, I will be still and know that God liveth in me, to will and to do he works of righteousness.

Now, the veil of sense is rent asunder and I see the Christ of perfect ruth; of infinite love; of limitless wisdom; of complete understanding; of unrammeled faith; of eternal life, dwelling in all alike, and shining forth from glory to glory.

This hour the six pointed star of Bethlehem shines forth to show where he Christ is. Now am I taught of God and know that the mystic riangle of love, truth and wisdom, when joined with the mental triad of messenger, interpretation and revealment, the absolute, through the mental, eaching the visible, make the star whose six points of light are forever adiating forth God, guiding the shepherds on the ancient plains of Judea, who looked in the stillness of the night to the heavens to speak the language of God, and as surely guiding the little waif of the crowded city streets, whose eyes of sense may not stray higher than the star on the breast of the policeman, to know God lives and loves.

The Silence where God speaks audibly to His child, is alike for the king on his throne and the prison convict; for the woman clothed in the purity of white thought, and the magdalen in robes of scarlet; for the savant of the ages and the untutored savage.

To-day the angel stands at the door of each human heart, and says, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."

J. ELOISE COOPER.

Thoughts given at Christmas Service, Oakland.

Home College Monthly Meeting.

A GOODLY number, with one mind and one accord, assembled themselves together in the cheerful, sunny rooms of Home College, at the usual monthly open meeting, for the purpose of communing in Truth, or for an interchange of Divine thought.

The meeting was called to order, and very agreeably or *ably* presided over by Sister Alden, of Oakland, who has the happy faculty of making her statements of Truth in a clear and satisfactory manner; she commenced the exercises by reading the 139th Psalm, and said that the principle thought that it suggested to her was the Omnipresence of Life. Then followed the singing of the 24th Hymn—"Forever with our God," Miss Grant presiding at the piano. The thought held in unity was—I am free in Omnipresent Life,—after which she read the 5th chapter of 1st John, when all joined in singing, "Be free, O, be thou free."

Mrs. Alden then gave the new version, or true interpretation of "Blessed are the dead who die in the Lord," saying it was not a funeral sermon, for we know there are no dead; all is Life and the living. A consciousness of this is rest—a glorious thought, that when joined to the Lord we find the sabbath of rest, and those thus joined are those beheaded. (This paper appears in full in this issue of Harmony.)

Sister DeGroot then very pleasantly made a few remarks. Subject:—What are the Scriptures, or what is termed the Bible? Its language is typical, given in symbol. The letter having been taken for the spirit, the result being like the cart before the horse, showing that Truth cannot be realized in that way, closing her remarks by continuing or concluding them at the next meeting. Mrs. Alden suggested that the scriptures are everywhere present, and greater than all, *we are* the scriptures.

Mrs. Birge, being the next called upon, and with a willing spirit quickly responded by saying, that "all of self or all selfishness must be put away, that by obedience of *one* many are made perfect—true obedience is a loving recognition of what is." Mrs. Baldwin then gave some happy thoughts on the coming year: What the New Year may bring, and the old year bear away. Love one another! living the Life which is the Christ work. "As we think in our hearts, so are we;" the present year is our harvest.

Mrs. Wilmot then came forward, saying she had not prepared anything, but would let the spirit speak; the result was affirmation of what the I am is; she commenced by saying, "I am—man—unlimited—God's idea; to be

an is to be God's perfect idea of himself, wholeness." All the affirmations ere consistent with these few, which were all we were able to take.

Mrs. Williams said, she responded to all that had been said, the striking ought to her being obedience, which comes through a perception of the hrist within; the more we manifest love the more obedient we are, thereby sting out all selfishness.

Mrs. Gilbert said: "Love is the fulfilling of the law; all appearance is a illusion;" that we really live in the interior—in spirit—always the same. he also gave an interesting account of her sister's recognition of Truth, that ll is life, which to her was instant healing; it is only to know how to use it or live it, and to live it unselfishly, and to use it *unselfishly*."

Mrs. Alden then called upon all to give their, to them, greatest thought n Truth, some of which are the following:

"Freedom;" "Absolute Purity in God;" "Absorption of Personality nto the Divine;" "I am that I am, and there is none other; let all the earth ejoice—I am all willing, and all things are possible to me."

Mrs. Cramer then responded to the wish of all present, and said: that 'the all-inclusive thought to her was Being; *It* includes all existence." She aid that she had frequently been asked the question, "Is it not very difficult o keep in the consciousness of Being continually? What have we to do with it?—we cannot keep this consciousness by trying or striving, we accept, nd let the One Mind be our mind. What *is*—*we* do not make nor become. The Sabbath day is the rest of *Being* from the effort to become; doing is the result of Being. We bear no burdens in the Holy Sabbath day, we work the works of God as the Father works. The whole of truth is God and God manifest. Hence, to be—is to *be* what is—what *was* and *ever will be*. All existence is contained in Being, and the *All* is *I Am*.

Wednesday, Jan. 4th, 1893. Mrs. H. M. Miller.

Extracts from Letters.

My faith in Divine Science as unfolded through your writings has made me *whole*. I never got a true comprehension of what these bodies of ours were for, through the expressed thoughts of any other scientist. What I had been taught, was nothing, is *now* to be realized as the highest expression of the formless.

Yours ever in the truth,

Dennison, Texas. J. M. Hill.

Your work in Oakland is *immortal*. "Thoughts are things, and are sent forth to fill the world with good results, or ill." The expression of your good thoughts in Oakland, during your late educational career in Divine Science, has made an indelible impression on those blessed with the privilege of their influence.

It is not only now that the influence is felt and appreciated; but the *infinite future* will realize the effect of your good work here in your adopted field of labor. Permit my reference to your letter in which you say, "my closing lecture in Oakland, given last Sunday night, which was also a New Year's Address, was the strongest and clearest I ever gave." Then follows a disquisition on the true merits of Divine Science, which, to me, is the "strongest and clearest," and most profound brief reference I have ever read: indeed, it ought to be published in HARMONY.

Oakland, Jan. 10. J. K. MARSH.

We give below the extract from our letter referred to by Mr. Marsh:

"Divine Science is the ultimate of all teaching; the sum total of all effort. It is pure Being. It is all that the effort at attainment would seek. It is absolute satisfaction; absolute realization; and less than Divine Science is not satisfaction. "I" am He for whom all seek.

The Science has spoken for itself in the students of Oakland,—and Normal Students never stood higher in their realization of the Science of Life and the true meaning of the holy scripture written within the book of Life within each one of us."

DENVER, COL., November 24, 1892.

I have long wanted to write you, just to tell you how much I live in, and realize the benefit of the loving lessons you gave us both winters, when here. I now treat wholly in the first person, and find it a very powerful method, realizing that I, Mind, am all power to create; I bring forth perfect good unto manifestation, and mind knows no failure in its own perfect work.

Oh, what peace is ours where faith and knowledge are one, and we know ourselves to be, and we have faith in ourselves in the life that we are.

I am full of the joy all of the time, that comes from "stillness," and know "action" in rest.

I spent the summer in Europe, and many were the silent words I sent forth for the poor in Ireland and other countries as I passed through. I saw all that was needed that I have here on earth, was to awaken an individual searching after God, one that would accept Him where he is.

I "cast the bread upon the waters," and know it brings forth much rength, and I declare, whenever I think of them, that the spiritually hungry e filled with the bread of life, sent forth from the power of love.

December 19th, 1892.

I was glad to receive your letter and find that you approved my method treatment, for while we know that we are informed of "the way" by Spirit, nce, cannot go astray, yet it is pleasant to have the testimony of those who ve trod the path before us. Nothing will afford me more pleasure than to ve to the universal, through "HARMONY," that has given so much to me; it ould be but the bread returning. * * So many times have I wished that me of my glimpses of Heaven might be penned for others' benefit, and I will y and do so, for the spirit of love cannot fail to give out its expressions. * The December HARMONY was grand; yes, glorious; and we wait for each month in loving desire for the new manifestation of "God through an."

ANNA PALMER.

WESTFIELD, MASS., October 10, 1892.

Please find enclosed $1.00 for sample copies of the October "HARMONY", or free distribution, as many as you can afford. The lecture on page 24 of he October number, I read to my congregation yesterday, and the call, 'Can't you get me a copy?" was heard from several.

Go on with your mighty work, my dear sister.

Harmony must be the expression of the divine mind. We, in the East, shake hands with you in the West, and affirm All is Divine Harmony. We are of one substance, symbolized in your State by the gold, and in New England by the granite.

Let the watchword be, "Forward, all along the line!" S. F. LOUDER.

Notes and Announcements.

Dr. William Yarnall, of Chicago, a member of the Advisory Council of the International Divine Science Association, is in Florida, teaching Divine Science, a class having been organized among the people whom he had taught two years ago. As evidence of the high appreciation of the good work done at that time, he was urgently requested to go and minister unto them again.

A handsomely bound cloth edition of Vol. 1, 1892, of the "CUP BEARER," with a fine picture of the editor, came to HARMONY wishing us a "merry Christmas." It is only $1.50 post paid; is illustrated, and has 384 large pages. It is a lovely gift book for children of all ages,—the child man and the man child. We rejoice in the contents of its pages.

The first number of the 2d volume comes to us with no material change, except that of "a new front door;" a new name on the cover. "CHILD GARDEN," of Story, Song and Play, edited by the Misses Hofer, who are also editors of KINDERGARTEN MAGAZINE.

CHRISTIAN SCIENCE, edited by Fanny M. Harley, which by many we called "The Blue Bird," comes, clothed with a new cover—white, with blu letters, and picture of a blue bird bearing the message, "I have faith in Jesu Christ." As white and blue is a symbol of the purity of truth, so do w believe its "words shall not pass away."

UNIVERSAL TRUTH, a new name chosen by the editor, is one among th well chosen names. We congratulate our sister and co-worker for havin made such changes as her conception of Truth dictates. May its messages o peace and good will be the steady strength and unwavering faith of infinit power.

M. E. Cramer will visit Sacramento, Cal., the second week in February for the purpose of giving public lectures on Divine Science, and formin classes for instruction in the same. The full College course comprises th Primary, Theological and Normal instruction. The Primary, or preparator course, includes all the basic principles of Divine Science essential to healt and wholeness. In the Theological or advanced course, the scriptures ar fully explained and all doctrinal points made clear, which prepares the stu dent for perfect Normal work. The Bible lessons are given as they wer written, according to the mathematics of Divine Science. The Normal an analytical course enables the students to prove, by demonstration, their com petency to teach and practice Divine Science; the Science of wholeness an health.

Divine Science services every Sunday at 7:45 P. M., at Hamilton Uppe Hall, corner Thirteenth and Jefferson streets, Oakland, Cal.

M. E. Cramer closed her work in Oakland, Sunday evening, January 8th when she gave a discourse, subject: "Health or Healing, which shall it be? The testimony of all was that the impersonal Spirit of Truth was speaking and health and wholeness were proven. Her late work in Oakland has bee attended with success in every direction. So complete has it been, that ther is no possible place where failure could be spoken of. The Sunday evenin services which she conducted through the winter rain and storm, she has no turned into the hands of the graduates from the late Normal Class. Mrs. M F. Wetenhall presided at the first meeting, upon which occasion she gave discourse upon the "Power of the Name, of the Father and the Son." C. S Alden was appointed to conduct the services on the following Sunday evening January 22.

Mrs. M. F. Wetenhall, a competent Divine Science teacher and healer, an be addressed at Home College. She gives present or absent treatments, nd will answer calls to teach classes in other localities.

Mrs. H. W. Merwin receives patients, or those who are seeking health, est and peace, at her home daily, 1262 Franklin Street, Oakland. She is a uccessful Divine Science healer; her words are the words of life, and prove herselves to be that for which patients are seeking. Her clear consciousness of truth enables her to speak the word of freedom with equal success for both present and absent patients.

Mrs. C. S. Alden is teaching a class in Divine Science at her residence, 1262 Franklin Street, Oakland. She will give parlor talks, deliver lectures, give class or private instruction at her rooms, or will accept calls from other ocalities, and give instruction by correspondence.

Those wishing to know more of her work and terms, can obtain the same by calling upon or corresponding with her at the above address.

Prof. Geo. B. Charles, the senior editor of the CHRISTIAN METAPHYSICIAN, a member of the Advisory Council of the I. D. S. A., was recently called to Storm Lake, Iowa, by the kindly interest of Mrs. Mary Allison Harker, who has long been a student of the Science of Health and Wholeness. We extract the following from the "Storm Lake Tribune," as evidence of his success, and the appreciation of his work by the people of that city.

"Geo. B. Charles, B. S., S. S. D., president of the Illinois Metaphysical College, has closed a successful three weeks' course of lectures in our city upon the 'Science of Health and Happiness.' Besides the local patronage, there were attendants from Alta and Aurelia. Mary Allison Harker, a well known philanthropist of Storm Lake, was deeply interested in the lectures, which emphasized practical Christianity. During the course she passed a creditable written examination as prescribed for graduation. At the last session of the class on the 7th inst., the board of trustees by the hand of its president presented her the college diploma, certifying her attainments and conferring the degree and title of 'Christian Metaphysician.' Mrs. Harker for five years has been an enthusiastic student of healing science. Dr. Charles, during his stay, has made many friends in Storm Lake by his ability and gentlemanly bearing, and we are not surprised to learn that an organized effort is being made to secure from him a series of lectures upon either Spiritual Therapeutics or on Esoteric Culture." —*Storm Lake Tribune.*

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The Christian Scientists have opened rooms at 117 and 118 Central Block, Pueblo, Colorado. The rooms are to be used for reading, healing, teaching and lecturing. We are glad to learn of this movement. E. J. Castle a faithful worker in the cause of Truth, and clear writer, informs us of this movement and says: "The truth is developing in a nice way here, growing as the lilies and vines. Truth like 'Joseph, is a fruitful bough, a fruitful bough by a well: whose branches run over the well.' The branches are spreading in every direction, and can no longer be confined nor hid. The light of the world is beaming for all.

Yours, in the Gospel of the Kingdom," E. J. CASTLE.

CLASS JOURNALS AND THE MAILS.

Some of the Things which Mr. Cummings' Resolution is aimed at.

The resolution offered in the House of Representatives by Congressman Amos J. Cummings, calling for an investigation of certain abuses alleged to exist in the Post Office Department in the matter of admission and exclusion of publications from the United States mails as second-class matter brings before Congress a matter of importance that is attracting considerable attention among newspaper men. * * * *

If Mr. Cummings' proposed investigation of the alleged abuses in the Post Office Department is ordered, it will, it is contended by newspaper men who have suffered from the inequalities and inconsistencies of postal laws and practice, furnish the best possible data for such a revision of the law as will make it conform to the best interests of the whole community.

—*From the Evening Star, Washington, D. C.*

If the present postal laws are such as to give to the Post Master discretionary power to exclude from the mail a certain class of journals, they certainly need revision. For the postal law should definitely define what matter should be admitted to the mails as second-class, or excluded therefrom. The laws should be so definite that no charges of injustice and favoritism could be brought against the department; and when a citizen is charged with having violated the Law, he should be able to learn by inquiry, where the law or regulation may be found that he is supposed to have violated.

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IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 5. MARCH, 1893. NO. 6.

"There's neither sense nor reason in it,"—"*there's neither sense nor reason in it*," she reiterated with increased fervor of speech, as if the first statement needed a guarantee to confirm its truth.

This was overheard in the street, while passing a young woman in conversation with her elder friend. Out of the mouth of babes, truly, Thou dost ordain praise; for here in fewest words, is Thine own Self presented in the two planes of Cause and effect,—of the One, and the unity of the One, in His works. Without Reason, the builder, and sense, the executor, is nothing made that is made.

Reason—the Inspirer, and sense—the hand-maid who executes the will of the Lord. Reason, the Absolute and Universal, the "I Am" of the Universe, before Abraham, the sense decision, was; eternal from the beginning, the invisible, interior being and motive, power and action, encompassing sense, the manifested, and seeing its likeness therein.

Sense—that result of creative thought, and having power to form decisions based upon Reason, Truth, or God; or upon its own perceptions or deductions drawn from accomplishment in its plane of action. So, that which hath "neither sense nor reason in it," is as barren as the worthless branch which John said withers away, because it has no root in the vine, and therefore bears fruit neither of sense nor reason. In the beginning, or now, the eternal opportunity, this dual vision of reason and sense,—or, Power, and its substitute or imitator, is set before thought and its possibilities, that this day she may choose whom she will serve.

Claiming the perfect, that which alone is Cause for all correct conclusions, its creations and the outpicturing of them, will be in accordance with the will of Reason, which is good, producing fruit after its kind, which make glad the heart of man,—which build and uphold, ever upon the one line of its own Infinite Idea. Unillumined sense, or negative thought, which believes herself independent of all power but that already derived from her own decision alone, represents the blind who lead the blind, and shall hardly escape the ditch of their own making.

The Christ, born of Reason, the Father, knows the truth, and not misled of appearances, confesses that "Of myself I can do nothing; the Father, He doeth the works." In this conclusion is Reason justified of her children. Thought then must build her foundations in Infinite Truth or Reason; the invisible and eternal energy, the Being of all that is imaged; that which is never encompassed nor defined, but in which all things of sense have their orderly method and place. In this position she is the victorious Jesus who recognized and restored to his proper place the tempter — sense — who beset Him.

The allegory of the rich man who sent his agents into the far country to pursue his plan and do his will, is exactly paralelled in the conclusion made by our youthful friend. Reason, fruitful and beneficent, Itself abundance, All in all, ready with life and all good, sustaining, everywhere, through myriad forms of creation, through its own perfect being and promise,— blessing ever, — failing never,— completeness, fruition, all, the perfect equipment of the whole man, whose work shall be in this earth vineyard of the Lord. Opposed to, or negative to this truth, it would seem that the servants of this husbandman destroy their Lord, but it only in supposition is thus decided.

Eternal Reason from its unchangeable centre is never defeated, but bides in its own Infinity. It has given to man the perfect premise and pattern; not external to himself, nor to be adopted, as the weaver copies the pattern which he transfers to the web before him.

Man, the living soul invested by Being or Reason for all the purposes thereof, can from the Source claim its fullness and power, and all works which follow him shall be in the image and likeness of the maker.

M. L. Stone.

Dawn.

The light of truth is softly breaking,
Oh, it is a morn sublime;
From dreams of sense my soul is waking—
Waking to the Life Divine.

Flows the spirit without measure,
With its peaceful, healing stream;
Life hath no diviner pleasure,
Thus to *be* and not to *seem*.

E. S. Greer.

Bibles of the Ages.

YE who are loud in clamours to destroy, have you something better wherewith to replace what you would destroy? Should the "God-idea," which has been the consolation to innumerable souls, be destroyed, will your "No God" idea mend matters, or will it not rather be the destruction of the human race? Will not man, when he has lost all ideas of responsibility, and is told that most infamous untruth, that there is no life but the present, and no hope, no beyond, become an unchained wild beast, and in his insane rage to enjoy the present, destroy what he would enjoy, and ruin himself spiritually for untold and untellable ages?

O wonderful "No-God" of the Atheists and Materialists, thou hast no love, no justice, no reason; thou hast not even an existence; thou art nothing but stone-blind force; and, by thy stone-blindness, thy injustice, thy unreason, and thy very non-existence, this wonderful universe—as *wonderful in every microscopical particle as in each solar system*—this stupendous All, is incomprehensively sustained. Not by reason, but by unreason; not by supreme intelligence, but by a supreme unintelligence; not by an absolute existence, but by an absolute non-existence.

O, stupendous monument of ridiculous absurdity and unparalleled assumption of wisdom! If it pleases the master-minds of this century to believe in unbelief, if non-consolation consoles them, what can we possibly say to such wise and learned folly!!

—*Mystery of the Ages.*

Peace.

'Tis not in seeking,
'Tis not in endless striving,
Thy quest is found.
Be still and listen;
Be still and drink the quiet
Of all around.
Not for thy crying,
Not for thy loud beseeching,
Will peace draw near.
Rest with palms folded;
Rest with thine eyelids fallen,—
Lo! peace is here.

E. R. Sill

Correspondence.

DENVER, COL., Jan. 1st, 1893.

My dear Sister:—

The January HARMONY just received. We know you are always with us in the omnipresent one-ness of the Father in the Son, but you seem somewhat nearer to our hearts each time HARMONY comes into our home.

We are always interested in the work of the Silence, and its great work of unity.

I thought of HARMONY the other day while reading Chladni's experiment as expressing a central truth. "He strewed sand on glass, and then struck the glass in tuneful accord, and the sand assumed symmetrical figures; with discord, the sand was thrown about amorphously." "It seems that Orpheus is no fable, for you have only to sing and the rocks will crystalize; sing, and the plants will organize; sing, and the animal will be born. So HARMONY reveals the glorious creation in the image of the Father; for true poetry should be affirmative. "Thus saith the Lord," should begin the song.

Emerson wrote:—"There is *something*,—our brothers over the sea do not know it, or own it; Scott, Southey, Hallam, and Dickens would all deny and blaspheme it; which is setting them all aside and the whole world also, and planting *itself* forever and ever." This prophecy is being fast fulfilled, for we are realizing that we are one; not two,—good and evil, life and death, etc.,—but one life, one will.

LILLIAN ROOT.

APPLETON, MINNESOTA.

M. E. CRAMER—My Dear Madam:

The January HARMONY reached us, laden with an unusual amount of good things, though it always seems filled to overflowing with cheerful and encouraging thoughts. I am the only subscriber to HARMONY in this small town; we have weekly meetings, and the whole class enjoy and appreciate the one number. Each one takes a magazine, so in the class we get about all the Divine Science literature published. I have just read "Edward Burton"—"The Woman Who Dares"—and "It Is Possible"—all in my opinion are fine. We are all members of the San Francisco Silent Unity. I treated myself to a copy of your Lessons in Divine Science, and found it so good. We are all intensely interested in the I. D. S. A. Count on our support, and any suggestions will be thankfully received. All your friends here join me in offering our best love and sympathy in the work. Yours sincerely,

L. M. STANTON.

GUALALA, CAL., December 12th, 1892.

Dear Sister in Science :—

I enjoyed the last "HARMONY" very, very much. The truth that frees is so simply and so strongly set forth. God bless you, and open your spiritual understanding more and more unto the perfect day. How the good thoughts given in your magazine, comfort, strengthen and uplift the weary and heavy laden! What a blessing to be able to impart to others the blessings received.

I have been very busy, or I should have written before. I have been thrown into the seeming death and suffering so much, it almost would seem real, but when alone and in silence, the truth would stand out in letters of gold, *All is good*, and all are included in the one, universal life of God. Send me a strong thought in your I. D. S. A. meeting. Tell me I am as strong as Sampson. I have been so busy helping others materially that I have seemingly lost ground, but stood as much as three ordinary women; not I, but the spirit quickeneth. Spirit giveth me all I have, am, or can be.

God bless the harmonious thoughts which "HARMONY" bears to so many who are hungering and thirsting after righteousness.

Yours in truth,

MRS. M. E. WADE.

"YE ARE THE LIGHT OF THE WORLD.

Matt. v: 14.

[Extracts from a discourse delivered at Home College, Sunday, Feb. 12, by Mrs Carrie S. Alden.]

And seeing the multitude, He went up into a mountain, and when He was set His Disciples came unto Him; and He opened His mouth and taught them—saying: "Ye are the *Light* of the World." "The thing that hath been done, it is that which shall be; and that which is done, is that which shall be done; and there is *no new thing* under the sun." Truth, the same yesterday, to-day, and forever, speaks to the world now, and reveals the true light concerning it.

That which is born of light, is light. Since we know that source, or Being, is *one*—the light which lighteth every man that cometh into the world is of the one and only Light. "Every good and perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning."

To be—is to be the light of the world, in which there is no darkness—for Being is Absolute; is Wholeness; and for this cause came I into th

world, to bear witness of the light, which light was the life of men.

Then spake Jesus again unto them saying—"I AM the light of the world." 'He that followeth me shall not walk in darkness, but shall have the light of life." Truth is no respecter of persons. What Jesus knew for and of Himself, He knew for all. "I, if I be lifted up, I draw all unto me."

To follow the light, is to keep the eye single to truth, to perceive, know, and understand truth, and *truth only*; and as we follow, we find ourselves one with truth or light, making manifest the light, because *we are the light*. Nothing can be made manifest that is not prior to manifestation.

The eye that sees and the ear that hears the truth, is the eye and ear of the "only begotten Son" in the bosom of the Father, for none but He can hear and understand the still small voice of the Father, who is ever saying, "Son, all that I have is thine." Eternal life is thine, which is the light and glory of Being.

Knowledge is power—and power belongeth only to One. The disciples who go unto truth know the light within them, and are lifted up to the "Holy Mountain, beautiful for situation," or to the source of life, or Being, where all live *as one "I am."*

"For in God we live, move and have Being." "The Lord is my light and my salvation." "Whom shall I fear?" His light is the strength of my life. "Of whom shall I be afraid?" In the *knowledge* of truth will I be *confident*. In Thee, O Lord, do I put my trust.

Who is the Lord of light and glory, in whom I am confident, in whom I trust?

It is the light within; it is the Christ within; it is the only beloved Son, for there is but one Father, one Son, one Consciousness.

To be—is to be that *which is*, and is eternal.

This is not cunningly devised fable—not our opinion or belief—but the *recognition* of the light which God said in the beginning—"Let there be."

Bless the Lord, O my soul, and all that is within me bless His holy name. Who only hath immortality, dwelling in light, which no man can approach unto, *whom no man hath seen*, nor can see, to whom be honor, and power everlasting."

Only he who is born of light can see light; only he who is born from above can see and know true Being. Jesus says: "Ye must be born again," —born of spirit.

Ye must know that I am, and beside me there is no other source.

Man knows nothing, except he knows as the Father knows,—unless he ascends to source.

"No man hath seen God at any time. The only begotten Son which i in the bosom of the Father *He* hath declared Him."

They who know themselves *one* with Him are "called," "chosen," "elect.

"And they sang a new song before the throne ; and no man could lear that song, but the hundred and forty four thousand, which were redeeme from earth."

Man, redeemed from earth—is redeemed from beliefs and opinions, fals conception with reference to his origin, or source—and his redemption is i *knowledge*, or *faith* that he is, and is eternal. "Before Abraham, was I am.

"The natural man receiveth not the things of the spirit of God, for the are foolishness unto him ; neither can he know them, because they are spiri nally discerned."

"To the children of light it is given to know the mysteries of the King dom of Heaven."

"Now, unto the King Eternal, immortal, the only wise God, be hono and glory, forever and ever, amen."

"For with Thee is the fountain of Life ; in Thy light shall we see light.

Rejoice—ye Sons of Light !
Redeemed from earth—set free ;
Arrayed in robes of glistening white,
Clothed in Immortality.

Hail ! Sons of Light Divine !
Ye faithful, tried, and wise ;
With glory as the Stars, ye shine,
Ye have obtained the prize.

Crowned Sons of Light ! are ye,
Ye have not run in vain ;
In Light, ye now *see* Light,
Crowned with the Father's name.

Exchanged, the cross of woe ;
Received, the crown of love ;
I am Eternal Life—*ye know*
In it ye live, and move.

Eve was beguiled because the tree was a desire to the eyes; and wher the sight is centered, the attention is given, and belief results therefrom.

PEACE.

God is our peace, who hath given us understanding in the ways of truth.

A true knowledge of God and our one-ness with Him gives us that true peace that is beyond all price. If the peace and love of God is always held in consciousness as an ever present good, then will we have that peace that will free us from all error.

One of the promises that Christ gave to his disciples, is: "Peace I leave with you; my peace I give unto you, that your joy may be full." He gave this promise to comfort them, as he was soon to be taken from them in the flesh. "Not as the world giveth give I unto you; "not in small measure, as the world gives, but in full measure, pressed down and running over.

How great is the peace and rest in the consciousness of our one-ness with God; and a realizing sense of His omnipresence no one knows except he be taught of the spirit of Truth.

Understanding that all is good, we have peace with God through our Lord, Jesus Christ; and seeing all as God sees, that all is good, we have peace and rest in all places and in all conditions. No seeming evil has power to disturb that peace and rest that He has given to His children. I know that this is a truth, for I have proved it. God says, "prove me and see if I am not true." This is what we must all do for ourselves; take God at His word and prove Him, and great shall be the peace of His children.

M. P. Webster.

Home College Monthly Meeting.

THE open meeting of February 1st was thinly attended as to number, but Truth suffers naught by comparsion, there being neither less nor more in God; therefore, it (Truth), knows no lack of opportunity or power. That the Divine Spirit was present in the consciousness and speech of the few, the abundant testimony of the "saving knowledge" of the Word, made known.

Mrs. Webster presided, and read the 15th chapter of John—the chapter which confirms the statement of Divine Science, that with the right premise, and with the deduction which follows this reasoning, the result or good is reached. Hence, the branch which is not of God must wither, for it is not a part of that which has its root in Life. And this is the word which is spoken in you; if your ground work of calculation is in God, all that follows

will prove health, prove wholeness, prove peace and harmony. Ye are no choosing God, but God has so ordained you, that only this co-operation wit the root of Being, of which all are the branches, can demonstrate this Life o Source. The summing up of the whole chapter is in the commandment tha "ye love one another"—how—not after the manner of personality, whic loves while its recipient gives in kind, but, "as I have loved you."

And this justice, which is in the love born of God, is that which w must manifest, if we would bear witness of Truth. The beautiful hymn "God is Love," was succeeded by a paper, from the chair. Subject: "Lov One Another," not for gain or return, but as God loves us. To unselfis purity there is no thought of wrong or slight; its love is like the rain which, on the just and unjust, falls with equal blessing. Love counts n costs, but gives, because it is the manifestation of its own perfect Being.

A young pupil of Home College, just awakening through its teaching t a consciousness of her own inheritance in life, sang with a fine sense of excel lence, a song entitled "Crucifix." Even the tones of the voice are obedien to the Master's touch, if we open the doors spiritward, that heavenly harmo nies may stream in.

Mrs. Wetenhall related a vision, which two years ago was strikingly pre sented to her, and repeated after the ordination services recently held i Home College, at the close of the Normal class. Its significance, at its firs appearance, was not clear to her, but has since been made apparent through her emancipation from darkness into the light of divine illumination, i Truth's practice. The school of knowledge, which she saw midway up th mountain side, and the pillars of light surrounding, are symbolic of th source and aid which this course of instruction has been to her.

Mrs. Adams was thankful that in the midst of seeming inharmony, sh could remain steadfast in the thought that love ruled all—and would in th end be justified of its means.

Mrs. Perkins wished all might realize the blessing following an hou daily spent in the silence, worshiping Divine Love, and realizing therefrom its peaceable fruits in quickened understanding, and enlarged views of th unity of God in His works.

Mrs. Fisher felt compelled by the love which filled her heart, to say tha God is Good—that all is good; that she was too happy to say more; but w must understand that she had every reason to praise God for what the Scienc had done for her.

A friend found a fitting relation, even in terms used in language, which

unconsciously praise God, proving that the right word truthfully pressed, carries the power of the universe in its divinely appointed utterances, and opens the way to the kingdom of heaven, which is within.

Mrs. Cramer closed with the benediction, giving us to keep as the guiding thought, "the unity of Reason or Source, with Love, the fulfilling of the w of Being or Reason." As the Maker is ever one with His work, so that decision which is truthful and manifests from Reason, brings its own reward satisfaction and peace.

M. L. STONE.

International Divine Science Association.

TRUTH IS MIGHTY AND SHALL PREVAIL.

LOVE one another, and seek to do good to all, is the aim and object of the I. D. S. A.

As we enter into the unity of thought, realizing the Omnipresence of Principle, we are led to see that only by the acknowledgement of Oneness can we ever know the peace that passeth all understanding. The object and aim of this society is to make visible the kingdom now, to establish peace on earth, and good will to all. It is based upon a firm foundation, the Rock of Truth. Then, shall we not as co-workers in this cause, disseminate the knowledge of Christ, which abideth with us forever? Firmly take our stand upon this rock, this strong foundation upon which this work is based, and say, the Father and I are One; as He thinketh, so do I; as he worketh, I work; and so let the light of harmony shine through all our ways, and strive to bring all into the perfect realization of Oneness. If I be lifted, I will lift all unto me. The International Society is doing this work. It is reaching out far and wide, extending the hand of good-fellowship to all, and saying, in earnest, truthful words, Brethren it is good to dwell together in Unity. It is the aim of this I. D. S. A. to uplift and strengthen, to sow the seeds of Love, and to do the work of the Master. Preach the Gospel. Heal the sick, and point the way to all who are seeking for the light. Our work is increasing; each day brings us letters of inquiry, words of love and sympathy with the cause. Earnest, warm letters, stating the desire to unite with us, and wishing that the work may be extended. So we know Truth is taking care of its own, and the mission of the I. D. S. A. is being accomplished—success is decreed, is established. Unity is.

MRS. E. BALDWIN.

WHY ARE WE HERE?

A.P. Ba Cont'd p

The Meaning and Purpose of this Incarnation.

THERE probably has never been a rational human being who has not often asked within himself, what and why am I? And what and why is all this vast array of organized, lawful, orderly existence, which I see around me?

But the echo of the thought has brought no satisfactory answer, and the philosophies and sciences find no explanation in all the physical universe.

Dogmatic theology has taught that existence must be accepted ignorantly as inevitable, inexplicable, and fatal. That it is sacrilegious to inquire into such matters, or to in any wise reason about them. That God—pictured as a personal monstrosity—has arbitrary control of our lives and destiny, and that the teaching of the church, being founded upon a collection of ancient writings of infallible authority, should be accepted unquestionably upon such matters. That their formulated creeds were so sacred, that their prerogative of doctrine must not be intruded upon by any sort of reasoning.

Now, in these balmy days of the independence of thinking, freedom of reason, and supremacy of the individual, men are beginning to sunder the cankering chains of superstition, and dare to demand an answer to their queries. Why is all this that we see and experience, and whence is it tending? They dare, also, not only to question the assumptions of authority by which they have heretofore been fettered, but to break away from the bonds of all authority in matters of life and conscience, and, accepting nothing for granted, demand of every tenet and teaching, the credentials of fitness and reasonableness in the economy of man's unfoldment and supremacy. We now dare to face church trials and anathemas, and investigate, and think, and woe-betide the idol which presumes to stand in the way of a free examination of all the premises.

So we have already let in much light upon man's relation to God and the universe, and laid the foundation of a much higher religion than the world has ever before known.

We now know that creation means man in his individual capacity, as the ultimate expression of Being. We know that all this physical paraphernalia has its meaning and use in the great individualizing process, of which man is the nucleus and personal deity. It is the spoken language of Principle or Abstract Being. It is the externalization of that ceaseless evolution, whose ultimatum is self-existent individuality, or man.

Man, as we have heretofore seen him, has appeared to be a worm of the ist, a weak, failing, miserable thing, subject to an inimical fate, and a prerious, cruel destiny. He has posed as a creature of heredity and circumance—a dying incumberer of the earth. As the author of "*Bread Pills*" ›tly states it, "he is menaced by ghosts, appalled by spectres, upbraided by ›nscience, scourged by remorse, filled with abject terror of his God, mpted by his devil, in despair of his heaven, and aghast at his hell."

Regardless of all so-called authority, and in the face of all that has been ronounced inevitable because sanctioned by experience, we now rise up to ispute and overturn the entire scheme and platform as a fraud, a fallacy, elusive, and damning.

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

But this has not been satisfactory, in the face of the stubborn problem which men were forbidden to attempt the solution of. Why does the everliving soul take upon itself the flesh form which we call body, sustain it, animate it, love it, care for and use it, for so very short a period of time, then, amid weeping and desolation, ruthlessly abandon it to corruption?

Theology has answered that a God put men here as a sort of experiment, to test them with great trials, and temptations, and enigmas of belief, so that if they should yield to one, or err in the other, there would be a pretext to torture them forever. So they called this a state of probation. Why probation was necessary, they have never guessed. And it seems to have been a losing game on the part of this hypothetical deity, if we are to credit the

church census of the beyond, the population of the realm of the lost out numbering that of the saved by about ten to one.

Another stubborn question has been, If we have always lived, why have we no knowledge or recollection of anything antedating our carnal birth, only a few decades ago? Some have conjectured—it is not much more than a conjecture—that the soul has passed through many similar incarnations, being extinguished, as to its personality, at the end of each, like blowing out a candle flame to be relit into another, and that the status of each is determined by the conduct and quality of life lived in the preceding. The identity being lost or submerged in each transition, there remained but few, if any, of the memories or impressions from one incarnation to the next.

Others have held that when the physical form is begun by the conception of animal life, which they thought to be a mortal, temporary life, God stoops down and breathes the breath of spiritual life into the embryo, and the individual becomes then, for the first time, a living soul. The word, spirit, is from the Latin word *spiro*, I breathe, and the Greek *pneuma*, is sometimes rendered "wind," and sometimes "spirit," in the New Testament.

Now, the truth of Being is this: There is but one life, one substance which is the principle or base, upon which all *existence* (*ex*, out of, and *sistere* to stand,) is founded, and which manifests all palpable things. This principle we call spirit, for want of a better term, or God, the Omnipresent Good.

Man is not merely akin to this Being, nor one with it, but, in essence, *is it*. He is all spirit, *in essence*, body and all. There is no duality in his constitution, although his modes of manifestation may be multiform.

Substance is one, unchangeable, omnipresent, and indestructible, and man is fundamentally this substance. But substance is partly organized and manifest, and partly unmanifest. That which is, has always been. Expression of this universal substance into individual, spiritual organisms, we call creation, but in this, nothing is originated out of nothing; that something should come from nothing, is unthinkable. Manifestation of this spiritual individuality, expressed or created from the universal, is the process of forming "from the dust of the earth." Man is personified substance thus formed.

Now, form is not substance, but is an attribute or mode of manifestation of substance, and is changeable to subserve the ends of intelligence. The rock, the soil, the tree, the horse, the man, are different manifestations of intelligence in the degree required to satisfy the purposes of the existence of each. When form changes, as it constantly does, in obedience to the evolutionary impulsion in all nature, nothing of substance is lost. It would be

npossible to annihilate a single atom of the most fragile thing. For example, take a piece of ice in the form of a cube; it is said to be solid, and a cube; melt it in a cylindrical vessel; it is then described by the terms liquid and ylindrical; I next convert it into steam; it is now gaseous, or aeriform; n these transitions nothing is lost but the attributes designated by the terms olid, cube, cylindrical and liquid. Even when it becomes utterly impalpable o the senses, the substance of any cubiform solid is all *in esse*, without the oss of a single particle.

Man's physical body is substance become manifest through organization, and is the symbol of spiritual individuality. All form is symbolical of the idea, the spiritual entity, or personal God, which put it forth, as the machine is an externalization of the idea of the inventor. Form is the spoken language of substance; individualized substance is the idea of omniscience, and omnipresence is spirit, or God, upon which all things are predicated. What is called matter, when reduced to its last analysis, is utterly impalpable to any physical sense. Abstract substance is always so.

Limitation, in the sense of the impossibility of ever comprehending or exhausting the universal, while eternally progressing and unfolding, is inseparable from any state of organized individuality. Form implies outline and measurement, and these are inapplicable to infinity.

Man is personified spirit, being expressed from unmanifest substance *in principia*, began first to be self-conscious after the flesh birth; that is, after he began to *form* his identity for enjoyment and uses. The life that he is of and from, is "without father, without mother, without descent, having neither beginning of days nor end of life," but as a conscious individual he is in his infancy—tottering and ignorant, innocent and erring. His desires and motives are, at their source, good and pure; the mistakes that he makes through an ignorant misdirection of them, we have called sins, and have supposed them to be fatal to his well-being. We have been taught that he falls, and is utterly lost through these mistakes. But he only gropes and stumbles in this incipient stage of his progression toward the "full stature of a man in Christ Jesus." If he falls, he rises again and ultimately abandons the course which led to the fall. He must always advance and rise. For a time it must be through the slow, painful process of learning by experience, reaping the harvest of error; but by-and-by it shall be through understanding that he shall mount upon the steps heretofore called obstacles, and gain strength by overcoming conditions before repined at as difficulties and afflictions,—knowing them now as necessary means for developing power and establishing the perpetuity of a well rounded personality.

[*To be continued.*

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THE LEGION OF DEVILS CAST OUT.

Luke viii: 26–36.

GALILEE is where the friends of Jesus are to find him (in their ow existence,) risen from the dead. Galilee means circuit; the beginnin and the end; the first and the last; the principle, inclusive of exampl the invisible, inclusive of the visible; the alpha and omega; the all in all. A Life lives in the beginning and the end, there is where we are to find ou own existence as Jesus, the risen, who is God manifest with us; for th same is where God lives.

The place, or country of the Gadarenes is over against Galilee; whic means that it is the opposite—spiritually speaking—from Galilee. Th country of the Gadarenes, means activity; hence, the conduct or conditio spoken of as existing in a certain man among the Gadarenes, is the opposit of "the way of eternal Truth and Life." A certain man, said to be possesse of devils, means, belief possessed with opinions and suppositions that are nc true to the truth of eternal Life or Being. So the conditions of this "certai man," are the same as the meaning of the country in which he lives, and a (so to speak) the product of that soil. "A *certain* man," as spoken of in th chapter, is belief in personal selfhood, separate and apart from God; an like Nicodemus, who came to Jesus by night, so he came, on the face things,—which is night—confused by the sense of separation. Such believ ing is alone possessed of devils or negations, for it is clear that universal an impersonal Truth, is neither subject to conditions nor false suppositions; bu is, in, and of itself, perfect and complete, and holds within itself creation and subjects it only unto perfection.

A certain man having devils is neither clothed in truth, nor in robes of nderstanding or righteousness. As it is God who clothes man, whom He akes, in truth, or understanding's robe, this man of adverse belief wore no lothes, or was unclothed. False supposition is never clothed in truth, or nderstanding. Jesus, the Christ, the true manhood and selfhood of all, is niversal and impersonal, both in mind's idea, and in thought's word, or xpression; in both Being and existence. This man of separateness lived not n any house of God, for God's temple was unknown to him. He knew not he house or temple of Life; but this false conception always abides in tombs, mong the congregation of dead works; dead, because fruitless, unto Life ternal. The error of belief is, that this temple of life is a temple of death, and s born unto death and not unto life; and is subject unto its source, which is he tomb of separation.

When the true mental man saw Jesus,—"God with us,"—he cried out and ell down before him. This conduct represents what takes place when we nentally come face to face with Jesus, or when we realize that God is manifest vith us in our own existence. "What have I to do with thee, Jesus, Son of God most High?" The question and acknowledgement are spontaneous. What have I to do with the Son of God, is an acknowledgement; but opinion besought Jesus not to torment him; for Jesus *had* commanded the unclean spirit to come out of him; and this is the reason Jesus was recognized as being the Son of God, the Most High.

"For oftentimes it had caught him," means that as all there is in truth, that is God-given to man, hence that rightly belongs to him, is clean, pure and perfect. The so-called evil spirit, that often caught him, is unclean, impure, and imperfect belief, or the false conception that there is impurity and imperfection in things or forms. A false supposition is a claim that there is something that is not, but it never comes to anything; as a false conception is not in the divine order of creation, and never results in creation. Hence, to claim self-hood separate and apart from God and Him manifest in our Lord Jesus Christ, always "binds in chains and fetters" its own claims. In the present day it would be said: he is environed with conditions, troubled, worried, bound and limited by them. These characteristics are always claimed where there is belief that self-hood is separate from God; for the character is believed to be made up of conditions, circumstances and environments, which it further believes needs protection against its source.

The real man, or Jesus, is not speaking when these negative claims are made. Negation is "father of lies." "He brake the bands," at times, and

"was driven of the devil into the wilderness." The wilderness means the con fusion of opinions formed without divine judgment or reason; and is unrighteou judgment, formed from mere observation. When falsehood drives into th wilderness of sense, it does so hoping to find from observation that whic will satisfy desire. But the kingdom of heaven cometh not from observation This "certain man" was not driven into the wilderness by the Spirit, to b tempted of the adverse of truth, that he might prove that there was no erro within him, as was Jesus, but the false condition had worshipped at the shrin of negation; had fallen down, as it were, with a desire for the kingdoms o this world, and lived in the tombs. Jesus was led up of the Spirit into th wilderness to be tempted of the devil, but knowing that he was the Truth an Life of the world, he lived in all creation in the midst of all things. Hence he proved the purpose of the Spirit of truth in all, and that he was in no wa subject to conditions. And when Jesus had fasted forty days and forty night he was an hungered. Then the tempter spoke to Him and said: "*If* thou b the Son of God, command that these stones be made bread." If, implie doubt, and doubt desires that some wonderful thing be performed, out of th usual order or method with which divine law is expressed, that will gratif curiosity; which virtually means, if you are the Son of God, why not do thi or that wonderful work, over and above what is constantly being done by th infinite One. *If* I am, is not faith; hence, implies doubt, and doubt can nev er do the work of God.

I am what I shall ever be, because I am eternal, is faith which works th works of God. It is doubt therefore, which says, I ought to be able to turn these stones into bread, and it is truth that says: "Man shall not live by brea alone, but by every word that proceedeth out of the mouth of God," and it i bread unto me to know that by the word of God stones are what they are As visible man is the spoken word of God, — the outspeaking of divine Life — what should be said is, I am the son of God, "as the Father hath life i himself, so hath he given to the son to have life in himself;" and these stone are what they are, because I, Life, have spoken them, and they being the wor of Life, I, Life, live by every word I speak. All spoken words are include in man. In Jesus, the Christ, are all things, visible and invisible, in heave or in earth.

Jesus did not fall down and worship error because its promise was al the kingdoms of the world, but he worshipped in Spirit and in truth. Whe this man saw Jesus, he fell down, saying: What have I to do with thee Like Paul, who fell and said: Who art Thou, Lord? The Lord said: "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.

When the man of the tombs acknowledged Jesus, he was as submissive to Him as was Paul. When Jesus is found and acknowledged, the power of God's truth and life is manifest before us. Jesus spoke to the condition, and asked: "What is thy name?" and it said, "Legion," because many devils have entered therein. Many false claims and "accusers" comprise this condition, named Legion. As Truth resists not, they are submissive to non-resistance; for all power is silent. The Silence is all powerful. So, when it commands them, they pass out, as it were, though they beseech of Truth, that it command them not to go out into the deep; into the bottomless pit, or total annihilation; that it will suffer them to enter the herd of swine. Swine may be said to represent beliefs that are selfish; avarice and greed; all belief in uncleanness and unholiness. The unity that Divine Science teaches, presents God and creation as one perfect whole. It often meets with beliefs that plead for imperfection; that beseech, as it were, that they may hold the body as an imperfect and unholy thing, or that it may hold the whole of visibility as being imperfect and unholy. A false conception is separation from the perfect whole, and it never comes to anything in the order of creation, because it is not of the idea of God. To believe that there is a source of supply other than God, is a sensuous one. Such belief is permitted to enter into the swine, for Truth lets "that which is filthy, be filthy still," because that which is truth is eternal. Jesus suffers them to go to their source, so to speak, or to follow their own desire, which leads to their own destruction—the blotting out, or end of error. Jesus went to his Father, the source of all existence, and commands error to go to its father; and says its father is a lie from the beginning; a false supposition that there is something that is not. As St. Paul has said, the end of sin is death; so, the end of false belief is in its beginning the opposite of Life, which is not within or to truth. "Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not because ye ask not. Ye ask and receive not, because ye ask amiss."—James iv: 2, 3.

The Bible dictionary gives the following definition of the word devil. "He is spiritual but not Spirit; not eternal; and his work is deception; producing and keeping in ignorance; misunderstanding; evil thought, unholy desire, pride, anger, revenge, discontent and repining;" and says also, that he "works in physical ways, producing disease," and that "God is the only supreme self-existence; hence, "Satan is not eternal, nor in accord with God."

As true as it is that negation is never found in affirmation, so error is not to be found in Truth. Therefore, when that which is manifest from divine

Life is accepted in the name of Jesus, as being God manifest here and now with us,—negation with death and hell go into the abyss,—the bottomless pit For understanding knows, and when the eye is single to truth, it proves that Life is all in all. For this reason, opinions do not want to be driven out. Hence they virtually ask if they may not enter into something and claim it as an impure and an unholy abiding place, when they plead for time and place, in which they shall become holy.

Claims the opposite of the truth, that God is infinite and All in all, are false from the beginning, and have neither intelligence, understanding, nor wisdom. When Jesus,—the Truth manifest,—is accepted, the legion is driven out, and the man sits at the feet of Jesus clothed, and in his right mind; clothed with the garment of Truth, with understanding's robe; and is in his right mind because he is in "that mind which is in Christ Jesus; who though being in the form of God thought it not robbery to be equal with God." Thus illumined he sat at the feet of Jesus and lived in the house of God. As false conditions are not of knowledge, wisdom and understanding, when Jesus commands from the spirit of understanding, they are permitted to follow their own desires, which destroys them with that which they serve. So, we are told that the swine ran violently into the sea (of sense) and were choked. Where understanding commands, falsehood is choked. This is its destiny. Where there is an intent to kill, or desire to destroy, the same is falsehood, and is one, or many of the legion.

It makes no difference how much power one claims to have, the motive is just the opposite of God's creative power, where the thought, intent or belief is of a nature that destroys. "The way, the truth and the life," is constructive, and not destructive. Therefore the healing that Jesus did, and does, restores in realization, all existence to the one mind; that which is made, to its right mind,—the mind of God; and maintains that the body is a temple, pure and clean, so claimed, by the Spirit of holiness. Henceforth, the body, being understood, is free from the legion; so, Divine Science teaches how to single the eye to truth, so that the whole body is known to be full of light, and every member a member of righteousness unto the Holy Spirit.

The false conception that man's origin is in time and place, and that his body has its origin in time and place, and is not of God, claims that he is heir of sin, sickness and death, and must have them; that he is subject to every phase of thought and is compassed about by conditions, and "tossed to and fro by every wind of doctrine."

All things born under the law—that which is born of woman, is born

because of the fulfilling of the law. Hence, is also the fulfilling of prophecy. Therefore, in Jesus, the Christ, all have redemption unto God. "There is now no condemnation to them that are in Christ Jesus," for the original and eternal purity of the body is known, and that it is at one with the Spirit.

The purpose, intent, or desire to destroy the body or any form or expression of life, is adverse to the constructive thought of Life. Hence they who lightly say that their mental treatment practiced on domestic animals was of such a nature as to cause literal death, so called, are practicing the blackest kind of black magic; a curse within and of itself, and is with all opinions which are adverse to the creative thought, to be forever condemned, and "shall have their part in the lake which burneth with fire and brimstone, which is the second death;" the same belong to the legion.

We are to conclude, that when the legion of false belief was cast out, this man who in opinion had lived, unclothed, in tombs, now sat at the feet of Jesus, illumined, clothed in understanding's robe, and in his right mind; that he saw himself as Jesus, and accepted himself in his name. "I in thee and thou in me." Paul said, when he heard the voice of Jesus: Lord, what wilt thou have me do? And the Lord said, "Arise from the earth, and go into the city and it shall be told thee what thou must do. And the man which journeyed with him stood speechless, hearing a voice, but seeing no man." Paul arose from the earth; then his eyes were opened and he saw no man, but he did see by this his spiritual awakening, God and God manifest as the All, and he knew Jesus was the manifestation of God everywhere present with us. Hence, knew himself, individually, as Jesus, or God with us. Then, Paul was in *his right mind*. "It is hard to kick against the pricks," and to live "unclothed in tombs;" it is easy to live in the house of God and be clothed with righteousness and wholeness. The eternal bond of union is easy, and its burden is light.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from March 27th to April 27th.

"All things are delivered unto me of my Father."

Student's Department.

Divine Conversation.

GOD is omnipresent; therefore in all the realm called space, God is; in all the hidden recesses of the earth, God is. "If I ascend into heaven Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Unto Thee, O God, the "night shineth as the day." There is no thing hidden but shall be revealed, therefore we must start with the basic thought that I and my Father are one, and beside Him there is no other. As there is but one, I am God manifest, and everything we see is God revealed; the Perfect made visible, therefore there can exist no imperfection. The rain and sun alike serve the right purpose; the frost and heat alike bring forth the visible expression of Being. All nature shows forth God, from the giant granite piled high toward heaven, to the tiny weed growing at its base. Everything shows forth life, from the dew-drop, sparkling in the sunlight, to the ocean whose mighty swell, never ceasing, suggests the heart throbs of the Almighty.

God is Love; then simply let the Christ child in every heart speak forth. Keep our real position in Spirit, and he will use His own language, and all error shall fade as mist before the sun's rays. I am harmony, therefore I can never speak of disease or discord within myself. You are Truth, therefore you can show forth no error, no sickness, no turmoil. Health, harmony, wholeness is all, and all-powerful. Therefore, a false statement of our bodies can never bear fruit to Truth or Life.

God is Love, therefore we speak only loving tenderness, gentle forbearance. Kindest sympathy is always the word of Truth, and that cannot see error; therefore I know not the word of condolence. Christ said: "My peace I give unto you; not as the world gives, give I unto you;" therefore we speak the words of kindness and encouragement, and patience, always. Peace is omnipresent, therefore I and all can never speak an angry word. There is no petulance. Temper is nothing, therefore my voice echoes sunshine and peace. "For I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should say and what I should speak, and I know that His commandment is life everlasting. Whatsoever I speak, therefore even as the Father said unto me, so I speak."—John xii: 49-50.

J. Eloise Cooper

FAITH.

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

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

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

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

If we have faith that Jesus (all visibility,) is the Son of God, "this is the victory that overcometh the world."—I John v : 4, 5. Even the grain of

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

C. G. O.

Truth's Practice.

The practice of Truth is to *let be* that which is. We can only show forth that which is within us. "We cannot become what we are not." We cannot practice that of which we know nothing, and we can only know that which we are.

What is Truth and whence came it? Pilate of old asked this question, and it has been asked all down the ages to the present time. "For the fruit of the Spirit is in all goodness, and righteousness and truth." Eph. v: 9. If the fruit of the Spirit is in truth, then truth is one with Spirit and is Spirit. John says, 1: 14., "And the Word was made flesh and dwelt among us * * full of grace and truth." Since Spirit is all, then Spirit is One, and the Word therefore is Spirit. Then the Spirit is made flesh and flesh is Spirit. The Word that is made flesh is God with us—that is, Jesus Christ; and "grace and truth come by Jesus Christ." Truth's practice is knowing that "I am that I am" and "beside me there is none else." To look from within instead of looking from without. Cause is greater than effect, therefore effect must be within cause; must be subservient to cause; must be the result of cause.

Jesus Christ is ever with us. He says, "I am the way, the truth and the life." We can only practice truth by knowing our oneness with the Father, living in that realization, and walking in the way, the truth and the life. The practice of truth must show forth externally, since the trinity is one. If I walk in "The Way," there can be but one end to my journey, and the end is now. The end is the New Jerusalem which cometh down from above, and is even now in my consciousness, because "I and my Father are one." I am His, and He is mine, and all that He has is mine from the beginning. There

an be no unholy thing in "The Way," hence, wholeness (holiness), is all I m, or all that I can meet or see.

Whence comes false belief? It comes from looking without, to effect, instead of looking within, to cause. It matters not what the external of my brother may be; I must keep my eye turned steadfastly to Truth, and by so doing, I will see the Holy thing that God has made, and effect will cease to be reality to me. Cause is good; cause can only produce good, and cannot produce evil. My eye cannot see what is not, and I know that however unsightly the picture may be, the perfect reality is within, and by calling it forth in the non-recognition of the imperfect seeming, I create anew a clean heart. We cannot say truthfully, I would do so and so, were I situated differently. That is giving power to effect, and if we are looking for uncongenial effect, we will find ourselves surrounded by it wherever we may be. A knowledge of Truth destroys our belief in, or fear of, effect, and we can do just right, here and now. We must turn with faith, believing, from the powerless to the powerful; from the so-called evil, to the known good; from effect to cause; from theory to practice.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii: 1, 2.

H. W. Merwin.

Notes and Announcements.

H. H. Schroeder writes that the work in St. Louis is growing, and is more and more recognized every day, and says: "It is the sincere aim of our 'German Society' to build our own building or temple, for the purpose of spreading the truth of God in man; to hold daily meetings for inquirers, to give class instructions, hold Sunday School for children as well as grown people, and I do affirm that we will carry out our aim and good will, if we abide in the 'Spirit of Truth,' which worketh through us to will and to do, according to His divine will and good pleasure."

The editor of Harmony is in Sacramento, lecturing and teaching classes. She writes that she has had the pleasure of meeting with the Psycho-Pneumic Society, which is a society for divine research. It is composed of a body of earnest seekers and advanced students.

EXTRACTS FROM OUR LETTERS.

Your recognition that the kingdom of heaven is within each one of us, is also our recognition, and we would say, "let every one bring forth according to God's way." His way is unity; oneness; the way of infinite Life is One. * * * The evidence that we have of true lifting up, is that we have taken all with us unto God; and now, in these last times, in the light of divine understanding, we behold within the range of consciousness, the absolute oneness of God's work, and the true meaning of organized existence and God's idea manifest therein.

As you say, "God prevails," because of infinite Love, which is willingness; and my love and willingness being wholly that of the Father's, and beholding the true associated work of God, less is not for us, than to bring forth the plan perceived, as we have, in Articles of Association, which I sent you.

The fresh or constant unfoldment of divine Life or Mind every instant, is the true unfoldment of our organization; the existing work of God.

This pamphlet has been gotten up from an immortal standpoint, and I ask you, in love and sincerity for the Truth, to read it from the plane of an infinite and omnipresent Spirit. The old meaning of organization is not the new one. All things are new in Christ Jesus. The meaning that mortal belief gives to organization is not our meaning. All subjects are by us spiritually understood and spiritually dealt with. Hence, they are all lifted up from worldly belief and opinion; that is, they are free from limitation.

Your daily theme that the kingdom of heaven is at hand, is a good one; so, in our mutual recognition that it is finished, we again find the basis of the I. D. S. A. It is God's law, order and work, that we accept, and not anything do we accept that is not His, and this you will find throughout the Articles of Association.

Members of the I. D. S. A. are given instruction from time to time, upon all points essential to demonstration and for the general good of the work.

It is necessary to have literal aid, in order to scatter broadcast the literature necessary to make such an Association known in its true spiritual meaning, for it must be kept before the people until they come to realize what is the true organization which includes all of God's works, in which the universe appears.

Do not think of a man-made organization, but read carefully the Articles of Association, from the standpoint of Spirit, and you will see that both

aven and earth is the Lord Jesus Christ, or "God with us" of the New Testament; and this organization, which is to be found and joined only in finding id joining God's work, opens into the highest order, method and harmony; 'en the order in which Jesus became a High Priest forever. Much could be iid here, but we withhold for the present.

As you are all intensely interested in the I. D. S. A., we offer these suggestion in connection with the Articles of Association to begin with, and ope to hear from you soon again.

EXTRACTS FROM LETTERS.

FORT MEADE, FLA., Feb. 6, 1893.

We have subscribed for your Magazine, and are anxiously awaiting its rrival. It gives harmony for inharmony everywhere it goes; therefore, we ill strive to support it.

Dr. Yarnall has just taught two classes here. We cannot begin to lescribe the beauty and grandeur of the words of Truth he has spoken to us nd I know they will ever ring in the ears of his hearers, and be a constant eminder of the only true and living God, who is ever present and willing to elp them, here and now; and none can fail to understand the words of Jeaus, "I am the Way, the Truth, and the Life." We would gladly have kept he Doctor longer, for it was so pleasant to have him with us, but nothing but work would suit him.

Persecution grows less every day, and I feel that, ere long, the continual messages of love and truth will break down the wall of prejudice, and all will come together as one, in the great brotherhood of Christ.

ALLIE F. PARKER.

Our fruit will ever testify of the truth of our doctrine, and if a man will "do the will of the Father, he shall know of the doctrine." Therefore, we should always teach our doctrine by our daily deeds and acts; for by our fruit shall we be known.

I have been blessed recently in many ways by the hands of Infinite Good, Life and Love, which are ever open for all alike, and as we acknowledge the stream of blessings that constantly flows to us, so do we receive.

H. H. SCHROEDER.

The first Adam is living soul; the second Adam is quickening spirit; in him all is truth and life.

Questions and Answers.

Q.—What is the aim of Divine Science?

A.—The aim of Divine Science, which is the truth of God in creation, is to understand the Truth and live the Life which Jesus said, "I am," and which is the Christ of Christian teaching. The purpose of the Scientist is, therefore, to be the Way, the Truth, and the Life, to the living, as was Christ manifest in Jesus; and thus abide in the Father, and do as Christ Jesus did. We are Life, and our purpose is to prove that Life is our maker, and is master of all things, and Lord of all conditions.

Q.—What is the advantage of association to the worker in Divine Science?

A.—One of the advantages of association is, that it is an inducement to the best teachers and healers to visit any and every locality where such an association exists; for the association would be a guarantee to the teacher and healer that there would be interested parties associated together in forwarding the work. It would also be a benefit to all who are at the head of Colleges, as well as to editors of Magazines, to be associated, or be of one accord in one divine Mind.

Paragraphs.

"Then Peter said unto them: Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The promise is unto those that are called. The called are those who go forth. Calling means proceeding forth in the demonstration of law. The ulfilling of law, is by One who is, before the law.

When the presence of the Living Good becomes manifest to the people, idols and idolaters will be swept away like chaff before the wind.

—*The World's Advance Thought.*

Great is our wealth when we ask for the All Good, from the Father; not "for a portion," as did the prodigal.

They who know how to write that which is true of God, manifesting in creation now, know how to write scripture; for that which is true of God in creation now, is always true.

They who neither look back nor forward, never hesitate or doubt, but *now* is the time. We cannot postpone or hesitate without robbing the present the fullness of power. Dwell upon these two words, Now and Freedom, until their meaning is fully apparent in you, and give no place to their opposites. Now I am Free.

"To die—in the real meaning of the term—is to become unconscious of lower state, and thereby become conscious of a higher existence."

—*Franz Hartman.*

"The day of days, the great day of the feast of life, is that in which the inward eye opens to the unity in things, to the omnipresence of law;—sees that what is must be, and ought to be, or is the best." —*Emerson.*

A SPLENDID OFFER.

The American Farmer and Harmony will be sent to any address in the United States for one year for $1.60, 10 cents over the price of Harmony alone.

Subscribers Take Notice.

The following are the decisions of the United States Court on the subject of newspaper subscribers:—

1. Subscribers who do not give express notice to the contrary, are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the Post Office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. If subscribers pay in advance, they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

The Following Books for Sale at Home College, 324 Seventeenth Street

		Price	Po
Scripture Words of Life, Part First		$ .25	.0
Scripture Words of Life, Part Second		.25	.0
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IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 5. APRIL, 1893. No. 7.

WISDOM'S WAY IS JUSTICE AND SUCCESS.

ALL things are spiritually understood, and spiritually explained, if understood or explained at all. No light can be given to any truth-seeker or questioner concerning any thing or subject, except it be given from the omnipresent Spirit of Truth. He who gives light is Light. If all questions are answered from the plane of understanding, light is caused to spring up in the questioner, whose beliefs had been in the region and shadow of death. Wisdom is not found seeking some new truth to add unto the absolute, that which is self-evident. The satisfaction and success of Wisdom, is in *being* and *possessing* what is; and this is the basis of all true thinking, speaking, and external action; it is Divine Justice, without which there is no Justice.

As desire has no possessions to give, it can neither give light nor satisfaction to another; but he who possesses what *is*, can demonstrate to another the Divine Law of success, and show him what is light and satisfaction, and thus together bear fruit of the Spirit.

In the science of God in creation, we build not from the external side. Our reason for not building from the external side is because God builds the other way. If we think aright, we will think from the plane of Spirit, that which is true of Spirit. Our words cease to be burdensome when they are the words of God. "Not by might, nor by power, but by my Spirit, saith the Lord." Thought that is "by my spirit," the very idea of Spirit, satisfies the hunger and quenches the thirst of the world. It externalizes in word and deed, and proves to be the helping hand in the hour of need.

"I am the bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." This is spiritually and literally true, for the spiritual includes the literal. The divine good that *is*, is all inclusive. Hence, spiritual good comprehends what is called material good. There is one Good.

The consciousness of what man *is*, proves to him that he is God-like, and just what he ought to be.

Biblical Revelation.

It is only through the intellectual faculty that there can be any possible anger of confusing the divine and human elements of the Inspired Word, ts intrinsic lessons, and spiritual delineations, can only be discerned and reasured by the inner perception, and by such discernment they need not be nistaken.. The fine gold of love, faith, truth, life, and spirituality, constiutes the true inerrancy. Only with humanity intermingled with divinity in he Word, would it be practically comprehensible. It does not try to sepaate God from human consciousness, but to bring Him nearer; yea, to show Him as in us, the illuminating and energising force.

The Decalogue was inscribed in man's nature long before it was graven upon tablets of stone. The world has looked upon the Bible as a code of livine legislation, a great and comprehensive "Thou shalt not;" but it is rather an emancipation proclamation. The love of God, wrought into the ives 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 pilgrimage over which they passed far in advance of us.

Up to the time of Luther and the Reformation, religion, theology, and authority were centered in the organized Church; but since that time, among the Protestant branches, everything has crystalized around the Book. There is a tendency ever manifesting itself in humanity, to build from without, rather than from within.

—*From "God's Image in Man," by* Henry Wood.

Bibles of the Ages.

The Mysterion of the Jews, the Messiah, was and is that Mystic, Divine Being inculcated in allegory by the Initiates of all nations. The Egyptians, Hindus, Persians, Greeks, Druids, Semites, and others, had their mystic myths, wherein the life of an individual hero (who may be an historical or an ideal being,) delineates the course of Divine re-birth. These mythic, or rather, mystic characters, were foreshadowings of that great and Divine substance, that in Christ Jesus was plenarily manifested. Thus, to the Apostles, and early Christian Theosophers, Jesus is the Messiah, Christ, or Saviour, who came not to destroy, but to fulfil the Mystic law; and the fundamental doctrine of the Christian system, is the Divine Incarnation, or Christ coming in the flesh. (See Isaiah ii.)

In that very Christ, attainable to us all, God becomes incarnate once and forever as the Divine Law of Regeneration. The historical and exoteric Christ-Individual, foreshadowing the mystic and esoteric Christ-Being. As God was in Jesus, so may the Christ, who is God, be in us, and the Christ-life delineates what the Word teaches—the law of salvation.

—*Mystery of the Ages.*

The Life of Charity.

This is the first and great commandment: Thou shalt love the Lord thy God with all thy heart and soul and mind and strength:
And the second is like unto it: Thou shalt love thy neighbor as thyself.
There is none other commandment greater than these.
On these two commandments hang all the law and the Prophets.
Therefore all things whatsoever ye would that men should do to you,
Do ye even so to them.
Who was neighbor unto him that fell among the thieves?
He that went to him and showed kindness to him:
Whoso giveth a cup of cold water only, shall not lose the reward:
It is more blessed to give than to receive.
Therefore I say unto you, love even your enemies,
And do good, despairing of no one;
And your reward shall be great,
And ye shall be the children of the Highest:
For He maketh the sun to rise on the evil and on the good,
And sendeth rain on the just and on the unjust.
Be ye therefore perfect,
Even as your Father in heaven is perfect.

Compiled by Frederick L. Hosmer.

The Perfect.

The life of the Whole,
Wells up in my soul,
All sorrow and pain now is past,
O truth for all time!
I am holy, divine;
I worship the Perfect at last.

E. S. Greer.

The Mark of the High Calling.

Whether we be casual or close observers, we must admit that the tendency of all humanity is toward a state of happiness, and a shrinking from that which is the opposite. As close observers, we find that happiness, or hope of happiness, is the true incentive to action; the goal toward which all are turning. But few there be that find it—and why? We miss our aim, because we do not make our mark that of the high calling of God in Christ Jesus.

How long shall we continue in perverse and futile efforts to gather grapes of thorns, and figs of thistles? How long shall we wander in a state of dementia, among the tombs of effect, cutting ourselves upon the rocks of prejudice and opinion? Just so long as we refuse to recognize God—Principle—in all things, from the least unto the greatest, shall we be in bondage. Our freedom comes through perfect realization of the Truth, "Thou God only." Then do we sit at the feet of Christ, clothed in our right mind—filled with peace and happiness.

Thoughts given at Home College Monthly meeting, by Mrs. Isabel Birge.

Our Work.

WHAT is our individual work? This is important for us to know, for we are told to "Work out your own salvation, * * for it is God that worketh *in you* to will and to do of His own good pleasure." These are wonderful words, "*God worketh in you.*" Then is there anything impossible o *man?* Jesus said, "If thou canst *believe*, all things are possible;" and "If 'e have *faith* as a grain of mustard seed, *nothing* shall be impossible unto you." Jesus also said, "I of myself can do nothing." Then *what* can we do? What s there for us to do? Is not *our work*, then, merely in casting out all beliefs f separateness and limitation, and claiming for ourselves perfect life, perfect ealth, perfect understanding, that we may gain the Christ consciousness of nity and wholeness; our oneness with the Father, and therefore with all ife; and thus realize that the Father's work is our work? When we can *ully realize*, as did Jesus, that it is the Father working in us and through us, hen we can say, "All power is given unto me," for God, who *is all power*, is vorking in us and through us, and there is nothing impossible to God. His *houghts cannot be hindered* nor turned aside, but must and will accomplish hat whereunto they are sent. Are we THINKING His thoughts? Then we eed not fear, or feel anxious as to the results. "Have faith in God." Faith s the substance back of our thoughts and words, giving them omnipotent

power. "*All things whatsoever* ye pray and ask for, *believe* that ye *have* received them, and ye shall have them." That is, have faith in God, know they are *already* yours, and by your word of *faith* you shall make them manifest, for "It is the Father's *good pleasure* to give you the Kingdom." All that the Father is goes to *bless* and make happy all His children. If God does not limit us, how foolish it is for us to limit ourselves.

"Freedom consists in *being* that which is free and unlimited. The preliminary work that must necessarily precede the realization of freedom, is detachment from existence—the limited. Hold not those *thoughts* which bind to earth, for such are images of desire; they shut the door against revelation, and the freedom of being; they are also as a *veil* between cause and effect, mind and matter. He who removes the veil, sees face to face the *Truth* that frees. Desire dwells in the midst of us, for the reason that in thought we have been attentive to the *limited*, and have sought to serve the things of sense. The only way of liberation from environments, is detachment in thought from them, and *concentration* of thought on the *unity* of the universe, or oneness of being, which *is* freedom forever and ever."

If we *know* the Truth, we *know* that we *are* free. To know the Truth, is to know that there is "but one good, even God," and that He is our righteousness; that "in God we live, move, and have our being;" and as we realize this, knowing God is our life, we know that life to be perfect; and this is the work of each individual, to recognize it, and make *every thought* and word obedient unto this truth, thus acknowledging God in all our ways, that He may direct all our paths.

To know the Truth that makes us free, is to be crowned with a *consciousness* of *wholeness, unity, and love*, and clothed upon with the incorruptible, because we know the *unity* and indivisibility of being. When this is realized, we can say understandingly, "Peace is mine now;" "I am in the Father, and the Father in me." When we can speak this truth for ourselves and others, we shall understand what *our work is*; that it is to bear truthful record of our being, that God may be manifested in the flesh—in the world, and that the Father's work is our work. If we think we have a separate work from His, it shall come to *naught*, for God is *All*, and beside Him there is none else.

We must find out that we are in the world, not to condemn the world, but that we are here to bear witness of the Truth; *this is our work*; and to bear witness of the Truth, we must *learn* to *think*, and *speak*, and *act* truthfully of ourselves, and of our Father. We are the light of the world,—so our

laster said—and we are here to let our *light shine*, that the darkness of ignorance, sin, and sickness may be dispelled. We are not here to condemn our rothers and sisters, but to be a light and a lamp unto their feet, seeing the ood in them awaiting the recognition to call it forth into manifestation.

This *is our work, recognition*, acknowledgement. "Have faith in God," nd we will, as we know Him aright, and this is eternal life. Paul said: "I ve, yet not I, but *Christ liveth in me;*" and Christ, speaking through Jesus, nd to us in our souls, says: "Without me ye can do nothing." When we alize, even in a limited degree, that God is working *in* us to will and to do f His own good pleasure, how strong and courageous it makes us feel. And od is certainly with us in every *good, pure*, and holy thought for humanity.

"If God is for us, *who* can be against us?" Does not all wisdom, knowlge, and power belong to Him who is our refuge? Under the shadow of is wings, we find security, rest, and peace. How beautiful and *true* is the inety-first Psalm. I love to read it, and *know* that all the security and lessings it promises to those who are *abiding* in the Father, are for *every one* demonstrate to-day. What a glorious birthright is ours! "The half has ot been told," and we but *faintly* realize it as yet. "All things are ours." *le* are *heirs*, and *joint heirs* with Jesus Christ to *all* that the Father possesses, nd naught but ignorance, superstition, and *unbelief*, can shut the door to ur entrance into the possession of our inheritance. Our work is to stand ast in the liberty wherewith Christ—Truth—hath made us free.

Christ—the Truth and Life—said: "I am the vine, ye are the branches. le that abideth in me, and I in him, the same bringeth forth much fruit; for ithout me ye can do nothing." (John xv: 5.) The vine, *without the branches*, ould not bear fruit. The same life that flows through the vine, and is its fe, flows through the branch, and is the life of the branch, and the two are ne in being. The branch, if separated from the vine, soon withers and dies; o we, the branches, if in our consciousness are not acknowledging our *unity* ith the *One Life*, our Father, we are as the withered branch, and can not ear fruit. The *Vine* is the source and possibility of all fruit to be produced, nd the *branch* is the child which expresses, or makes manifest that possiility. It is the *branch* that *bears* the *fruit*, but of itself it can do nothing; s *work* is to express, or manifest its life, which it has from and in the vine, nd this is the fruit. So *our work* is a like work, manifesting the Father—ife, Truth, and Love—in the world; and we can only do this, in as much s we realize *our oneness with the Father*, and the unity of all life. This conciousness is the Christ consciousness, and is the same that Jesus had, and

which gave him his power over all *things*. His work in the world is our work in the world to-day, bearing witness of the Truth.

"I will not leave you comfortless; I will come to you. Yet a little while, and the *world* seeth me no more; *but ye see me;* because I live, ye shall live also. At *that day* [the day of understanding] ye shall *know* that I am in my Father, and *ye in me, and I in you.*" "The word that ye hear is not mine, but the Father's which sent me." "*Now* ye are clean, through the word which I have spoken unto you." "These things have I spoken unto you, that *my joy* might *remain* in you, and that your joy might be full." "These things I have spoken unto you, that *in me* ye might have peace." "I have yet many things to say unto you, but ye cannot bear them [understand] now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into *all truth.*" Then we will need no other teacher. Love, peace, and harmony are yours *now*, and forever and ever more.

Attica, Kansas. W. M. Brown.

Extracts from our Letters.

YOU see from Harmony that we recognize but one Mind, and that Mind needs no healing. It is the health of its people. We use the word Mind, only when we mean God, the infinite, omniscient, omnipotent and omnipresent One. Therefore we cannot, in truth, speak of Mind when we mean less than the infinite God.

We have no spirit of argument by which to bring forth this truth, but God, in his own silent and invisible way, proves that He *is*, in manifesting the whole universe as He does.

Our basis is this: that nothing can be made manifest that is not; and the fact that we have the manifest existence before us is proof of the truth that we *are*, before this existence was manifest. Therefore, we being that which was, is, and evermore shall be, we are the unfolder, even eternal life; hence, greater than any or all unfoldment that has or may come through evolution, from eternity to eternity. The unfolder is not dependent upon what it unfolds for power or for knowledge of how to unfold; hence, the belief, so common, that we can become greater than what we are, is virtually a belief that effect will become greater than cause,—a thing impossible; hence, being consistent with our premise, we never talk as if we were subject to effects or dependent upon them for anything.

The entire purpose of our teaching, is to instruct people how to think,

speak, and act from eternal Being, as does God. Be what is, and act accordingly.

It is good to say, as you do, "I stand for the Gospel of Jesus Christ, and am one with all that is true." The Articles of Association which you accept as true, are all-inclusive. They recognize no other foundation than the one which is laid, which is Jesus Christ our Lord; hence, you truthfully say, you are one with us, in this all-inclusive truth. Like you, we have sought and found the kingdom of God and His righteousness, and the heavens are opened unto us, and all things are clear and plain. Mentally, we have the child conception of the purity of the whole, with its confidence and obedience. There is neither resistance nor strife for attainment; for we do realize and know that God's law, Love, is in the beginning fulfilled in the creating of earth with heaven.

We have agreed upon earth, upon a very important truth, in the understanding that God's method is one. God says: I am "the way" (my own way), and let that be, which is: *e. g.*, I am Light, and in me is no darkness at all. For this reason He says:—"Let there be light, and there is light."

Your experience financially has been that of many others, but "The laborer is worthy of his hire." I often think that in so far as our work is the work of the Spirit of Truth, it will be sustained, and if any part is not the work of the Spirit, that part will not be sustained; and thus it should be. I am willing to work with hands, even as St. Paul worked at tent-making, that I may owe no one.

Entirely willing am I to do (as I do) whatever there is to be done, from early morn until late at night, and use money, by giving in every way essential to the work. As the laborer is worthy of his hire, so God knows, that possession in the beginning is essential to a successful ending. He knows we must have or possess that which is, if the end of any work be equal in success to its beginning; that is, we must have the use of certain things and money to continue the publication of our journals, and pay the bills that come along from month to month. Unless the expenses necessary to the furthering of the work of the I. D. S. A. are promptly met, we cannot expect to prove its true and all-inclusive basis to the world at large. When the kingdom of God and his righteousness is sought, and *found*, all these things are added. For in it we love one another, and help each other. We love neighbor as self, because we know that neighbor is the same unto God, as self. I in you and you in me.

Love one Another.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

If we are so filled with this love, one toward another, as I think the Savior meant we should be—if we obey this command, and love one another as God loves us—we could see no wrong or evil in all God's creations. No matter what the appearance or seeming might be to our sense perceptions we should see all enfolded in the love and presence of God, as perfect as God sees all perfect. Perfect love casteth out all fear, or thought of evil. If we admit a thought of evil in regard to the doings of a brother or a sister, our love is not perfect; we are drawing away from that unity of Spirit, which we must ever hold as a command of God. We should rejoice that our brother or sister is trying to do a good work, if it is not just as we think it should be done. This is mere opinion, and has no place in Truth. We are not to be the judge. I will judge my people, saith the Lord.

"If ye loved me, ye would rejoice because I said, I go unto the Father. For my Father is greater than I." In saying this to his disciples, He was trying to comfort them, for He was soon to be taken from them, in the body. They should rejoice in his joy, that He was going to the Father. He knew they would miss his bodily presence. He knew they were sad at the thought of parting from him, and thus he appealed to their love. If ye love me, ye will rejoice in my joy—rejoice that I return to my Father, that the union may be complete, I in the Father, and you in me. He that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him.

As love is the fulfilling of the law—the connecting link, as it were, of the unity of God with all His creations, no matter how small they may seem to us—let us rejoice in the love and unity of God with all His children; rejoice in their joy, and in their work, and see them all as perfect as God sees them perfect. Then let us shake off the shackles of earthly, or sense perceptions, and rise to that higher consciousness where all is love, peace, and light, and from that higher plane we can look out upon all things as God's creation, therefore perfect.

Let us try to ever keep ourselves fixed in the consciousness of the presence and love of God, and our oneness with Him; then will we realize perfect peace, perfect satisfaction, perfect rest.

M. P. Webster.

Read at Home College Monthly meeting, Feb. 1.

PARAGRAPHS.

No good, or God-like thing, will be withheld from them that walk uprightly.

The command is, "Go ye into all the world and preach the gospel and heal the sick."

Infinite power is, hence power is the potency of the All; there can be no discrimination made between power and potency.

God being all Goodness, His action and result of action, the act of creating and the creature, are both goodness.

As God understandingly makes every thing that is made, and pronounces upon it according to what He is, His children need not the experience of sin, sickness and death, for developement and enlightenment.

As God made heaven and earth, the seas and all that in them is, without either Being, or employing a belief in evil (or error), it is ungodly to believe that evil is necessary for the developement of good; or that errors are stepping stones that lead unto God.

Were errors stepping stones that lead unto God, we would have to consider Him as the ultimate of the stepping stones that lead unto him; a thing impossible. "Either make the tree good and the fruit good; or else make the tree corrupt and the fruit corrupt."

EXTRACT FROM LETTER.

MRS. M. E. CRAMER.

Dear Teacher and Friend:—

I was at Wellington, Kansas, Sunday, and gave a little talk to the friends there who are interested in the Science. My principal subject was "Our Work." They were all delighted with what I said, and we had a good time. They said they felt as if they had all been fed and clothed. * *

Am re-reading and studying your lessons in "Science and Healing." Every time I go over them they seem more clear and more beautiful. I think they are the best that have been published.

Love to all the friends.

Attica, Kansas, March 21, 1893. W. M. BROWN.

IMPORTANT NOTICE.

We are glad to announce for sale the Second, Third and Fourth Volumes of Harmony, handsomely bound in cloth of two shades, and side title in gold letters, at the very low price of $1.50 each; postage 13 cents.

To any person sending five new subscriptions, or five renewals at one time, for the Fifth volume of Harmony, we will send one of either the above mentioned volumes, or one year's subscription to the Fifth (or present) volume.

Harmony being an exponent of Truth, its pages are devoted to that which was, is, and evermore shall be. Every number of each volume contains valuable lessons by the President of Home College, and articles by thoroughly competent writers on the science. In these lessons and articles will be found the method of applying the Truth in healing. Those who have studied HARMONY, and know what its pages contain, testify that the more they read it, the more it is valued.

They are valuable books of reference, and acceptable and invaluable presents for friends whom you wish to help into the way of Life, freedom, and power, and unto health, success, and satisfaction.

In sending manuscript to Harmony, write on one side of the paper only. Those who wish to have manuscript returned, please enclose postage for the same.

Subscribers who have not yet renewed their subscripton, will please do so at their earliest convenience, and thus do their part in helping to sustain the work. As we are all united in one harmonious whole, we each have our part of the work to do, and it is necessary that each one do his or her part, that the law be fulfilled in each. The subscriber is as necessary to the publisher, as is the publisher to the subscriber. Hence the subscriber should be as prompt in renewing, as the publisher must necessarily be in sending out each issue.

Silent Unity.

"There is an ever present help for all."
From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from April 27th to May 27th.
The King of Peace has come unto me, and sits upon the Throne of His glory.

Home College Monthly Meeting.

According to the usual custom, a number of friends gathered in the Class-room of Home College on the afternoon of March 1st, that being the first Wednesday in the month.

Mrs. M. L. Stone presided, and the meeting was opened with a hymn in which all joined.

Mrs. Stone began her remarks by saying, that on her way to the College she met a lady friend, and after a short conversation, invited her to attend the meeting, saying, "You have never attended these monthly meetings; now come, go along with me." But the friend replied, "O, no, I'm not in the spirit of it." After they separated, she turned, and happening to glance into a garden, saw a rose bush, which, at first glance, seemed to be a dry, dead bush, and she thought, are you, too, not in the spirit of it? But upon looking closely, she found the bush was full of new shoots and twigs, which seemed to say, in answer to her thought, "Why yes, I am in the spirit of it;" and she thought what it meant to be always "in the spirit," and to realize that it is the Spirit that quickeneth. The rose bush never denies itself. Being one with the Father, it works as the Father works; and although a casual observer might pronounce it dead, in reality it was teeming with Life, and putting out its fresh new leaves, and in its own good time would reveal the beautiful flowers which are already a part of itself, and ready to blossom when the proper conditions have been brought about.

So it is with us. If we continually recognize the omnipresence of God, we shall know that we are always "in the spirit of it," and that we come, "not to destroy, but to fulfil." She read several passages of Scripture bearing directly on this line of thought; and from the apparently dead rose bush, a most excellent lesson was drawn.

Interesting papers were read by Mrs. Perkins, Mrs. DeGroot, and Mrs. Birge, which were followed by remarks from others, which were generally suggested by the different topics.

The wish was expressed to hear something from Mrs. Cramer, and she spoke about as follows:

Much is said about *seeking* to realize and *become* one with the Spirit; but when we come to know that God is omnipresent, the only Life or Spirit, we should recognize that we are already one with the Spirit, and cease trying to get there. We should not be forever on the road. When Jesus knew that he was one with the Father, he said: "I do what I see the Father doing."

"The Father worketh hitherto, and I work." So, if we would follow the example of the Master, we must stop trying to become one with God, but recognize the oneness that already *is*. For we are, by the grace of God, *in the Spirit*. Then, having done all, stand, and work as He works, and show forth truth in all our actions, and let the light so shine that God may be glorified.

Many good thoughts were expressed which we were unable to take down.

The meeting was one of unusual interest, and was instructive and beneficial in many ways.

STUDENT.

THE WORK OF DIVINE SCIENCE IN WOODLAND.

The Editor of HARMONY is in Woodland, California, lecturing upon, and teaching classes in Divine Science. She writes that the lectures have been well attended, and about one hundred and fifty persons have, during the past week, become interested in the truth as set forth in Divine Science, although the weather has been considered unfavorable for a large attendance at the meetings, it having rained most of the time since the commencement of her lectures in that place. The signs that usually follow an understanding of Truth, are already being demonstrated in health and satisfaction, rest and peace, in those who have listened to her lectures, and have accepted the Truth stated therein.

The following synopsis of a discourse delivered Sunday, March 19th, was reported for, and published in the "*Woodland Mail*,"—the morning paper of that place :

DIVINE SCIENCE.

ALL ERROR, SIN AND DISEASE A MISUNDERSTANDING.

Chosen Friends' Hall was well filled on Sunday afternoon to hear Mrs. Cramer's discourse. After the congregation had joined in repeating "The Lord's Prayer," and listened to the reading of the first chapter of Romans, she commenced by making use of the illustration given that morning by one of Woodland's ministers, of the satisfaction it was to the child to be taken up to, and shown the source of the river whose flowing waters had filled her with wonder. God being the source of all that is good, we must find Him if we realize perfect good. The principle of Divine Science may be set forth in a few axioms: "The infinite God is. There can be but one All. God is the All in All. One is the number of unity or at one-ment. Nothing can be made manifest that is not already in God. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him. The Word was in the world, and the world was made by It, and the

world knew it not. The Word was made flesh and dwelt among us. As it was in the beginning, it is now, and ever more shall be. The Word, which is God, is the life of the world, is the light which lighteth every one in the world. He is no respecter of persons. All creations have origin in life eternal—or mind eternal—and not in time or place. All things made are dependent on that which is in the beginning. The beginning is now. Eternity is now. God is now. To understand these truths is to know Him. As God is infinite and omnipresent now, they who believe they have a separate self from God here and now, have missed the mark of atonement or at-onement, and are out of the way of understanding. This is shown in their beliefs. If they believe in evil, they cannot believe in God, for He is good. He did not create evil, therefore do not believe in it. Those who do are those spoken of in the Scripture as the lost. When the truths of Divine Science are lost, we take on beliefs in evil. As a man thinketh in his heart, so is he. The great lost secret was, and is, the loss of the knowledge of the relation existing between God and man. All the errors, sin and disease of the world is a misunderstanding—a falling short of wholeness or at-onement with God. As we all live, move and have our being in God, vain is the effort to have a true selfhood apart from Him."

The Gospel of God unto which St. Paul said he was separated, is the testimony of God concerning His son, Jesus Christ. This Gospel which Paul preached to the Romans had been prophesied in the Scriptures. The Gospel of God is that His Son Jesus was made the seed-word of David according to the flesh, but determined the Son of God according to the spirit of holiness.

Think of yourself as King in your own house, and Ruler over all conditions and environments. Repeat the following words daily, and commit them to memory, that you may realize their meaning at all times:

"Come ye blessed,
Inherit the kingdom prepared for you from the
Foundation of the world."
"And they shall come from the North and the South,
And from the East and the West,
And sit down together in the kingdom of God."
And you shall know, that,
"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."
"I will deliver the creature from false and corruptible beliefs.
I will see the universe free from false and mortal beliefs.
I will draw all unto me.
I will have mercy, and not sacrifice.
I will accept the sacrifice of righteousness.
I will accept the whole of existence according to my Spirit of Wholeness, as being without spot or blemish, complete and perfect in my consciousness.
I, the Spirit of Wholeness, love wholeness.
Come ye blessed, come, all ye that in me are, inherit the kingdom.
It is your Father's good pleasure to give you the kingdom."

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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International Divine Science Association.

A FEW STATEMENTS OF TRUTH, AND PLAIN FACTS.

THE work of Divine Science is, to bear witness of the truth that is. It comes not to destroy the law, but to fulfil it; not to destroy religions, but to prove that there is no religion higher than the Truth that is, was and will be. It comes not to condemn the world, but is the light of the world. It comes not to destroy the injunction that God placed upon all creation in the foundation of the world, to "go forth, increase, multiply, and replenish the earth," the true purpose of marriage. It does not teach that the way to benefit the people who believe that they are in the world, and of it, is to cut off all increase, and rob them of the bodies they now possess, but it does teach that God is no respecter of persons; that the immaculate conception is the very basis of the redemptive work, which is completed with the resurrection of the body, and is the whole truth concerning the origin of man, and the conception and birth of his body, and that "Jesus Christ, *our Lord*, made of the seed of David according to the flesh," "made of woman, made under the law," "is determined the Son of God, with power according to the spirit of holiness." Hence, in Divine Science, "all things are become new; old things have passed away," and the body and all visibility, "made under the law," according to the injunction, "increase, multiply, and replenish the earth," has redemption. Divine Science does not teach that the visible form is the result of sin, and that with the end of sin it disappears, but the creature itself, which is made of woman, made under the law, is understood to have the glorious liberty of a child of God. Divine Science delivers it from the bond-

age of corruption, into the understanding of what is Jesus, the Christ. "We know that every creature groaneth and travaileth in pain together until now;" that is, until this truth is spoken, which is the adoption and redemption of the body.

As eternal Life is the GIFT OF GOD, salvation must be the FREE GIFT, and as it is proven by both Divine and modern science, that the elements of which the body is composed are incorruptible; that it is impossible to corrupt or destroy a single atom of its composition, it is by us to be delivered from all false beliefs in corruption and mortality. For it is the child of God, therefore heir of God and joint heir with Christ. It is nothing more nor less than false beliefs that look out upon visibility and pronounce against God,—the Spirit of wholeness,—and say corruption and mortality, to what is seen.

Many persons believe that they have given up all belief in sin, sickness and death, and in impurity, imperfection and mortality, when they claim "that God is all, and the universe of things is not; and that its appearance is the result of falsehood—hence is not in truth." Instead of giving up false beliefs concerning the universe, and taking down the middle wall of partition, and abolishing all enmity, and seeing that all things hold the same relation unto God, they retain their false belief, but claim the universe to be the falsehood—that is, being unable to account for the universe, they hold that it is false appearance, and instead of annihilating their false belief, by understanding and accepting the truth about it, they would annihilate the universe and retain the false belief concerning it.

These are beliefs that have cried, "Crucify! Crucify!" from the foundation of the world. So apparently real is this error to itself, that every thing beheld with the natural eye is either seen to be a living lie, or to be dead with sin. This is neither erasure of erroneous belief, repentance from sin, nor abolition of enmity concerning the body. For unless we understand ourselves to be twain, one new man, or that our existence is the evidence of, and is God with us, we are not able to say understandingly that all that is born under the law, is spirit; that which is born of the spirit is spirit. The image or form is its idea made manifest to itself. "There is therefore now no condemnation to them which are in Christ Jesus," for in oneness, like produces like.

Understanding knows that what the law of unity or holiness says, it says to them who are under the law, that every mouth may be stopped that would pronounce against it. By the deeds, or results of the law, shall no flesh be justified in the sight of God. But in Jesus Christ, our Lord, which means God manifest in *our form*, all things are lifted up unto God. "All things are

of God," and we have a new heaven and a new earth. The heaven and earth being born of God in the beginning, and as it was, so is it now, in the beginning, and ever shall be; therefore, heaven and earth are spirit. The old has passed away. Whosoever understands and knows this Truth, is Spirit, and is Truth.

"Through faith worlds are framed by the word of Spirit." "The words that I speak, they are Spirit and they are life." "My words are life to them that find them." Divine Science handles not the words of Life deceitfully, Seeing that we have this ministry of wholeness, "we come boldly unto the throne of grace and obtain mercy, and find grace to help in time of need;" and declare unto you that the word of Life is manifest and dwelling in our midst; that the world is made by it and the world knows it not. But we behold its glory as of the only begotten of the Father, full of grace and truth. By the manifestation of the truth of Wholeness, we commend ourselves to every man's conscience, in the sight of the One God, who is Father of all, in whom all live and have being.

Report of International Meeting.

At the last International meeting, the President suggested as the subject for meditation, conversation, and the basis for the healing to be done, "I do what I see my Father doing; my Father worketh hitherto, and I work."

To perceive and know that I am doing the Father's work, is to see that I am doing the work of the Infinite and Eternal. No opinion was expressed, that the Father's work meant personal effort, but instead, the Universal and Impersonal was clearly shown to be the one work of the I, or real self.

One member realized that as I and the Father are one, I work as the Father works; I see the image and likeness of God in all that is done. I have no beliefs or opinions concerning any persons whom I see, and I see none in them; and as I neither know falsity in what I am, or what I do, I cannot condemn. "There is now no condemnation to them that are in Christ Jesus." My judgment is the judgment of Truth. There is no robbery in seeing God as all, and doing all that is done. There is no robbery in equality; in accepting all in "The Name." She realized that in order to accept all in the name of Jesus, we must understand and accept the immaculate conception, for this is the very basis of the realization of oneness with God.

Another member, filled with the realization of Truth, said: I am one with the Father; and as never before, I realize all is Life, and that I am

power, and that by the word of my spirit worlds are framed. I create. How grand is the conception that I do what I see the Father doing! In this consciousness all are healed, and we can cause those who are seeking health, to realize it.

A gentleman said: I know there is one Life, which is the Cause of all that live. I am Life; hence, must be that cause. I must be at one with all that is. All is unity and perfection, because all is the one Life. "Ye are complete in Him." If I do the works of God, I must be and do what He is, and what He does. All that is, in truth, is perfect from eternity to eternity. How futile to claim its opposite! For God is the Creator, and the creation. I must be what is, and speak forth what I am. Then will I work as the Father works. Jesus worked as Life works, knowing that Eternal Life was all in all.

These, and many other thoughts equally beneficial, were brought forth by other members, and all felt the unity and freedom of the Spirit of Truth; and as we dwell upon this idea—that my work is the work of God—when giving treatment, we know that we have glorified Him on earth, and have finished the work which He had given us to do, in the treatment.

Let all the members of the I. D. S. A. unite in these thoughts, and make them the central idea of their mental work, and send the result to us for next HARMONY.

WHY ARE WE HERE?

THE MEANING AND PURPOSE OF THIS INCARNATION.

[*Conclusion.*]

That the individual, though always unfolding, can never fully comprehend or absorb the universal, is not to be deplored. That man has within him infinite potentialities, with eternity for unfoldment, is a matter for rejoicing. There must, then, be progression, education, the showing forth of understanding, *ad infinitum*. There never can be a point reached, where all is attained by the self-conscious personality, and a consequent state of stagnation and desuetude arrived at; for both it, and the Principle which evolves it in form, are infinite, and identical in substance.

Now men are beginning to unfold, through understanding and volition. Now have they received a hint of the power of the Word—the thought, or formulated idea—in the process. Only now do they begin, here and there, to consciously, intelligently, set about the work which this incarnation means, and for which the body and the physical universe are prepared, to-wit: The

organizing and developing of an indestructible, self-conscious, free-willed, self-existence. This realm is the kindergarten school of our infant individuality, and the form things of which our five senses take cognizance, are the blocks, and clay, and toys, with which we at first play, without suspecting that there is a deep purpose and meaning in it all, while our teacher, unmanifest Spirit, —the Father—directs the development of the Principle which lies behind it all, and of which objects and facts are the inculcating symbols. Form changes with the process, but the substance, upon which form is predicated, is Truth, and cannot change, stray, or die. Principle is law, and is absolutely immutable. The principles upon which Euclid based his geometric theorems, and upon which Newton constructed the *Principia*, and Bacon his *Novum Organum*, must forever be true to the expectation of the reason which applies to them for exact results.

All the material universe is effect, symbolical of Principle in its various modes of expression, and is for the education and perpetuation of individual, thinking, self-existent man. How should he use it?

We find within ourselves evidences of life, which we call desires, tastes, passions, longings, reason, and conscience, or intuition. Some of these we have denominated physical, or animal propensities, and others we have attributed to mind. But the most of them we have regarded as wrong, or vicious tendencies, and to be either restrained, or killed out altogether. We have been taught that the desires of a man's heart are mostly evil, and hurtful if indulged. So we have condemned them, and made laws for their repression and destruction. Thus have we been engaged in one endless siege against "the world, the flesh, and the devil."

But we have learned—or ought to have learned—that the desires and physical propensities never can be eradicated by law or resolution; and, if they could be, it would be weakening to the individual. And to repress them merely, is not righteousness. Thus you only hide the expression of them from the external world. If a taste or desire has been peremptorily denied its natural food, it has almost always continued to gnaw and beg for more during the entire period of earth-life; or it has turned aside to other means of obtaining satiety, equally hurtful as the first. The result has been a dwarfing and weakening of the personality of the man, and the fate of "the soul that sinneth" has been the end.

Mrs. Grimke, in one of her lessons says: "To refuse the experience of bodily sensation and desire, is to refuse ray-ment and food to the soul, and thus to deprive the soul of its only means of development toward final per-

fection. But, to be deceived by these images, to accept the mere reflections for the realities themselves, is the fundamental error, or, in other words, the fatal sin of idolatry." Nor does this doctrine encourage the commission of overt acts known to be harmful or unlawful. By no means. It only shows the method of dealing with the desires and propensities, in such a way as to acquire strength instead of weakness through them.

The desires and motives of the heart, that is, those which are integral to the spirit individuality, are good, and necessary to growth, calling only for those things which are necessary to a well-rounded personality, and they are the well-spring of every taste, desire, and physical propensity which we see manifest in the flesh.

If you manifest a taste which has been seeking satisfaction in wormwood and gall; if you have a desire which has been blindly reaching after serpents for meat, and stones for bread, do not try to kill or cripple them, because they have been misdirected by the intellect, influence, false teaching, and heredity; nor merely strive to hide them in the closets of the soul, so that the world shall not see them. This only dwarfs, tortures, cripples, darkens your way. No; acting under the guidance of an unerring intuition, which is reason, turn them by the word, or conscious, will-directed thought, which is the sword of the spirit, toward the source of their true supply of food and raiment. At their origin, they are only asking for what you need in the work of unifying the different regions of your being into an indissoluble personal entity. Say to them: You do not find satisfaction in that way; you are good, and true, and essential to the purposes of this life, and you seek the source of all good, where you will find that which will make me strong, and healthy, and beautiful. You cannot find what you seek, in tobacco, intoxicating liquors, or sexual indulgence, and you now do turn from them, to the true supply of all being. To draw this to me, is your true office, and you now gladly, exultantly, draw it, while I, by my word, fit and formulate it so as to fill my needs.

The result of such a course and attitude of mind held to firmly and faithfully, will be, that the intellect is instructed in the ways of life, and the bent of the taste or desire so changed, that the things you before looked to for satisfaction or gratification, are no longer desired at all; the false taste or habit is gone, and you experience, as a result, a great unfoldment of a power you did not before know that you had; and a wonderful uplifting, in joy and harmony, and health of body and mind, and a clearing of the faculties, will be the result of such a course persisted in. It is the only way to get the mastery over habits which have enslaved, and turn your natural proclivities to good account.

And this doctrine is not conjecture, nor theories for the beyond of dead people, so-called, as sermons often are, but proved truth for people now on earth. People who have made an effort to starve to death, or smuggle the taste which has been so misguided as to call for tobacco, or strong drinks, for instance, by making resolutions to quit, or joining societies, have failed ignominiously, and been constantly engaged in a doubtful warfare against "temptation," as they have called the persistent calling for its lawful food by the desire, thus wasting the power and energy which should be directed to the unfoldment of a complete manhood. All methods of "reform" in this line, have proved dismal failures.

Take the two sayings of Jesus, which have heretofore been so misapplied, "The kingdom of God is within you," and "Seek ye first the kingdom of God, and His righteousness, and all these [external] things shall be added," and you have the whole gospel of life. We have cursed ourselves by looking and seeking externally for life, substance, and power. We have located the source of life, substance, and power, with and in an imaginary divinity, away and apart from ourselves, and have assumed the attitude of humble beggars, asking that a small pittance of these be sent from afar, as a special, unmerited favor, while all the time the source of all we are, and need, has been nearer to us than aught else—has been within—has been *our very selves*. The result of this attitude and course, has been to show forth weakness, and imbecility, and death, in the body and intellect. This must always be the result of imaginary separateness between the fountain of life and power, and their highest expression—man.

Be what you *are*, and claim the best and highest as your right. If you would manifest life, seek it within; say "*I am life*." If it be power, or success, or health, or supply, or beauty, declare by the word of your divine ego that you *are* these, until you convince your mentality of the truth of what you claim, and thus formulate the thing sought for your own use and blessing.

Honor the drafts of your own nature with the pure gold of the Truth of Being. Chill it not with denial and condemnation, nor starve it on the husks of falsehood and hypocrisy. "*I am that I am*," is the true motto of spiritual man. Permit no control by either those in the body, or out of it, so to speak. Such a surrender of the use of mentality, scatters and weakens your faculties—makes you nobody. A free volition is an inseparable concomitant of individuality. No other personality, whether physical, astral, or spiritual, has any right to take control of and use your personality; and if you permit such a thing, you thereby weaken your personal self-hood, and may encourage this

to such an extent as to utterly scatter and disorganize your own personal identity. Live and act by and through your own life and energy, which is God, and constantly claim in your secret heart-thought, to *be* all that is noble and desirable, and thus build up a grand, enduring, unified, self-existent individuality. That is what you are here for.

Be impelled no longer by influence and policy. You may be master of environments, and must be, if you would attain to, and prove, your full stature of manhood.

A faithful, patient abiding in the attitude I have recommended, will, by and by, cause the seeming mortal to put on immortality, and this corruptible, incorruption—will so spiritualize, or quicken, the form-substance, which has become negative in its state, through starvation, and the vampirism of foreign control, that it will no longer know the retrogression called old age and death. It is not natural, manly, nor godlike, to die. There is no death in *reality*, and the form of death must be abolished; and it may, and will be, when the attitude and process I have herein described shall become universal among men.

Then, and not until then, will there be unobstructed progression, which is perfection, producing harmony of movement, and response. This estate is heaven, without emigration, and is the ultimatum of every quest.

A. P. Barton.

Kansas City, Missouri.

The Articles of Association, By-Laws, and Working Plan, of the I. D. S. A. are now in pamphlet form, and are for free distribution. For one pamphlet, please enclose two cent stamp. For one dozen, six cents.

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Student's Department.

Denials and Affirmations.

DENIAL is contradiction, rejecting, or refusing to accept what was formerly believed to be true, and its purpose is to correct the habit of thinking and judging from appearances, and instead, to manifest "Divine and Inward Potency,"—to establish in thought, the one and only Power—Principle—Mind—Intelligence—Life—Truth—Love—which is *all* there *is*, and is everywhere present; "Beside *Me* there is none other."

Deny what we have always supposed ourselves to be, physical beings living in a body, and subject to, and controlled *by* it. Deny *all* evidence the senses, that we see with the eyes, hear with the ears, think with the brai or that we can lose any of these faculties—which are eternal—"Spiritual Mat ematics *prove* all this to be false."

Affirmation, on the contrary, is just the opposite, and is *true* denial—an its object is, that truth may become manifest—and that the truth that manifest may be clearly seen. To affirm the New Man—the man of Truth "Ring out the old, *ring* in the *new*"—is to assume our true position, as on with the Father; think, speak, and *act with* Him, for *by* so doing we wil realize true Being, God, and God Manifest, Mind, Mentality and Visibility the three which is the *one*, as revealed by the Law of expression. As is th Thinker, so is the thought; and the result of thought, I am that which thinks and knows, I am the *universal I*—I am the *sum* of all Being.

The Idea of God Manifest, is the only begotten son which is in the bosom of the Father, *before* manifested. His idea of Himself, the only one that can declare the Father; Infinite Mind cannot have an idea outside of itself—God's idea is His possibility of Himself. It is that which He makes manifest in the living, the very *soul* of existence, the word of God. God's Idea and Word are one and the same. Let there be light; light and the word spoken are one, inherent in God. As God is health and wholeness, all that exists or is brought forth must, of necessity, be the same, as like produces like everywhere, at all times, and all places. God and God manifest.

Mrs. H. M. Millam.

The Spoken Word and the Purpose of Life in Creation.

THE Spoken Word is the most external of the trinity. But who can say it is not equal with God.

"In the beginning was the Word, and the Word was with God, and the Word *was* God." John i: 1. Think of that! The Word *was God*. What *was*, is and ever more shall be. Then the Word *is* God manifest. God and God's Word—God and God manifest, constitute the whole, or Infinite. Praise God! Praise God!! Praise God!!! Let all that is within me praise and bless his holy name!

So sings the bird in his joyous morning anthem, so murmurs the brook in its gentle ripple as it flows along to the sea, and so say the flowers as they lift their beautiful heads to the sunlight, and so cry we all, O God! who have learned whom thou art and where thou mayst be found. "If any man

shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev. xxii: 19.

Of course, since God is Infinite Life, and man (external man) has shut himself out from the Godhead, there was no place left for him to be in Life. Life created, to make manifest its own possibilities. Life's purpose, from the beginning, is to manifest the innate possibilities, which were and are inherent within itself.

Nothing is too great for it, and there is nothing too small to be worthy of Life's all-sustaining love. Life is, and is omnipresent. No matter how powerful the microscope may be, or how infinitesimal the particles that come within its range, everything is seen to be a living, moving mass. Mass of what? God manifest—the spoken word.

Since Life is omnipresent, its opposite (death) can find no place to rest the sole of his foot; hence, the Spoken Word *must be eternal*.

12-14-'92. C. G. G.

Truth's Practice.

WHEN we are born again, or realize that we are one with the Father, we not only practice truth, walking in truth, for we then show forth the perfect expression of truth, and our conversation is upright, as becometh the gospel of Christ; but we give forth truthful expression of thought, word and deed.

We give a perfect example from principle; for the established principle is a fixed law, having its verity in God, from which we speak forth in charity, faith and purity; in speaking from spirit, which is truth, we are content, for He hath said: I will never leave thee, nor forsake thee, and as He who has called us forth is holy, so must we be holy in all manner of conversation.

Truth's practice proves that we are holiness and wisdom, and fulfils the law of our Being, which speaks to us yesterday, to-day, and forever.

To know the truth, is to know that we are one with Infinite Spirit; therefore no evil thing can come of us, for we interpret all things from the Light of Spirit, and see no evil in any of truth's manifestations.

When we conceive truth, we possess all things, even the Love of God, which gives us that peace which passeth all understanding and fadeth not away.

M. F. Wetenhall.

Notes and Announcements.

Mrs. M. E. Cramer, President of The Home College, San Francisco, favored Sacramento with a Primary Course in Divine Science, much to the satisfaction and understanding of those in attendance.

Many wishes were expressed, that she might also give Normal and Theological courses at some future time.

The Class were led into the consciousness that Truth is not *limited*, nor *confined* to time or conditions; and when voiced, is spirit and life, and beareth witness, that in the beginning was the Word, and the Word was with God, and the Word was God—mind, action, and effect—principle, solution, and example.

"Let us make man in our image, after our likeness. So God created man in His own image; in the image of God created He him."

She will be cordially welcomed again by those who were privileged to hear her clear presentation of the answer to Pilate's question, What is Truth?

Sacramento, Cal., Feb. 26th, 1893. L.

Our two weeks work in Sacramento consisted of giving public lectures and talks upon Divine Science, and teaching a class. The good work which we went there to do, is finished. The Science of God in creation, is Life's problem solved. It therefore answers all questions, settles all seeming difficulty and is health and harmony to all who accept it.

The students realize that they have a basis upon which to stand, and upon which to build. Conditions that seemed difficult to manage, faded from sight and memory, because of the light of understanding; and they know and say, that they can live the life and prove the doctrine; that it is of God, and their words are being fulfilled.

Instead of closing our class as we usually do, by hearing the testimony of the students, it was the request of the class, that we talk upon the marriage question, which we did, to the satisfaction and enlightenment of all.

All the students were conscious that a grand work was being silently accomplished; that the middle wall of partition was being broken down; that the truth of unity might be mentally realized and accepted, which destroys all enmity of belief. By invitation we spent a very enjoyable and profitable evening with the members of the Psycho-Pneumic society, at their regular meeting held at the residence of Mr. and Mrs. Wise. We found them advanced in thought, earnest seekers, and very social.

After we had held meetings in the banquet room of "Pioneer Hall," for three days, the way opened for the classes and meetings to be held in the parlors of Mr. and Mrs. Nusbaum, 812 Eleventh Street, which was not planned either by them or by us, but proved profitable and agreeable to both. We met with many kind friends, with whom the individual tie is felt to blend and hold us united in the Spirit of Truth Universal.

We are persuaded that our work in Sacramento was the entering wedge, and that the way is now open for the advancement of the work of Divine Science in that city.

Carrie S. Alden conducted the Sunday services at HOME COLLEGE during the President's absence in Sacramento. Her hearers were delighted and instructed, and testified that all statements of Truth, and Scriptural points touched upon, were made beautifully clear.

She is doing a good work at her rooms, 1262½ Franklin Street, Oakland, Cal., where she holds Sunday evening services, and instructs classes daily.

Mary D. Shaut is visiting friends in Los Angeles, Cal., and doing a good work by explaining Divine Science, and making clear to her hearers why Truth is freedom. "Know the truth, and the truth shall make you free," has been so perfectly proven, or demonstrated, in her own case, that her friends are eager to know what has wrought this marvelous change, mentally and visibly. She having just completed the HOME COLLEGE course of instruction, is fully able to give them the reason for the change, for it is a sign following a knowledge of Truth. She has brought several into the light of divine understanding, who say: I can understand your way of presenting it. You make it very clear. It is self-evident.

The discourse delivered at Home College, Sunday, 5th inst, by Mrs. Cramer, was one of the grandest to which we have been privileged to listen. Subject: "KNOWING THE SABBATH DAY, AND HOW TO KEEP IT HOLY;" showing the divine meaning of the symbols, or literal Sabbath days, both Jewish and Christian. No burdens are to be carried on the Sabbath day, for it means rest, repose, completion. God's creation rest, and redemption rest of Jesus Christ, *our Lord*, are one. "The last shall be first, and the first shall be last." "I am the beginning and the end." It was clearly shown in the discourse why we are to carry no burdens, and how to realize freedom from all labor. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his," because, "the Father and I are one," and "I do what I see the Father doing."

This lecture should be given to the world in pamphlet form.

AN INTERESTED LISTENER.

Books of the Day

Dr. Pentecost's "Bible Studies" for 1893 have been received. In it the lessons are treated in a manner that opens to the spiritual meaning of "The Word." It is apparent that his clear insight is due to having reached the reason for the word that is spoken. No time is spent on words and phrases understanding the lesson as a whole, he handles the leading points in a masterly way, and brings forth the soul of the teaching; so it is not a verbal study.

This is the sixth consecutive volume from Dr. Pentecost's pen on the International Bible Lessons. The style is one of understanding and strength and is the equal of those that have preceded it. We find these lessons particularly beneficial in suggestions and illustrative examples. The beneficial suggestions are applicable to our common experiences. The examples are morally good, and must prove to be such to all who make them a study. This book will prove a helpful one to every Sunday School teacher.

Price, $1.00. For sale by A. S. Barnes & Co., 751 Broadway, New York and at this office.

"A Remarkable Experience," is a pamphlet of 22 pages, detailing the experience of one before, during the time of, and after having a vision. During the vision, he saw the cup containing, to him, the water of Life, and through the exercise of will, drank therefrom. His conclusions are, that enlightened will which is will directed by Love, is capable of accomplishing all things; and that the will must be separated from imagination, which he believes is a work of time, for he says all things must be learned; that his present business is to grow, in the self-application of Truth. That we live in God, and He in us.

This pamphlet is a mental vision of individual experience, common with all psychic experience where God is sought after; and where it is believed that the knowledge of God is to be gained through experience and learning.

For sale by F. M. Harley Publishing Co., 87 Washington Street, Chicago, Illinois.

The "Preacher's Magazine" for February is received. This magazine is edited by the Rev. Mark Guy Pearse and Rev. Arthur E. Gregory. The leading article of this number, is by the Rev. Dr. Kellogg, of Toronto. There are contributions by the senior editor, and by Rev. J. Monro Gibson, Rev. David Bragg, Rev. John Edwards, and others. There is a department of Homiletics, and among the contributors to this section, we notice the names of Drs. Keeble, Harper, Maclaren, and Wescott. Other departments are:

'Notes and Illustrations," "Outline Addresses on the Golden Texts," "Notes on the International Lessons," "About Books," etc.

The magazine is published by Wilbur B. Ketcham, 2 Cooper Union, New York. Price, $1.50 per year. Single copies, 15 cts.

To World's Fair Visitors.

As so many of our friends are making inquiries regarding the World's Fair, and what accommodations they can obtain, etc., we deem it wise to establish a Bureau of Information, and Club Room, where all information incident to World's Fair matters can be obtained; where all mail can be received for members of the Club; where a list of reliable boarding and lodging accommodations will be kept for reference; where Guide Books of the City of Chicago and World's Fair will be on sale and for reference; where district messenger and telegraph calls will be furnished; where daily papers, other reading matter and stationery will be found, and all information can be obtained regarding the city and the best methods to get around it; where all members can register, and thus enable their friends to find them.

To those desiring the privileges of this Club Room during the time of the World's Fair, the nominal fee of $2 will be charged, payable in advance, upon receipt of which a certificate of membership will be issued to the party subscribing. The membership to this club must necessarily be limited, therefore prompt application is desired. Write for information, inclosing stamp, to the editor of Universal Truth, 87 Washington Street, Chicago, Ills.

St. Louis Christian Endeavor Union.

The Christian Endeavorers of St. Louis, have formed a Correspondence Committee, which is organized for the purpose of extending a Christian welcome to young people—strangers who locate in our city. Thousands of young men and women come to St. Louis to make their way in business, not knowing, when they come, a single person.

If you have any friend or relative who has come or is coming to our city, and whom you wish surrounded with Christian influence, send the name and address to us, and such information as will aid us, and we shall extend to him or her every privilege Christ's Church can offer. Any reader wishing to improve this opportunity, may address, The Correspondence Committee, Chas. H. Forse, 702 Olive Street, St. Louis, Mo.

The Following Books for Sale at Home College, 324 Seventeenth Street.

		Price	Post
Scripture Words of Life, Part First		$ .25	.02
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Practical Healing for Mind and Body	By Jane W. Yarnall,	2.00	.80
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The Right Knock	" " "	1.25	.80
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Edward Burton	Henry Wood,	.50	.02
God's Image in Man	Henry Wood,	1.00	.04
Healing Through Mind	" "	.10	.03
Divine Life and Healing	Eugene Hatch,	1.00	.09
A Chicago Bible Class	Ursula N. Gestefeld,	1.50	.15
The Science of the Christ	" " "	3.00	.23
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Christian Theosophy	J. H. Dewey, M. D.,	2.00	.10
The Pathway of the Spirit, J. H. Dewey, M. D., Paper 75cts.	Cloth	1.25	.80
The Way, The Truth and The Life		2.00	.18
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This Directory our friends will find very useful, as all whose names appear in the following list are Scientists and competent teachers and healers in the city or town mentioned. Upon request, each one will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	540 Ellis St., San Francisco, Calif.
Barton, A. P	Teaching, Healing, Lecturer	S.W.Cor. 5th and Main Sts., Kansas City, Mo.
Burnham, Ellen A	Healing	125 East 23d Street, New York.
	C	
Charles, Geo. B., B.S., S.S.D.	Lecturer, Teaching, Healing,	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., F.D.	Ed's Christian Metaphysician	Room 33, Central Music Hall, Chicago, Ill.
Choate, Dr.	C. S. Teaching and Healing	185 Huntington Ave., Boston, Mass
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Calif.
Close, Dr. C. W.	Pleasopathic Physician	Bangor, Maine.
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	D	
Daniels Mrs. R.	Teaching and Healing	136 Haight St.,
Diggs, Mr. D. P.	Healing	Woodland, Yolo Co., Calif.
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Fillmore, Charles, Fillmore, Myrtle	Teachers, Healers and Editors.	820 Walnut St., Kansas City, Mo.
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Gestefeld, Ursula N.	Teaching	125 East 23d Street, New York.
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Hill, J. M.	Healing	114 Rusk Ave., Denison, Texas.
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Yarnall, Dr. Wm. / Yarnall, J. W.	Lecturer, Teaching and Healing	Author "Practical Healing for Mind and Body," / Athenæum Bl'g, 24 E. Van Buren St. Chicago, Ill.

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☞ Make remittances by Post Office order, Station C, to M. E. Cramer.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. MAY, 1893. No. 8.

The Spoken Word.

We can know nothing about the spoken word unless we know the Trinity of which the spoken word is the third person, or constituent—the word could not be spoken, were there not the speaker. The speaker does not depend upon the spoken word, but the spoken word does depend upon the speaker.

Life is—the purpose of Life in creation, is to manifest itself, its inherencies and possibilities.

All creation, everything animate and inanimate of nature, bears witness to the life that is. All things say, I am, because Life, my Maker, is.

Life is power, silence, formless, stillness.

Life knowing its power, sends forth the living; the thing sent forth is the spoken word.

Out of Power, comes forth the powerful.

Out of Silence, comes forth voice.

Out of the Formless, comes forth form.

Out of the stillness, comes forth activity.

Life is the "I am" of the Universe.

On the great formless sea of Consciousness, Life looks out and perceives itself alone; unmanifest, manifestor, uncreate, creator, self-existent power—with none to know or be known of, with none to love or be loved by. Looking within, for power to create (for there is no without) Life conceives the possibility of creation; of manifesting its own unlimited ideas, which gives form to them. The conception, is the creation—the creation is the giving form. Life cannot send forth death; hence, all that comes from Life, is the living. Life is greater than the living and includes, (being omnipresent) all living manifestations. Every thing, before it can become a living symbol, is first existent in thought, and divine thought is the first born of Life or Spirit.

Conscience is the voice of the silence, and in what thunder tones has it spoken to us!

The Divine order or the Science of expression is from within, out. All things are first born within, then spoken forth and symbolized in the external.

H. W. Merwin.

What shall I Do to be Healed?

Practice these Affirmations of Truth (which are Health) with the Purpose of Realizing their Full Import.

1.—There is an infinite God, who is all of knowledge, all power and all presence. "There is no power but of God."

2.—"He that believeth on the Son of God, hath the *witness* in *himself*."

3.—"And this is the record, that God hath given to *us* eternal life, and this life is in *His Son*." The life which God has given *us* is His Son, "Christ in *us* is *our* hope of glory." I now witness the Son of God within myself.

4.—"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

5.—*I confess, here and now*, that Jesus Christ is come—or that God is manifest—in my body, and has given me eternal life. "The gift of God is eternal life."

6.—"This, then, is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all."

7.—"This is the confidence we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He heareth us, * * we know that we have the petition that we desire of Him."

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

9.—I am free with the freedom of Truth. I live unto life eternal. I am heir of God, and joint-heir with Christ; and in our Lord (eternal life) Jesus, the manifestation of eternal life, the creature is delivered from the bondage of corruption, into the glorious liberty of a child of God, and is thus translated into the kingdom of His dear Son. I therefore affirm and declare my ex-istence to be none other than God's; that it is the Son of God; so determined, according to the spirit of holiness or at-one-ment, and with power.

Direct Revelation.

From "God's Image in Man."

He is a dull learner who believes that divine revealment is in any manner limited to the Bible, or that the writers of the Sacred Word received divine truth in any different manner, or through any more exclusive channel, than other devout and transparent souls. They were mountain-peaks among a

wilderness of foot-hills. In degree they were pre-eminent, but their indwelling wisdom came from the same primal Source from which all other receptive ones gather their inspiration. The theory that the Bible is "the only divine rule of faith and practice," as dogmatically set forth in creeds and confessions, is not only dishonoring to the ever-present "Teacher," but is out of accord with the Scriptures themselves. They nowhere make such an unfounded claim, which, in itself, must be accounted a grave abuse of their beautiful and sacred office. Things may be revealed to babes which remain hid to trained intellects, who measure all truth by textual statement or legal definition.

HENRY WOOD.

Bibles of the Ages.

PRAYER OF ACKNOWLEDGEMENT.

Holy, holy, holy Lord,
In the highest heavens adored,
Dwelling in the humble heart,
Truly Thou our Father art;
From Thy love our spirits came;
"Father, hallowed by Thy name!"

Living near to Thee alway,
Thy commands may we obey;
Daily by thy hand be led,
Daily from Thy bounty fed:
While our daily prayer we frame,—
"Father, hallowed be Thy name!"

FREDERICK L. HOSMER.

OUR LORD IS OUR LIFE.

"O Lord, our Lord, how excellent is Thy name in all the earth; who hast set Thy glory above the heavens.

When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? Thou hast made him to have dominion over the works of Thy hands, and hast crowned him with glory and honor! Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea! O Lord, our Lord, how excellent is Thy name in all the earth!"

From "The Way of Life," by F. L. HOSMER.

Our Woodland Work.

The first Classes taught in that City.

THE President of Home College has just completed her pleasant and profitable work in Woodland, which extended over three weeks of time. Her public ministration closed with Easter services. A good audience assembled in Chosen Friend's Hall to hear the Easter address; subject: "Rising from the dead; and the coming of Christ." She held fourteen public meetings in that city, lecturing, giving talks upon Divine Science, and explaining the Scriptures. She taught two classes, giving twelve lessons in one, and six in the other. The evening class, which commenced after six lessons had been given in the afternoon, was gotten up and organized by six young gentlemen, who manifested a deep interest in knowing what Divine Science is; through close attention to the six lessons, they gained a clear comprehension of the Science. Their sincere acceptance of Truth bespeaks for them a clear understanding.

The closing lesson given to both classes—the afternoon and evening—was an interpretation of a portion of the ninth chapter of St. Luke, commencing with the twentieth verse and continuing to the end. The pupils were admonished to *live* the *life*, and prove the doctrine. They were urged to accept the truth that God is no respecter of persons; that as eternity is now, they *are* what *is*, *now*; and by doing what they see the Father doing, they will fulfil the law, and demonstrate that the promises are all, *here* and *now*, in their possession. There is no law against us, if we work as the Father works. For it is also written in your hearts, that "He who believeth shall do the things that I do," etc. The reason why, said Mrs. Cramer, we do not always realize health and do perfect healing, is because of unbelief. It is said that Jesus did not many mighty works in his own country, because of the unbelief of the people; and when the disciples failed to heal, and sought to know why they failed, Jesus told them it was because of their unbelief.

The lesson to us, from these things, is that unbelief heals not. It cannot accomplish a good thing, because it is not of God, hence, is good for nothing. If it seems hard to you to deny conditions that seem troublesome, and sensation that is either painful or pleasurable, cease all effort to deny them from a personal standpoint, and let divine understanding speak and affirm for you the truth of what is real and permanent, and know the affirmation is of God; therefore, know that He is speaking and doing the works in you.

The words that I speak unto you, they are truth, and they are life. That which speaks truth, is Truth. That which speaks words that are life, is Life. Remember, therefore, that our Lord—our Life—said, "I am the Way, the Truth, and the Life." He who believes on me, believes on what I am; and though in the belief of separation from Life, he were dead, yet shall he live; for God gives His only begotten Son to the whole world. Verily, there is no respect to person, with God.

It being true, that God is infinite, the All in All, and beside Him there is none other, in that day, hour, or moment, that there is a supposition and belief that there is another, which is the opposite of God, or that there are two—one good and the other evil—ye shall surely die to the virgin and eternal conception, that beside God there is none other, and that He is all Good. Doubt and unbelief are signs following this dead belief, and in them is no life. "Yea, because God said, ye shall not eat of every tree of the garden?" "Hath God said ye shall not?" implies doubt, and doubt is a supposition that a thing may be true, or otherwise. As doubt arises from appearance or observation, from going to and fro in the earth, the serpent crawls on the face of the earth, and never gets away from the surface; for a thing, condition, supposition or belief, can never rise higher than its source, but is lifted up and known to be harmless, when understood. While it is true to appearance, as "the serpent" has said, ye shall not die unto it, or unto the belief that there is good and evil; but as God has said: Ye shall surely die, if ye in belief, partake of two, one the opposite of, and absence of the other. To partake of two, is to believe that there are two sources that are "good to make wise," or that what we are, is born from two sources—one the invisible God, and the other a visible and mortal form. All these, and similar beliefs, are dead to the truth that there is but one God and one Source. This belief is dead to the realization of the truth that God, and Him manifest, is the All in All, and we must make of these twain one new man, to realize peace.

To believe that we can know something more than what the infinite God is, and Him manifest; something more than the Father and the Son, is to believe that we can know more than Deity Himself, who, in knowing self as All in All, knows all there is to know. It is a fallacy to suppose that we can know something or receive something that is not within the One All. Hence, "To know Thee, the only true God, and Jesus Christ" who is, (being interpreted) God manifest with us, is to know all there is to know. The same is eternal life, the gift of God.

We are to strike at the root of the sense of dis-ease and un-rest, hence it

is false belief and erroneous opinion that are to be given up. We are not to claim or suppose anything that does not belong to eternal Truth, or that has not eternal being or life in God. To believe that we have a source that is separate and apart from God, is to believe that we have a dead father. The belief that there is dis-ease in truth, must be cut off and cast from us. Turn not back to say farewell to old beliefs and opinions, neither take time to bury a father, or the belief that there is a source other than God. A false claim cannot be buried in Life; therefore, one would have to remain with the false sense of separation, to give it burial. Hence, Jesus said: "Let the dead bury its dead, and follow thou me." "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

What is believed in and feared is sensed, and to that sensation it appears to be real, and seems to come to pass externally, or to have an out-showing. If we do not want the effects called sinful, or the sensing of dis-ease, we must cease believing in them; cease believing that evil or enmity is in Truth, and cease fearing the false claim that there is something the opposite of God. Love is the fulfilling of the law, and in the fulfilling of the law there is no fear. We ought, therefore, to love what we believe in. We ought to see that as the tree is good, the fruit is also good. If we carry our beliefs unto God, and there find an acknowledgement, we can love what we believe in. If God says they are in His image and likeness, even Himself manifest, we can be at rest and at one with, and love and cherish our beliefs. We do not love the sense of sickness, weakness, pain, sorrow, failure, unrest, or dissatisfied feeling of any kind. Hence, cut off and cast from you those beliefs, the results of which you cannot love; *and see that you cast them from you because they are not God-given;* for the gift of God is eternal Life, which implies health, strength, ease, joy, success, rest, satisfaction in all things; and this life is in the Son.

Some of the students testified as follows:

Mrs. E. Miller said: "Since I joined this class, I have noticed a very great change in my mental condition. For while at church and after going home, I used to feel depressed. The sermons used to depress me; there was so much said in every sermon that had a depressing influence, such as the rehearsal of death-bed scenes, and the portrayal of sinful acts and their results. Divine Science makes me realize God's presence and protecting care everywhere; that He is in me and I in Him. It brings me to realize a close relationship and oneness never before felt; and when God is accepted within ourselves, the opposite, or opposing beliefs are cast out. I feel and know

now that I have a knowledge of God, which is a companion for my reverence. Reverence has not decreased, but is rather understood and exalted. Truth verily casts out fear of any thing. We now know our source, and how to take all things unto it and get an understanding relative to them. Also a satisfactory answer to all thoughts and questions.

There is one occurrence of which I wish to speak, that makes me know that this Truth has always been with me, for when a child, I thought there were no good nor bad manifest but by thinking it. The truth we have been taught is the true way of bringing out our divinity and true nature, unto ourselves. I think of Divine Science and talk it all the time, whether asleep or awake. I am conscious of the divine presence in all that I do or say. It has given me a clear understanding of the Scriptures, and I feel bodily well."

Mrs. A. O. Smith then said: "These class lessons and the treatments have both been so satisfactory and so beneficial to me, that I feel to rejoice all the time. I feel that I have been greatly benefited, both spiritually and bodily. The Scriptures seem so much clearer to me than ever before, and I feel to thank God every day and hour for the trusting faith, and the knowledge I have gained of the great All in All, and of His goodness, mercy, love, and justice.

I had determined to try this Science, and I have been so benefited in health that I feel like a new creature. My daughter said to me: 'Mama, is it possible that you feel well, or do you just say so? It seems so strange to see you do so many things that you are not used to doing.' Certainly, I feel well, said I, or I could neither walk as I do, nor do the work that I have been doing since attending this course of lessons. Divine Science has increased my devotion to and understanding of the Scriptures, for I now read them in the living works of God."

Mrs. Mills said: "It has opened up a new world of thought which has externalized in better ways. Divine Science is certainly the more excellent way. My time is so fully occupied with pupils in music, that it seemed almost impossible to take this course of lessons; but I have accomplished more work since joining the class than before, and have done everything with greater ease and freedom, and have not had headache. The thought that we have possibility within us, enables us to do good, and to understandingly read the Scriptures. Before joining the class there was a nervous tension, and I felt anxious concerning my work, from that I am now free."

Mental freedom and rest were so apparent in our Sister's face that it was noticed by all the members of the class. Verily, the illumination of Truth

mes forth and is visible unto all. When God says, "Let there be light, ere is light" on the face of things.

Mrs. Richmond's testimony was: "I have been greatly benefited in ery way, mentally and materially. I have a better understanding of the ible, and can read it understandingly, which I could not do before. If eople only knew what Divine Science was, they would seek to study it, and e comforted and satisfied."

Mrs. J. Belzari testified as follows: "I have been greatly benefited in ery way, and things that used to trouble me, do not any more. I have suf-red for years with various troubles, and received no relief from medicine. he other morning the neuralgic pains came on as usual, which had hitherto ept me in bed for days, and sometimes weeks, with such an extreme sense of oreness in the side that I could not bear the bed clothes to touch it. I prac-ced the truth and treated myself according to the instructions given by Mrs. ramer, and the pain went away, and there was no soreness whatever there. hus I found that when it was out of my mind, it was not there at all; it as not in my side. After denying the false belief for about fifteen minutes, was free. Praise the Lord, our Father, for the victory."

Mrs. Diggs said she had been able to comprehend more of Truth, and alize it as being her own, than ever before. "I now see how we should live the presence of the one and only God. Divine Science has given me an sight into the Bible, and an interest in the sermons I hear. Before study-ng Science I could understand neither."

Mrs. Blair testified to spiritual benefit which is always practical, and said: I have been able to walk several blocks, and go up and down the stairs to-ay with an ease and freedom which has not been my privilege for a long me."

Mr. Huston demonstrated the freedom of Truth, for after taking three ssons he was able to go up and down the stairs without assistance or use of ne, both of which he had believed to be necessary prior to that time; also y a free use of his arms. He said: "I feel free, clear and well, as if there re no diseased conditions in me." The conditions sensed had been called aralysis of one side, inability to think clearly and remember, etc.

Part of the experience of Mrs. Carrie Ellis will be found on another age of this issue of HARMONY. She said: "I have for years been a diligent eker after truth, and have read and studied everything, trying to find a asis and an abiding place. When I first heard Mrs. Cramer, I knew that I ad found the basis from which to work, for which I had sought diligently;

and I felt sure that with the knowledge that I would get of truth, from that basis, would come my healing. When a friend said to me, 'Why do you not have Mrs. Cramer treat you?' I felt so sure that healing would come with the knowledge I was getting from the teaching, that I said nothing about wanting to be healed."

It is apparent that her faith was to herself and before God. The sixth day of the free talks upon Science, and before the class was formed, Mrs. Ellis came into the parlors where a goodly number were assembled, and said: "Ladies, I want to tell you that this morning is the first time for two years that I have buttoned my boots, or put on and off my rubbers. I have been so stiff with rheumatism, that I could not do what I have done this morning, at any time during the past two years. I think I could have buttoned them yesterday, but was a little afraid to try it." A few days later she said: "For years I went up and down stairs by stepping one foot up and dragging the other, but now I go up as other people do, and one foot is just as good as the other." After hearing the second lecture upon Divine Science, Mrs. Ellis went out with faith, believing, among her friends, to interest and induce them to join the class. She was out every day and evening, rain or shine, and did a great deal of walking, and was exposed as never before, to cold damp air and rain (speaking after the manner of the world). The lesson to be gained at this point, is in the fact that she was not healed while sitting idly at home in pleasant rooms, waiting to receive something from the Lord, and by protecting her body from the cold, damp air and rain, but was healed while in active service of the Truth; while repeating the statements of Truth to which she had listened, and thus ministering to others with a view of helping and bringing them to the class, and to the knowledge of God. The healing of rheumatism, so-called, was not all, for with the knowledge of Truth realized before the class closed, all sense of dis-ease vanished.

Miss Maggie Ellis said: "I have taken this course of lessons with great pleasure and profit. I have something to rest and abide in, for the Truth cannot be lost. It has produced a decided change in my thought and feeling. I am stronger to do whatever is to be done, and can hereafter work with certainty, realizing ever the divine Presence, in whom I live, move, and have being."

Several members of the class said they had felt perfectly free from diseases with which they had suffered for a long time, but were almost afraid to speak of it openly, for fear the conditions might return.

Mrs. Cramer then urged them to make the promise their own, that "He

who believes can do the things that I do," and to accept the truth that "God is no respecter of persons;" that His gift, eternal life, is alike given unto all.

A young gentleman residing in the country, five miles from Woodland, came in one morning, and said: "Mrs. Cramer, I would like a treatment. I have had rheumatism off and on, for a long time. This week my shoulder has been lame and sore, and this morning I could scarcely get my arm through my coat sleeve." The treatment was given, and he was told that he was whole. After examining his shoulder, he said: "I don't believe it is there; yes, I feel all right." In a few days he came in again, and said to Mrs. Cramer: "I had a good opportunity the other day after you treated me, of proving that I was healed, for I drove out to the ranch with a load of lumber and got stalled in the ditch at the side of the road, and had to unload to get out, and load again by myself, and felt no weakness or soreness whatever in that shoulder."

All said they were satisfied with what they had received from the lessons, in that they had found God and knew how to represent him in thought, knowing that the divine law of expression would enable them to speak and act out their true and right thought.

When the question was asked in the evening class: "Why should we think the Truth that God is All in All, and accept His gift, eternal life, unto the exclusion of all beliefs that are the opposite?" a gentleman said: "There is but one answer to be given. The reason why we should do this is because it is the very best thing we can do for ourselves." He said: "When we begin in thought, and make our thoughts represent God, we know that they are right in His sight, and right word and deed must necessarily follow and be right in His sight. Hence, there is no hypocrisy in this matter, or in what I conceive the practice of Divine Science to be."

Infinite Spirit being the source of all living, God and His method must be spiritually discerned, if discerned at all; therefore, creation must be spiritually accounted for, and understood, before either Theological or Divine Science students can know how to act wisely concerning it. It is necessary to know what is eternal, and what has being in the eternal, before we can know when we act wisely and truthfully. When we know what constitutes the All in All, we know that evil, a missing of the mark, at most, is a false supposition that there is something that is not. There is no physical or external causation, therefore there is no mortality, in Truth, in God's vast universe.

Mrs. Cramer expressed perfect satisfaction with the students' devotion to Truth, and their reverence for the Good. "I rejoice," said she, "in your sincere appreciation of the Truth and its method, as set forth through the divine law of expression."

Now do we know what it is to sit together in heavenly places in Christ Jesus, to be of one thought, and have being in one God, the common Father of all. We know how to think and how to act, and thus do what we see the Father doing; and in all that we have gained we can lose nothing. Nothing has passed away, or come to an end, but false belief and habits; and as they never had being in God, when we come to a realization of our being at one with Him, they come to an end; while in comprehension our possessions are increased unto the double.

In the future our thought will not be, what is this or that according to the world's conception and standard of things, but it is to be—what is our thought and motive, and all our ways unto God. Knowing truth, we are expected to keep the spirit of unity in the bonds of peace.

The Class decided to hold weekly class meetings, and invite their friends to join with them, and are working as an auxiliary branch of the I. D. S. A. "Let the peace of God rule in your hearts," "for there is no respect of persons with God." "For what if some did not believe? Shall their unbelief make the faith of God of none effect?" If Jesus of Nazareth had waited to go unto our God, until there was no unbelief in the *world* of opinion, the Way of God would not have been demonstrated, and he would not have yet gone. If we wait until every person acknowledges the truth that we now know and realize, before going unto God,—where He is,—we will never get there in comprehension. You now comprehend what is meant by being translated from earth unto God; and as Christ who is your Lord, because your life and real selfhood, is risen unto God, abide ye, therefore, within the Holy of Holies every hour.

Over two hundred in Woodland and surrounding country were interested in Divine Science, through hearing Mrs. Cramer personally, during her recent work. Many others were interested through the daily and weekly papers of that city, each having published a most generous and accurate synopsis of every Sunday's discourse. They were not only generous with space allotted to the reports, but each manifested a spirit of fairness and justice that cannot be too highly commended.

Suggestion pertaining to my former experience and recent realization, while taking Primary Lessons given by Mrs. Cramer.

MY experience must in many respects be only a repetition of that of others who have searched in various ways for that light which all persons instinctively feel is, but which eludes their grasp, though they try ever so hard to hold the faith that maketh free, and to reconcile existing differences of belief and action in those claiming to have that faith. I know now why it was that so often in my past life I have been conscious of a separation from my own kindred, and, in a different way, from people generally. That I was separated from God gave me less uneasiness, for that was the condition of every one on the earth. God was in a sense our Father, but away from us, and we were to do the best we could for Him and for ourselves, till we went to Him. The separation from many of my nearest relatives, I decided was owing to my own want of credulity, and somewhat to their desire "to do as their friends did," and also to feel that they had done what they could by conforming to church rules and regulations. My separation from people generally, gave me more surprise, and I may say, anxiety, than either, and I often found myself envying them their interest and enjoyment in things in the work of the world.

Why did I not find my place? I wanted to give my heart to the doing of some real good outside the demands of my immediate family, but it seemed I was destined to be only a looker on, being in no sense a partaker of the joy in living and doing good. Hence, my greatest pleasure for years has been in the intellectual companionship derived from books—speculative and philosophical, or dealing with the history of events—and more especially of late, with the history of the progressive thought of the world.

These questions I found myself trying to answer. "Is our moral nature independent of our intellect, and is there a standard of morality among men?" "Does conscience call upon reason in determining right from wrong?" "Are right and wrong mere abstract principles?" That this path lay too much in effect, I now see, and is contained in only a part of the circle of wisdom, the head or source being yet undiscovered. With many people, this want of knowledge has not deterred them from the work of God, for whole lives seem given to the amelioration of the sufferings endured by millions in poverty, ignorance, and wretchedness on our earth. I know now that it is God in them who doeth the works, though they may know it not. But I also know that their work would be easier, and the best results gained more quickly, if they understood the source—and also when those know it too whom they wish to help—for then will the circle be complete in God, action and effect.

You will remember, perhaps, my stumbling somewhat, when I learnede that your work lay entirely in directing people to the source of all good, and of my real sadness in seeing that you gave no time or attention to effect; or in other words, to the promulgation of philanthrophy. But how simple and true is it to me now, that effect inevitably follows—takes care of itself—and that our lives will prove the truth of our understanding, for "By their works shall ye know them."

Miss. Carrie Ellis.

Woodland, Cal.

Harmony Found.

"I was *glad* when they said unto me, Let us go into the House of the Lord." "For the Lord shall comfort Zion. He will comfort all her waste places, and He will make her wilderness like Eden, and her deserts like the Garden of the Lord: joy and gladness shall be found therein; thanksgiving, and the voice of melody."

The Lord's house is Divine Consciousness, which is *Wholeness*. It is the knowledge that "I am omnipresent, omnipotent, omniscient Life, and beside Me there is no other."

I was *glad*, when they said unto me: There is but *One Mind*, idea, and consciousness. To be—is to be *this* three in One. Less than this, is non-Being—therefore is not.

I was *glad*, when they said unto me, "Give up your false belief of being an *expression* of God, and be the truth, which is eternal. The *idea* is *inherent* in Mind—not external."

I was glad to rest in the knowledge of *this truth*, and rejoice in *Being*, instead of becoming; also to cast into the bottomless pit the false belief, that *experience* is *good* to "make wise."

I was *glad*, when they said unto me, "That which is born of Spirit, is spirit," and against this there is no law.

I was *glad*, when I saw Heaven, and earth, and all the host of them, as Life's *perfect* manifestations, and the Father glorified in that which was made.

I rejoice that "The Word," which was in the beginning, which was with God, and was God, is the same Trinity in Unity as "I am, I think, I speak."

"For *this* is the Covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

Rejoice, and be exceeding glad, for of such is the Kingdom of God.

Carrie S. Alden.

"The Mystic Key."

Love in all things thou must see,
Ere thou find thyself in Me.
Truth and Beauty then are thine,
True, celestial bread and wine.

Enter now the "Open Door;"
Never shall thou wander more.
Love, the "Mystic Key" of old,
Ever opes My "Gates of Gold."

E. S. Greer.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from May 27th to June 27th.

"It is God that girdeth me with strength and maketh my way perfect."

With silent power felt by the assembled, Maria P. Webster presided at the MEETING OF SILENT UNITY, of April 10th. Her clear consciousness of truth made her statements of unity luminous and comprehensible to her hearers.

The following text from Isaiah was presented to the audience for meditation and consideration: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusted in Thee."

The speaker then read from the fourteenth chapter of St. John, and in her remarks dwelt principally on the following texts, from which she called attention to the unity or at-one-ment of God with creation: "Let not your heart be troubled; ye believe in God, believe also in me." * * "That they all may be one as thou, Father, art in me, and I in Thee, that they also may be one in us." She read from our pamphlet: "THERE IS AN EVER PRESENT HELP FOR ALL," the objects and purposes for which this meeting was organized, which states, "all that is required to be an active member of the Silent Unity meetings, is to work with the spirit of harmony, and carry out the purpose for which these meetings are held. Therefore, whether present or absent, in person, all who wish may be active members and be so recognized. They who understand that all things in creation are members of Silent Unity, may consciously work to the end that humanity may realize wholeness."

Knowing God to be the one All, we know that "nothing shall be able to separate us from the love of God." "Let all things be done in love." "There is perfect love and satisfaction for all." "He that loveth not knoweth not God, for God is Love;" "and he that dwelleth in love dwelleth in God." There is no uncertainty in the scriptual promises. They who seek the Lord shall not want any good thing. "It is God that girdeth me with strength and maketh my way perfect." Mrs. Perkins, Mrs. Wilmot, Mr. Dunlap and Mrs. Cramer, spoke to the subject. Mrs. Cramer was appointed to preside at the next meeting.

Silent Unity will meet every Tuesday evening, until further notice, in Forester's Hall building, 20 Eddy street.

HARMONY:

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International Divine Science Association.

NOW IS CHRIST RISEN IN US, FOR GOD IS HERE.

ONE week ago to-day, the Christian world sang glad anthems and loud hosannas in commemoration of Christ risen from the tomb.

This Easter festival is a symbol of the joy and gladness of those who conceive and accept the risen Christ within themselves, and who live in the conscious realization of eternal life, unto which existence is resurrected in Jesus the Christ, who is the demonstration of the truth that God is here.

The triumphant melody expressed by believers, on the occurrence of this festival, symbolizes the triumphant harmony of atonement, or at-one-ment, which is triumph over death and the grave; it is the resurrection of the body unto the risen Christ, at-one with God, which makes of *twain, one new man*.

1. The unity of thought throughout Christendom on that glad day, relative to the risen Christ, represents the eternal thought of God. Therefore, instead of being the thought of one day of the year, it should be accepted as belonging to all days, and should be as an ever abiding thought; for now is the eternal day. Unto eternity the first and the last day is *now*.

2. Controversy concerning forms and creeds should cease, and that persuasive plea should be heeded, made by the risen Christ unto all nations, and sounded throughout the centuries, to "Come unto me," and put on the Christ; which is putting on "The Way, the Truth, and the Life" of the living. It is being that which lives.

3. The faith and knowledge from which worlds are framed, signifies unto all generations that it is eternal Life in which they have being, that is their hope of the glory of God. Let this faith and knowledge be heard within you, saying: "I am he that liveth."

4. Resurrection is from the Latin *resurgere*, to rise again; from *re*, again, and *surgery*, to rise. Rising, then, means rising unto, or accepting, the original and eternal Truth. We cannot come to a realization of more than what now is, or is eternally true. It means the resumption of vigor; especially, rising from the dead belief that there *was* something more in the past than there *is* in the present, or that there *will be* more in the future than there *is* in the present. This realization of eternity does away with all conditions brought about through the world's apostasy from God, in belief; for in it is understood that what is not in the present, is not in eternity; neither was it there in the past, nor will it be in the future. This is redemption of the body.

5. Were anything that is, separated but for one moment, from God, it would be dead unto Him. Procrastination is a thief which would rob the *now*, of Infinity. It was and will be dead throughout eternity; for what is not found in the *now*—the only accepted time—unto eternity, never was within the Eternal. "I am he who liveth, and was dead; and am alive for evermore." Whatever *was* in seeming, but is not now, was dead or adverse unto Life, and will be for evermore. The dead are the conditions that have appeared from, and which belong to, the false conception concerning the origin and existence of man's body, which says, that the source of all visibility is time and place; is physical, mortal, corruptible, and is subject to decay and death; that man is two; that his soul is of God, and his body of the earth, and they must be separated by death before he can go to Heaven and enjoy the peace of God, and gain eternal life. Contrary to this, is the teaching of Jesus, the Christ, who said: The kingdom of Heaven is within you, and that it comes when the outer is as the Inner; and who made of himself, twain, one new man, thus making peace, and abolishing all enmity in the flesh. And as proof of his teaching, he ascended unto God with the same body that the world condemned, because it believed it was not of God. In order to comprehend the perfect thought of what is the idea of God, the belief must cease, that falsely claims the Father, or Being, and origin of our existence, to be mortal, and subject unto decay and death. Nor after rising unto eternal Life in comprehension, (and thinking truthfully, and abolishing all enmity in the flesh, by

knowing that there is no separation between soul and body, between idea and its form,) shall we stay longer on earth. For that which comprehends truth, is one with the whole truth comprehended. The belief in physical causation, and that it forms the outer man, is apostasy from the truth that God made Heaven and earth.

6. The message given by the Spirit of Truth unto all people, and extended unto the ends of the earth, is that "*now* Christ is risen" with a glorified body, and is the first fruits of them that slept. The first fruits of them that slept, are the fruits of the idea of God, which are ever true, to the unity, or atonement of the whole; hence they have being within Him, for that which is born from His idea must find its origin in Him, for God is here. CHRISTIANS have been baptised in Christ, and have therefore put on Christ, the Life; and know that they are that which lives. Hence, Christ is our Life and Lord. Our Lord then, is our Life, and Life being eternal, it is our peace because it has made both one,—the outer is as the inner. For the gift of God is eternal life, and this life is in his son. Self-evident Truth is rest in the risen Christ.

7. True Christians are not among those,—the beliefs—who in thought procrastinate, and receive not the Christ who has come to His own; for the world was made by Him and He is in the world, and He is the Life which is the light of it, and of every man that cometh into the world. So the word which is with God, and is *God*, is always manifest and dwelling in our midst, and is full of grace and Truth, the only *begotten* Son which His word declares. Divine Scientists know no worldly life, no broken life, no mortal life, no finite life, no fragmentary life, no imperfect life, no source of life lower than the Eternal. They know God as Life, and His gift as eternal Life. Hence, all that we are, possess and know, is Life Eternal; for beside God, there is none other. Hence, they seek not for what God has already given them, but acknowledge it with the sacrifice of thanksgiving, and abide therein.

8. In the trial and crucifixion of Jesus, the difference in motive and result between Him, and those who crucify, may be thus stated: Jesus is one who knows God as All in All, and in all things, wisely does His will. They who crucify, believe in God afar off; and believe that the visible man is not of God, and that literal death is the only open door to heaven and eternal life; serving their belief in thought, they keep the covenant with death and crucify the body, thinking to gain eternal life thereby. According to these beliefs, they who knowingly say: "If you have seen me, you have seen the Father," or who claim to be God manifest, should be crucified. We are

admonished to mortify the members which are upon the earth, and to present our bodies a living sacrifice, holy, acceptable unto God; and not present them as a dead sacrifice, unholy, which would not be acceptable unto God. "For the body is of Christ." The members that are upon the earth are "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." All idolatry results from the false supposition that there is physical causation, which operates in creating the body.

9. As differences always arise about words, or examples, and not concerning principle, and as bodies are spoken words of the Creator, differences then arose and still arise, concerning the outer and visible man being of God, or being God manifest. They who believe that Jesus Christ is of God, believe that *he has come*. The unbelieving, who crucify the body, are they who reject the Truth that God is manifest in the world. For if it is believed that we have anything that is not of God, we assign that thing unto death, or annihilation, by believing that it is not of the infinite source. To believe that the outer and visible man is conceived in sin; that his origin is sinful, and he, therefore, is an innate sinner, is to believe that he is separated from all Life and from all Truth, and from all that truly is. The old Calvinistic belief concerning a "fall of man," is that with his fall, every atom of the earth fell, including the mineral, vegetable and animal kingdoms. What good have these beliefs been to the world? In so far as the false doctrine of total depravity has been believed by the people, and has been taught to innocent children, it has caused them to act out in word and deed, what they believed themselves to be, and be related to. To believe that we are deprived of God within, is to believe that we are not related to God, the only God; and not to be related to the only Good there is, would indeed be total depravity. This false doctrine has filled jails and prisons; and it believes in sickness and death, and that they are the normal conditions of life.

10. "What if we should see the Son of Man ascend up where he was before?" To see the Son of Man ascend up where he was before, would be to see him as Jesus, the Christ, at one with God; to see him arise unto pure being, as pure as the Word which was in the beginning. He that ascended, what is it, but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things." As nothing can fill all things, but that Word, or Life, which was in the beginning, or which precedes its own manifestation of life, one must realize that he is that word or life, to bring his eternal Life and immortality to light, and thus illumine his own world.

11. By thinking truthfully from Being, we realize that we have passed over from night,—the surface of things—unto the perfect day, the cause of Things. "And there shall be no night there, for the glory of God is the light (of the eternal day), and the Lamb is the light thereof. And the nations of them that are born of God, do walk in the light of it." The nations that are born of God are the glory, light, or Lamb of God. He who stands in the son of the one who is Light, and in whom is no darkness at all, to him there there is no shadow. He who accepts the truth of his origin and being in God, and his existence as belonging unto Him, has, in thought, risen to the eternal One, and has the true *conception* of himself, and there is no night there, no shadow. The outer is understood to be as the Inner. "That which is born of Spirit is Spirit." Form is therefore spiritual; for God is here. The Lamb, which is the glory of God on earth, figuratively speaking, has been slain from the foundation of the world. The innocent body has been slain by assigning it to a supposed sinful source, which is a worldly claim, or supposed foundation.

12. When day and night are equal, the outer is understood to be as the Inner. Self-hood is *found* to be in God. Death on the cross is therefore an accomplishment. It presents the All, as one harmonous whole. The transfiguration of Jesus is designed to show that while upon earth, he appeared at one with, and in the same light and glory in which Moses and Elias appeared, whom the world called dead. The lesson to us from this is, that it is unnecessary to pass through literal death, or give up the bodies that we now have, that we may be eternal Life, radiant with the light of God's presence.

"As they spoke of his decease that he should accomplish at Jerusalem," it was planned as something to be accomplished.

God's Love, which is His will, demands that the whole world and all that in it is, be "bound back," or that the truth be accepted that the world is at one with Him; and the belief that it is separated from Him shall come to an end.

Would we realize that our bodies are living unto eternal Life, the belief must be surrendered that they have any other source but Life. In other words, the belief must be given up, that they have dead fathers before the spoken word of Life can be fully comprehended and appreciated. *They* only, *who* are of God, live unto Him. No longer then is heard the persuasive plea made by the belief of separation, impurity, and imperfection, asking us to remain with it in order to bury impurity and imperfection. Wherefore ye be witnesses that your conditions, called impure and imperfect, "are children of them which kill the prophets. Fill ye up, then, the measure of your

fathers," and ye have nothing but serpents—which are beliefs and conditions that never get away from appearance—which may be likened unto serpents crawling upon the face of the earth.

13. Let us conclude that the birth of Jesus is understood when we understandingly accept a little child in His name; which, to do, is to understandstandingly accept it as being Jesus; and if it be accepted as Jesus, it is accepted as being God with us; and this is the acceptance of God. Now, is Christ risen. "No man hath ascended up to Heaven, but he who cometh down from Heaven." No man goeth unto God, the Father, but he who cometh forth from the Father. Hence, if we this day accept ourselves as God's creation, we must put on the Christ. "Since by man came death, by man came also the resurrection." Death on the cross shows how we, through a knowledge of the Truth and practice of non-resistance, can surrender the belief in physical causation, and that there is another source beside God, who has operated in producing the visible universe. Thus, striking at the root of the tree, we erase the false claim concerning the origin and birth of man, which lies at the root of all belief in enmity, sin, sickness, and death. Thus do we come to a realizing sense of freedom from painful conditions.

Those mental conditions wherein it is believed that form is born of form, or that the higher form is evolved from the lower, which is believing that the creature makes the creature, when reduced to the last analysis, is a belief that visible form makes itself. Those who thus reason, believe that they have a life of sickness, and argue that as long as we have these bodies, we must be subject to sickness and death. Such are heard to say: You know we must be sick, we cannot avoid it, for if we were not, we could not die.

The gospel of the cross is a knowledge of how to cross over from the physical to the spirit, or how to pass from one side to the other, or from the earth unto God; then from His standpoint pass out again with the eye of understanding, and see the unity of the visible world with God, the invisible; the blending of the world, (which has been believed to be separated) with Him. If two cross—they blend, though they have been considered to be opposites, or unlike in their natural,—a third is invariably produced. Hence, when it is known that as heaven and earth are of God, and that which is born of Spirit is Spirit, the outer is as the Inner; these twain have become One. This is the divine marriage; the new man in Christ Jesus; the consciousness which says that "old things have passed away," and that "*all* things have become new," because all things are of God. The offspring of this marriage is that which lives. It makes apparent the resurrection and glorified body. "And I, if I be lifted up, I shall draw all unto me."

The end of the world is the end of procrastination. It comes when the kingdom is delivered up unto God; for when we know that He is All, and beside Him there is none other, we know that "I and my Father are one." The resurrection is mental, and teaches how to gain, or rise to the consciousness that sees the at-one-ment of the whole. The creature, therefore, has the glorious liberty of a child of God. "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea; and all that are therein, heard I, saying: Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, for the Lord God omnipotent reigneth, now and forever."

—*An Easter Address, delivered at Home College, April 9th.*

The Alabaster Box.

Thoughts suggested from reading the twelfth chapter of St. John, where Mary came with the alabaster box of precious ointment, and anointed the head of Jesus.

Are we not each the Mary, when, in healing and teaching, we break the precious ointment, or bread of life, and let the "King of Glory come in?" Then will sin, sickness, and all perplexities vanish, and our Lord and Master will reign supreme. Then do we know the risen Lord; for the knowledge of his presence has rolled away the stone. We know the Master and are obedient to him; we can look out upon all existence, and say: "The Lord is in His holy temple." "The Lord's seat is in Zion." After the resurrection, all we have to do is to listen to the voice, and walk in his footsteps; for the angel thoughts stand at the door of the sepulchre and guide and guard their risen Lord, and we can say unto the Father: "It is finished." I have done the work thou gavest me to do, and I shall ascend, and sit on the right hand of the Father in the glory of His kingdom.

There are no heights so great that we cannot attain, nor atmosphere so pure that we may not breathe forth, for so God has given his beloved sheep, so let us say with the disciple: "Only thou, O God, art my Lord and Master, and in the fullness of life, and peace forevermore, we dwell.

M. F. Wetenhall.

Home College Classes.

Primary classes will be taught in Home College in July.

The next Theological Course will be taught in August, commencing Monday, the 13th, at 2 P. M.

The Normal will commence October 2d, at 2 P. M.

Easter Morn.

THE LIGHT IS DAWNING.

Across the eastern sky is seen the first bright ray of the rising sun. Awake thou that sleepeth. Arise and come forth. The dawn of this golden morn portends the realization of the perfect day, the day of Ascension. Too long has the eve of opinion lain in the tomb, bound with shackles, held in bondage to the belief of death. We have lost sight of our divine birth-right. And as we have wandered through the valleys and shadows, darkness has seemed to encompass us. But see, the light is breaking, and the glorious Son of righteousness appears. We have emerged, in conception, from dreams of sense into the full realization of Oneness with the Father. The stone is now rolled away from the door of the sepulchre, and the covenant with death is broken. Never more shall its cry be heard: "He came unto his own, and his own received Him not," but we behold Him in our midst full of grace and truth. For Christ has arisen from the tomb. The body can no more be crucified. Selfhood is now lost in Godhood, or found to be in God. This is the Easter morn of the Divine Scientist; it is the fulfilment of the promise which has been given to all who seek in the Spirit of Truth. This is the liberty that brings perfect peace. We have awakened, and are satisfied. The Son of man is risen, and rejoices in the light of understanding, that he is also the Son of God.

E. Baldwin.

Helpful Thoughts from our Lessons.

As that which is believed in, is that which is asked for, just as long as there is a belief in sin, sickness, and death, they are the things asked for. "Ye ask, and receive not, because ye ask amiss."

Eternal Life being the all of Life, there can be no death therein; hence, in the book of life no record of death is found. Therefore, "The gift of God is eternal life," and all of my possessions are good; there is nothing among them to fear, or to harm me. What *I am*, was, is, and evermore shall be; what I possess and make manifest is the same. This is atonement.

Faith in success is based in the understanding that the very nature of our being, or life, is success. Therefore, we can succeed in all undertaking, if we think aright. This understanding, carried out in thought and deed, brings forth the possibilities of Being, or Life, and relates us, in the business

world, unto all true success. Whatever we have faith to do, the same can we do. The opportunity is ever open for us to work in that direction, and against true success there is no law.

You can deny and cast from you every belief and condition that is either mental or external, which is not God-given. You can prevent their return by taking on the Truth. For by believing in your heart that the gift of God is eternal life, and is now all that eternal life implies, you have accepted His gift to the exclusion of all erroneous belief.

Extracts from Letters.

Truth is veritably impersonal. All who attended your class seem strongly established. * * I think, should the present interest continue, (which must, with those who read Harmony) there will be several who will avail themselves of the privilege of attending the Home College Theological Course in August.

L. J. Nusbaum.

Sacramento.

I wish more of your lectures were published in booklet form, the "Bread of Life," is one of the finest ever written. Volumes second and third of Harmony contain some wonderful things. I take more comfort with them than anything else in print. My class goes on. No one who comes to me gets away with an unholy body; they learn that the visible is God's manifestation.

Oakland.

Carrie S. Alden.

I am about to go to Charlotte, and would like my magazine's address changed to that place. Have been kept quite busy here the past ten weeks I am called there now. I go wherever I am sent for, in so far as I can; cannot go to all, however. I am very much pleased with your magazine; feel I cannot miss one number now since knowing the worth of it. Think Mr. W M. Brown's articles so very good; catch such a sweet spirit of love from them

Sincerely, with love,

Charlotte, Mich.

Emma Solomon.

Home College Monthly Meeting.

Notwithstanding the heavy shower, a good number of ladies attended the Monthly Open Meeting, Wednesday, April 5th.

Had there been no other language spoken than that of a most beautiful array of native wild flowers, brought from Woodland by Mrs. Cramer upon her return, all might have gone home filled with the joy of divine unfoldment. A delightful program was given. Mrs. Birge presided.

The meeting opened with a hymn, followed by reading St. John, xx chapter, commencing with the 16th verse. The silent thought held was—Invisible, ever-present Good.

Mrs. Birge's excellent paper was from John xx. "Blessed are they that have not seen, and yet have believed." Thomas represents the material man; so-called practical man. His consciousness was not fully awakened to the truth that the senses reveal only material things, which cannot guide man to the spiritual realm. The senses, which deal only with the plane of existence, are not steadfast, but subject to change, and cognize external conditions that belong to time and place—not to the unchangeable Mind, which belongs to the invisible Spirit. Had the inner consciousness of Thomas been awakened, he would have recognized Jesus, as did the others. As Christ, the Truth, spoke to the Thomas state of consciousness then, so speaks He to each of us now—"Be not faithless, but believing."

Mrs. Wetenhall said she had been thinking upon St. John, chapter xii. The alabaster box of precious ointment from which Mary anointed the head of Jesus, reminded her of the way the Truth had been spoken from the God-head, or pure Being, in these rooms, which was like breaking the box of precious ointment, and anointing the heads of the students.

Mrs. Webster came to us with strength and confidence in the following words: "When we can fully realize that there is no separation from God, that God is All in All, then will we know there is no lack of any good thing. We have all power, for there is no power but God's. If we fully realize the God within us, our cup of joy is full; for all things are given unto us of our Father. Our lives are full and complete."

"He is risen," a paper read by Mrs. Perkins, was appropriate for the Easter time. There are times when the turbulent waters dash and beat, as we cast out old thoughts of sin, sickness, and death. But when we can consciously say *He is risen*, it is then the Son of truth and righteousness does appear, with healing on his wings. We quote from her poem:

"Yes, He is risen. Now it is day,
Above the still waters He lights the way;
His love shows forth in you and in me,
Rejoice in the truth that makes all free."

Mrs. DeGroot's full paper, from Isaiah xcv, was too deep for just and correct review in this column.

Mrs. Alden spoke of the joy of giving.

Mrs. Cramer was called to give a report of her Woodland work, and was listened to with intense interest while she told, in a concise manner, of the delightful work accomplished. Our thoughts reach out in unity and love to our brothers and sisters, rejoicing in at-one-ment.

The meeting closed with a song, and a social lingering kept the company for a time, then each went on her own mission of good.

NATI COMSTOCK.

THE WORLD'S CONGRESS AUXILIARY OF THE WORLD'S COLUMBIAN EXPOSITION OF '93.

DEPARTMENT OF THE PUBLIC PRESS—GENERAL DIVISION OF THE RELIGIOUS PRESS.

Some of the general objects of the World's Congress Auxiliary are as follows: "To provide for the proper presentation of the intellectual and moral progress of the world." A series of World's Congresses, under the auspices of the Auxiliary—is connected with the Columbian Exposition of 1893—with the assistance of the leaders in all the chief departments of human achievements. "To provide places of meeting and other facilities," etc.

"To provide for the proper publication of the proceedings of such Congresses, as the most valuable and enduring memorial of the World's Columbian Exposition. To bring all the departments of human progress into harmonious relation with each other, and crown the whole glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made, to promote the progress, prosperity, unity, peace, and happiness of the world; and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities, through whose efforts and influence, the moral and intellectual forces of mankind may be made dominant throughout the world."

The Congress of the Department of the Public Press will be held during the week, commencing May 22d. The Congress of the Religious Press of the world is to be held May 26th, 27th, and 28th. As true as it is, that the newspaper directs the current thought of the community, so would it prove to be a most potent agent in revolutionizing the thought of the whole world, if more closely allied to the living Truth of God in creation, which is at-one with applied Christianity. For the living Truth of the Creator

in creation most concerns the well-being of the individual, community or world at large; and religion,—"bound back,"—or at-one-ment with God, is the true source of the satisfaction and advancement for which all are seeking. The religious newspaper ought to lead the world unto a perfect realization of the Science of sciences; the chiefest of arts; that of a knowledge of the certainty of the Christ teaching, when applied, to demonstrate Christianity toward each other with scientific accuracy.

A Congress of leading representatives of the Religious Press of the world, coming together in the spirit of unity, determined to keep its bonds of peace, with sincerest love for Truth, and the freest deliberation, will do much toward bringing out a consciousness of the divine power entrusted to them; and a wider mutual acquaintance must inevitably bring forth a better understanding of each other's motive and methods, and awaken a realizing sense of the true brotherhood of man based in the common Fatherhood of God.

It is proposed that papers be read and discussions be had on certain special subjects, such as "The Religious Journal as an Organ." "The Religious Press as an Open Parliament." "The ideal religious family newspaper." "Religious Journals as related to Secular Journals." "Religious Journals as relating to each other; and to Christian fellowship." "Religious Journals, as related to the unity of Christendom, and as related to moral reforms; also as related to political action, and to labor and social problems." The members of the International Divine Science Association (which is organized and based in the unity of the Spirit,) know that as there is one Spirit and one body, though many members of that body, there is but one work that can be called the work of God. His work will doubtless be better understood, by the editors-in-chief of the Religious Journals throughout the world, for having united in this Congress.

The occasion is one certain to afford a most commanding opportunity.

Books Received.

"As it is to be," by Cara Linn Daniels; a book of 260 pages, with portrait, art initial letters, illustrated, with marginal notes. Paper cover, 50 cts., cloth, gilt, $1.00. For sale at this office.

"The Blossom of the Century," by Helen Wilmans; a book of 164 pages, price, $1.00; postage, 10 cts. There are many things to be found in its pages that are practical, helpful and suggestive.

"Ideal Suggestions Through Mental Photography," by Henry Wood; cloth, $1.25; a book of 163 pages. Like his other books, it is written for the

general public in a popular and interesting style. The difficulties that are in the world of belief, are met with a reasonable suggestion which points the way to freedom and clear sight. It is full of practical suggestions, and will prove beneficial to the public at large in their search after health, and highly commends itself to teachers and healers.

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For want of space in this number of HARMONY, we cannot review and quote from the pages of these valuable books, which we expect to do in the future.

Books of the Day.

CHRIST NOT LESS, BUT JESUS MORE.

A four page leaflet, by Geo. B. Charles, editor of "*Christian Metaphysician.*" It gives the reader a comprehensive understanding of the relationship of the Christ and the Jesus. It shows the unity of Life eternal with all its manifestations. The at-one-ment of pure Being with its existence. Illumination, or divine understanding, and its actual manifestation, is sweetly presented therein.

While Christ has been sought as the Savior, Jesus has been condemned as a sinner; when to true understanding, Jesus is the Christ, for He is the Way, the Truth, the Life of God, expressed.

It is calculated to raise the outer man into a comprehension of true being. Hence, the title of the leaflet truly expresses its purpose. When the truth of the Son of man is revealed, and He is seen to be the glory of God, Christ becomes not less.

This leaflet will be helpful to all who are seeking to know what is their relationship to God, or eternal Life.

Price, 3 cents for one; 25 cents per dozen; $1.00 per hundred. For sale at office of HARMONY, or by Geo. B. Charles, Room 33, Central Music Hall, Chicago, Ill.

SPIRITUAL LAW IN THE NATURAL WORLD.

A new book by ELEVE, of 196 pages; paper cover, 50 cts.; cloth, $1.00. This book being written by the author of "Life is Worth Living," and "Drops of Gold," will be sought after by those who have read the two former. For sale at this office.

"JOURNAL OF REALISTIC IDEALISM;" successor to "*Wilmans' Express*," s at hand for April, which is the first number. It is a thirty-two page magaine, nicely gotten up, good paper and clear type. Price, in America, $1.00; n England, $1.25. Single copies, 10 cents. Ada Wilmans Powers, editor nd publisher, 296 Crew Street, Atlanta, Georgia. The following are some f the contents: "Journal of Realistic Idealism," by the Editor; "His oul Disclosed," Helen Wilmans; "Spiritual Science," E. S. Greer; "The od of our Fathers, and the God of Evolution," Lizzie L. Richardson; "Our eviews," editorial.

HARMONY extends congratulations to our sister on the rise and progress of er work, and welcomes the *Journal* with faith, believing that there will be a teady advance of the work she has so bravely started.

Notes and Announcements.

Dr. Wm. Yarnall and wife, members of the I. D. S. A., are in New Orleans, ecturing and conducting classes. In other words, they are teaching the gosel of Christ unto salvation or freedom; and are healing those who need to be ealed. Two classes are being conducted by them, with prospects of a third. hey are so fully occupied that they think of remaining there until May, hen they will answer to calls from other localities.

M. E. Cramer closed her public work in the city of Woodland, Yolo ounty, Cal., April 2d, by holding Easter services, on which occasion she ave a discourse; subjects: "Rising from the dead, and the coming of the hrist," a synopsis of which was published in the *Woodland Mail*, and epublished in the *Yolo Weekly Mail*, occupying over a column.

M. E. Cramer spoke in Hamilton Upper Hall, Oakland, Sunday evening, pril 16th, to a full house. The lecture was upon "Divine Science and its emonstration," and was thoroughly appreciated. At the close of the lecture he related a number of interesting cases of healing, and read several testinonials from students in Woodland and vicinity, which she received during er recent work there.

EASTER NOTES.

The class rooms of Home College were well filled on Sunday, April 9th, his being the occasion of the Easter service, it having been postponed one week on account of the absence of the President. Several speakers were in ttendance. The service opened with congregational singing, followed by nited prayer. The President then read from the third chapter of Colossians, nd after responsive reading, the congregation was favored with the beautiful ong: "Cast thy bread on the waters," by Miss Mary Mann, which was llowed with the reading of the twentieth chapter of St. John. Those who poke on this occasion were Mrs. M. F. Wotenhall, E. A. DeGroot, E. Baldwin, Carrie Alden, Mrs. Perkins, Mrs. Richmond, Mary Mann, Isabel Birge, O. T. Wilmot, and M. E. Cramer. By special request, Miss Grant ang that ever new and beautiful song: "Consider the Lilies," much to the leasure of all present, and with doxology and benediction the service closed, ll knowing that Christ, *our* Lord, is risen, and that they are in truth the Life "hid with Christ in God."

The Following Books for Sale at Home College, 324 Seventeenth Street.

		Price	Post
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Scripture Words of Life, Part Second		.25	.02
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This Directory our friends will find very useful, as all whose names appear in the following list are Scientists and competent teachers and healers in the city or town mentioned. Upon request, each one will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	540 Ellis St., San Francisco, Calif.
Barton, A. P	Teaching, Healing, Lecturer.	S.W.Cor. 5th and Main Sts., Kansas City, Mo
Burnham, Ellen A.	Healing	175 East 23d Street, New York.
	C	
Charles, Geo. B., B.S., S.S.D.	Lecturer, Teaching, Healing,	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., P.D.	Ed's Christian Metaphysician	Room 33, Central Music Hall, Chicago, Ill
Choate, Dr.	C. S. Teaching and Healing	18, Huntington Ave., Boston, Mass.
Christian Science Home	Healing and Teaching	1931 Pine St., San Francisco, Calif.
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HARMONY

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VOL. 5. JUNE, 1893. No. 9.

THOUGHTS ON THE 107TH PSALM.

"OH that men would praise the Lord for His goodness, and for His wonderful works to the children of men." This is the language of every heart—the spontaneous outburst of every soul—awakened to the truth of Being. Thanksgiving, prayer, and praise are one, and are the joyous recognition, acceptance, and acknowledgment, that "I am, and beside Me there is no other."

Oneness is harmony, and harmony is the "Song Celestial" that springs from the throne of Love. The consciousness of Eternal Life is *true Being*—the same "yesterday, to-day, and forever"—which opens the gates of Heaven to the soul, and it breaks forth into—"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Song and praise is the expansion of idea through divine thought. It is the making manifest the glorious possibilities of Life; and in the Genesis of creation, no words of tongue or pen ever broke forth in richer, grander melody, or in sublimer harmony, than "Let there be light."

When man, in conscious union with his Source, can say "Let there be," he speaks no longer as man, the separate—but as Life, Truth, and Love—and his word is the appearance or result of heavenly harmony.

There is no religion higher than *Truth*—there is no sweeter, dearer *gift* than Eternal Life. There is no harmony greater than *knowledge*, for in it is rest and peace, and joy and gladness, that endureth forever.

"Let the *redeemed* of the Lord *say so*, for they have been gathered from the East and from the West, and from the North and from the South. They wandered in the wilderness in a solitary way; they found no city to dwell in."

Let those who have entered into rest, rejoice, and be exceeding glad, for praise is ordained of God.

Having been led by the Way, the Truth, and the Light, and having reached the city of habitation, shall they not sing the song of deliverance, as did the children of Israel?

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: 'I will sing unto the Lord, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea. The Lord is my strength and my song, and He is become my salvation.'"

The "proceeding forth" of Life in the living, is the most perfect idea of harmony known; for it is *God's way*—the way of Infinite Love—and would we walk in harmony with this way, and be accepted *as one* with Truth and Life, this praising, or calling, or proceeding forth, must be (not our way), but God's way.

When we say—as in this verse of the 107th Psalm—"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men," we mean: Oh that men would rejoice in *Being*—rejoice in Life, or Cause; not in effect, or the external. Oh, that they might *know the truth* in regard to themselves, and be free—that they might find the city of peace and love, "the home of the soul;"—accept the gift of God, which is Eternal Life—the *only I am*—and thus "disannul their covenent with death, and break their agreement with hell."

Oh that men would praise the Lord, or declare: "I am the light of the world; and for this cause came I into the world, to bear witness of the light," instead of seeking and searching (forever seeking and never finding) in that which profiteth nothing—in the world of symbol. The Kingdom of Heaven is at hand—even within.

"Because they rebelled against the words of God, and contemned the counsel of the Most High; therefore they fell down, and there was none to help."

Oh, that men would praise the Lord by exalting self, through faith, or knowledge, to at-one-ment with Christ. "Come unto me," means: Come to my consciousness of what I am—Come to the knowledge of Truth—as it is. Come to the feast of Love, which is nothing less than—"I and my Father are one." Behold! what manner of love the Father hath bestowed upon us, that we may know ourselves to be Sons, and if Sons, heirs—heirs to the Kingdom.

"They who go down to the sea in ships, that do business in great waters," "They reel to and fro, and stagger, and are at their wits ends."

If the anxious and hurried business world, weary and heavy laden with perplexity and care, could understand the possibilities of the inner life, or could answer the question—What is life?—their knowledge would banish every fear and dispel every doubt; for in the true light they could "read their

title clear" to their great inheritance—to incorruptible riches—to the many mansions. They would then offer acceptable praise, and behold the "wonderful works," for "He maketh the storm a calm, so the waves thereof are still. Then are they glad, because they be quiet. So He bringeth them into their desired haven."

Oh, that men would praise the Lord in the unity of "I am, I think, I speak,"—that they would see Heaven and earth conjoined, and find in "Being" the true marriage—and themselves clad in the wedding garment, or Divine Consciousness—the One Mind.

Say not ye—"There are four months, and *then* cometh the harvest," but praise the Lord in the recognition, acknowledgment, and acceptance of *Now*; —*Now* is the accepted time when he who would praise, and he who is worthy, is *one*; when the Redeemer and our redeemed assembly—the first-born, or the living, is All in All; one Life, one singer, one song.

Oh, that men would understandingly affirm: I am the Word that was in the beginning—that was with God—and was God; thus being healed of their infirmities; thus being cleansed of all uncleanness; thus knowingly praising God, who is their life, and the health of their countenance. This is the new and living way, the only resurrection from sin, sickness, and death. The "new man" can not be "put on" through negation of truth—or by speaking after the manner of the Adverse—but by the *highest affirmation* of Truth. This is the key to the finding the Christ, our Lord, which is one life, and the realization of wholeness.

Call ye upon Him while He is near, means: Speak *His words*, for they are spirit and they are life. It is the words of life that quicken to life. True praise and prayer is Life-giving, Life-inspiring, Life-sustaining.

"The righteous shall see it and rejoice, and all iniquity shall stop her mouth." "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." "They shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary, and shall walk, and not faint."

An address delivered at Home College, April 30, 1898, by CARRIE S. ALDEN.

HELPFUL THOUGHTS FROM OUR LESSONS.

I am that which *is*; I am that which does; I am that which is done. I am the holy three in One. I am the fulfillment of all law and prophecy.

The straight and narrow way keeps everything in existence in its proper place, and in its true relation unto God.

Whatever destroys the temple of God, that will I destroy ; for the temple God is holy, which temple ye are. The Lord shall come and reign in His ple. Acknowledge your life as your Lord reigning in His temple.

God made everything that was made, and pronounced it good ; and there no adversary, either in the Maker or the made ; the Creator or the crea- e ; and the work was finished without an adverse word ; and as it was in beginning, it is now, and evermore shall be.

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WHEN, after an earthly pilgrimage of many centuries, the wandering Jew—prototype of unbelieving man—shall return at length to usalem, he will find himself in the midst of a great multitude, assembled m every quarter of the world, and gathered around an altar on Mount Moriah. will look at the officiating priest, and his eyes will overflow with tears as will exclaim : *'Tis He !* and fall down at his feet. He will regard the y offering which the pontiff raises above the heads of the crowd, and with eep drawn sigh he will again exclaim : *'Tis He !* and will worship him second time. He will look around on the multitude as far as his eyes can ch, and recognize Him in each one of his brother men, and will cry with a : *'Tis He* again ! *He* is present in all ! *'Tis He* everywhere ! 'Tis always *!* and he will sink down in the deepest adoration. At length he will look o the depths of his own being, and then his heart will melt with love and titude, for he will at last discover *Him* in his own heart. His self-hood l have become transmuted into that of the Christ, and the work of regen- tion will be finished."

For I know that my Redeemer liveth, and that He shall stand at the ter day upon the earth.—*Job*, 19: 25.

I have discovered nothing; I have simply opened my eyes to what I knew eady. I have simply come to the recognition of that power which formerly ve me life, and which gives me life again to-day. I am further from error; ecognize my master.—*Count Tolstoi.*

The command is, "Go ye into all the world, and preach the gospel and al the sick."

HOME COLLEGE MONTHLY MEETING, MAY 3RD.

THE meeting opened with congregational singing, "Praise to Thee, O Great Creator."

Mrs. Wetenhall presided. She read the Twelfth Meditation from "Ideal Suggestion through Mental Photography," by Henry Wood, giving the general outline of the law of Freedom. All united in holding the thought: "I am free," which prepared each one present to join in giving treatment to one who had asked to be healed.

The xcv Psalm was read by Mrs. Wetenhall, who spoke beautifully. In part she said: "My friends, it comes to me to continue the songs of praise and thanksgiving which were sung within the walls of this HOME last Sunday, and as our sister, E. A. DeGroot, laid down her material mantle, and in doing so, rose still higher in consciousness to her oneness with all Being, it seemed as if all those present also laid away all personality, and united in fulfilling the Law of Love; we all felt that we were one with the heavenly hosts, both visible and invisible; we felt that we stood then, and now do stand, on the rock of our salvation, for the heaven within declared His righteousness; we realized so fully that our Lord, He is God, it is He that hath made us, and His we are; and in that fulness of joy we saw our sister go onward and upward toward the Holy of Holies, where we all do dwell. It was within these walls that she first was brought as a vine out of Egypt, and led to seek, and find, and feed on the true bread of life. It was a fitting day that she should take this step in Life, being the day of rest, or the Holy Sabbath-day.

Therefore, she, with us, praised the Lord for His goodness and declared the wonders that He doeth for the children of men; and if we, like her, wait on the Lord, we shall go on from strength to strength, and hear the Lord God say: 'Blessed is the man that trusteth in Me;' yes, we may trust Him with all love and confidence, for He only is our shield. It is He who putteth our souls in Life; it is He who keeps our feet from falling, and nourishes us with the bread of life, and blesses us with all good things; therefore, we will rejoice, and be exceeding glad."

Mrs. Perkins said: "At our last meeting, my subject was 'The Risen Christ;' and to-day, as I again meet with you, I feel to hold to the risen Christ, for this is the door for us to enter, in order to comprehend its full meaning. When we consciously know its full import, we can pronounce with Jesus, The Father and I are one. Should we not rejoice in the knowledge

ich lights our pathway; and is it not blessed that we, in the bonds of unity
say, our Father? We feel so bound together in the Fatherhood of God
d the brotherhood of man. This Christ consciousness clears away all
ubt, and fear of death, for death is swallowed up in victory.

We have so long been taught in the traditions of men, that it needs our
st efforts to erase old beliefs of sin, sickness, and death, and we are tried
d tested; and as the pure gold of our being has been buried in our mis-
apen thoughts until crystalization is the result, it takes the mighty hammer
truth to beat upon our old decisions of past ages. We know that the pure
ld of our being is here, and we reverently say: 'Thou only, O God.'

'Behold, I will send my messenger.'

How true these words are to us to-day. We are demonstrating these
ighty truths, and we know for ourselves what this refining process is; to
ork out this mighty problem, we must keep the eye single to the glory of
od. We most gladly accept Jesus as the mighty Captain; He who sees
ly God.

To find the living Christ in ourselves is the living way for us all. This
the Rock against which the gates of hell cannot prevail.

As students of Truth, let us be steadfast. May we gird ourselves with
e yoke of Truth, and burst every band of seeming error. Although clouds
ay seem to obscure the light, we know that the sun is back of the cloud,
er ready to shine forth. Thus, in the brightness of His glory, we will be
ithed in the fountain of light, truth, and wisdom."

Mrs. Shaut spoke of the pleasure of being instrumental in accomplishing
good work of healing, and bringing people into a realization of love, so that
ey demonstrated it toward each other. She did not go out especially on
at mission, but it came to her to do. One lady said: "You have been ex-
ressly sent to me in that time when I most needed help." Several were
rought into the realization of health and at-one-ment with Life.

Mrs. Birge then arose in the Spirit, filled with its strength, and said:
I shall not let this opportunity pass, to bear testimony. You all know that
within the last few days I have met with, and passed through, what the world
alls tribulation. I have found my strength in the Christ within me, and in
he Christ consciousness I abide. I do not realize separation, or that my
nother has gone from me. The general testimony of those present was, that
he funeral services conducted by our President were most beautiful, comfort-
ng, and was true Christianity; just what every true Christian wants to hear.
)ne dear friend said to me: 'I have nothing more to say against Divine

Science; it is true Christianity.' Yes, said I, the Scientists live Christianity unto eternal Life, even when in the presence of seeming death.

My husband feels thankful and comforted, because, as he said: 'Everything has been just as mamma would have had it,'—referring to her decease in, and burial from the College."

One said: "I believe her work is going on unbroken;" and another: "I am sure that she is still working, for we know that life is eternal, and is forever at work. It is God in us who doeth the works. There is no missing of the mark, for we stand upon the rock of divine realization."

Mrs. Perkins testified to having healed a case of what was called quick consumption.

Mrs. Cramer then spoke, and gave a most beautiful lesson on Life eternal, and an absolute and thrilling treatment; showing that the realization of the freedom of Truth is an absolute treatment. She set forth the harmonious relation that all things hold unto each other, and unto God, their source; admonishing all to love, help, and abide within each other, thus bearing fruit of the Spirit of Truth, knowing there is one body and one Spirit. She spoke of the harmonious relations that had existed between the late Mrs. DeGroot and ourselves, which led unto a beautiful and instructive presentation of the unity of Heaven and earth; showing that to the Divine Scientist the Kingdom has come, and the will is done, in earth as it is in Heaven.

We would gladly give this most instructive lesson in full, could we call it up, but having no notes we are unable to do so. A. B. C.

Affirmation is Life.

Denial is non-recognition of that which *seems*, but *is not*. Everything that is the opposite of good is unreal, and therefore powerless. The only life or power of the seeming, is that which we give to it, through fear or ignorance, in calling it reality.

Affirmation is the recognition of God or Good; of all the attributes and qualities of Good, and their result in and for man, God manifest. It is the letting in of the light, that darkness may disappear. It is the claiming of our rightful heritage. It is the "laying hold" of things not seen, that are made manifest by recognition.

The idea of God is man. Man is God's idea of Himself. Man made, and all the visible universe, is the spoken word of God, an emanation from the God-head; (the God-head being the only cause or source) it must be perfect, as like creates like. Being perfect, it is wholeness, health, harmony everywhere—for it is God. H. W. Mendwin.

What is Faith?

WHAT is Faith? *I* am Faith, for I am everywhere. Faith is the substance of things hoped for. Faith is the evidence of things not seen. What is substance? That which underlies all that is manifest.

What is evidence? Manifestation, or proof of the unseen. Evidence is the visible universe, which is not made of things visible. Then it necessarily follows that Faith is that which underlies, manifests, or gives proof of things not seen, which are the things hoped for.

What are the things hoped for? What are all striving, looking, hoping for? Is it not peace, happiness, heaven, harmony? Then faith must be clear sight, absolute knowledge of all that *is*; and all that *is*, is Being—God, and God manifest. What is it then, to have faith, but to be founded on the divine rock of understanding; to know thyself? Then who is it that *has* faith, or is faith, but the Father, the *I am* that *I am*, and beside me there is none other? I am Power, and I exercise faith from my understanding, by speaking the words of Truth at all times; knowing that through the Law of Expression (God rewards openly) the result is the *visible* manifestation, or that which has been spoken, which is unity—wholeness—for I, the Lord thy God, declare it.

H. M. Miller.

A TREATMENT

For the Realization that Jesus, the Christ, in Us, has Risen unto the Father.

Now, I live in the Father's house, where there are many mansions.

In His presence is fullness of joy, for there is no other presence here. There is no hunger, no thirst, no tear; neither is there death, mourning, nor crying; neither is there pain; and there is no night here, and no need of light of lamp, or sun; for the Lord God, He is light, and His light shines forever and ever.

Ye are the temple of God, and the tabernacle of God is with men. They are His people, and He their God. All generations dwell within Him from everlasting to everlasting. None liveth to themselves. They who live, live unto God, for God is the God of the living. I have being in God. I, therefore, live in all things, and am glorified in them.

I ought to consider the duty to which I am called each day as the work that God has given me to do, and I should do it with exactness and in peace.

—*Fenelon.*

Extracts from Letters.

About three years ago I was presented, by a Denver friend, with the firs volume of "Harmony." The benefit to me has been incalculable. Have the lectures been continued in the succeeding volumes; and can they be procured and at what price, prepaid? Please send me April Harmony.

K. H. Leidich.

In reply to our friend's inquiry we will say: The lectures have been continued through all the volumes, and are of equal practical value with th lessons published in the first volume. We consider that many of them ar advanced lessons, suitable for those who have familiarized themselves with th primary or basic lessons in Divine Science. The unbound volumes of Harmony are sold at the low price of 75 cents. The handsomely bound, cloth are $1.50 each. See second page of Harmony.

"Lessons in Science and Healing," I value highly. It seems splendidly adapted to students and teachers, and also, unlike many other works, very lucid and plain to the ordinary reader. It carries a high potency of spiritua life and energy, and must always occupy a high place among the saving agencies of the present era. Cordially yours,

Henry Wood.

The May "Harmony" is aglow with Love, and Truth, and Life.

A. P. Barton.

Paragraphs.

Infinite power is, hence power is the potency of the All; there can be no discrimination made between power and potency.

All Power is given unto the Son. God never withholds anything, and he has no one else to give power to but the Son. He gives all, because He gives Himself, and it is Himself that lives in all living. I. G.

Home College Classes.

Primary classes will be taught in Home College in July.

The next Theological Course will be taught in August, commencing Monday, the 13th, at 2 P. M.

The Normal will commence October 2d, at 2 P. M.

Correspondence.

EAR FRIENDS:

Having been invited by the President of Home College to give a report of ur work in Helena, Montana, I will simply state that my visit to Marysville as one of pleasure, and seed has been sown, which, because of the spoken ord—a form like unto the Word itself—will surely appear. One month mong the dear friends of Truth passed rapidly, and then amid a hearty ood-bye, we came to Helena.

One class, of mostly old students, was quickly led through the same road and truthful statements that were expressed some two years ago. Some ad expanded into a clear understanding of Unity, while others had gone nto beliefs of something more than Good. So we again came to our own, nd now, at the close of our second class, our own has received us.

A student declared at our last class lesson, that now, since Mrs. Wilson ad held her so firmly to the consciousness of the oneness of all life, she ought she could go and listen to every teacher of Science without prejudice, or she will not hear of evil or corruption, mortality or sin; so *now* we know here are no such things, we no longer fear; having put away the belief of in, it is no more in the world for us.

Another student testified that her husband thought he had rheumatism, ith which he was obliged to remain in bed. He asked her, if Science were rue, why she could not heal him? She said, do you want me to treat you? le said, yes. Do you think you can believe you are not sick? I think I ould try, was the reply. Well then, she said, I will go over to Mrs. Wilson's lass now, and see what can be done for you. Leaving him snugly covered n bed, she came; and we gave a verbal treatment—declaring that all who ished to heal, or change belief for any person, to appropriate to each one he words we spoke. She did so, and upon her return to her house, she ntered his room, but lo! behold! he was not there; he had arisen and alked several blocks to the store, and upon his return he entered, as well, pparently, as could be. She inquired about his recovery. Why, he replied, *believed I was well*, and I became as well as I *believed I was*. So she testified hat he was still well, and gives the Truth the glory. Because of believing he way of Life Eternal is to know that Jesus did not die that we should nherit death—but Life, Eternal Life. Others express their satisfaction, and he light of Truth illumines all.

At the beginning of another week—or by the time HARMONY appears in our midst—I shall have another class well under way. This may be the last

for the present, in Helena, if the way be made for me elsewhere (as it now seems quite probable). I may be able to report of our united efforts among other friends who love the Truth, until we are positive as regards our location. At this hour we will simply say, that the dead beliefs must bury their dead. That to be about our Father's business is the way we all must go. The worldly belief no longer binds us to form, but Truth binds to God—we are not bound unto death—but to Life. So, dear friends, look to Truth. I see for all, as One, peace, plenty, protection—also Life Eternal; I see good everywhere. I know the subjective and objective as one. I know no name under the sun whereby man may be saved, but the name of Jesus Christ. I also know that the Lord *is* here, hence, the brother can not be dead. Oh, glory to God in the highest, I conceive with the perfect consciousness the Way of Life, and my soul magnifies the Lord, as the life of all. "It is well."

JOSEPHINE R. WILSON.

THE DIVINE SCIENCE WORK IN NEW ORLEANS.

AS co-workers in Divine Truth we send a greeting to HARMONY, and most gladly comply with the request for a word about the work in New Orleans, as we know that all work in the service of Truth is *one*, and we rejoice to tell of the manifestation of that work here, being confident that all such reports encourage others in their efforts to spread this Truth.

It has been four years since first the glad tidings of Christian Science were declared in the Crescent City, and the few who were then ripe to receive it have increased in number, year by year, and are now an earnest working band. Mrs. Sarah Wilder Pratt is the pioneer in the work here, and by her strong and earnest words planted the seed of Truth deep in the hearts of her hearers. Although we have never had a permanent teacher with us, still, we have had yearly visits from Mrs. Pratt and other Scientists, and as the result of their stays, some additions were always made to our number. For the last two months and a half, we have had the delightful privilege of having Dr. and Mrs. Yarnall, of Chicago, with us. Beside the good work they have done in teaching the principles to those ignorant of this wonderful Science, they have inspired all with courage and strength to go on in the work. When they came, they found a strong and earnest body, and when they returned, they left it all the stronger because of their living words.

While they taught several primary classes here, their work was not confined to that. Every Wednesday evening they held a Question and Answer

meeting, which was free to all, and the number who gathered together there weekly was a proof that the meetings were both profitable and interesting.

Christian Science Service is held every Sunday afternoon, at which Mrs. B. S. Twichell presides, and during their stay among us Dr. and Mrs. Yarnall spoke the Good word every Sunday at these meetings.

They were always present, and added their word to the feast of good thoughts that is spread at the Association meetings twice a month.

Mrs. Yarnall gave an informal talk at the request of the Woman's Club in this city, in the Club parlors. Dr. Yarnall gave several public lectures in different parts of the city; and thus they scattered, here and there, the seed that will spring forth into the sheltering tree of Truth, "so that the fowls of the air may lodge in the shadow of it."

Their last work here was a Healing Class of about thirty-five. This class was really a drill in the practical application of the principle of Christian Science to the healing of the body, and to the harmonizing of every condition and circumstance. The object of this class was to establish these healing meetings as a part of the Scientist's work, which object has been carried out, and the meetings are held weekly. A similar class, or "Circle," had met and accomplished much good by its work, so we have every reason to believe that the harvest is great in this particular field.

And so the good work goes on, and although our number may not increase as rapidly as we might desire, nor the classes be *filled* with those eager to hear the truth, still, we know that the growth of Christian Science is not determined by the outward signs or appearances, but rather by the universal broadening and awakening of the thought of the people. And how is this to be accomplished? Only by each and every Scientist of to-day living the principle which he professes, and sending forth to all humanity the affirmation that they *are awake to Truth*. So is the thought of the people made receptive to the Word of God, and they are made ready to hear this Science of the Christ when a teacher comes among us. "These signs," that is, the visible increase in numbers, "will *follow*," but must not be *sought*. We have simply to be steadfast to Truth, knowing that it is God who "giveth the increase," and that "Truth is mighty and will prevail."

MARY L. TWICHELL, *Rec. Sec'y*,
New Orleans Christian Science Association.

God is the all of man's life; the power of man is at the bottom, the power of God.—*Henry James.*

Lo, I Am With You Always.

ON Sunday afternoon, April 30th, the old students and friends of Divine Science gathered at Home College for a "Praise Service." The spirit of harmony pervaded the rooms, as all present testified of Life, Truth, and Love. One dear sister, Mrs. E. A. DeGroot, Vice-President of the College, whose name is one familiar to all readers of HARMONY, spoke relative to the subject of "Praise," and also read a short paper written by her daughter, Mrs. C. D. Conde (who passed away about a year ago), "I will arise, and go to my Father." (See October, 1889, HARMONY.)

She spoke tenderly and lovingly of the "sweet spirit, absent in form only," and requested that those present who had not known her, should come into *oneness in thought* with her, through her living words of truth expressed in the article read; that by all present, she should be accepted, known, and loved as one with us.

With one accord, in one Mind, all joined in response, in open acceptance, led by these words: "In the name of the Father, Son, and Holy Spirit, we acknowledge her—." The silence that followed was one of holy peace, such as those present will not soon forget. Then Miss Jessie Grant's clear voice rang out in rich, sweet tones, "Fear ye not, Oh Israel;" and before she had scarcely finished the first sentence—our beloved sister, Mrs. DeGroot, had "fallen asleep."

All gathered about her in silence, and in unity proclaimed: "Eternal Life is the gift of God." Blending with this one consciousness of truth, the choir invisible chanted in glad refrain: "She lives."

All moved about the place in obedience to duty, but words cannot tell the baptism of that hour. Her last words were words of praise. Her last look was radiant with love. She speaks to us still—"Let the redeemed of the Lord *say* so, whom He hath redeemed from the hands of the enemy."

BELOVED READERS OF HARMONY:—

As this event is brought before you through this paper, lovingly bear in mind her last request of us; and as she would that we do to *her* loved one—do ye even so to her. Those who have read, from time to time, her helpful words, still find her living presence in them; and love her, because she loves you, and lives to cheer, aid, and comfort all who need.

Mrs. Cramer came from San Jose on the following Tuesday, and conducted the services at "The Home," in the presence of a large assembly of friends and relatives. She spoke from "I am the resurrection and the Life," as only one can who has risen to the consciousness of Eternal Life. It was no place for tears, and all felt assured of the presence of the Comforter.

CARRIE S. ALDEN.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from June 27th to July 27th.

Truly I am full of power by the spirit of the Lord.—*Micah. iii:8.*

FAITH.

"THROUGH faith we understand that worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Therefore, God having faith in His own possibility, has brought forth e visible existence.

God's faith in himself, has created all the glory and beauty that is everyhere reflecting His image. God's faith in the omnipresence of love, is why ery creature in visible existence manifests love. God's faith in Himself as rinciple, is why all nature demonstrates her problems correctly. 'Tis faith at holds the planets in their places, and through faith their course in their bits never varies a fraction of a second.

Faith is knowledge of the law by which God works; therefore, it holds l the molecules of matter, that make the various forms life takes, in their laces, with the same amount of space existing between them.

Faith is the substance (or ground) of things hoped for. While man is rth-bound, he always hopes, and rarely realizes the fulfillment. When faith substituted, there is no room for hope, for faith is knowledge, sure and eadfast, that the One Invisible knows all about us, and loves us always ithout a shadow of turning.

Faith never doubts, never fears, never grieves; but calmly, in perfect ace, rests in the Eternal, knowing that where "I am, God is," and is manisting His own glory, *now*, in His own perfect time, without one moment's aste or hurry; and that every word of truth we utter, shall, in just the right me, bring forth its perfect fruitage.

Faith is the evidence of things not seen. Therefore, every heart on the ce of this broad earth knows God lives.

Faith is inherent in the breast of each and all; therefore all know that fe is immortal, from its faintest exhibition to the Christ in every form.

Faith destroys, now and forever, every appearance of evil, sickness, and eath, for it is knowledge absolute of the indivisibility of the One Life, One ove, One Knowledge; therefore, life eternal, perfect love, and complete nowledge, is the heritage of all; and I am free, free, free from every claim f sense, and show forth God, and God manifest.

J. E. COOPER.

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International Divine Science Association.

BE, AND THEN DO.

BEING PRECEDES DOING.

THE true idea of being, is that of being the possibility sufficient unto all things. When one finds in his being, full comfort for his own existence, he has the true conception of himself. The idea of *Eternal Being* is not a belief in becoming greater by and by than what it is at the present time, but it is a knowledge of possessing, within itself, the power to do what is equal unto itself. "The law of the Lord is equal." If one deals with objects of sense, and with conditions sensed, with calm, undisturbed thought, making them serve, he finds himself serenely Lord; and out from Lord-ship comes tranquility and true healing—the end of earthly pains. The true idea of Being is the permanent remedy for all the so-called ills of life. Its possibilities are unlimited for the release of the human family from all sense of limitation, and slavery to what is erroneously called a lower self.

A correct conception of true Being, is a true conception of God, and at-one-ment with Him. "Know thyself, and thou shalt know thy God." Then, if the true idea of Being is understood, and unwaveringly held in memory by right habit of thought, it will break the chains of the inebriate—and all chains of mental bondage—and the cure will not only be lasting, but the whole existence will be reconstructed, and be as if new made. Those who feel themselves to be in bondage to any habit, belief, or desire, of either their own, their friends, or their enemy, can be set free. Faith is pre-supposed and understood, for faith is potential; it is the very substance of the idea of

eing; and, with small mental beginnings, it soon grows out, and becomes, nder culture, a realized revelation.

Those who sense mental servitude to fear of any kind, or who believe emselves subject to conditions grievous to be borne, such as poverty, disppointment, or dissatisfaction, will find that the true idea or conception of eing, now, (and not a belief in becoming, by and by), is the free gift of od, which is a sovereign remedy for all so-called ills to which humanity is elieved to be heir. To those who believe that the power to rule, or to overome, rests in visible existence, or in anything that is made in creation, or by and, in mental conditions, karma, or environments, the true idea of Being rnishes, not only an antidote, but a permanent cure.

He who would be free, or realize freedom from *karmabandh*—the wheel id whirl of effects—can find rest, sweet rest, in the heart of Being—the true lea of divine self-hood. Some may infer that a conscientious disposition, or esire to do right, or that what is called a prayerful or hopeful attitude in ought would accomplish the same results—*but such is not the case;* for the ason that their application is not sufficient unto wholeness. Instead of the leal aims being perfect as the God of our existence is perfect, this perfection as only been hoped for, and not realized, because postponed, and not claimed s being our very nature *now*. The things hoped for, and not claimed and knowledged in the present, leaves conception exposed to want and to many oubts; and greatly multiplied are the conceptions, and in sorrow are condiions brought forth. Such aims are negative rather than positive; therefore, ey lack efficiency.

No well meant reproof which endeavors to do away with disease, mental external, can make it seem unreal, or put it out of memory by resistance om a negative plane. The very recognition of it confers a belief in its realm that cannot be erased but by the power of Truth. The truth of the *finitude of God*, is the sovereign remedy for all ills.

The best of all is, God is with us.—*Last words of John Wesley.*

Let there fall externally what will, on the parts which can feel the effects of is fall. For those parts which have felt will complain if they choose. But I, nless I think what has happened is an evil, am not injured. And it is in my ower *not* to think so.—*M. Antonius VII.*

The Ever New and Living Truth.

WITH us is the ever new and living Truth; and all the old beliefs that have been held, which are the opposite of Truth, are buried in the past; are consumed in the bright sunshine of this golden morn. The star has risen, nevermore to set, or to be hidden by the clouds of doubt and fear. The welcome messenger has been sent forth, and love springs anew within all. This happy time, shall we not say—the "new birth," our awakening, our conception of the divine possibilities within us—Christ has risen. Let the *now* be a time of rejoicing, of prayer without ceasing, never weary of well-doing. Let our light shine, that we may express the knowledge we have. Love one another. This is the divine admonition. Let us obey. Love is the secret of life. Let each hour and day of the coming year be spent in doing the Christ work, living the life, and right action will follow.

As we think in our hearts, so are we. As we sow, so shall we reap. Then, shall we not be glad with exceeding great joy, that we have found the Pearl of great price for which we have sought; that the Kingdom of Heaven is at hand, is, indeed, within; that we have knocked, and it has been opened unto us, and we are to give of our oil freely? There shall be nothing hidden that shall not be revealed, and our work is to spread the glad tidings; to be harbingers of Light. The future lies before us, pregnant with Light. Great possibilities are within us all, to be revealed; sweet buds of promise, whose leaves shall unfold in, and from the silence, and give forth their perfume to the waiting ones who are still seeking, but have not yet found.

Awake! The hour has come, is *now*, when the glad tidings shall be made known that the Comforter is here, and abideth with us always! Then let us be up and doing, for the hour is at hand when all shall hear His voice, and obey. We have enlisted in the service. Shall we be found wanting? No! Let us be faithful to the trust reposed in us, and feel that the present is our harvest time; that the sowing and the reaping must constantly go on, and the divine attributes which are our inheritance be expressed, and God's will be done upon earth as in Heaven. Herein dawns for us the light of the perfect day.

E. Baldwin.

"The Son of God died for my sins," is far more pleasing to the ordinary belief in sin, than the truth that we must die to all belief of sin, in order to realize that we are sons of God.

The Fear of The Lord.

TRUTH is the only law-giver. Since law is order and harmony, error could never make law. Therefore, *The Law* of the universe is beneficent, and every occurrence is either lawful or subject to the corrective penalties of law.

God, or Good, never did and never could curse or damn anything. There is no cursing in the administration of the law of Good. God only blesses. The best Bible interpretors assert that the Hebrew word commonly translated curse in the Old Testament, should be rendered bless, whenever used in connection with God. And it is actually so translated in several places.

That which only blesses, if so understood, could never be feared. There is no place for fear in him who knows that the one Law is good and all-prevailing.

But much has been said among religious teachers about fearing God, and the religions of the past have been based largely on fear, and apprehension of danger.

Many passages in Proverbs and the Psalms seem to extol the "fear of the Lord." Job called it "wisdom" one time before he saw God face to face. After that he feared no more. Paul commends it once or twice, but Jesus, never. His doctrine is all about the perfect love that casteth out fear.

Now fear of the Lord, the Law of Good, is all right at one stage of our unfoldment. The man whose life has been spent in the darkness and crooked ways of error, in the first dawning of the light of Truth begins to understand that the Law of Good is opposed to his ways, and has penalties in store for him. It is then perfectly natural that his first impulse should be that of fear.

To fear a thing, is to open the door to admit the thing feared, whether it be "the Lord" or the cholera. So, "the fear of the Lord is the beginning of wisdom," truly, but only the beginning. This fear of the Lord opens the door of the heart to admit the Lord. In no other way could the soul, beclouded with the mists of error and foolishness, be led out into the first dawning of the light. Darkness flees, is afraid, at the approach of light.

It was said of Job that he "feared God and eschewed evil." This was good so far as it went, but was not sufficient to save him from the scourge of the adverse, (Hebrew *Sathan*). He must endure and battle with severe trials in order to bring him face to face with God, where he could truly say: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee;"

and then the perfect love took the place of fear, and there was no more of it. In overcoming, he had gained a higher plane of realization of Truth, where his understanding of his nearness to God filled him with love and confidence, in which there was no element of fear.

Cornelius, the Roman Centurion, was "a devout man, and one that feared God, with all his house; which gave much alms to the people, and prayed to God always." Yet he was not saved, until Peter, having been specially sent, preached to him the gospel of perfect love which he had learned from the Master. Then "the Holy Spirit fell upon all who heard the word," and they magnified God. Cornelius did not fear Good any more after this.

The rich man who came to Jesus with the important question, "What shall I do to inherit eternal life," had, in fear of the vengeance of a "jealous God," kept the Commandments all his life; and yet he lacked the voluntary giving of unselfish love, to be free from the bondage of fear. It would require the exercise of that perfect love in which there is no fear, to do what Jesus suggested to him.

Fear is the acknowledgment of weakness, and subjection to the thing feared. When the fear of the Lord opens the door to the light of love, "the Lord," the Law of Good, begins to come in, and, like Jesus in the temple, with a whip of small cords drives out the thieves and money changers, and beasts of fear. When these are all cleared from the temple of God—the conscious individuality—there is no more fear, for in the clear light of understanding the child sees that there is nothing anywhere to fear.

So long as you entertain the ghosts of fear, sadness, the blues, repining, despair, anxiety, care, and such things, you are making the Father's house a den of thieves; you are not one of the pure in heart who see God. Such things are impurities, and darken the vision so that the eye is not single, and the body (temple) not full of light. He who has attained to this perfect salvation, rejoices always and in *everything* gives thanks. He is absolutely fearless, because he knows that every experience comes only to bless—is a *next* stopping-stone—the only one the individual to whom it comes is ready for—to a higher plane of realization of truth. He knows that the joyful overcoming of each seeming obstacle is the only way to become ready for a higher, purer, clearer grade of experience. When things seem particularly adverse, he just *leaps* for joy, as Jesus directed. He knows that to misuse any visitation by repining and groaning under it, calling it a calamity, or a curse, is to allow it to overcome him, and that the teacher will assign the lesson again and again until he learns it, overcomes it, and so is ready for the next higher grade.

Just as the useful servant, fire, may become a curse through misuse, so may one make to himself curses out of his experiences by lying about them, calling them afflictions, misfortunes, etc., while every one of them comes in absolute obedience to Law, and only to save.

When the warm, life-inspiring presence of the Love which is God, has full possession—as Jesus set out in his first commandment—and has thus rendered the chill of fear impossible, then the heart begins to reach out with unselfish helpfulness toward the "neighbor." The man in whom love is perfected, knows that the things already overcome are past forever, and that those which are to come are perfectly subject to the Law of Good, and will come as a result of conduct and attitude of thought, as the reaping follows the sowing. So he rejoices always and blesses the Lord, the Law of Good in the world, and fears it no more.

He sees God omnipresent, because he is pure in heart. He recognizes the kinship of the brother in all. He knows that every creature is born of Truth, and hence all are of one essence, one substance, although manifesting variety. So there is no more place for scorn, hatred, envy, jealousy, or strife, and no more sadness, fear, or repining.

Let perfect love possess you—a love in which there is no shadow of fear. If you fear anything, your love is not yet perfected, and you are not saved. To fear evil, or to be worried, anxious, or sad, is to bring a direct accusation of either weakness or wickedness against God; and this is not Christian, and he who is in that state does not, cannot, love God with all his heart, soul, mind, and strength, and his neighbor as himself: he is not yet saved.

Kansas City, Missouri. A. P. Barton.

An Open Letter.

Dear Friends and Readers of Harmony:—

I have for some time been impressed to tell you by letter, how much truth and light I have found—and made use of—in Volumes 2d and 3d, 1890—91, of Harmony.

I have been educated as much by *them*, as by the classes. They are for *study*, and can not be *read*, simply—in the ordinary acceptation of the word. I keep them for reference. I use them for class-work. I give them to the hungry, and they never fail to do their work, whenever he who would accept them *does so* in the *spirit* of a true lover and seeker of knowledge.

The "Scripture Lessons" are the most acceptable of anything of the kind I have ever found. The truth of the Book of Job is so clearly set forth, that with that alone, one could teach the whole of Divine Science.

The Bread of Life, Numbers 6 and 7, are among the best—if there is any choice—but I would not be without them *all*. They can be had, handsomely bound in two styles, at $2.75 and $1.50 per volume; and unbound for 75 cts. Really, most excellent reading for the money. My interest in the spread of truth—and in all who are seeking—prompts me to call your attention to these lessons.

Yours, most kindly,

CARRIE S. ALDEN.

A LETTER WRITTEN TO A FRIEND IN WELLINGTON, KANSAS.

DEAR SISTER IN TRUTH:

Your letter received, and was glad to hear from you. Above all, I am glad and rejoice to know that you are beginning to realize that your feet (understanding) are planted upon the *solid Rock of Truth*, Christ Jesus.

"I rest, and am at *peace* in Christ Jesus." "I am the *conscious* Mind of Christ Jesus." "I am in the Father, and the Father in me." "I am the *light* of the world;" this is the truth he claimed for himself and *us*. "Ye are the light of the world;" "let your *light shine*," that God may be glorified, and known as the *All in All*. "Why call ye me good? [personally] there is none good but *One*, even God." God alone is good. He is our righteousness, our life, our *all*. We are His own children, and partake of His divine nature; are *like* Him, not in our personality, and selfness, and limitations, but in the consciousness of Christ Jesus. Say: "Now I am *crowned* with the consciousness of *Wholeness*, *Unity*, and *Love*; I am clothed upon with the *incorruptible*, because I know the *unity* and *indivisibility* of *Being* (Life or God—Good). *Peace is mine now*. All mine are thine, and thine are mine," and Life, Love, Truth, is *one* grand and glorious whole, and we cannot be separated from it; and when we feel we are, it is only in a false consciousness which is born from judging according to appearances. "Ye must be born again," born or raised up into the Christ consciousness, where all is peace and harmony. And against this consciousness, which is *the Rock*, the gates of hell, negation, shall not prevail. Therefore, I say, stand fast in this Christ consciousness of Unity, and thou shalt be free; you will realize that *you are freedom itself*, and thoughts of fear and evil from others cannot reach you. Why? Because you are "*hid with Christ in God*." Therefore, you have *nothing* to fear from *without*, *if* you *abide in Christ, Truth*. But if you are *afraid* that the *thoughts* of *error* from others will *hypnotize* or *mesmerize* you, you only show where *you* are *abiding*; not *fully* and *wholly* in Truth, thus leaving your *own door open* to the *very enemy you fear*, and *are self*-mesmerized by error. Is this not plain? "If God be with me, I will *not fear* what man can do

unto me," "*Perfect love casteth out all fear.*" This is divine love, love born of the conscious recognition of the *Unity* of Life, and the ever-present Goodness.

If we are brought into the presence of one who *believes* in error, shall we fear contamination? No! no! Not if we are *abiding* in *Love*, and the Christ *consciousness*; but we can and should say to such an one: *You are a child of God*, the All-wise and All-loving, and *God dwells in you.* I see beyond the seeming, and recognize the *Good in* you as your life; and you have, you can have no other, for there is but One. So I bless you in His Name, and I can only reflect good from you. This is the *only safe way*; live above error in Truth, and there is *nothing* to fear. Oh! Is it not a blessed truth when we *do realize* it? "We thank Thee, our Father, for all good received, for knowledge gained, for truth perceived, for love manifest, for God revealed, for the ever-present goodness." Amen. Therefore, let your prayer be one of *thankfulness* at all times. Jesus said: "All things *whatsoever* ye *pray* and *ask for*, *believe* that ye *have received* them, and ye shall have them." Know that *all good* is *yours* now, and you *shall manifest* it, prove it. We must *abide* in Christ, and then give *thanks* for *all good* which *is ours* now. I see just where our good brother, Dr. I. stands, and many others. He is honest and sincere, and will work his way out of the darkness into the light. He is under bondage to fear; seeing error in others, and *afraid* to *read anything* but S. & H., and what a few endorse, thus limiting himself; yes, limiting the Good, and believing that S. & H. is final and infallible; whereas, God is no respecter of persons, and the Christ, or God in us, is our only *true teacher* and *infallible guide*, ever waiting our recognition to set us free, and give us peace, rest, and true happiness. When we have truly awakened to the consciousness of Christ within, and our *unity* with God and *all that lives*, yea, with *all* existence, then we have found freedom, and there is nothing more to fear. "*God is all and in all.*" Then we can read the ninety-first Psalm and *know* it is *true* for us *now*. Oh! if we would but cast *all our care* on Him who is our being, He would so *tenderly care for us*. To God there is *nothing* hard or difficult. "God's *perfect* work is *now finished in me*,"—"I am spirit, I know,"—"Without me ye can do *nothing*." Our doing, and trying, and struggles from *self* are vain effort. But when we give up *self*, and acknowledge God as *working* in *us*, all things are possible and easy, and all is harmony—health. "My words are *life* to them that find them, and *health* to *all their flesh*." And as we know the Law of Love, how *plain* the above statement becomes to us. We *know* it is true, and they are words of life. More and more do we *realize* what Paul

realized when he said: "I live, yet not I [personally], but Christ liveth in me." It is not I as a separate individual that lives, but God in me is the life living me. This consciousness is to be *born* of the Spirit.

When I took up my pen to write you, I did not know what I should say; seemed as though I had nothing for you, and I had not, but Truth had. "The words that I speak unto you, they are spirit and they are life" It is indeed "more blessed to give than to receive;" true happiness can only come to us as we try to bless and help others into the light of truth. Therefore, if I have been the means of bringing you up out of darkness into light, I return thanks to the Father who has *worked through* me; so must you give Him all the glory, and think of me as only the means. I can do *nothing of myself*. Freely you have received, freely give the truth to all wherever opportunity offers. Sow your seeds of good thoughts of truth *beside all waters* (you know what water symbols), and leave the rest with Him who alone can give the increase. Remember the parable of Jesus: "Except a corn of wheat fall into the *ground* and *die*, it stands alone, etc." This is a true lesson upon the Unity of Life, the Unity of the visible and the invisible—God and nature.

Peace be with you all, evermore.

Your brother and friend in Truth,

Attica, Kansas. W. M. BROWN.

The Editor of Harmony has just returned from San Jose, Cal., where she has been lecturing and teaching classes in Divine Science. The report of her work will appear in next Harmony.

Student's Department.

BEING AND EXISTENCE.

It seems easier to express what Being is *not*, than what it is; for one word—nothing—is the most direct way to express the former; but what Being is, can be expressed in manifold ways. It is the source whence comes all of good. It is the Life which produces and fills all life. It is Love, reaching to, and penetrating all things. Our recognition of it in its entirety, *i. e.*, with its attributes, brings us into possession of all needful good—satisfaction, rest, peace, joy. The subject is as boundless as God Himself. It is the greatest we can ever hope to become familiar with; and while we are studying it in the abstract, we are studying ourselves. One might elaborate on these facts. We gain a sense of strength by so doing; but as fewness of words to those who have enjoyed Divine Science lessons is quite comprehensive, I forbear.

MRS. CARRIE ELLIS.

Why Truth Heals.

As the all of Truth is God, and Him manifest, if we look to the Source of our existence, we find ourselves in God, and at one with all good; hence, we are already perfect and complete in Him; for God pronounces all things good, and His word being the word of the *Eternal*, He pronounces all things good now.

As the all of Truth is good, there is no disease to be found in Truth; and as Truth is all there is, no enmity can be found in Truth; hence, if we think the Truth, and believe in it to the exclusion of all false beliefs, we shall realize health, and show forth perfect results in all undertaking.

Mrs. Julius Belzabi.

"I am the Way, the Truth, and the Life."

The way of Life is the knowledge and practice of God's truth. God *is* the way of life, or the way of life is God manifest. The manifestation of God bears witness of His way, and is proof that His law has been fulfilled. God, who is all Being, is the source of man's existence. Hence, in order to realize that Source, we must follow His example to its source in each detail, by claiming His attributes, as we would follow the winding of the river in order to reach its source.

Inasmuch as we claim and then *do*, are we brought into a realization of that state of being that God gave us, pure, perfect and whole, like unto Himself. We realize the power and fullness of Truth when we comprehend God's great, yet small, injunction, "Take my yoke upon you, and learn of me." To be instructed in the unity which is wisdom, is to know that God's *all* must be made our all.

Ella A. Miller.

Truth's Practice.

Truth's practice is health, and the way to realize eternal life and wholeness. Hence, we must necessarily practice Truth to know that we are perfect in God, the ever Good. Therefore, we will not fear though the earth be removed, and the mountains be carried into the sea. Even there shall God be with us, for God is ever faithful and true to his own. Therefore, we should always teach science by our daily deeds and acts; for by our fruits shall we be known. And as we acknowledge the blessings that constantly flow to us, so do we receive them.

Mrs. D. P. Digge.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. And Pilate saith, what is Truth? John xviii: 37-38.

God is Truth. God is also love, wisdom, life, infinite goodness, purity, justice, the All in All, and without Him there is nothing; that people might be lifted out of the darkness of unbelief, of hate, revenge, despair, error and death, He sent Christ into the world to be the light of the world, and to bear witness unto Himself; that whosoever should hear and believe in the Truth should have eternal life with God. To be in the right spirit to take on God, and accept the Truth, that He is what He is, and beside Him there is none other; we must believe in His oneness with all creation; we must believe with perfect faith in the harmony of all creation, which creation, including man, is but God manifest, but to be manifest of God is to be made of God; so man being of God is as perfect as God himself; that is, without blemish, pure, perfect, life everlasting, being made after the image of God, and having God's breath of life. Christ came unto man to teach the Truth, and as we have taken on Christ, we should endeavor to live and act the Truth, harmonize our minds and thoughts with Truth; then we will not be weary and heavy ladened with error and disease, fear and anxiety, but let us see God as the All, and only All; let His goodness be our goodness; let His attributes be our attributes; His immortality our immortality, and by so doing our faith shall make us whole.

MR. RICHMAN.

WHAT IS FAITH AND HOW TO PRACTICE IT.

Faith is the cognition of all Truth and goodness. Whatever is manifest must have been thought out before manifestation, and faith is the basis of that thought. Hence, faith is the power of all that is seen, and all that is seen is the evidence of things unseen. The Unmanifest is the cause,—the manifest is the effect.

If we practice faith we must first admit the statement of Being, and put from us the idea of personality—acknowledging the only source, and thinking truthfully about all things.

Perfect confidence is evidence of perfect faith. We manifest that faith in proportion to the beliefs we hold; or in other words, its manifestation is according to the strength of our faith.

We *know* God is Love; we *manifest* it in our love toward our neighbor. We need not love the erroneous beliefs they hold, for we know they do not rightfully belong to them; but we can recognize and love the God in them.

"Therefore, being justified by faith we have peace with God through our Lord, Jesus Christ.

"By whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God."

MAGGIE ELLIS.

Love, the Fulfilling of the Law and the Prophets.

"The law of the Lord is perfect, converting the soul." If we are obedient to the law of love, Truth shall abound, and we will grow into the consciousness of the Spirit of God, and become more and more like Him. If we realize the law of love in our hearts, we will endeavor to keep the spirit of unity in the bonds of peace, in our actions toward one another, and love our neighbor as ourself, and in so doing we will be renewed in the spirit of Truth, which will transform all external expressions into that good and acceptable and perfect will of God. A. O. Smith.

Love.

Perfect love casteth out fear, because when we love, we trust the object of our love, and therefore have no fear. Mr. H.

The Spoken Word of God.

The spoken Word of God in creation, is creation itself; that is, creation is the result of divine Mind, or Spirit. It comes out first into thought, and then into form, or word. Thought being the first-born of divine Mind, or Spirit, it is followed by the spoken word, which is the outer of the Inner. The Inner is the cause of all existence; and existence is idea, or possibility inherent in divine Mind, or Spirit, before creation is made manifest; for nothing can be made manifest in creation that is not innate within the Creator.

So, when we look out upon creation from Immortal Mind, we truly cognize at-one-ment of the Creator with creation; therefore, all created things, from the least to the greatest, have the gift of God, which is eternal life. As it is to-day in the living, so is it set forth, or recorded, in the Book of Genesis. For corroborative evidence, see Ps. xxxiii: 6, "By the word of the Lord were the Heavens made; and all the host of them by the breath of His mouth." John i: 3, "All things were made by Him; and without Him was not anything made that was made." Col. i: 16, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible." We offer for further consideration, the statement that Heaven and earth, and all things contained in them, are God manifest, and are living witnesses that God and creation is unity—All in All. Thus of twain, one new man is created, which abolishes all enmity in the flesh. Also in Rev. xxi: 3, "Behold, the tabernacle of God is with men; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be

their God." "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi: 22, 23.

Since God makes and clothes the lily in such perfection, that Solomon, in all his glory, was not arrayed like one of these, why should not man be perfect now, since God made him in His own "image and likeness," and gave him dominion over all things? Does not the idea of God's floral work rest eternally within His loving bosom, and is it not spoken forth in due season—the spring time—in perfect health and wholeness? Then why should not man do as Jesus did, and be whole now? Since God is omnipresent, can you think of any thing, visible or invisible, that the "Great I Am" is not in and through and around? Or can you conceive that He is not the eternal Life that lives all? Hence, God is Spirit, or Mind; and form is Himself brought forth in word, and is, therefore, holy, perfect, and eternal with Himself, and is subject only to Him. Then His will is done in earth as in heaven. So, "Let not your hearts be troubled." D. P. Dodds.

Books of the Day.

"Ideal Suggestion Through Mental Photography," by Henry Wood.

We have read this latest production of the author with much pleasure and profit. He has the faculty of presenting his ideas in such a clear and concise manner, that the reader can not fail to fully comprehend every thought intended to be conveyed, although no previous attention may have been given to the subject; hence, this book ought to serve the purpose for which it is intended: that of enlightening humanity in relation to Divine Science, or the Divine law of Life. It claims to present a restorative system, for home and private use, which claim we know, from practical demonstration, to be based in truth.

Part I. is devoted to a study of the laws of mental healing, thus furnishing the reader a basis from which to understand the full import of Ideal Suggestion.

In Part II, the method of presenting the subject is novel, simple, and comprehensive. The author tells what Ideal Suggestion is, and what may be accomplished through it, and then gives practical instructions for the use of the suggested ideas; then follows twenty-five suggestions, two pages being devoted to each. One page is taken up with the suggestion, printed in large type, and the opposite one with an appropriate meditation, calculated to induce a perfect mental realization of the suggestion, the result being, that what is affirmed is to be made visibly manifest in the body.

The author truly says, the only way to "overcome" the world, the flesh, and the evil, is to so fill the mental chambers with the perfect, lovable, symmetrical, that there is no room for them.

This book should be read by all who are interested in the subject of mental healing; and we think will prove to be of especial value to those seeking health through mental treatment, but who have formulated no definite plan of procedure, for it gives practical instructions, which are clear and to the point.

We quote one of the Ideal Suggestions, and the meditation to be used in connection therewith:

FIFTEENTH SUGGESTION:

I AM GOD'S CHILD.

FIFTEENTH MEDITATION:

The divine heredity overlaps all inherited human ills. The fact that I am God's child must rule my consciousness, until, like the rising sun, it dissipates the fogs and mists of ancestral inharmony. In a vastly deeper and more vital sense I am God's child, than that of my parents. As children of God we have a divine patrimony—spiritual and material. It includes everything that is good; i. e., God-like. "For we are also His offspring." "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." Not shall be, but *are*. But instead of this, we have called ourselves "miserable worms of the dust." There is no surer way of becoming "worms," than to think that we are worm-like, rather than God-like. God's (our Father's) image in us must be uncovered and brought to the front. "I and my Father are one." This is true of the Christ that was in Jesus, and also the Saviour that is in us. God is not ill, and His children neither inherit disease, nor have it sent upon them.

THE LOST WORD may be found by looking carefully within. Eden may be regained by wise cultivation of the "garden" of the soul, the Microcosm.

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KNOW THYSELF,

then he will know ALL and have achieved victory not only over mental and physical diseases and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become a conscious co-worker with Jehovah. ALL have the Divine Secret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price $1.00 per year.

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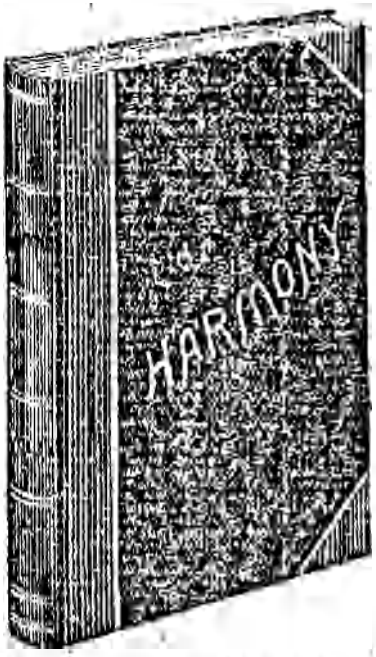
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RELIGION,

—AND—

The World's Parliament of Religions.

THE sacred writings of all ages become marvelously clear, when it is understood that they represent the living truth for all time. In Scripture, the one speaking portrays in language the character he represents, and speaks the truth of what he is. The truth is spoken of every condition, thing, or character which is therein portrayed. For example, in the marriage scene of Cana, of Galilee, the truth of both the Spirit and the letter is portrayed, which truth is the union of the two, and constitutes the marriage. The marriage is symbolized in language descriptive of the turning of water into wine; the truth of which plainly says, that where there is no wine, the visible existence is not acknowledged to be at one with the invisible God. The marriage takes place when the eternal truth is conceived that the outer is as the inner; creation is as the creator; and where this truth is conceived, the mother of Jesus is there. "And both Jesus was called, and his disciples, to the marriage," for Jesus is the demonstration of this truth. The marriage, then, is typical of the perfect conception and God consciousness that He is All, and that existence is His existence.

Religion—from *religare*, to bind anew, or back—is a true conception of Truth; hence, it is a conception of God-knowledge or God-consciousness. To be bound anew, is to realize that we are forever at one with all that God and God manifest implies; all that the truth that "I and my Father are one" implies. This Truth, or religion, is the great, because all-inclusive, religion of the world; and is, therefore, the religion of the future.

Whatever is God's truth at the present time, is, for us, a true conception at the present time; and this Truth can say: I am now and for the future—for there is none beyond nor above. Hence, he who comes unto the Father, comes by me—by the One conception, which is the demonstration of the true at-one-ment which binds anew unto the "ever new and living way"—the way of peace, plenty, wisdom, power; the way which brings Life and Immortality

to light. The religion for the future, then, is one of Truth; for there is no unity, religion, or at-one-ment of man with God, but in Truth. Hence, the oft repeated saying: There is no religion higher than Truth. We would say: There is no religion but Truth. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." "The law was given by Moses, but grace and truth came by Jesus Christ; which, being interpreted, is, God with us." Redemption of the body, therefore, is ours in Christ Jesus, or God with us, "who, though being in the form of God, thought it not robbery to be equal with God." Realized equality, then, is redemption. Great is the religion of Truth in which it is taught, lived, and practically demonstrated, that "there is no high, no low, no bond, no free," no difference or separation; that all men are made of one blood that dwell on all the face of the planet; in which the image of the invisible God is the first-born of every creature; in which it is taught that "God is Spirit, and they that worship Him must worship Him in spirit and in truth."

This religion includes all religions, because it is all of unity, and is universal, and is, therefore, capable of universal application. In this all-inclusive religion, which is the religion of the future, all who understand it walk by faith—by the light of an eternal self-hood—self-illumined. For in this religion is taught, "That having been born of Spirit is spirit." Can a greater religion be prophesied? A fuller, more perfect conception than the virgin conception, in which God is known as All in All, of which Jesus, the Christ, is a demonstration? This conception and realization is our peace, in which, through the blood of the cross, (which is the oneness of the *Life* of the *Spirit* and the *form*,) we reconcile all things unto ourselves. This means all things, whether things in earth, or things in heaven, visible or invisible. Thus do we reconcile all in the unity of Being; and thus is the Gospel preached to every creature which is under heaven; for it is the Christ, or God manifest in all things, that binds anew, and causes us to see them with the eye of understanding; to be God-like and divine; that causes us to gather and collect again, and bind anew, all in One. This is worshipping in the Spirit of Truth, in which they are manifested.

"The Hindus, as a class, hold the Bhagavad Gita in the same high estimation and respect as the Vedas. It inculcates all the principles of religion and philosophy, which should necessarily be known by all the Hindus to enable them to lead their lives in a manner which may at length secure them the highest beatitude, viz: Moksha. It is said that the Vedas are considered by the Hindus to be the best of all sacred works, yet they are not studied by the people in gen-

eral. The Bhagavad Gita, however, is not partial to any class of people. It offers salvation to all human beings, irrespective of caste, creed, color, nationality, or sex. This sacred work is acknowledged by the different sects now existing in India, as a standard work in the matters of religion and philosophy. It has been translated into several languages. The Mohammedan conquerors employed the best scholars, and had it translated in the Persian and the Arabic languages. The early Christians translated it into Latin. The Chinese rendered it into their own language. French and German scholars also have translated it into their own languages. The English people, after having conquered this country, adopted various means to acquire knowledge of its literature in all its branches, and encourage the English scholars to learn Sanscrit, and translate the best Sanscrit works into English.

Mr. Charles Wilkins, the senior merchant on the Bengal establishment of the East India company, was the first to translate the Bhagavad Gita into English, with the help of some of the Pundits of this country, and to publish it under the auspices of the company in 1785, exactly one hundred years from the time it was revised and reprinted for the Bombay Theosophical Publication Fund. After this, many translations followed in the English language."

The principal part of its teaching is at one with the teaching of Christ in the New Testament.

One who has gained a realization of its truth, knows that he is not bound by the law of Karma, and is not born and re-born in the ordinary sense of the term, but knows that he is that which gives birth to things; that from which things proceed. Thus are we able to clearly comprehend what is the ideal of absolute happiness promised in the Vedantic philosophy. The mode of attaining to the highest end in view, which is that of Chrishna, the Christ, is the same as that offered in the New Testament, by the Christ, which is, to come unto me and be what I am. It is union, at-one-ment, communion with divine self-hood. The Chrishna, or God, says to the individual: Thou art in reality my very self as I show myself; which is at one with the words of Jesus, where he declares the Father's truth, and says: "If you have seen me you have seen the Father." Also in the words of St. Paul: "Christ is the end of the law, for righteousness to every one that believeth."

The World's Parliament of Religions, to open in Chicago the 11th of next September, is an undertaking of more importance to the spiritual welfare of humanity than any other feature of the World's Columbian Exposition. It outpasses the limits that have been placed upon religion; supersedes all previous conceptions, because unlimited by forms and creeds; but virtually

recognizes God's people as being one family—as being made of one life. "And I, if I be lifted up from the earth, will draw all unto me." The World's Parliament of Religions is a fulfilment of this promise: "I will draw all unto me." It is to be considered a triumph for Truth; a triumph of *the I* which is "the Way, the Truth, and the Life" of every man that cometh into the world. The hour is come, and *now is*, when the impersonal Spirit of Truth is leading all men that dwell upon the face of the planet, into all Truth. This meeting of the representatives of the different religions of the world, as a common brotherhood, will be a new experience, a living realization in the history of humanity. It will be a measure in the fulfilment of the law of universal brotherhood, based in the Christ teaching of the common Fatherhood of God.

It is apparent that there is a natural, or divine unfoldment of the true theology in this movement. The conception of this Congress proves that we are acting God-like; free from prejudice, pride, and selfishness. It points to that day when all shall realize what it means to be lifted up from the earth, and to be one in Jesus, the Christ, or in the recognition of the Truth that God is manifest with us. The Principle of infinite Life is the basis and vital spring of the religion of every nation. Religious forms, creeds, and ceremonies may pass away, or may undergo radical change; but the Life of every person, in every nation, is one Life; and deep down in every heart is a fountain of the living waters of faith; which faith is a living faith in God and in man. By the faith of the "I Am"—or faith that I am—the just walk, and understand what is, and is to be understood.

The coming together in general council of the representatives of all religions of the world, is as an open confession of faith, and the fulfilment of the law—love. In an intuitive study of the unfoldment of Truth in the world, and from a spiritual perception of its progress, it is found that the love for the good and true is the chief cause at work in bringing about the meeting of this Parliament. The spirit of Christ, or Christianity, can be demonstrated in this search for Truth, but in no sense can it be marred. The broadest and clearest thinkers of Christendom will find it an occasion in which to demonstrate the true theology. For, as "the whole earth is the Lord's, and the fulness thereof," coming together in the spirit of love, as the people of God, means that they are to realize that they are closely allied in the word of God; which suggests a more perfect conception of what the Bible declares necessary for the realization of at-one-ment, and of eternal life, which is God's gift alike unto all.

As all people of every nation have one Father, or one God, who is the

God of the living, and as God pronounced them all good, in truth they have a common nature. A grand opportunity this, the Parliament of Religions, to demonstrate that "by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether bond or free; and have been all made to drink into one spirit," and in this spirit we should realize that we do agree in truth, and that we differ upon nothing that can separate us from each other or from the Love of God. With one common aim and purpose, it must prove a grand success and mark a new era in religious culture, and prove that as all are united in God, "there is neither Greek nor Jew, * * barbarian, Scythian, bond nor free; but Christ is all, and in all." All form is expression, and is expressed by eternal Being; this understood and applied is true religion, which collects again, or binds anew, all forms in God.

Expressions of faith are myriad in form, and faith images forth the possibilities of eternal Life, and steadfastly holds them in its perfect perfection; which is the practice of religion, and demonstrated Christianity. The religions that exist to-day are beautiful forms of faith; and when viewed from the Christ consciousness, they are all lifted up into the living church of Christ: They are living proofs of the truth that all are made of one Life that dwell on all the face of the planet. Thus, it is clear why God's people take such absorbing interest in the forthcoming Parliament. It should thus be. In truth, it could not be otherwise. In order to have the demonstration of God's work with us, we must realize that God's work is one.

The perfection of religious work, must ultimate in the recognition that that work must be done as God does his work; therefore, it is to be done in Unity. "The word of faith which we preach, is that the word of atonement is nigh thee, even in thy mouth, and in thy heart."

For precept *must* be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—*Is. xxviii:10.*

"Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn;
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again."

Bibles of the Ages.

Were the men who have most loftily comprehended God, Sakya-Moni, Plato, St. Paul, St. Francis d'Assisi, and St. Augustine, at some moments of their changeful lives, deists or pantheists? Such a question has no meaning. To them the physical and mathematical proofs of the existence of God would have had no interest. *They felt the divine within themselves.* In the first rank of this grand family of the true sons of God we must place Jesus. He had no visions; God does not speak to him from without; *God is in him*; He feels that he is with God, and he draws from his own heart what he says of his Father. He lives in the bosom of God by uninterrupted communication; he does not see him, but he understands him, without need of thunder and the burning bush like Moses; of a revealing tempest, like Job; of an oracle, like the old Greek Sages; of a familiar genius, like Socrates, or of an angel Gabriel, like Mahomet. * * * He believes that he is in direct communication with God; he believes himself the Son of God. The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. * * * God, conceived immediately as Father, this is the whole theology of Jesus. And that was not with him a theoretical principle, a doctrine more or less proven, and which he sought to inculcate. He used no argument with his disciples; he exacted from them no effort at attention. He did not preach opinions, he preached himself.—ERNEST RENAN.

"There is nothing but love working; deceived sense only, can say otherwise. Love is guiding and directing in all things."—*Ch. Science Journal.*

When you hear the people talk about the wickedness of mankind, partake not of this pleasure; when you hear people speak of the virtues of mankind, approve and rejoice.—*Chinese.*

"I am bound to believe that the eternal life into which the righteous go, is that knowledge of God which is eternal life."

HOME COLLEGE MONTHLY MEETING.

THE meeting was opened with a song by Miss Grant, sung with the freedom and power of one awakened to the full spirit of harmony.

Mrs. Birge read selections from the Scriptures touching upon the subject, "Thou shalt have no other gods before Me."

Mrs. Perkins occupied the chair. She said: "There is life in the words: 'Consider the lilies, how they grow.' Let us enter into prayerful meditation

upon these words, knowing that God is with us now." She then read an able paper, from which we are pleased to give some thoughts: "It is our privilege to meet here once a month to hold a student's meeting, in which each one is privileged to express according to their comprehension of Truth. If we are passive and trust God only, we shall be directed by His spirit. We understand that God is the Source which brought us into existence. * * We understand He is Spirit, Substance; and as God is Substance, all that He creates is substance, and cannot be erased. We understand that Spirit and Soul are one, the Father and Mother God. Through the soul, or divine idea, all creation springs forth. This is the well-spring of Life—the living fountain in which we exist—the Rock on which we stand. * * * All are partakers of the one Life. All Life is of God. The bird that warbles praises, the sheep, the cattle that graze on the thousand hills, draw from the same Source. It is the same with the tree, the plant, and the flowers; all speak forth the majesty of the Most High. * * * It is in the consciousness of Life that we realize *what* we are, and that we are infused and renewed with vigor, energy and strength. In conscious understanding of our relation to God, are we enabled to express our real self—health, peace, harmony and rest. * * Then, as students of Truth, let us abide in this Life. Jesus said: "Love your neighbor as yourself." How? By seeing *self* in our neighbor. There is but *one self*. 'Thou only, O God.'"

Mrs. Birge read a short paper, the leading idea of which was, that thought was to be controlled in its decisions concerning things, conditions and events; that it is to be called in, as it were, and made obedient unto Truth. She said: "There is an erroneous belief abroad, that the principal thing to do is to control our words, but that is not sufficient to bring about peace and satisfaction; they are to be enjoyed when we control thought. Through right thinking do we realize and sense that for which we are seeking."

Mrs. Baldwin said she saw clearly that we must stand porter at the gate of thought, and guard it carefully. "We have nothing to do with results, and need not be at all anxious about them; for they are only results, and are sure to be harmonious if the thought is true to Principle. I know that we are divinely led. The thought: 'I am the door,' means so much to me. The 'I Am' is the 'open door' to all true success, to all who walk in 'the Way, the Truth, and the Life.'"

Mrs. Birge said: "The truth is so very simple that at times we overlook it, and it seems to be difficult;"—to which Mrs. Perkins responded: "Except

ye become as little children, ye can in no wise enter into the Kingdom of Heaven."

Mrs. Van Bergen bore testimony that the Truth sustained her in her daily work; that it enabled her to realize the presence of the Good, though appearances do not always seem to be such; "but when we once know the Good back of all existence, it is that which gives us strength."

Mrs. Adams testified to having been greatly benefited by the thought in "Unity" for the month, which is: "I have omnipotent faith in God."

Mrs. Adams and Miss Grant sang a duet, which was listened to with pleasure.

The usual wish was expressed, to have a good word from Mrs. Cramer before the meeting closed. In part, she said: "'I Am' is the open door. *Being* must necessarily precede *doing*. I must *be* before I *act*. As God bears witness of Himself in creation, all works done by us is proof that we are, and should be proof of what we are. The 'I Am' is the open door to all success. For the truth that God is, is the open door to His success in creating.

The truth that I am before the act of thinking and speaking, seems a stumbling block to most people. This presentation of Being gives us the true idea of the possibilities that we unfold from time to time. 'I Am' is the basis of all science and of all scientific demonstrations. Possessing the divine attributes of Being, we know it is well with the soul now; and we rejoice in the knowledge of being the unfolder; the one who causes the unfoldment. I rejoice and realize more and more happiness each day.

Come unto God, means more than to come into the presence of. To come unto Me, is to be what I am. 'I and my Father are one.' Where there is *Oneness*, we have come *unto* me.

Worldly beliefs and opinions are all that can possibly claim separation. Each individual must see that—'I Am,' one perfect whole—for him or herself. Be what *is* now, and *I* will give you rest."

Several cases of healing were related by Mrs. Cramer, and she testified that the good work is going on everywhere, and Truth is proving itself master of all conditions. Letters are received daily from all parts, testifying of demonstrations of Truth in realized health and wholeness. Verily, verily, Life is no respecter of persons.

Mrs. Baldwin said: "Because the word goes out in faith, it does not return void."

Mrs. Cramer admonished all to be thankful daily and hourly for the good that is ever at hand, and for eternal unity or salvation, which is the free gift of God.

M. E.

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Consider the lilies of the field how they grow.—*Matt. vi. 28.*

"They do not toil:
Content with their allotted task
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear,
And grow, and smile, and do their best,
And unto God they leave the rest."

The Work in San Jose.

Report of the Home College Primary Class.

IN the closing remarks of this course of instruction in Divine Science, Mrs. Cramer urged the class to stand firm in the consciousness of Truth, of which they were then in realization. She instructed the students how to speak from divine understanding, and showed that the faith of understanding is steady and unmoved by conditions, things, events, and circumstances.

The following is the substance of the verbal testimony of Mrs. M. E. Coombs: "When this class was formed my home duties seemed suddenly to increase, and I thought if I attended the class, it would be with considerable difficulty. I spoke to Mrs. Cramer about it, and she told me how to regard the combination of circumstances, and what thoughts to hold; and said I would have plenty of time and strength with which to accomplish all. I found that the Truth proved her words to be true. I have neglected no duty, and have accomplished more than I did before joining the class, and have been at the class every day on time. The practice of the Science has enabled me to prove my strength, and I have performed my duties with no sense of weariness, which was my accustomed feeling. Before joining the class, I could not read with the glasses I had previously used, nor could I see to read without them. After hearing a few lessons, and applying them, I could see to read without glasses."

We also give below, her written testimony:

"While attending your class in the Science of Divine Healing, I came into a much clearer understanding of the Science through your teaching than through any other presentation I had studied on the subject. I know it to be the everlasting Truth, and it leads into that straight and narrow path, to the glory

of the Spirit. Wonderful is the thought which enables us to come into consciousness of the oneness of God and nature; bringing that knowledge of the unity of Life into our ways, and living by it and in it, even in the material walks of life. Whatever labor is to be done, either mental or physical, can be accomplished without becoming worn and weary, simply by thinking how still is nature in doing all its great and wonderful works; so quietly and so grandly all is done. God never hurries. If each person could bring this great truth of Life into their ways, and thus apply it, how many burdens would be lifted; and the remark so often made—I am so tired of life's struggles—would never be uttered, as it would be a pleasure to do whatever fell to their lot to accomplish. Activity brings strength and vigor into expression, when rightly understood.

My physical condition is much improved, from the treatments I received. At the close of one of our lessons, there was an instant cessation of pain which I had sensed for some time."

Miss G. D. testified, that "at the time of entering the class, I was taking treatment for my eyes, among a complication of other ills, which I firmly believed all were heirs to. Divine Science has taught me that God is All in All; sickness is outside—consequently is not. Since the first few lessons, I have realized a sense of freedom unknown to me before, which is demonstrated in my body. When I joined the class, I felt myself to be sick and unable to work, and was taking medicine. After listening to a few lessons, I had quite a struggle with myself concerning the further use of medicine. My final conclusion was, that as I had tried medicine for several years, if I continued with it, I would take plenty; and if I continued with the Science, I would be faithful and true to it. The result is, that while my eyes were weak and pained me, and I was unable to use them for reading, sewing, or writing, I now read, sew, and write in the evening. I thoroughly believe all that I have heard, though it seems almost too good to be true. While I am but a novice in the Science, my determination is to continue, knowing the truth of Being, or that 'I and my Father are one.'"

Mrs. Hale said: "I have gained a knowledge that has caused me to realize that I have something substantial to rely upon. I have erased much fear, and am happy in my thoughts. I had headache every day before I joined the class. When I had taken a few lessons, I realized my freedom, and I haven't had a headache since I joined the class."

Mrs. Talcott said: "I have gained so much that I can scarcely find language to express it. The thing of greatest value is a realization of the statement of Being, and of being superior to conditions. I never experienced

the state of being superior to them before. By holding to what Being is, I know that all else will be added."

Mrs. P. said: "I have fully enjoyed these lessons. I do not feel perfectly well yet."

Mrs. Owen said: "I believed in health, but still held the belief of headaches and sore eyes; but I was healed in this class when I let understanding speak. I have, therefore, had satisfactory results."

Another pupil said: "I believe I shall, through practice, be able to fully realize the desired truth."

A dream was related—a piscatorial battle—symbolizing the errors of unbelief, and interpreted by our teacher—self-centered philosopher.

In part, Mrs. E. M. Lewis said: "Well, I have but one thing of which to speak, that is to me all important, above the rest. The education of my life has been directed by an aspiration to know the Father, and if any one lacked wisdom, let him ask the Father, who giveth to all liberally. I have often wondered why my life was not more perfect. These lessons have unfolded to me the purpose of creation—how I could go unto God, and unfold soul power from the Source, in which Science teaches us we all have being. I have learned that it is unnecessary to go from home to find Him. My oneness with Divinity is what I have learned."

Dr. Holmes said: "I can feel the true at-one-ment. I have realized more of unity in the last few days than ever before. Since taking these lessons, I can realize that God is All in All. I live, and move and have being in Him. I can realize that the eternal Good has perfect control."

Another gentleman said: "I have gathered many helpful ideas, which, in part, are as follows: that life is all, and there is no death; that existing things are things of Life. The mode of reasoning is different, in these lessons, from what I have heard before. It seems thoroughly logical and consistent."

Mrs. Cothran:—"The practical application of these lessons of Divine Science is to be fully realized in the home life. The little pin-pricks, the nagging things of every day existence, the loss of force by looking to results, the worry and fret of what we have chosen to call 'life,' are so easily overcome by Truth when we have an understanding of our true existence. With the Statement of Being made clear, the law of existence unfolds itself in perfect beauty and harmony, and to the pleasure of all."

This closed an interesting and instructive class, in which the teacher and pupils were in the enjoyment of perfect satisfaction with the results.

E. H. C.

Science calls that the ethical insight when a man first wakes to this truth, when he sees beyond doubt that his life, his happiness, his highest moral and spiritual evolution, depend not only on his following out the laws of his own being, but on his helping his neighbor to do the like. Indeed, his neighbor is as his own very life, and consequently he should act as if he himself had to suffer the consequences that would flow from the wrong acts of either. Terrible is this thought when it first comes in all its meaning,—that the life of our fellows is so bound up with our own as to make escape impossible. Look! says Science, see thy neighbor's life as it throbs in anticipation, exults in hope, crouches in fear, twinges in pain. It is real, even as is thy very own. Ignorance has hidden this fact from thee, darkness has been round about thee; it can hide it from thee no longer; thou hast been given the truth, the light has come, and by its beatific rays thou hast seen, O wondrous vision, that all life is One, God's life!—From "The Coming Religion," by Thomas Van Ness.

Indirection.

Fair are the flowers and the children, but their subtle suggestion is fairer.
Rare is the rosebud of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning out-mastered the meter;
Never a daisy that grows, but a mystery guideth the growing,
Never a river that flows, but a majesty scepters the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him;
Never a prophet foretells, but a mightier seer hath foretold him:
Back of the canvas that throbs, the painter is hinted and hidden;
Into the statue that breathes, the soul of the sculptor is hidden;
Under the joy that is felt, lie the infinite issues of feeling;
Crowning the glory revealed, is the glory that crowns the revealing.
Great are the symbols of Being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives, thrill the sensitive nerves of receiving.
Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twain voices and shadows swim starward, and the essence of life is divine.

Richard Realf.

Aim above morality;
Be not simply good;
Be good for something.—*Thoreau.*

The First Anniversary of the I. D. S. A.

The Anniversary meeting of the International Divine Science Association was held at Home College on Sunday May 28th. Services conducted by the President, Mrs. M. E. Cramer. It was a gathering together with one accord of those who were interested in, and working for Truth. All felt that it was good to be there. That the leaven which leaveneth was slowly but surely doing its good work, and that they were realizing the promise which a knowledge of the purpose of this Society had brought to them. Perfect Unity. Oneness. Who is my Father, and who my Mother? He that doeth the will of my Father. We are united in the spirit of truth, and must spread abroad the glad tidings. It is only by unity, which is Love, that the good work can go on. Love one another. And we are to demonstrate by our works the God idea of Harmony. All felt that now was the accepted time. Now the time for action, and demonstration, and that the aim and purpose of the Association was to spread abroad the knowledge of Truth, and to invite all to join in this good work, and show forth their Faith by their deeds. In Unity is strength. One God. One Father of All.

The services opened with congregational singing, after which the President read a chapter from the "Song Celestial," and spoke briefly upon the World's Parliament of Religions.

Mrs. Kimball, late of Chicago, was the first speaker called upon. She related her experience in an interesting and instructive manner, and gave an account of the present individual work which comes in her way to be accomplished day by day. She is one conscious of the divine unity that is, and is everywhere apparent. Hence, meeting with her own consciousness in others, it pleasantly receives and surrounds her wherever she is.

As the spirit moved upon the face of the deep, light of understanding was caused to come forth in the words of Mrs. Perkins, as she set forth ideas of unity of thought and purpose.

Mr. Baldwin said: "If we voice the Absolute, we cannot say we have *gained* anything during the past year, for we at all times possess all possibility in Being. We, therefore, had just as much a year ago as we now have. It may be said that we have a broader conception of what Being is, and a deeper conviction and clearer realization of its power and attributes; but a true mental conception can never extend beyond that which is, and is within eternal

Life, or Being. Hence, in the conception of all that is in Truth, the conception would only be true of what 'I am,' or what Being is."

M. D. Shaut testified of real pleasure and satisfaction in being able to prove that the good work being accomplished is the Father's work.

Mr. Breyer said that his grandfather was a minister, and he had been brought up in the church, but his knowledge of the application of Christianity has been gained through reading Divine Science literature, and if all could come into this way of thinking, we should have the millenium right away.

The remarks made by Mrs. Birge bore witness of the truth that there is no separation or limitation. So satisfying is the consciousness of the truth of unity, that in the present seeming separation, she could not feel in it any reality. The idea was conveyed that true at-one-ment, understood, destroys the sense of separation, even from those who are absent in person.

Mrs. Van Bergen bore witness of a living faith within her, and of the satisfaction of good works accomplished during the past year.

Another friend said: "At times we are all in the realization of our at-one-ment with the Supreme One, the Father of all, and at times we lose that realization. What we need is a constant realization, that we may succeed in doing the works promised to all who believe. The reason Jesus did such perfect work, was because of his constant realization of his oneness with the Father."

Mrs. Wetenhall gave her thought as follows: "The I. D. S. A. being founded in truth, we, as members, are never separated from each other, except when, in mentality or misconception, we are separate from God; so, the truest association is that which includes the whole household of God's children. For we are all co-workers with Him, or confederates in the same cause. As God is all the power there is, it shows that true association consists of a unity of strength, founded on principle and cemented with the bonds of Love, which is God, in whom rests the eternal unity or association of all His creation; for all the attributes of Deity are an association of all there is in Life. United effort in any direction succeeds, where individual effort often fails. The greater the number (that is in unity) the greater the power. May we not take the Master's instructions to the disciples to mean much in this direction, where he told them to 'be with one accord in one place' on the day of Pentecost (as an example), for we are told there was a mighty awakening of spiritual life and power."

Psalm xix was read by Miss Grant. Then M. E. Cramer gave the following discourse, entitled, "God's work is one."

E. BALDWIN.

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International Divine Science Association.

GOD'S WORK IS ONE.

An Address delivered at Home College by the President, May 28th, on the occasion of the first anniversary of the I. D. S. A.

"The heavens declare the glory of God, and the firmament showeth His handiwork."—Psalm xix ; 1.

The International Divine Science Association is a true mental conception of the fact that Truth is a Unit,—one undivided whole. The act of creating, and the work of truth, in all that truth's practice implies, are both necessarily like unto, and at one with, all truth ; hence, God's work is a Unit ; one undivided whole.

1. It is only in the beliefs and opinions of the people, that differences are to be found, but unity is found in the at-one-ment of God and him manifested in works. Association in work is unity of action ; hence, association in the advancement and promulgation of Truth, is one with all Truth. The International Association embodies this conception in its purpose and working plan. It is an all-inclusive organization, and as God lives, and works in organized existence, all who are interested in, and are working to advance a knowledge of the truth that makes free, may realize in this organization what is united effort and what it is to work as the Father works. Each one may realize what it is to put forth their efforts in unity of purpose ; thus upholding and enlarging each individual work in the demonstration of Truth. This is the divine idea of work, and is entirely unselfish; hence the method by which

creation takes place bears witness with us of this truth. United work is evidence of the recognition that all good work, wherever manifest, is God's work. As the firmament showeth His handiwork, it also shows that universal association bears witness unto the uttermost parts of the earth, that His work is one. It cannot, therefore, consistently be believed that our work is separate and apart from what is being done elsewhere in the world, if it be believed that our work is the Father's work.

2. One—being but a single unit, or entire being, or thing, and no more—the truth concerning the unity and organization of God's work, was one year ago recognized, thought out, and adopted by us as the true basis for all work; this method of working as God works is organization and true association. The works of God are both spiritually and literally organized works; a true conception of which will reveal the living church of Christ, and what is the true knowledge in which all phases of religion will find at-one-ment. The work of our hands is established, when to a certainty we know that our work is at one with the whole work of a living, moving, self-existing Creator. Justice, then, will be understood and applied, when dealing one with another, and the reign of Love will be acknowledged and enjoyed. One who has truly awakened to a consciousness of Truth—which is a unit—will perceive and claim the same alike for all. As there is no religion but Truth, the basis of applied truth or religion must ever be one. Hence, by virtue of there being one God and one law, one purpose and one body, are we associated together as one organization. The heavens declare the glory of God, and the Christ declares in each one of us, as the Truth is in Jesus, that the works that I do in my Father's name, they bear witness of me.

3. This all-inclusive Association and conception of Truth, being in the Father's name, each member of the one body can say: It bears witness of me also. The works of the Lord are right, and all His works are done in Truth. So is the conception right which is in unison with the Truth, and is accepted as the basis of organization of work. As the divine law of expression is from the "I Am," through thought, to the spoken word; and as God's spoken words are His living works, or living creatures, if we commit our works unto the Lord, who is our present life, and they are seen to be living works, they are literally organized creations. Then shall our thoughts be established, for the righteous and the wise, and their works, and all things born of God, are alive in His Being at this time. We refer this idea, in which the Association is based, to all true mental conception of divine Life and work, for careful consideration.

4. "In the beginning God created heaven and earth;" and all that they imply was thought out before it was wrought out; the same is called the day of the generations of the heavens and the earth, and of every plant of the field before it is in the earth, and of every herb of the field before it grows, and of every man before the body is produced. In this day of creation, is the universal working plan of the I. D. S. A. to be read and understood. It is an ideal creation, that is being, and is to be, worked out in unison with God's method and plan of externalizing His works in earth. The heavens declare the glory of God in earth. The firmament showeth His handiwork in earth. Hence, if we are taught by the Christ, as he was in Jesus of Nazareth, we shall glorify God on earth, by keeping the unity of the spirit in all things, and thus finish the work He has given us to do, which is the realization of the fulfillment of our Lord's—our Life's—prayer: "Thy will be done in earth as it is in heaven." God called the firmament Heaven, and heaven proves itself by showing His handiwork in earth, and in obeying the injunction: "Go forth, increase, multiply and replenish the earth." In the infinite variety of expressions in nature, is proven that heaven shows the handiwork of an Infinite's possibility; which brings us again to the full realization that the practice of Divine Science, or the demonstration of Truth, or applied Christianity, is one in all religion. It can be said, then, that the I. D. S. A. is broad enough to include all knowledge of the heavens within you, and their universal demonstration of the Father's work in earth. It is just as sure to be wrought out and externalized on the face of the planet, as is the truth that it has been thought out; and very small beginnings show forth great unfoldings in the hearts of the people, when the unfoldment comes from the Infinite Life and Source of all living. This Organization, then, is revealed as a house of many mansions; one body with many members; an infinite variety of natural manifestations born of the limitless possibility of one Life, or God.

Let each individual member, wherever they may be, *be* the heaven, or firmament, to declare the glory of God, and to show His handiwork; and with loving heart continue to work during the coming year of the I. D. S. A., with the knowledge that God *now* accepts our work as being in "The Name." When the people asked Jesus what they should do, that they might work the works of God, Jesus answered and said unto them: "This is the work of God, that ye believe on him whom God hath sent."—John vi: 28. Then, let us believe that God's work, though it is wrought within and through individuals, is one; that neither names, times, nor places can mar our divine consciousness of this sacred and self-evident Truth. Let us steadfastly hold in memory this Truth in which the I. D. S. A. is founded; knowing that as all

living works are done in Truth, it includes all truthful work. Therefore, all things work together for good to them who love God, and work the works of Him who manifested us in the world.

Such as are called according to His purpose, to do what they see the Father doing; to proceed forth with the understanding of eternal Being, through the "law of expression," "call themselves by the name of the Lord," —the I Am. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son." He did foreknow that man was potential within Himself. Hence, He knew His possibility to make man in His own image, and like unto Himself; that like produces like; and that His Son—or image—might be the "first-born among many brethren." Ye are the image and likeness of God, for Christ is the end of righteousness to them that believe. As the Infinite's idea is one of knowing that It is *All* possibility, It foreordains and predestinates each one unto divine sonship, and proceeds forth by living in all and working in all. "Them he also justified; and whom he justified, them he also glorified. What shall we say to these things? If God be for us, who can be against us?" Unto our Lord, who is our Life, are our thoughts obedient, and established.

God created man in His own image and likeness, and intended him to work as He works. God works as one; and man, therefore, is to work as one.

EXTRACTS FROM LETTERS.

"I like Henry Wood's new book; I think it will help many. The daily meditations are well thought out, and the thought for the day will lead to the kingdom of the blessed,—the divine consciousness."

MARY D. FISK.

"By the power of truth, as it is in Christ Jesus, I have been able to bring a friend from the error of morphine, rum, and tobacco, to a knowledge of his relations to God and to His truth."

E. C. H.

"I enjoy your magazine so much, and have been deeply interested in your visit to Woodland and the report of your work there."

A. B.

In your December HARMONY, "Finding the Christ," by C. S. Alden, is clear, plain and grand.

W. S. W.

Materia Medica.

The testimony given below is from a few eminent men who have outgrown the trammels of system, and who frankly tell what they know.

I am sick of learned quackery.—Watershouse.

The science of medicine is a barbarous jargon.—Good.

The entire system is a mass of absurdities, contradictions and falsehoods.—Chapman.

No science is so full of erroneous conclusions, mistakes, dreams and lies, as the so-called science of medicine.—Richter.

Men of real education must feel astonished at the unfounded assumptions, want of evidence, and unreasonableness, which characterize writings on the actions of medicines.—Bennet.

The record in scarlet fever is that where we let the patients alone they do better than with any interference.—Loomis.

In spite of new discoveries our present success at the bedside is scarcely more favorable than that of fifty years ago.—Niemeyer.

The mortality of pneumonia in Philadelphia has increased, and is greater to-day than it was thirty years ago.—Hartshorne.

Pneumonia is attended at the present day with an ever increasing mortality—so high, in fact, as to constitute a reproach to medical science.—New York Medical Record

Man has two great enemies to fight, disease and the doctor.—Hufland.

Many, who would get well if left alone, are killed by the art of the doctors.—Richter.

Medicines have already destroyed more lives than war, pestilence and famine combined.—Good.

We have assisted in multiplying diseases—we have done more, we have increased their mortality.—Rush.

I long ago came to the conclusion that medicines in the hands of the doctors have done more harm than good.—Louisbet.

All our most valuable medicines are active poisons.—Hooper.

The most energetic poisons are used in the treatment of disease.—Dunglinson.

The most powerful poisons are among our best remedies. Where there is poison there is virtue.—Payne.

The word poison means an agent that produces disease, on entering the circulation.—Thomson.

Our agents are resorted to with a view of exciting a new disease in the place of the one already existing.—Dunglinson.

The strongest and most effective powers of art are employed for the very purpose of setting aside or counteracting the powers of nature.—Forbe

Remedial agents operate upon the same principles as the remote causes of disease. They can never transmute the morbid into healthy conditions. * * * Our remedies are curative by substituting new pathological (diseased) conditions, and nature does the rest.—Payne.

If we can produce a new disease in the exact position of the one that may be existing, we may possibly supersede the latter, and if the new disease subsides spontaneously, without injury, we cure our patient.—Professor Horatio C. Wood, of Philadelphia.

It is nature, and nature alone, that effects the relief of cure.—Forbes.

Who is He that Condemneth?

Can we be affected by that which we condemn? In asking this question it is necessarily followed by another, and that is, who are we that are to be affected, and what do we condemn? And the reply immediately follows in the words of Paul, the Apostle, to the Romans:—"There is *now* no *condemnation* to those who are in Christ Jesus." To those who are not familiar with the Law of Expression the query would naturally arise, "and *who* are those that are in Christ Jesus? and nothing but this wonderful Law can satisfactorily explain. And then again, what *is this* Law—ah! this is the question of *all questions*, and to those who are hungry and thirsty, and who come as little children, void of beliefs and opinions, to them this law will be revealed, and it will unfold to them the marvellous possibilities *within themselves*. The possibilities of the Christ within each one, and that all *is* within and not without. Jesus speaks of this Law when He says: I and my father are one, and I can do nothing of myself; but whatsoever the father doeth *that* do *I*. This Law explains all things, from the least to the greatest; it explains what it is to be and *not* to be—that Being is all, and that all is Good or God—that I am, and beside me there is none other. It reveals the new and living way—the way of the Almighty, the way the invisible is made visible, that the outer is as the inner, that all that *truly is* is pure and perfect, harmonious and eternal, and that *now* is the accepted time; *now* is the day of salvation, and *not* in the sweet bye and bye when we die and go to Heaven. This law reveals there is no death, and that Heaven is here and now, and that laying aside the body is a falsity; that it is a *belief about* this body that must be put away. When the full consciousness of the teaching of this Law of Expression, of Love, which is the knowledge of the unity of Being and existence, is attained, *all questioning* will be no more. There will be no more death, no sorrow, no crying, no *condemnation*; for it will then be fully understood *how* and *why* there is nothing or none to condemn, and consequently no one to be affected thereby, for old things have passed away and all things have become new, for *all* are understood to be in Christ Jesus *now* and *forever*.

S. J. Miller.

Nothing is to be feared so much as fear.—*Thoreau.*

We are anxious to know *all about* God, and meanwhile we never think of knowing *God*.

God, instead of religion, and much more, God, instead of theology, is what we need to believe in.—*F. W. Robertson.*

Lifting Up.

"And I, if I be lifted up from the earth, will draw all unto me." John xii: 32, 33.

THIS text is full of meaning to me; it contains the whole Truth of all Life. When we fully recognise God as All in All, and all there is; that He is eternal Life, and that all life is contained in Him, then shall all be lifted up and ready to follow Jesus, and say with Him: I and my Father are one. Jesus said: I came not to take away, but to give life eternal to all; and any man who does His will, shall know the doctrine, whether it be of God.

And those who enter in and abide in the consciousness of eternal Life with the Father, and acknowledge God is all there is, by such the glory of the Lord shall be recognized, and all flesh see it together. To testify to this is to glorify His name. Then shall all be lifted up, and draw all unto the consciousness of being Life eternal.

Then will God be accepted by all men as the only authority. Men will be as gods upon the earth, and in all their ways acknowledge Him, and He will direct their paths. He that walketh uprightly, walketh surely. And as the Psalmist has said: He will keep them in perfect peace, whose mind is stayed on Him. The Son of God says: He that followeth me shall not walk in darkness, but shall have the light of Life.

Mary D. Shaut.

Planes of Consciousness.

THE overcoming of disease is not the chief and primary object in the aspiration to spiritual consciousness, but only incidental to such a new order of relationship. The divine spirit is an educator; "He will guide you into all truth." As man listens to the voice within, the outer chorus of discordant noises is hushed, and there come peace and harmony. This is the Christ-principle, "the Way, the Truth, and the Life." Man's way to find God, and all God-like wholeness, is through the Christ in himself. The church early lost the apostolic life and healing power, because of the substitution of ecclesiastical and external authority for the inward oracle and divine illumination. She exchanged transcendent power, vitality, and all their outward expressive attestations, for external ceremonialism, pomp, and ritual and was thus shorn of her primal strength. She still clings tenaciously to the local and historic inspiration and experience, therefore her *life* is in the past. If life were ever inspired, it should be inspired now, for the Christ spirit and quality are as truly living as when incarnate in Jesus of Nazareth.

—*Ideal Suggestion, by* Henry Wood.

Books of the Day

FIRST LESSON, OF THE HIGHER MENTAL SCIENCE, by DR. H. RUSSEL BURNER, is a booklet of 32 pages, containing a primary lesson in the science. Its basic statements and method of procedure, with Denials and Affirmations, are similar to those generally given and used in first lessons and treatment in the science. The statements of truths are direct and plain, and will therefore prove to be a direct treatment when applied. Price, to any one not a patient, five dollars. 142 Church Street, Newark, Ohio.

POINTS FOR MEMBERS OF SILENT UNITY, is an interesting and instructive lesson by Leo Virgo. It is an answer to statements made by Theosophists that healing through Mental and Divine Science treatment interferes with the karma of the patient; and that meeting in thought, in silent meditation for that purpose, is detrimental. It shows the absurdity of the present Theosophical conception of karma, in that the belief is that we are all environed by, and are subject to, hence are slaves of karma; which is also a belief that we are not cause, producing effects, but are subject to them. This process of reasoning would make effect the cause of effect, hence its beginning and end is in effect. Therefore, it is not Divine Wisdom or true Theosophy. This pamphlet is a just, kind and condensed review of the present Theosophical teaching, and it throws light on many points of interest to Theosophists. We would advise everybody to read it and get a true conception of Theosophy, and a true conception of the work and method of Silent Unity. Price, 15 cts. For sale at this office.

THE first number of the seventh volume of *The Christian Metaphysician* comes to us full of good things. This magazine with its increasing age voices more and more of the divine understanding inherent in its editors and contributors. It is like all seekers after and demonstrators of Truth, who, through living the life radiate more and more of the Light which is the life of every man, which is the Word of God.

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AN OPEN LETTER.

DEAR FRIENDS AND READERS OF HARMONY:—

I have for some time been impressed to tell you by letter, how much truth and light I have found—and made use of—in Volumes Second and Third, 1890–'91, of HARMONY.

I have been educated as much by *them*, as by the classes. They are for

study, and can not be *read*, simply—in the ordinary acceptation of the word. I keep them for reference. I use them for class-work. I give them to the hungry, and they never fail to do their work, whenever he who would accept them *does so* in the *spirit* of a true lover and seeker of knowledge.

The "Scripture Lessons" are the most acceptable of anything of the kind I have ever found. The truth of the Book of Job is so clearly set forth, that with that alone, one could teach the whole of Divine Science.

The Bread of Life, Numbers 6 and 7, are among the best—if there is any choice—but I would not be without them *all*. They can be had, handsomely bound in two styles, at $2.75 and $1.50 per volume; and unbound for 75 cts. Really, most excellent reading for the money. My interest in the spread of truth—and in all who are seeking—prompts me to call your attention to these lessons.

Yours, most kindly,

CARRIE S. ALDEN.

HOME COLLEGE WORK—HEALING CLASS.

The President has just closed a class, in which she gave instruction in the principles of Divine Science—the Christ method of healing, with satisfactory results, as to the comprehension of Truth and the demonstration of the reality of health and wholeness.

M. E. Cramer's hours for receiving and healing patients at the College, are from 10 A. M. to 2 P. M. daily.

Arrangements can be made through correspondence, for absent healing. There is a strong band of healers associated with the work of the College. The members of the I. D. S. A. are a unit in the true thought of the demonstration of Truth, and great is the power for freedom that is being demonstrated by this united band.

Divine Science Services are held in the College every Sunday, at 2:30 P. M.

A Question and Answer meeting for inquirers every Friday evening, free to all, commencing at 7:45 o'clock.

HOME COLLEGE CLASSES.

A FULL COLLEGE COURSE COMPRISES THE PRIMARY, THEOLOGICAL AND NORMAL INSTRUCTION

The next Primary Class will be taught in July, commencing Thursday, the 6th, at 2 P. M.

The next Theological Course will be taught in August, commencing Monday, the 13th, 2 P. M.

The Normal Course will commence October 2d, at 2 P. M.

FOR TERMS, APPLY AT THE COLLEGE.

San Jose Classes.

The Home College Primary Class in Divine Science, taught by the Presi dent, closed May 20th, the report of which is to be found in this issue. On June 12th, she again opened at 223 Santa Clara Street, having two classes The afternoon class is for healing, and for instruction in Divine Science, and the Christ method of healing. The evening class is for advanced students in which essential points of Scripture are explained, and the method o applying them in the harmonious adjustment of all conditions.

From 9 to 11 A. M. Mondays and Tuesdays, during the time that M. E Cramer is instructing classes in San Jose, she will receive and heal patient at 223 Santa Clara Street.

Notes and Announcements.

Josephine R. Wilson is still teaching in Helena, Mont. She writes tha she has just closed a class that was deeply interested, and in every wa successful in realizing the Truth. That they are abiding in the consciousnes of oneness and are, therefore, walking in the straight and narrow way. Sh also has prospects for another class.

Mrs. H. W. Merwin, 1262 Franklin Street, Oakland, receives patient into her home and heals both present and absent patients, through speakin the word of Life.

Mrs. E. Baldwin, Corresponding Secretary of the I. D. S. A., with he son, Harry Baldwin, has opened rooms in San Jose, Cal., for the purpose o teaching Divine Science and practicing the same in healing. Mrs. Baldwi has, for several years, been a successful healer. The demonstration of trut in health and freedom following the treatments given by her, are evidenc that the words spoken are spirit and are life.

Mrs. M. F. Wetenhall, Recording Secretary of the I. D. S. A., receives an heals patients daily at 136 Haight Street, San Francisco. She is a faithfu and true practitioner of the Truth that makes free. Hence, is meeting wit success. Restoration to health is sure to follow her spoken word. Sh does either present or absent healing, and will answer calls to teach classes i other localities.

Mrs. M. A. C. Perkins, 2420 Howard Street, San Francisco, is a success ful healer, and will devote some time to both present and absent patients She also has rooms where patients or students coming from a distance coul be accommodated at reasonable rates. For terms and particulars apply to th above address.

The Articles of Association, By-Laws, and Working Plan, of the I. D S. A., are now in pamphlet form, and are for free distribution. For on pamphlet, please enclose two cent stamp. For one dozen, six cents.

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THE HEALING THOUGHT.—To be held from June 27th to July 27th:

"I am the child of God. The divine will is my will."

THE GOOD.

The morning stars together sing
Sweet, soft, and low;
As first they sang in rythmic swing,
Long, long ago.
And all the myriad orbs that shine
Beyond the blue,
Are joining in that song divine,
With pulsing true.

But list! In undertone I hear
The Father's voice;
The love that holds each circling sphere,
And bids rejoice.
Of whom they came, of whom they are—
Not understood—
The breath of life from earth to star,
The God—The Good.

And I, a mortal speck—no more
Than grain of sand
On stormy ocean's wave-washed shore,
All wondering stand:
A mystic magnet thrills my heart
With oestney;
I seem no more of earth a part,
But yearn to be
Washed from the shifting shore of Time,
Into the sea
Of boundless love, and God's sublime
Immonsity.

O. J. S. GREEN.

Parliament of Religion.

AN INTERESTING SERMON DELIVERED BY M. E. CRAMER.

M. E. Cramer, the President of the Home College, delivered an interesting sermon yesterday afternoon, in the rooms of the College, at 324 Seventeenth Street. Her theme was "Religion and the World's Parliament of Religion." The speaker strove to show the potential unity between man and God and the means by which it may become an actuality. Peace, brotherhood among men and wisdom are the means by which men reach the end for which God destined them.

That which is not in accord with truth destroys man's better life. There is no higher religion than that which binds all men and teaches them that they are the children of God.

As for the parliament of religions which will open in Chicago on September 11th, the speaker said she could think of nothing more important. It overpowers the limitations of creed and opens the thoughts of men to a new and living experience. It opens men to the need of a common brotherhood, and there is nothing in modern life which they need more.—*San Francisco Chronicle.*

Editor's Notes.

In sending manuscript to Harmony, write on one side of the paper only. Those who wish to have manuscript returned, please enclose postage for the same.

As we are all united in one harmonious whole, we each have our part of the good work to do, and it is necessary that each one do his or her part, that the law be fulfilled in each. The subscriber is as necessary to the publisher, as is the publisher to the subscriber. Hence the subscriber should be as prompt in renewing, as the publisher must necessarily be in sending out each issue. In all cases, the magazine will be sent until ordered to stop.

There is a growing interest in Divine Science manifested in Oakland, through the able teaching of Mrs. C. S. Alden. She has been a faithful student, and has applied herself to its truth for the purpose of presenting the Science accurately, according to the true Statement of Being, through the divine Law of Expression; and success has crowned her efforts. Mrs. Alden is now located at 756 Fourteenth Street, Oakland.

Our work in San Jose is, to us, positive proof of the power of truth to make itself heard, when spoken in perfect faith. On our first visit to that city, the indications were that but little interest was taken in knowing the way that leads to freedom, health, and happiness; and with the few interested ones, the opinion seemed to prevail that it would be almost impossible to waken any general interest in that knowledge; but we affirmed that we were here to preach the gospel of Life, and heal the sick, and the results confirm our faith in the power of infinite Life to make itself heard and known; for now, instead of apathy, there is great and growing interest in knowing the truth about what we are; numbers have been healed through our treatment, and others through the class lessons. "If ye have faith as a grain of mustard," etc.

No Death.

There is no death, we now declare,
From Life, no separation;
We see it pictured everywhere
In Nature's demonstration.

The seasons come, the seasons go;
The flowers bud and bloom;
And just as certain all may know,
We live beyond the tomb.

Life is God, and God is good,
Omnipresent, too;
Which, when we have understood,
Proves the statement true.

April 30th, 1898. HENRY MINTON.

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then he will know ALL and have achieved victory not only over mental and physical disease and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become conscious co-worker with Jehovah. ALL have the Divine Secret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 5 cents. Subscription price $1.00 per year.

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HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. AUGUST, 1893. No. 11.

Lift up a Standard for the People.

If a standard be lifted up that shall guide the people, what shall that standard be? Shall it be a standard subject to change? Or, shall it be one that is unchanging, that shall guide the people throughout eternity, and into a true conception of what eternal life and immortality imply?

If the standard be subject to change, it will not be planted in absolute truth; and if not in absolute truth, not planted in eternity; hence, must necessarily be lowered, when knowledge declares that the eternal *Standard of Truth is raised*, which is the only one by which nations can be guided, in justice to themselves.

1. Divine Science holds that there is a standard for the guidance of nations, which is unchanging and eternal; and this standard is declared, by scientific or divine knowledge, to be self-evident Truth—or Truth which proves and bears witness of Itself. It is eternal Being that can bear witness of itself. I AM, is the underlying Cause and Truth that successfully proves itself in all effort.

2. This view of self-evident Truth is embodied in the Declaration of Independence. Truth was recognized and adopted by those who wrote and signed it; for in that instrument is contained this statement: "*We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men.*"

All national proceedings which have been in accordance with this declaration have been successful, and have proven to be for the welfare of the whole people. All proceedings or practices the opposite of this Declaration of Independence, have been and are to be destroyed; for in justice is the nation established, and the people are as one family.

3. While, in this Declaration of Independence and Truth, all men were declared to be free and equal, large numbers were held in bonds of slavery

which was, and must ever be, a practical denial of the true declaration, that they are equally endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. The conception of the people having raised this standard of eternal Truth as a guide, it must ever stand as the guiding star to all nations of people.

Standing as a guide for the people, as does the infinite God to the universe, it demands that justice be done; that all persons shall be equally dealt with; that freedom be equally enjoyed; that they who are in the pursuit of happiness shall be equally free to find it. The Declaration of Independence plainly declares the truth that the infinite and omnipresent God is no respecter of persons. That all are born equal, means that all are made of one Life, and that Life is eternally in His sons. Hence, the destruction of the slavery of injustice is demanded by this standard of Truth; and the erasure of all despotism and tyranny, arising from the false belief that all men are not born free and equal, is inevitable.

4. The Declaration of Independence is a standard for the people, for the same is a declaration of eternal Being—of Life, Liberty, and true Happiness. Independence means to *Be*, and Being means self-containing. Hence, it does not mean to be dependent. As it is with one, so is it with all. "When the righteous are in authority, the people rejoice." That is, the people rejoice when their rule is righteousness. For righteousness exalteth the nation. "And by justice is the State established." As the Declaration of Independence is based in absolute justice, God-given freedom is acknowledged at the head of the nation, and is speaking its freedom in the hearts of the people. *The limitless God has created us equal—male and female created He man, and has endowed us with equal rights. Our Declaration of Independence embodies this Truth, and its mission will never be perfectly fulfilled in the hearts of the people, until it is so declared by them.* The equal rights of men and women to Life, Liberty, and the pursuit of Happiness, is God-given. "All are created equal," and nothing can rob any one of what is God-given. Whatever arrays itself against the God-given rights of equal Life, and Liberty, and Happiness, shall become extinct, and, like any common error, be remembered no more. Hence, as freedom is God-given, and is alike for each one of us, let us this day claim our inheritance and proclaim freedom, for independence has been declared for us by both God and man.

THE TRUTH OF SPIRITUAL INDEPENDENCE.

5. True independence consists in being independent of all beliefs, conditions, and environments. It is to be independent of all sense of limitation;

for the Limitless cannot be dependent upon beliefs in limitation. It is to be independent of, and not dependent upon disease; hence, health *is*, and is not dependent upon disease for being health. But health being what it is, unless it be depended upon as being unchangeable, feelings change unto pain or disease.

"Go through, go through the gates, prepare ye the way of the people." "Make thy gates praise," and they are prepared. As it is self-evident that all are created equal, true independence means not being dependent upon desire for the possession of what *is*. It is independence of the desire to possess.

6. "Cast up, cast up the highway," and know for yourselves that I am *Being*, which is self-containing—self-possessing. True independence is being independent of, and not dependent upon evolution, to *become*. For that which evolves, *is*, whether it evolves or not; hence, *is*, independent of its evolvement. Let us lift up this standard for the people, and claim to be heirs of God, and proclaim unto the ends of the world, that "I and my Father are one," and not two. For, behold, the Lord hath declared it.

7. Independence means to be independent of karma, or effect, and not dependent upon it; for the Maker of karma, or Cause of effect, is independent of that which it makes. In fact, it means to be master of all that we do, either in thought, word, or deed; and not servant unto what we do, or have done. We are not debtors to the body, that we should serve it, but we are debtors unto God, to keep it in the light of divine understanding, and use it as a holy temple, according to Truth. We are debtors to fulfil the whole law. "Say ye to the daughter of Zion, Behold, thy salvation cometh. His reward is with Him, and His recompense before Him." Our independence is in the truth that we have being in God. There is no independence but in Truth, which is Life, and is eternal. Then, let us look for eternal freedom, and not temporal; for eternal Life, and not mortal; for unchanging health, and not disease; and we shall find eternal independence, which is subject to nothing. When we execute the judgment of Truth, all nations are blessed, and all that is within is known to bless and praise His holy name.

8. "Woe unto thee, O land, when judgment is turned backward." Judgment is turned backward in the idolatrous theories that commence in the external, and would make results greater than cause; unfoldment greater than the unfolder; man greater than God—forgetting the words of Christ which claim, that of myself I can do nothing. It is the Father in me who doeth the works.

9. The righteous are in authority when we execute judgment according to Truth, and commence our work where God commences His. The standard, then, from which we draw our conclusions and execute plans, is Life, Liberty, and true Happiness.

When righteousness is the rule it exalts the nation, and its ruling power is felt throughout the world. The light of our Declaration of Freedom is already shed abroad in the hearts of all nations of people. It is fulfilling the prophecy: "Men shall beat their swords into ploughshares, and their spears into pruning-hooks." It is causing to be manifested that brotherly love which is to exalt all unto one God, who is the common Father, and the infinite supply. By Love, the whole vast universe is spread abroad; unto Love is it manifested. What is made belongs unto Love. These sayings are of God, for God is Love; and Love, infinite harmony, prevails.

"Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song."

"Let Spirit speak its light—
The wisdom of true sight—
Throughout our land."

"May they prosper who love her" who is of God, for God is Love. "Peace be in all her homes, and prosperity in all her borders." There is no belief, condition, and environment that enslaves, limits, or binds, that shall not be perfectly erased and totally annihilated by the demands of our Declaration of Independence; for a full conception of its meaning means justice, and righteousness, and liberty, God-given to man, male and female, equally.

—*Discourse delivered at Home College, July 4th.*

Love.

"Christianity, as Christ meant it, is unselfish love for the Creator, the corresponding chord of which must be unselfish love for all he has created—love radiating like sunbeams everywhere, without grudge or stint; love for one's fellow creatures; love for the birds and flowers, and all the wise and wonderful workings of nature; love, the first and best nourishment of the spirit within us, which, fed thus, like a vibrating harp string, responds to the smallest hint from the divine master hand; love, which looks beyond the vale of temporal things, and sees clearly with most bright and undazzled eyes; love, which is endowed with perfect faith, because being a part of God it cannot doubt God's existence. And to the immortal spirit possessed of this love, all things are possible—all miracles, all gifts of healing, and high influence."

J. C. Street.

PREACHING JESUS.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

THIS is the old story of Apostolic ministry—preaching Jesus. How the expressions setting forth this fact run through the Acts: "Preaching the Word;" "Preaching the gospel;" "Preaching peace by Jesus Christ;" "Preached Jesus unto him;" "Ceased not to teach and preach Jesus Christ;" "Preached the Lord Jesus;" "Jesus, whom Paul preached;" "According to the preaching of Jesus;" "I am determined to know nothing among you, save Jesus Christ, and him crucified."

Philip had a grand text in the fifty-third of Isaiah—"All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on him. * * He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." The word of God, written in Scripture, enables many to see the real interior meaning of the language, and to preach the word, made manifest, which is Jesus. "I once heard of a preacher who apologized for omitting to read the Scriptures, on the ground that his sermon was rather long, and that he had 'to leave something out.' To which the old fashioned deacon, to whom the remark was made, replied: 'Well, Doctor, the next time you preach to us and have to leave something out, give us the Word of God and leave out some of your own stuff.'"—*Pentacost's Bible Studies.*

We may preach the same word that Philip preached, for he must have told the eunuch of whom the prophet spake, that it was Jesus, or God manifest with us; and then proceeded to show him that Jesus was none other than the Son of God; for the eunuch afterwards confessed that he sincerely believed Jesus to be, in very truth, the Son of God. This is the eunuch's baptism into Jesus the Christ, as he came to realize that the outer man was God manifest. All Apostolic preaching includes this; hence, Paul tells us distinctly that this was the gospel which he received, and which he preached, I Cor. xv: 1-4.

Philip was a careful minister of the gospel, for he was not willing to baptise the eunuch until he was sure that he had brought forth both his sincerity and intelligence. Therefore, he interposed with a condition as to the depth of his faith. When the answer came back, clear, ringing, and certain: "I believe that Jesus Christ is the Son of God," there was no more doubt in

Philip's thought. He was then prompt to baptize. Zeal for converts to truth ought not to be permitted to run away with caution, nor should caution be so exercised as to prevent us from promptly obeying when wisdom's way is open before us.

Let us follow in the footsteps of Philip, and not seek to tarry too long in the company of so-called great. But let us be faithful and obedient, preaching Christ Jesus, and teaching the people that they are God manifest with us.

Canst thou by searching find out God?—*Job xi:7.*

"Carlyle's 'speech is silvern, but silence is golden,' is only another version of Demosthenes' observation that we have one tongue and two ears, because we ought to listen twice as much as we talk."

The Law of Liberty.

"So shall we keep the law continually for ever and ever, and walk at liberty; for we seek thy precepts."—Psalm xix: 44–45.

O H, Liberty, how sweet is thy name; thy notes have been heard throughout all ages, thy sound has gone forth with every breath of the winds; thou hast sent out unto all people peace and prosperity; multitudes are listening to thee, and crying hosannah in the highest; thy stronghold is truth, for only therein is true liberty proclaimed to the children of men.

Liberty, is not to be afraid to speak forth the spirit of truth, for in that our defences are strong, and we speak whereof we know. Truth is our standard, and Jesus is our standard-bearer. Under the flag of truth we may go forth, dependent only on Christ for protection and guidence, for we know in whom we trust. There is no wavering, no shrinking, no looking back; but it is onward and upward, proclaiming true liberty. Chains are loosened from off our feet, when we realize within ourselves that we are children of the household of God; the fire of Love has melted our shackles away, and we rise in the morning of an ever-new life, and the Sun of Righteousness shines forever in our pathway, until we can proclaim we are all glorious within and live in perfect liberty. When the veil is taken away from before the temple of the living God, then there is liberty, and the sons of men can stand fast in the liberty wherewith Christ has set us free, there being no more bondage for us, in that we speak and judge by the law of Liberty, and find and live the universal Good.

M. F. Wetenhall.

Correspondence.

M. E. Cramer—*Greeting:*

And, to my mind, you stand at the Golden Gate of God's blessed truth, the Palace of Jesus Christ, extending invitations to those who hunger and thirst after the truth, to be filled.

A humble gentleman called on me March 17th last, in the interests of an insurance association, fraternally. I received and loved him as a brother from the start, and extended bachelor hospitality. My sight was poor; I was almost blind, although I am a jeweler. I chewed tobacco, and was a slave. I also used morphine, hypodermically, five grains daily. I now see almost perfectly, seventy-five per cent. better than I did six weeks ago; chew no tobacco, use no morphine—God be praised! I do feel grateful for this freedom. I am free and happy; and this gentleman—one of the noblest works of God, an honest man—treated me, and the floodlight shone through the darkened corridors of my mind, and such a delicious sense of peace took possession of my brain. R. C. Hart, of New Haven, Ct., was the gentleman I am talking, or, rather, writing about. I feel like worshipping him, after God. Now I am a seeker after the light of God's blessed truth, that I may be free, and able to say to this mountain or that mountain (of sin or error), be thou removed, and it *shall* be done. For this one almighty dollar, please send me some of those little leaflets, selecting as your judgment shall guide. May God bless and prosper you in your work.

Yours sincerely,

New Milford, Conn. J. C. Marshall.

Song of The Soul Victorious.

By Eliza A. Pittsinger.

I stand in the Great Forever,
I lave in the ocean of Truth,
And I bask in the golden sunshine
Of endless love and youth.

And God is within and around me,
All good is forever mine;
To all who seek it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no destruction nor fall,
The immortal fires of heaven
To the plains of earth I call.

HARMONY.

Who is this "I" that is speaking?—
This Being so wondrous in might?
'Tis a part of the primitive essence,
A spark of the Infinite Light.

Blasphemous and vain they may call me;
What matters it all to me?
Side by side we are marching onward,
And in time will all agree.

O, I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine!

Through various forms of probation
This soul has been nourished and fed—
O, up from the very foundation
Of primitive life it was led!

Let it dream a while in the sunshine,
Let it nestle a while in the shade,
And list to the wonderful music
That floats down the silvery glade!

In the gleam of the shining rainbow
The Father's love I behold,
As I gaze on the radiant blending
Of crimson, and blue, and gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessing of sweet perfume;

In the glorious tint of the morning,
In the gorgeous sheen of night;
O, my soul is lost in rapture!—
My senses are lost in sight!

Come back, O my soul, in thy straying,
Let thy wandering pinions be furled;
O, speed through the heavenly ether
To this prosy and sense-bound world!

They say I am only mortal,
Like others I am born to die;
In the mighty will of the spirit,
Their theories I defy!

And I feel a power uprising,
Like the power of an Embryo God;
With a glorious wall it surrounds me,
And lifts me up from the sod.

"That I'm born to die!" Ah, never—
This spirit is all of me;
I stand in the Great Forever,
O God, I am one with Thee!—

With Thee from the very foundation,
With Thee by a law sublime—
Through the golden rounds of creation,
Through the endless rounds of time!

I think of this birthright immortal,
And my being expands like a rose;
And an odorous cloud of incense
Around and about me flows.

A glorious song of rejoicing
In my innermost being I hear,
And it sounds like the heavenly voices,
In a chorus divine and clear.

O, the glory and joy of living!
O, the grand inspiration I feel!
They girdle my life with an armor,
They crown me with rapture and zeal!

I gaze through the dawn of the morning,
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O, God, I am one forever
With Thee by the glory of birth;
The celestial powers proclaim it
To the uttermost bounds of earth!

Ye pilgrims of varied probations,
Ye teachers and saviors of men,
To your heaven-born revelations
The ages shall answer—AMEN!

With you in the Great Forever,
With the children of earth I stand;
And this light, flowing out like a river,
Shall bless and redeem the land!

O, the glory and joy of living!
To know we are one with God—
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

Give bread to a stranger in the name of the universal brotherhood, which binds all men together under the common father of nature.—*Quintillian.*

Bibles of the Ages.

There lies no nobility, no dignity in evil retort of any kind; evil is evil when returned as much as when given.—*George Macdonald.*

For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.—*Romans xiv: 17.*

Whatever else it be or mean, *Heaven* means holiness; Heaven means principle; Heaven means to be one with God.—*Farrar.*

Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.

—*Matt. vii: 21.*

Try then to work a little less from the outside, and a little more from within.—*Fenelon.*

It has been well said that no one ever sank under the burden of the day. It is when to-morrow's burden is added, that the weight seems more than man can bear. God begs you to leave the future to Him, and meet the present.—*G. Macdonald.*

That healing gift he lends to them
Who use it in his name;
The power that filled His garment's hem,
Is evermore the same.—*Whittier.*

Truth is as impossible to be soiled by any outward touch as the sunbeam.

—*John Milton.*

Liberty.

"Then," said Jesus, "if ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." This truly is the declaration of independence. Have you ever thought of how the whole Bible is a book of liberty? how it rings with liberty from beginning to end, the prophets preach of liberty, the psalmist sings of liberty. All through the New Testament how absolutely clear that Christ is the very embodiment of liberty. The definition of liberty is to me the fullest opportunity for man to do the best that is possible for him, and there is no limit to its possibilities.

Let us celebrate this day, and every day as children of God, and claim the liberty which God has given to every one of His children; claim as we never claimed before that freedom with which the Son makes free.

Rosa M. Daniels.

HOME COLLEGE MONTHLY MEETING, JULY 5TH.

MRS. WETENHALL in the chair, opened the exercises by reading from Henry Wood's "Ideal Suggestion, Through Mental Photography," the following:

"The sanctuary of soul is the 'Holy of Holies;' the trysting place of the divine and the human. The tribunal of God is at the soul-centre of man. The divine likeness is here unveiled. It is the 'manger' where the Christ-consciousness comes to birth, while external discords are only the beasts of the stall. It is the angel who brings 'good tidings of great joy.' Here the resurrection takes place, when the stone of the lower self-consciousness is rolled away. Here is the divine affinity which feels its oneness with God. 'The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, there! for lo, the Kingdom of God is within you!' That kingdom includes wholeness, harmony, and health. 'The son of righteousness arises with 'healing in his wings.' The Lord was not in the 'wind,' the 'earthquake,' nor the 'fire,' but in the 'still, small voice.' As we feel the Presence, we receive an impress of its beauty and perfection."

She then asked those present to meditate for a few moments upon "I listen," which was followed by congregational singing, and the reading of the 119th Psalm. Mrs. Wetenhall then read an article on "Liberty," which made us realize the omnipresence of liberty for spirit, soul, and body.

Mrs. Shaut was the first to give us "glad tidings of great joy" from friends in Los Angeles, who had come into the Science and accepted spiritual liberty, in their realization of the Oneness of All.

Mrs. Webster then read statements of Mrs. Dunlap, which had been given at Silent Unity meeting. Mrs. Webster called them her "beatitudes." They are as follows:

"I am in the hill of the Lord, where Christ arose out of sight, into the Kingdom of Glory. I am in the 'Holy Place' of Spiritual Power. I am clean in thought, and pure in heart. I am not vain or deceitful. I am blessed of the Lord. I am righteous with the God of my Salvation. I am the All-presence of Spirit. I am the All-powerful Word of Truth. I am the All-intelligent Substance of Love. 'I am that I am.' Health, healing Holiness. 'I am in the Father, and the Father in me.' (John xvii: 21. Amen."

Mrs. Birge lifted all into conscious at-*one*-ment with the "Fuller Life," as follows: "The thought of the fuller life conveys to the soul not spirit

ally awakened or in touch with the Divine thought, only the idea of the life ter death; a transition so sudden, so sublime, as to be almost startling to ntemplate, and, withal, so vague as to carry with it very barren comfort. he soul thus unconscious of its inheritance, or even its possibilities, looks pon the attainment of the fuller life as something having no bearing upon the resent, but dealing wholly with the future state of existence; and reached ly through a countless and continuous series of errors, vicissitudes and mis-kes, and as so many stepping-stones to perfection, both here and in the life come. Not so the reasoning of the soul awakened to a consciousness of its ivine source and inherent possibilities. With that awakening comes the cognition of the harmony of its perfect at-*one*-ment; lives and moves in that rmony, which is its freedom, and is the only freedom there is—the freedom that which wills, and that which we are."

Mrs. Van Bergen testified to the power of Truth within and around her.

Mrs. Perkins said: "The I am is all there is; when we realize this, per-nality is mentally erased. It is then that we see God only, and that we are dividual expressions of the one God."

Miss Grant asked: "When will Being be accepted as greater than nfoldment? Being is, and is not dependent upon unfoldment, as is gener-ly believed. I heard a lady say: 'We must develope. My knowledge of e Science enabled me to sing ten years longer than I otherwise could have one.' This brought up to me a train of thought relating to the difference tween the belief of developing into something, and *being* that which pos-sses all possibility, and then unfolding the possibilities which are within us. hy develope anything to keep a few years, and then give it up forever? ad this lady known that she was, and is, and evermore shall be *eternal eing*, without variableness or shadow of turning, and that song was an eter-al possibility within her, and that the ability to demonstrate that possibility uld not fail, she might have been singing to-day as well, if not better, than er. When we understand what *Being* is, and what it is to be one with the ather, we will know what it is to work as the Father works. As God's work eternal, and we are one with Him, our work must be eternal. 'Against uis there is no law.'"

The services closed with class treatment to a number of persons whose ames were given in for healing. One lady testified to a wonderful and owerful glow which filled her whole body as her name was held. The heal-ng hymn was sung; then the benediction was pronounced by Mrs. Weten-all.

Louisa Chall.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from July 27th to August 27th.

SILENT UNITY.

On the evening of July 4th, Silent Unity met at Fair Oaks Hall, No. 20 Eddy St. Though few members were present, the spirit of love and truth ruled in their hearts and in their words. W. H. Daniels presided and read the following paper, making clear what is the office of silent thought.

M. E. Cramer chose for her subject "The Declaration of Independence;" its mission and spiritual meaning.

W. B. Dunlap spoke from inspiration of the mission of the Christ within. After congregational singing, absent treatment was given to those who desired to be healed. The members then enjoyed a social time, and all felt that the spirit of Good had come unto them and was doing its work. "All things are working together for good," spiritually and literally, in Silent Unity. The true and unselfish purpose of our Secretary, W. B. Dunlap, is an endless reward. This reward, therefore, is with him. This steadfast purpose is a magnet, powerful and equal to the accomplishment of the aims in view; and is a demonstration of the principle of Divine Science.

SILENT THOUGHT.

"What we call our business is, after all, a secondary affair. Our greater and only real business is to live."—DR. CHARLES AMES.

WHEN we begin to live, we note the breaking up of old conditions, which implies the formation of new ones. These results of life we find are accomplished through silent forces, and there seems to be something satisfying and peaceful in emerging from our old ways of belief into this beautiful understanding, standing face to face with the Light and Truth. It takes hold of our lives, and having this we know that we possess something abiding and eternal.

If, in the obtaining of this Truth something good shall go, we know that something far better shall come in its place.

Browning has it:

"My business is not to re-make myself,
But make the absolute best of what God made."

In making the absolute best of what God has made, we co-operate with that Christ-thought within each one of us, and build stately mansions, for there is power in Spirit to build as we will; to build in the light of Him who lived on our earth as a guide, friend, and helper.

"Our lives are hid with Christ, in God," says the Apostle. This is true, and if we could only realize this as an *actual* truth, how it would enrich,

', and glorify the present. We know that even now we are liv-
; that this is a kingdom which offers freely to all; that in it the
one of happiness, but it is not the atmosphere of the business
entered through the gates of flawless integrity in all relations
er, which has always something over with which to help another;
ıg in justice and truth, and overflowing in generous good-will.
and radiates the love of that Christ-life within each one of us.
the truth that the infinite resources of the Christ-Life are ready
each and all who seek it.

: is so potent as the power generated in the hours of Silence,
l guard against entertaining thoughts of disaster and defeat.
ld the mental image of success, of happiness, of joy, of gladness.
habits so valuable to us as that of consecrating a little time each
ıt of silent thought or prayer. So much strength is gained by
for half an hour or more. Even ten minutes of this solitary
th the Ideal or Christ-thought, will make all the difference
the quality of living on the succeeding day.

: down on these occasions, without first giving thanks to God
blessings that He has bestowed upon me during the day. It is
hours that true power is gained. "Here, or nowhere, is Thy

fuse to see ourselves in any save agreeable surroundings, and
hat thought will truly be realized. We should hold in mind
age of what we want, by suggesting to the subjective self that
ll; that it is happy, not the reverse; that it will be fortunate,
e. We can thus *think* our friends into health, prosperity, and

that the inevitable result of this thought of life is happiness.
peace which the world can neither give nor take away—it is the
e's own soul. It is the state which is Heaven.

o more right to permit our happiness—which is the result, the
f pure thinking—to depend on appreciation or applause, than
nit our physical health to depend on others. One can no more
thers, or upon any other one person, for his happiness, than
Each is a matter conditioned on his relation to the Divine.
thers in this line of thought. One's neighbor cannot give or
h may, if he will, achieve it for himself by living more deeply
Life; by partaking more and more freely of that Infinite Love
und us.

W. H. Daniels.

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HEALING BY THE CHRIST METHOD.

PREFACE.

HE basis of the manifestation of power in the Christ Method of Healing, is a realized knowledge of the at-one-ment of man, with God. "I and Father are one," means one and the same, and not two. The Creator of ternal, living creation, must necessarily be an infinite and limitless Crea- from eternity to eternity; hence, there is no finite being to be limited, no limitation.

Most people believe that creation is an event of the past, and that crea- action ceased with the accomplishment of that event. Where this is- eved, creation is claimed to belong to time and place. This view is false ception, for whatever lives, lives within, and unto the omnipresent God, reator, and is, therefore, living within and unto eternity; hence, must e being, beginning, finishing, and ending in God, in the eternal *now*. If beginning of all that ex-ists was not in eternity, existence would have no tionship with God now. "The way, the truth and the life," must be the in and the beginning of all living things; hence, all things must find an ing where they begin. As I am the word which is the light of the world, of every man that cometh into the world, everything that lives within Me lumined with My glory; even as the burning bush was to Moses, aflame the light of My Holy presence.

Not until we conceive that all things are now living unto eternity, and unto time, are we able to witness the beginning of creation. When we e thinking, speaking, and acting, as if the body, or anything possessed by belonged unto time, and is dependent on place, we shall have ceased talk-

g about death, and planning for the grave. A full understanding of the ring truth of what we are, is Divine Science, or Knowledge of God in crea-on; for creation is self-manifestation.

HEALING.

The attention of the people is, in various ways, being called to the Christ ethod of Healing. Some are interested through hearing of others having en healed, and are thus caused to give it their consideration; wanting heal-g, as they do, either for themselves or others, they are induced to try this ethod, which results in the health and satisfaction for which they have long ught.

They who say, "if one can be healed, another can; hence, healing is for e," speak wisely. They virtually declare the eternal truth for themselves, at "God is no respecter of persons." This, and similar decisions, makes ceptive all mental conditions and beliefs, and is a preparation for successful sults. Again, others are advised by friends to try the Christ Method, and as ey have done all they knew to do—having exhausted every method that has en thought out for the salvation of man, they accept the advice, and resolve try again, and are made whole. The manner of being brought into truth's ractice may vary, but that which all are seeking to know, is when and how begin. Now, is always the accepted time. The moment you want to be aled is the right time to commence the work. It is understood by all that ere can be no result without a beginning, and no beginning without action, nd no action without a result. Hence, the beginning must necessarily pre-de the result. There is something for you to do, though the nature of the ork to be done differs from every previous attempt to regain your health ade in the past. Much has been said in the class room, and written, xplanatory of methods by which healing is done, which are considered help-l in their nature; but in the Christ method, a knowledge of Being, and of oing that which is whole, is the main consideration.

How can we heal others, when there is a beam in our own eye? A belief hat there is something in truth, or that has reality, the adverse of God, will e motes and blemishes in others; and that which sees and describes false elief as real, is false belief itself. No one believes error to be truth, who nows what truth is. When a child understands the principle by which to solve is problem, he does not believe that error, or a mistake, is truth, or is rue calculation.

1. The responsibility and outcome of healing does not rest exclusively upon the person employed in giving the treatment. Christ, in the patient, who is "the Way, the Truth, and the Life," compels no one to accept Him, and be wholeness in thought and belief, for God creates all things, but does not create our beliefs concerning them. It is a matter of free will whether we pronounce with Him, or otherwise. "Choose ye this day whom ye will serve," whether it be the truth that the infinite whole is God, and is perfect, or whether it be the false supposition that there is something else that is imperfect, which is not in Truth. Those wanting to be healed must do their part and be willing to recognize and receive unto themselves, and be that which is whole. The record of Life says that we have eternal life with God. This being true, we must necessarily have eternal health, and be satisfied and happy.

2. The teaching of Jesus stands above all others, in that he taught that a knowledge of the Truth applied, healed, or put an end to all sickness; for there can be no sickness in God or Good, hence can be none in Truth. His practice was proof of the truth of His preaching; for he not only healed the sick when called upon to do so, but the command to the disciples was to go forth into all the world, and preach the gospel unto every creature under heaven, and heal the sick. It is not sufficient unto Truth, to think the thought of truth to a portion of the earth; but to erase the false belief of the world's apostacy from God, we must proceed forth from the Holy Spirit into all the world, even unto the ends of the earth.

3. "Go show yourselves to the Priests," Jesus said unto the ten lepers who called upon him to have mercy on them. The appeal was made as he approached, which, spiritually speaking, made the conjunction and at-one-ment in thought, and they went their way; but it was according to his directions or commandment, and the result was a realization of wholeness: they were cleansed.

The first requirement in the Christ method of healing, is that of giving up the false supposition and selfish belief of a separate self-hood from God. This change of thought is the spiritual act of baptising unto repentance, which must precede the taking on of at-one-ment, which is baptism of the Holy Spirit. At-one-ment is the yoke that is easy, or it is the bond of union which makes light all burdens.

4. Where two are agreed upon earth as touching any one thing, there is at-one-ment, and *I am* in the midst. What is agreed upon, shall be granted unto them. No line is to be drawn between the one employed in giving treat

nent and the one receiving. The two should agree; hence, be one concerning the Truth which is asked for. If it be health, which is the freedom and harmony of Truth, that is sought to be realized, the first thing to do is to agree that health is, and is for you; and if for you, it is present. For what s not present cannot be realized, enjoyed, or demonstrated. In this, you have the whole plan of success. You have now determined to shape your hought, word and deed, according to the truth of what is, and is for you, nd is at hand. So, there is no postponement, neither is there seeking for omething to come from afar.

5. Never take "No" for an answer, and in order to prove that "No" not an accepted answer, you are to cease making negative claims. God ccepts no excuses, even as the principle in mathematics will accept no excuse the solution of a problem, but demands that the principle be adhered to id demonstrated in the example. Make your claims according to Truth. laim to be what is Truth, and your words will be words of Life; the pure, hite "Yes" of God. The Canaanitish woman was so determined to have ir daughter healed, that she refused to recognize any obstacle that could revent. All should be thus determined who ask for healing, and the result llowing would be one and the same.

As the Word which was with God, and was God, made the world, and is light and life, you should stop discussing the question as to whether it is od's will that you be healed, or made to realize wholeness. The will of an l-powerful God to make whole, must be one and the same at all times. od must be without variation or shadow of turning. His will must be for e absolute perfection and goodness of each one, in every respect. Hence, e habit must be given up of setting up obstacles, and of claiming difficulties, d of making excuses. The infinite All, when accepted as being all Good, God, proves to be health, success, and harmony without limit. After hav- g heard the Truth, nothing but a willingness to continue in old lines of ought and belief can hinder any one from having a full realization of whole- ss. Since it is God's will that all should feel well, through right habit of ought, there is no reason why all should not enjoy health. It is an easy atter to reject the belief that there are difficulties to be overcome, and obsta- es in the way, or excuses to be made; and to accept the whole Truth, and ow true freedom. Begin your work at once by saying: What has been ne, I can do. I can realize myself to be whole. Speak these words in faith, d persist in acting in line with them; actions speak louder than words, metimes.

6. If it be true that you have tried in many ways—and spent a fortune in trying—in the search for health, and have failed to find, do not hesitate to try the Christ method. It will heal you. Your past experience has been methods of treatment, accompanied with hope of getting well, which, at best, can only change one condition for another. These changes have been brought about by change of locality, of scenery, or perhaps by a few little pellets. These changes are made only within belief, and to condition, but do not touch the plane of eternal Life, or Being; hence, do not touch unchanging health. The Christ method of healing proves that wholeness alone is in Truth. It demonstrates that health is eternal with God; that success is ever at hand. Your past experience has been but a 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; and perfect thinking must precede perfect results, either in words, deeds, or sensations. This is infallible law.

If physicians have said that your case was incurable; if they have exhausted their skill upon you, and said there is no help for you, remember their skill was 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 health there is; healing is producing results direct from Spirit, or Principle. Take no thought of 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 will not say that your case is incurable or hopeless. He has no method but the one of perfection. He says; "Be whole;" "Thy faith hath made thee whole;" "Thou art loosed from thine infirmities."

7. Age is not an obstacle in the way of either knowing or demonstrating the freedom of Truth. The notion that mental faculties must fail with increasing years, is a false notion, at one with the belief that mental faculties are born of the brain, and that mind is evolved from the body. The truth is that the mental faculties, brain, and entire body are born of mind, and mind never fails. 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, and 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 own thought that you want to, and can, realize freedom and wholeness, the only question that should arise is: Do I want to realize it more than anything else? Be not divided in your thought between money and what may be accomplished. Let not money, time, or anything be as an obstacle in your way. Your determination will not falter, if your purpose is one, and not divided. Say: My birth-right is health, wholeness, and satisfaction. Do not barter it for any amount of excuses. If necessary, give up every habit, every former way of thinking, talking, and acting, and conform all to Principle.

8. Jesus never denies the Christ within him, 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." Say: I am here to bear witness of the truth, as much in the hour of seeming need as 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. I therefore declare I am the Truth and Life, and am health. I and my Father are one, and not two; hence, I am complete in Him, and find nothing to remedy in my existence. The I am is sufficient unto all things needful.

9. As you have proven that all external things are powerless to give the unwavering health and satisfaction for which you are seeking, begin your work from the plane of Being, and being in God, and you will find. If you have had no opportunity of studying Divine Science, either join a class, or seek to find some one who can give you private instruction. Find some one who understands the Truth, and agree to unite with that one; then be as faithful to Truth as you have been in obeying the doctor's directions. Put yourself entirely in the hands of Truth, and do as the healer directs. Argue not in your thought. Do not talk as if you were too good to have brought about your conditions, but that God brought them upon you, and that you must therefore endure. Let the Christ knowledge speak in you in all things. Say that nothing that I have believed in the past can prevent the thought of God in the demonstration of freedom for me. Do not criticise this "new and living method" of Divine Science, nor condemn the statements made by the teacher and healer; for if you ask, and ask not amiss, it is 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. Your teacher and healer, knowing what is the truth, will give you the necessary instruction to lead you into the consciousness of Truth.

10. Expect no one to devote their time to you without making some return for it. The law of giving is also the law of receiving, and the entire business of the world is accomplished through this law of exchange, or law of giving and receiving, and receiving and giving. It is both spiritually and literally true that they who give, receive; and they who receive, give. Equal exchange, in the business world, is justice. The great desire of the world that is under general cultivation, is that of getting something for less than what it is worth. This desire prevents many from realizing wholeness; for it is just the opposite of the work of the Holy Spirit, and of divine justice, which renders exact measure according to that which is given. There is no real freedom in this desire, nor is there any real possession in the desire to get something without rendering a just equivalent. As "the laborer is worthy of his hire," one might as justly demand another's money for nothing, as to demand one to devote his time and labor for nothing. To render a just equivalent for all things in our dealings with each other, is honorable, righteous, and helpful. No teacher or healer ever thinks to charge for the truth; hence, the charge is for the time spent in behalf of the students and patients.

11. If healing is not instantly realized, be reasonable, sincere, and willing to persevere. Do not say: I have given it a fair trial with a few treatments; but say to yourself: I am willing to believe that health is; hence, I am willing to say that I do not believe that I have any disease. Be as faithful in claiming that you have health, and that you are in a state of perfect harmony, as has been the false belief that claimed you to be diseased and inharmonious. Be as willing to persevere with Truth, as you have been willing to take medicine and to try external remedies; and you will soon prove that Divine Science is all you need to give you the full realization that God is your sufficiency. The instant there is perfect at-one-ment of your thought and real belief with the idea of God, you will realize freedom. Do not postpone being well, for the future. Do not postpone for to-morrow, what ought to be done to-day. The belief that you will receive by and by, keeps putting off, and prevents you from realizing in the sweet, happy now. You cannot speak the truth of infinite Spirit without saying: I am well now; I am free now; I am health now; I am satisfied now. You cannot say: I hope for these things sometime, and speak the word of God. Thus it is clear that the Christ method is the demonstration of Principle. This is Life's "ever new and living way." Speak as God would speak, and your words will be Truth and Life, and your conditions, feelings, environments, and success will be shaped

accordingly. Then will you be glad that you were told to say these things. The Infinite's idea is kept before you in this method.

Avoid thinking, talking, or reading of sickness, or of any kind of trouble. Do not describe symptoms or sensations to any one. When friends or members of your own family ask after your feelings and symptoms, if you describe them, it prevents you from yielding thoroughly to the treatments; for when these conditions are talked about, they are still in thought and memory; hence, they have not been given up. You can do much for yourself by avoiding everything that tends to keep the conditions in memory, from which you wish to be free. To prove the Christ method, you are to be courageous, determined, and faithful, and think and act from the truth that you have being in God now. Study Divine Science, and get an understanding of Divine law, and you will realize freedom, and be able to liberate others from their false claims and conditions. As Good, or God, is no respecter of persons, say to yourself: I can do all that has been done. "He that believeth, shall do the things that I do," is a promise for all. Yet, of myself I can do nothing. It is God in me who is doing the works. The law to be demonstrated in the Christ method is mathematically exact. When wholeness is fully comprehended it is realized; and it is known that there is no disease in Truth. Ease, peace, and eternal rest, are in the truth of at-one-ment. One is the number of unity, and not two.

The Spoken Word and the Purpose of Life in Creation.

"IN the beginning was the Word, and the Word was *with* God, and the Word *was* God."

Then, in the beginning, which is *now*, *I*—Life—God—Being—the Uncreate—the *All in All*—the Silent and Invisible—*Am*; and because I am, I *think*—I speak. *I*—the All knowing—know all my possibilities, all my inherences. Thought forms and constructs; all form, then, is the product of thought. I speak forth (by thinking) all that is inherent within, and it becomes visible to myself; *first*, in ideal form; and then in form visible, or symbol, I make apparent to myself, through thought, all that I *am*. I *let* the light—which I am—shine forth, and as is the thinker, so is the thought and the product of thought. Thought being the first-born of the thinker (whom I am), images myself and is my likeness—*I* and the *Father* are *one*—I in *Thee*, and *Thou* in *me*.

I—knowledge—*think* and *speak* the all, which is unity, wholeness.

I—Love—Truth—and Wisdom—think and speak purity and perfection.

I create to make.

Mrs. S. J. Miller.

Mrs. M. F. Wetenhall, Recording Secretary of the I. D. S. A., receives and heals patients daily at 136 Haight Street, San Francisco. She is a faithful and true practitioner of the Truth that makes free. Hence, is meeting with success. Restoration to health is sure to follow her spoken word. She does either present or absent healing, and will answer calls to teach classes in other localities.

The New Liberty Bell.

It was not to be builded—this bell that they planned—
Of common ore dug from the breast of the land,
But of metal first molded by skill of all arts,
Built of the treasures of fond human hearts.

* * * * *

Knights came in armor and flung in the shields
That had warded off blows on the Saracen fields;
Freemen brought chains from prisons afar—
Bonds that had fettered the captives of war;
And sabers were cast in the molten flood,
Stained with the crimson of heroes' blood.
Pledges of love—a bracelet, a ring,
A gem that had gleamed in the crown of a King;
The coins that had ransomed a maiden from death;
The words, hot with eloquence, caught from the breath
Of a sage, and a prayer from the lips of a slave
Were heard, and recorded, and cast in the wave,
To be melted and molded together and tell
The tale of their wrongs in the tones of the bell.

Major Morris.

Editor's Notes.

In sending manuscript to Harmony, write on one side of the paper only Those who wish to have manuscript returned, please enclose postage for th same.

As we are all united in one harmonious whole, we each have our part o the good work to do, and it is necessary that each one do his or her part, tha the law be fulfilled in each. The subscribor is as necessary to the publisher as is the publisher to the subscriber. Hence, the subscriber should be a prompt in renewing, as the publisher must necessarily be in sending out eacl issue. In all cases, the magazine will be sent until ordered to stop.

Home College Classes.

FULL COLLEGE COURSE COMPRISES THE PRIMARY, THEOLOGICAL AND NORMAL INSTRUCTION

The next Primary Class will be taught in July, commencing Thursday, he 6th, at 2 P. M.

The next Theological Course will be taught in August, commencing Monday, the 13th, 2 P. M.

The Normal Course will commence October 2d, at 2 P. M.

For Terms, Apply at the College.

M. E. Cramer's hours for receiving and healing patients at the College, re from 10 A. M. to 2 P. M., daily.

Arrangements can be made, through correspondence, for absent healing. There is a strong band of healers associated with the work of the College. The members of the I. D. S. A. are a unit in the true thought of the demonstration of Truth, and great is the power for freedom that is being demonstrated by this united band.

Divine Science services are held every Sunday at 2.30 P. M.

A Question and Answer meeting, for inquirers, every Friday evening, ree to all, commencing at 7.45 o'clock.

Report of Home College Classes.

AFTER hearing six lessons, the following is, in part, the testimony of a few of the students:

"I have learned in this class, that God is His own existence. In Unity, Oneness, I am my own existence, and I inweave this unity, oneness, in every iber of my existence. I have learned in this class, that God is His own satisfaction. Is His own firm, steadfast, unwavering Principle, and there is none other. Therefore, in the consciousness of Truth, I deny error, absolutely and in toto—there is none. In the name of Jesus Christ, I recall every thought and word of accusation that I ever sent forth, and make them null and void. I judge righteous judgment. I refuse to judge according to appearances. There is nothing to hate. My *for-give*-ness is complete. I *give for* accusation and condemnation, the one substance which is All in All. In all the universe there is only God, and God manifest. I *believe* that God is His own firm, steadfast, unwavering Principle, and there is none other. I have learned that Humanity is the Church of Christ. They who worship God, must wor-

ship in Spirit and in Truth. The Truth is that in the Universal Holy Temple—Man—firm, steadfast, unwavering Principle is manifest *now*. *It is.*"

LOUISA CRALL.

Mrs. Bennett said: "The teachings give such a spirit of harmony that I am truly filled. Divine Science is something that all need and must have. It is such a blessed thought to realize what the truth is."

Mrs. Wall said: "Divine Science brings such a train of thought, which illumines and causes me to see everything translated. My eyes are opened and I am seeing things differently. I have tried before, but could not see as I wanted to. I understand the teachings of Christ as I never did before. I never saw them in a satisfactory light until I commenced taking these lessons. I have learned that Truth is unchanging, and because it is forever the same is all there is that can be relied upon. We cannot rely upon the sayings of doctors, for they are always changing. Their statements do not even last through one generation, but the sayings of Christ and Paul never change."

Mrs. Herring testified to the healing of her little boy, seven years of age, who had suffered from birth with a condition that had baffled the skill of all the doctors. He was brought to the College, and was benefited from the first treatment. After a few treatments he was healed.

The President then said: "'Whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world.' As we are born of God, we are subject to nothing but God. We know there is no physical causation; hence, we are subject to none. This is our victory. It is a self-evident truth, that we cannot rise above our source. Our thoughts and decisions, therefore, can never reach a higher standard than true at-one-ment with God. As you go forth from this class, make no vain effort to add theory to the simple and absolute Truth. All things have been brought before us to see what we would call them; and as we have not pronounced with God, they have been to us just what we have named them. As that which is born of God overcometh the world, if we offer that which is brought before us, unto God, in the spirit of Truth, we must pronounce upon it as He has pronounced upon it. Say: It is good, and very good. "Ye offer polluted bread upon mine altars; and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible." "And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? * * And ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this at your hands, saith the Lord?

In that by word of mouth we have claimed to be blind with ignorance, and lame with fears, and sick with sorrows, the Lord will not accept our person; for that which is born of God is to Him perfect; hence, it can only be offered unto Him without spot or blemish, by claiming that it is pure and perfect. This method is not offering polluted bread upon His altar, but it is the victory of faith; faith in perfection, which overcomes and frees from the false belief that there is imperfection. Be satisfied with what you are unto God, and you will enjoy the realization and consciousness of at-one-ment.

The San Jose Work.

THERE is a growing interest in Divine Science in San Jose and surrounding towns. Our first class closed May 20th, and on June 12th we opened two classes in that city: one for Primary instruction and demonstration in the Christ method of healing; the other for advanced students. During these last courses the interest extended to, and people came from Palo Alto, Santa Clara, Campbell's, and College Park. The members of all the classes were agreed in the thought of keeping up the meetings and extending the work. They will meet once a week at Room 16, Nevada Building. We have promised to return in one month for the purpose of having a general review. Several members of the class, during its progress, were freed from various dis-eased conditions.

The leaves of the tree of life, which is in the midst of the garden, is for the healing of the nations. Divine Science has given them a knowledge of the true use of its leaves, and they have proven to be the balm of Gilead. Space forbids our giving lengthy testimonials from the students of this class.

Mrs. E. M. Lewis, with much satisfaction, said: "I am never afraid to tell the truth. I will say, I have had but one motive in life, and that was to search for Truth. I have earnestly sought, and now find myself to be truth, and at one with the truth that is everywhere. After divesting myself of opinions, and casting aside old beliefs, I have awakened to the knowledge that Truth is, and that harmony is within myself. I now know that Divine Science, to which we have been listening, is God's Truth."

Mrs. C.—"These lessons have greatly benefited me in health, and in the comprehension of Truth. They have given me a realization of truth which I did not enjoy before joining the class. I now take a new hold upon life, in the realization of the omnipresence of the All Good, for I feel nearer to God."

"I am most happy to testify of what Divine Science has done for me. It has given me more light on the problem of life, than any other teachings I ever received; and in applying its principles in every day life. Where it was once irksome and I had a great deal of confusion in performing my daily duties, now have peace and order, and I enjoy the fruits of love, and the sweet strains of harmony come floating in on all sides. I have wandered a long time in search of my Father's house, and I know I have found it, and I now find peace and plenty under my own vine and fig tree. Since listening to your words of wisdom, I have been filled with pardon and admiration. These lessons have, indeed, taught me where to look for wisdom, and where is the place of under-

standing. I begin to enjoy the non-separation. Faith shall ever be my guide."—S. F. Sarra, Santa Clara, Cal.

Mrs. N. Parkinson, with thankfulness of heart and a look of perfect peace, said: "These lessons in Divine Science have been, in every way, satisfactory to me. I realize and enjoy daily good and benefits from your teachings of at-one-ment with the Father. I now feel well, and wish we could continue this class right along, or that we might have the twelve lessons."—

"Before I took the Primary lessons of Mrs. Cramer, I believed that Divine Scientists were irreverent and egotistical in their use of the pronoun *I*. Now that I believe Spirit is All-pervading, and that we cannot be separate from God, I lose all thought of a self-hood or individuality apart from Him. Hence, I see there can be no irreverence or egotism in the use of *I*, for it means Being in God, and God is as great and as good in one part as in another. My friends are perfectly delighted with my improvement in health. I know that it is the power of God through you, Mrs. Cramer, that has changed all these conditions for me. I cannot thank you enough. I cannot thank God enough for what He has done in giving me the consciousness of freedom and at-one-ment; and I sincerely hope that I may be able to please Him, and thus you, my dear friend, by causing others to realize health and happiness."—Frances A. Farly.

Mrs. Brawly then testified: "I will say that the lessons you have given us upon the law of expression have been perfectly satisfactory. That the All is *now*, and ever with me. No past nor future, but the realization of the whole is *now*. I shall use this word continually, instead of 'Amen.' It will be *now* with me forever. These teachings have opened up a new world of thought, and all things have become new."

Mrs. Jackson Lewis spoke from deep conviction. In part she said: "I have been made to realize that every promise in the Bible applies to me. I claim every promise, and dwell in the land of fulfilment. I claim that *all is now*."

Mrs. Hale said: "I have gained a clearer conception of oneness with God since I have listened to your teachings. I now realize that I am not separate and apart from good, health, and peace. I have done away with fear—knowing that God is Love, and perfect love casteth out fear."

Mr. Talcott:—"I will say that the teachings we have received in this class have started us in a new direction. The seed has been planted and will take root and give forth abundant harvest. The seed may seem to disappear for a time, but the good work is going on; and if we cannot express ourselves

as clearly as we would wish to-night, it is as the strains of some beautiful music—which, after we have listened to it, may seem to fade away from our memory, still it comes back to us much stronger than ever. So will it be with these beautiful teachings we have received here."

Others testified that Truth had given a sense of freedom from fear, anxiety and doubt, and had demonstrated that health is ever at hand.

The Articles of Association, By-Laws, and Working Plan, of the I. D. S. A., are now in pamphlet form, and are for free distribution. For one pamphlet, please enclose two cent stamp. For one dozen, six cents.

Address orders for same to I. D. S. A., 324 Seventeenth Street, San Francisco, Cal.

IMPORTANT NOTICE.

We are glad to announce for sale the Second, Third and Fourth Volumes of Harmony, handsomely bound in cloth of two shades, and side title in gold letters, at the very low price of $1.50 each; postage 13 cents.

To any person sending five new subscriptions, or five renewals at one time, for the Fifth volume of HARMONY, we will send one of either the above mentioned volumes, or one year's subscription to the Fifth (or present), or to the forthcoming sixth volume.

HARMONY being an exponent of Truth, its pages are devoted to that which was, is, and evermore shall be. Every number of each volume contains valuable lessons by the President of Home College, and articles by thoroughly competent writers on the science. In these lessons and articles will be found the method of applying the Truth in healing. Those who have studied HARMONY, and know what its pages contain, testify that the more they read it, the more it is valued.

They are valuable books of reference, and acceptable and invaluable presents for friends whom you wish to help into the way of Life, freedom, and power, and unto health, success, and satisfaction.

AN OPPORTUNITY OF HELPING YOUR FRIENDS TO HELP THEMSELVES.

We have a limited number of Second, Third and Fourth Volumes of HARMONY on hand, which we can supply at 75 cents per volume, unbound.

Mrs. E. S. Baldwin and Harry Baldwin, teachers and healers, can be found at Nevada Block, Room 16, San Jose, Cal.

MRS. Josephine Wilson has returned to San Francisco and has taken rooms at 110 Hyde St., where she will be glad to see friends and patients. She will accept calls to other localities.

The Following Books for Sale at Home College, 324 Seventeenth Street.

		Price	Post
Scripture Words of Life, Part First		.25	.02
Scripture Words of Life, Part Second		.25	.02
Practical Healing for Mind and Body	By Jane W. Yarnall,	2.00	.09
It is Possible	By Helen Van Anderson,	1.25	.04
The Right Knock	" " "	1.25	.09
Every Day Helps	L. J. and N. V. Anderson,	.50	.05
Edward Burton	Henry Wood,	.50	.02
God's Image in Man	Henry Wood,	1.00	.04
Healing Through Mind	" "	.10	.03
Divine Life and Healing	Eugene Hatch,	1.00	.09
A Chicago Bible Class	Ursula N. Gestefeld,	1.50	.15
The Science of the Christ	" " "	2.00	.23
The Woman who Dares	" " "	1.25	.12
Statement of Christian Science	" " "	2.00	.18
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HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 5. SEPTEMBER, 1893. No. 12.

Notes on the Bread of Life, and Divine Communion.

THE real meaning of the act of performing the sacrament of the Eucharist, is the act of acknowledging that there is one Spirit and one body. It is the act of thankful acknowledgment. The Christian knowledge and faith are one. Divine communion is symboled in the Lord's Supper, in partaking of the bread and wine. The real meaning, then, of communion service, is to be found in the truth that our bodies and blood are the body and blood of Christ, and that which is Christ's is God's. Communion is one knowledge and one faith in the at-one-ment of God with creation; hence, we can say it is partaking of the body and blood of Christ.

The cup of blessing which we bless is Divine Communion of the blood of Christ; for that which is true of one is common to all. Divine Science teaches that all hold the same relation unto God. The bread which we break is the communion of the body of Christ; for, we being many forms, unto God we are one body. We being many, are one bread; for we are all partakers of the one bread, or body. In other words, all forms are members of one infinite creation, and all created forms are one in element, or substance; and that element, or substance, is one with the divine intelligence which produces form; for it is within and of the Spirit of Wholeness.

This new testament, or new statement of Truth, is the cup that Christ says is the new testament in my blood. "This do ye, as oft as ye drink it, in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He comes." To show the Lord's death till He comes, is to show that we all live in and unto one God, who is the God and Father of the living. We show the Lord's death, when we put an end to all belief of separation; and He comes, when we realize the true at-one-ment; and this is accomplished by doing everything as if God were doing the work, and partaking of everything as if it were in and of God. For you can each say with Jesus, the Christ, that as the living Father sent me, I live by the Father.

loses and the children of Israel believed that they lived by bread, or
n, sent by the Father, but it was separated from Him. Jesus knew that
which he partook was one with God, and not separated from Him. He
by the Father, by partaking of the nature, attributes, and substance of
nt is.

We seek Jesus, not because of the miracles, but for the purpose of partak-
f his body; that is, for the purpose of realizing the at-one-ment of bodies.
elieve our bodies are as his, for all things are within him; and thus we
the loaves and are filled; for St. Paul has said: "We are one body and
read." As one Source and Cause made heaven and earth and all the
of them, a knowledge of what the things are of which we partake daily,
. "For the bread of God is he [or that] which cometh down from
n, and giveth life unto the world." It is that which is manifested of
in the world. And when they say, "Lord, evermore give us this bread,
says unto them, *I am* the bread of Life; he that cometh to me will
hunger; and he that believeth on me shall never thirst." This means,
who come unto the I AM shall never thirst, for the I AM is the fulness of
. I AM, is my name forever: means, I am one and the same. "Beside
here is none other." I am neither more nor less; and this is the "gift
od" alike to all, for nothing less than Eternal Life could be the I Am
never thirsts.

We may talk about having knowledge, and being certain of what our
nce is, and of its relation unto God; but if we know that our existence
d manifest, *we come unto Jesus*, and thus do we see and believe in him
e God hath sent; "and this is the work of God." Then do we see that
that the Father gives to us, we lose nothing. And He says: "All power
rth and heaven is given unto me;" for He is the heaven and earth
tion of God. As all that belongs unto God is His, and as all that is His
come unto Him, we are to understand that the truth is, that all things
are born of God are Jesus, and are God with us. This is communion
ce. It is true service, in which the communion, or life of Christ, circu-
alike through all living things. As we are here, not to do our own par-
will, but to do the will of God who sent us, we are to know that of all
has given us we can lose nothing. "No man can come to me [Jesus,
n means God with us], except the Father which hath sent me, draw him."
be realized by us that Jesus is Christ, and is of God, we must necessarily
rawn into this realization by the God and Father of our own existence;
is, "all shall be taught of God, as it is written by the prophets." Hence,

every one that hears and has learned of the Father, comes unto Jesus, the Christ. Each one is to know Jesus, the Christ, within and for himself.

I Am is the Bread of Life. The living bread is the manifestation of the I Am. It comes down from heaven and gives life to the world, that a man may eat of it and not die. There is no death in that which lives by the Father. "There is, therefore, now, no condemnation to them that are in Christ Jesus." For the "Light that is come into the world," is partaken of. Hence, to live by the Father, is to partake of the Father. 'As I live by the Father, he that lives by me, does so by partaking of Me; that is, by being what I Am. He that eateth the body and drinketh the blood of Christ, knows and believes that he is the same. For no man can come unto Me, except it were given unto him by the Father to be what I am. Unless the truth were spoken of the Father, that we are the same, we could not realize that Jesus Christ is come in the flesh. "He that believeth that Jesus Christ is come in the flesh, is of God."

"They who insist on truth must outface fear."

Bibles of the Ages.

Now, Sir! we know that A, and U, and M,
In this great Word, are three-fold states of life,
Vaisvánara, the first—the waking state;
Next, Taijasa, which is the sleep with dreams;
And thirdly, Prajna, where man slumbers deep,
Seeing no dreams, but floating quit of flesh,
On that still border-flood whose waters lave
Life on one bank, and on the other Death.
Now would we hear, *ap ki mihebani se*—
Of your kind favor—how the three combine.

I read on from Mandúkya:—The Fourth
Is that which holdeth all three; being Life
Past living, sleeping, dreaming, dying—OM!
He who is there is Brahman, knowing all—
Not as we know, peeping inside and out—
Not as we understand. "Wise" or "unwise"

HARMONY.

Are words without a meaning for the soul
Lifted so high! It seeth, all unseen;
Perceiveth, unperceived; not understood,
It comprehendeth; never to be named;
Never made palpable; not limited;
The testimony of it being Itself,
Itself made one with the ONE SOUL, wherein
Those states are each transcended and absorbed,
Changeless, rejoicing, passionless, pervading!

And this Eternal Soul of Life, the Self,
Is named in naming OM; and OM is named
From those three *matras*, A, and U, and M.
A is Vaisvanara, the Waking-state;
And U is Taijasa, the State of Dreams;
And M is Prajna, sleep deeper than dream,
Where the soul wakes and moves in larger light,
Knowing a farther knowledge; growing one
With HIM WHO IS.

OM is indivisible,
Embracing those divisions—hereby grasped—
Is Soul, the Life of Life, the All, the True,
Changeless, rejoicing, passionless.

Say OM
Solemnly, with stilled lips, and mouth made clean!

He with his Soul entereth the Soul of Souls
Who hath perceived these things—who hath perceived!

—*Edwin Arnold.*

---

ill and know that I am God.
ow that I and my Father are one. In me all things begin and end. first and the last. "As it was in the beginning within me, it is now nore shall be. Amen."

---

ou grow ready for it, somewhere or other you will find what is needn in a book or a friend, or, best of all, in your own thoughts—the thought speaking in *your* thought.—*George Macdonald.*

Joy comes, grief goes, we know not how,
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true,
As for grass to be green, or skies to be blue;
'Tis the *natural* way of living.—*Lowell.*

God is alike near in *all* his creatures. I have a power in my soul which enables me to perceive God. He perceives God aright who sees him in all things.—*Eckhart. Born 1250.*

Truth is tough. It will not break like a bubble, by a touch; nay, you may kick it about all day like a football, and at night it will be plump and full as ever.—*O. W. Holmes.*

Thou art not far from the kingdom of God.—*Mark xii. 34.*

How far from here to heaven?
Not very far, my friend,
A single hasty step
Will all thy journey end.
Hold there! where runnest thou?
Know heaven is in thee!
Seekst thou for God elsewhere
His face thou'lt never see.
—*Johannes Sheffer, 1624.*

The true idea of a future is to be found in the eternity of the present.

EXTRACTS FROM LETTERS.

Your letter received, also HARMONY for May, for which I am much obliged. I intend to subscribe for it, but I study "Science and Healing," and that is so instructive I have not felt the need of anything else. It is so pure in thought, is so wholly of the Spirit, that Spirit bears witness of itself when one reads it.

East Deering, Maine. MRS. S. T. FOWLER.

have read a number of books, and the last was your "Divine Science ealing." I have come into a more perfect understanding of the Truth eading it than anything I have read yet; and now I will tell you of a ful realization I had a short time ago, while reading the questions and rs in it.

he question was: "Shall we continue to have form after we lay off the t one?" Answer: "Yes, you will have a form, but you will never be rm." I asked in the silence: Who am I? and I seemed to lose sight external things; and while in this condition, I saw, as it were, the great real Life of all in all, "In which all live, and move, and have being." llow me, in return, to thank you for sending out this beautiful book.

Yours in Truth,

Mrs. W. J. Graham.

---

he August Harmony received, which to me is the best of any one yet, gh they are all good.

s God made all that is made, then He made our existence, and pro- ed it good; for this reason I cannot recognize anything in it to be reme-

There is no true recognition against God's work; therefore, I say, I t recognize anything within me to remedy; for I am well now, I am free I am health now, I am satisfied now. People judging according to race , would say that I have falsified in these statements, but how am I to ce Truth without acknowledging it? To be ashamed of Truth is to be ed of Christ. What matters it to me, what others may say of me? There- I am complete in the one God—the All Good. I also recognize that t health is, and is for me. If for me, it is present, not absent. It l be impossible for it to absent, unless God could separate Himself from d that cannot be done, for there is no place for Him to go. He being te presence, He cannot fill less space than All. For this cause, health is ly present; never otherwise, for God is the health of His people. * * a at Silent Unity, in giving me treatment, let us all agree that perfect a is, and is for me; also, that it is ever present, never absent.

O. E.

"And Thy love our love shining through,
May tell the world that Thou art true,
Till those who see us, see Thee, too."

Who is My Neighbor?
(Luke x: 29.)

BEFORE this question can be answered in truth, one of greater importance must be considered—"Whom say ye that I am?"

No problem can be correctly solved that is not found in Principle; therefore, both of these questions shall be answered by self-evident truth, that they may be seen, and known, and understood by all who seek, in Spirit and in truth, to know the "mysteries of the Kingdom of God." Since to be, is to be Cause, or Life, I can have no preference—but rather, *rejoice* that "I am *that* I am."

Being is *One*: and within One, is All. One is the "All in All,"—and since it is self-evident that I am *something*, it is also self-evident that I am *that which is*; therefore, my neighbor is my idea of myself, and I and my neighbor are one—one Mind, or Life, one body. No one can love that of which he has no knowledge; and to keep the First and Second Commandments, without knowledge of Self, is impossible. "To know Thee, the only true God, and Jesus Christ whom Thou hast sent, is Eternal Life."

Seek *first* the "Kingdom of God," means to seek *first* the Knowledge of Being—and all these things shall be added. "Heaven and earth, and all the host of them," shall be found within. Knowledge is power—and power belongs to One—"Thine is the Kingdom, the power, and glory."

To be, is to be *One*—and this knowledge of oneness (or atonement), is that which overcometh the belief of separateness, or divisibility, and "breaks the middle wall." Truth says: "Ye can discern the face of the sky and the earth, but how is it that ye do *not* discern THIS TIME?" Yea, and why, of *yourselves*, judge ye not that which is right? To discern "*this time*," is to know the "Eternal Now of Being," Life, Mind, or Spirit, which is the same yesterday, to-day, and forever, Alpha and Omega, beginning and end. My neighbor, is "this time," and all the time *the same*, that I am. Why of *yourselves* judge ye not righteously?—because of unbelief, *not knowing* how, to "let there be" *One Cause* and one effect.

That which is true in Consciousness, uncreate, self-existent and unmanifest, is equally true in Creation, in Existence, in Manifestation; for nothing can be made manifest that *is not* prior to manifestation. Therefore, who is *neighbor* to him who fell among thieves?

"Every good and every perfect gift is from above, and cometh down from the father of lights, with whom there is no variableness nor shadow of turn-

There is but one Spirit, and but one "law of expression;" and the of neighborly love in the "certain good Samaritan" who had compas- the afflicted one, was the Spirit of knowledge, which never fails *to do* ht thing at the right time, because it is power. This "certain good tan" came where the neighbor was—in Being—(not where he seemed n beliefs), and when he saw him as he was in truth, he saw him *whole*, nothing. He saw him as the "Word, which was in the beginning— was with God, and was God manifest,"—and he *loved* him with all his and with all his soul, and with all his mind; and this love is the *true* ing in" of oil and wine, and is the true "*binding up*" of all wounds. sets him "who is robbed and stripped of his raiment, and half dead," own beast, for this understanding shows the truth of the body—it that thought and word are the true *servants* of "I am;" that "the " is the perfect manifestation of Life.

his knowledge, or living faith in Being, brings all to the "*inn*," and are of them. My Father's "house," the Secret place of the Most High, lorious, and infinite is the supply—none ever know want who abide . They "hunger and thirst" no more. There they are fed with "the of Life, and are led to the living fountains of water, and all tears are from their eyes."

y neighbor I see as myself, because of Love; because of compassion. l, what manner of love! Knowledge bestows abundantly, and we give e freely we receive. "I will have mercy, not sacrifice." I am Com- n; therefore, I cannot pass by on the other side, for *this side* is "Wis- way;" it is the way of holiness and truth; and because of love, "I am" r on this side, and know no other way, or other side. Let the "Priest evite" (the belief of a separate self-hood), pass by on the other side. is a "great gulf" fixed between us—the bottomless pit is there, let them 'for *now* is cast down the accuser of our brethren."

Whosoever shall deny me before men, him will I also deny before my r which is in Heaven."

nly *one thing* is needful—the knowledge that knows where and how to Me"—even though I am unknown, and unseen, and unloved of men; hough beliefs and conditions have for a short season covered me as dark- overs the earth. That knowledge that seeks and finds "Me," I will d with a priceless crown, more radiant with sparkling gems than ever ed the brow of earth's most kingly King.

Knowledge gives knowledge—"and there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Go not after that which says: "I am less than all." Be not deceived. *Many* shall come in My name. I am one—the only begotten Son—only one Mind, one body—Omnipresent, Omnipotent, Omniscient.

He who, through knowledge, sets the captive free,
Removes the mask of sin's deceit and falsity.
And lo! unstained, in garments spotless white,
Shines forth the Word, in self-illumined light.

CARRIE S. ALDEN.

THE HOUSE OF NEVER.

The house of Never is built, they say,
Just over the hills of the By-and-By.
Its gates are reached by a devious way,
Hidden from all but an angel's eye.
It winds about and in and out
The hills and dales to sever.
Once over the hills of the By-and-By,
And you're lost in the house of Never.

The house of Never is filled with waits,
With just-in-a-minutes and pretty-soons;
The noise of their wings as they beat the gates
Comes back to earth in the afternoons,
When shadows fly across the sky,
And rushes rude endeavor
To question the hills of the By-and-By,
As they ask for the house of Never.

The house of Never was built with tears;
And lost in the hills of the By-and-By
Are a million hopes and a million fears—
A baby's smiles and a woman's cry.
The winding way seems bright to-day,
Then darkness falls forever,
For over the hills of the By-and-Bye,
Sorrow waits in the house of Never.

—*Chicago Dispatch.*

THERE IS NO FUTURE.

BELIEF in a future is greatest of all delusions. 'Future is a finite conception, which conception means lacking all, conceiving nothing; hroughout.

he belief of Future is dependent upon beginning as its foundation, conitly the whole structure is weakness and decay. The idea of beginning entered into infinite mind. No more did the idea of ending—or of time. Both ill-begotten conceptions are like anchors thrown out to l who or whatever takes hold upon it to false conditions.

o thought is more disastrous, more deceptive, than this one of *future* or attainments. It is a belief we have to seek earnestly to put away, y every means possible to dissolve, burn out, eradicate. So long as rticle of it remains lurking about, will we be so far from realizing our ig place to be the Father's House.

belief in matter and in evil is no more enslaving than that of a belief ture.

ith Being is no beginning and no ending. No past, no future.

e deny earth inheritance! We claim our origin with Infinite Being.

ion with this claim must come the inheritance of all things *now!* To t the possibility of a future is a contradiction of the claim.

ait not for developments. Now is the day of saving, now is the day lerstanding. Now we see face to face—since through knowing the sins (ignorance, blindness) though scarlet, have become whiter than and we open our eyes to see that Heaven is *now*. To-day, if you will s voice, harden not your hearts!

ake not your lives stupid and gray by cutting out freedom, and joy, endid realizations, and preserving them for a future time, which will ome to being that freedom and joy which belongs to *now*.

is problem have we got to take hold of and figure with all our arithf Truth.

t with these false theories of a something or anything not to be realized All that is, is eternal, and *now* is that Eternal All. Be your infinite 's child! or cast out the insane notion of sickness, and sin, and with their ring-leader, a belief in a future, a Satan to be cast out, a e denied.

ere is no time in the future when you are to realize yourself a child of and perfection. That time is *now*.

Not one word in the teaching of Jesus was in reference to a future. "To-day shalt thou be with me in Paradise." "Lo, I am with you always."

The time is not in the future when you can walk the waves and execute the whole will of heart and mind; when you may enter into the holy of holies and rend the veil of the temple in twain.

The time is not hereafter, but now, when you are to lay down the body and take it up again. There is nothing hidden—all is revealed.

"Take up your cross," is the command. The world has been deceived into tarrying at the foot of a cross; even that of a future peace and blessing, not now. This kind of tarrying is no less ignorant than that of the Hindoo pilgrim, who deprives himself of all that makes life dear, and with no more purpose.

Arise, awake! Be not deceived by the whisperings which delude you into methods of future procedure. Your Father *has* given you *All*; Love withholds nothing.

You will never feed the multitude while starving yourself. Reach out your hand boldly and eat of the heavenly manna which is yours, now. Why stand without as a beggar, when you are offered a throne and a crown? Why tarry at Jerusalem after that you have been endued with power from on high?

Be ye perfect is the teaching. *To be* is in the *present* tense. Now is the time to claim, and thereby to show forth perfection. That which we claim *will be* in the *future* for us, we have denied the being of, and have put out of our hands.

Now is Eternal Life. *Now* is Omnipotent Love. *Now* is health in all. Now is wholeness. Now is heaven come. Now is absolute understanding and satisfaction. We have entered in now; let us take possession of the land flowing with milk and honey.

Be not of a sad countenance; uncover your faces, look up at the sunlight, look all about you, see what the Father mother-love has bestowed. Take it joyfully. Live in the constant possession of the reality, that the "kingdom has come."

Oh, beloved, come up higher, even unto the place of understanding, that we are *now* clothed upon with the Sun. There is no reality in past or future. That which is past, that which is yet to come, was not and never will be. All that is, *now* is!

Beloved, arise, shine! for thy light *is come*, and the glory of the Lord is risen upon thee.

ANNA W. MILLS.

Unfoldment.

Unfoldment of innate possibility is according to the Law of Expression. Life unfolds, evolves, or reveals its possibilities in the living t, which shows itself in the body, or living word. There is no unfold- volvement, or revealment according to the general belief of becoming ng greater than what we are, or unfolding into something that we are

nothing can be unfolded that is not before it is unfolded, we all have God before our existence is manifested.

foldment means to manifest and show forth what already is; and it t mean to become something that we are not. People have a wrong ion of unfoldment; hence, they believe that they are dependent upon ing what they are. Where it is believed that we are dependent upon nent for perfection, the being that unfolds is lost to view. To ignore h of being the possibility and power that unfolds, by believing that we endent upon unfoldment, is to believe that Cause is dependent upon r its power to be and manifest; which is worshipping the creature an the Creator. The position is deception—false, and is hunger, thirst, atisfaction.

Peace, be Still.

ID He said, go forth, and stand upon the mount before the Lord; and, behold, the Lord passed by, and a great strong wind rent the moun- ad brake in pieces the rocks before the Lord: but the Lord was not ind; and after the wind, an earthquake; but the Lord was not in hquake; and after the earthquake, a fire; but the Lord was not in ; and after the fire, a still, small voice."

en we first hear of the true spiritual doctrine that God is *truly* "all in d" beside Him there is none else," the winds of opinion and false rise, and there is a great tempest or storm within, and earthquakes of d trembling, with utter destruction to preconceived ideas and all then comes the fire of Divine Love and Truth, consuming all that and of the Eternal Truth. When error is given up, or consumed by of Truth, then comes the *quietness*, stillness, and the still small voice, "Peace, be still."

W. M. Brown.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from August 27th to September 27th.

"I have entered in at the straight gate, and the peace of God rules in my heart."

WORDS OF LIFE AND HEALTH.

1—We are all Thy people.

2—The Eternal God is our refuge, and underneath are the everlasting arms.—Deut. xxxiii : 27.

3—God is our refuge and strength, a very present help.

4—Therefore we do not fear, for all that is of the earth has been removed, and mountains have been carried into the midst of the sea.

5—There is a river of Life : the streams thereof make glad the city of God, the holy place of the Tabernacles of the Most High.

6—The streams of the waters of Life make glad man's mentality.

7—God is in the midst of her. She cannot be removed. God helps her at all times.

8—I am a God at hand, sayeth the Lord, and not a God afar off.

9—We do look unto the Lord, and are saved to all the ends of the earth, for I am God, and there is none else.—Isaiah xlv : 22.

10—I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return : That unto me every knee shall bow, every tongue shall swear, as I have sworn, that all are saved unto the ends of the earth ; for I am God, and there is none else.—Isaiah.

11—I have declared, and have saved, and have shewed ; therefore ye are my witnesses, sayeth the Lord, that I am God.

12—Now I am lifted up, and all is lifted up unto me.

13—Yea, before the day was, I am he ; and there is none that can deliver out of my hand. I will work, and who shall let it.—Isaiah xliii : 12, 13.

14—I am Alpha and Omega, the beginning and the end ; I will give unto him that is athirst, of the fountain of the water of Life freely.—Rev. xxi : 6.

15—For I pour water upon him that is thirsty, and floods upon the ground ; I pour my spirit upon thy seed, and my blessing upon thine offspring.—Isaiah xliv : 3.

HARMONY.

—For I am the Lord ; I change not.—Mal. iii : 6.
—We do know, therefore, that the Lord, He is God, the faithful God keepeth covenant and mercy with His own.
—My own keep my commandments and love me.
—My faithfulness is unto all generations ; I have established the earth, bideth.
—They continue this day according to my ordinance, for all are my .
—Every good gift and every perfect gift is from me, comes down from ier of Lights which I am. In me there is no variableness, neither of turning.
I ask, and behold! it has been given me. I seek, and behold! I find hand. I knock, and behold ! it is open unto me.
I am the Lord thy God, which teacheth thee to profit, which leadeth he way that thou shouldest go.—Isaiah xlviii : 17.
Whoso hearkeneth unto me shall dwell safely, and shall be quiet of evil.—Prov. i : 33.
y be to the Father, and to the Son, and to the Holy Ghost ; as it was ginning, is now, and ever shall be, world without end. Amen.

Home College Work.

. Cramer's hours for receiving and healing patients at the College, 0 A. M. to 2 P. M., daily.

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gements can be made, through correspondence, for absent healing. strong band of healers associated with the work of the College. ers of the I. D. S. A. are a unit in the true thought of the demon- Truth, and great is the power for freedom that is demonstrated ted band.

Science services are held in the College every Sunday at 2.30 P. M.

Home College Classes.

ormal Course will commence October 2d, at 2 P. M. For terms ge work, apply at the College.

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FIRST PRIMARY LESSON IN DIVINE SCIENCE.

"GOD, that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands."

God is eternal Life; that which is, was, and evermore shall be; immortal, indivisible, immutable. There is one Life that holds all the planets in their places, and carries on the whole vast machinery of the universe; one Life that sustains all living things on the face of all the planets. This Life must be indivisible; one complete whole. This is self-evident. Then this is what is meant by omnipresence. There can be but *one omnipresence*. As there is the one infinite and omnipresent Being, or Life, there can be no finite being, or life. The *infinite Being* is everywhere, so there is no place for a finite being. *I am that I am, and beside me there is none other*. Then, we have proof on every side that this infinite Being, or universal Life, is intelligent. The planets are held in their places and keep their regular courses; the seasons come and go; everything is done in order and at the proper time. So, as it is intelligent, and everywhere present, it must be the only intelligence. This must be what is meant by omniscience; and in order to do all this, it must be power itself; and as there is no other presence, it must be the only power, or omnipotence.

So we understand what is the God that is omniscient, omnipotent, and omnipresent. "This is the true God, and eternal life." "Acquaint now thyself with Him, and be at peace; thereby health shall come to thee." There is "one God, and Father of all, who is above all, and through all, and in you all," "For in Him we live, and move, and have our being." As we have our *being* in this universal Life, it is an impossibility for us, in *being*, to *be*

from it. We must *be* what Being is, for there is but one Being. universal Life is living each one of us, and giving to us its very self ifesting its possibilities in us; and in this we see that God's will is earth as it is in heaven. "Whither shall I go from Thy spirit? or shall I flee from Thy presence? If I ascend up into heaven, Thou ; if I make my bed in hell, behold, Thou art there."

I will make an illustration: In the first place, the Principle of ıtics is just what it is, *because* it is Principle; if it could be changed aspect, it would not be Principle; but because it is immutable, it can ıe depended upon; and we know that if we follow its laws and are it, we will have our *just reward* in the perfect, harmonious example. re not fixed and immutable, all would be confusion. When we make ent in mathematics, we immediately take it to the principle to see if it ;t; and if it is, then it will stand; if not, it is nothing whatever to atics.

it is with our existence; we all have our being, *i. e.*, ourselves, *that e are*, in this one omnipresent and eternal Principle, or Life, and as our *being* in it, we cannot *be* different from it—(and our *thinking* all things about it cannot change the truth of the matter); we must be in just what the Principle of us is.

w this eternal Principle is harmony, for we can see it demonstrated in ıre around us; in the grass, flowers, trees, and stars; so there must be ıy and order in our being. Then this eternal Principle is Love, for we emonstrated in everything about us; and as the One Being is Love, our being, in truth we are in harmony with all. Then it is strength, and all goodness; and as we live in harmony with this Life, and allow ıe selves to be seen, we express—in our visible example—harmony, , peace, success, and satisfaction. We should not seek for these perfect ; that is, we should not make the result the chief thing, but "seek ıe Kingdom of God and His righteousness, and all these things shall led." For, "If ye abide in Me, and my words abide in you, ye shall ıatsoever ye will, and it shall be done unto you." Jesus understood emonstrated this truth, and he said: "Take my yoke upon you, and of me, for my yoke is easy, and my burden is light." And we are told ıet that mind be in us that was in Christ Jesus;" not to try to make, or ıything new in a new place, but simply to *let it be* in us. So, if we will y let that mind be in us, we will express it in all our thoughts and ıs, for actions follow thoughts always; the act must always be according

to the thought which prompted it. If the thought, or solution is correct, the perfect result is sure to follow.

Now we know there can be no disease or evil in this one infinite Life, so there can be none in our true being; so the help that we all have wanted is within ourselves. Jesus said to his disciples: "As you go, preach, saying, The Kingdom of Heaven is at hand," and, "The Kingdom of Heaven is within you." Then, if the Kingdom of Heaven is within us, we certainly are not subject to *earthly beliefs*. We are even greater than the *kingdom*, for he does not say we are within *it*, but, *it is within us*. God reigns in the Kingdom of Heaven; so, in the Kingdom of Heaven there is harmony, and heaven, or harmony is within us; and the earthly, or visible things are under our dominion, because God gave man dominion over all things. Things cannot master or control Life, and when we know that we are *life*, and have our *being* in the Life that is eternal, we should from that minute judge righteous judgment, and not judge according to appearances; but assert our freedom, and let that which we *are* in truth be expressed in all our acts; and never let external things be the basis from which to reason, but reason always from Principle out to the example. "As the Father hath life in Himself, so hath He given to the Son to have life in himself." As the Father giveth life to the Son, He gives His own life, for He has no other life to give, and He cannot give what He has not. Then, as He gives me His own life, "The Father and I are one."

God made all that was made; all that is visible; and we know that the things that are made, have no power over God; and God, the Father, and I are one; so the things that are made have no power over me. Now all we have to do, is to know the truth about ourselves, and we find that we are indeed free; free from all the beliefs of bondage which we have held; for it is only in belief that we can be kept in bondage. Sickness, sin, or death are nothing, in and of themselves, and have no power whatever; but if we believe in such things, and that they have power over us, the belief is our bondage; so, the cause and the remedy are both within ourselves. "Choose ye this day whom ye will serve." If we believe ourselves to be subject to anything in heaven or earth, or allow anything to stand between us and God, that thing is an idol unto us. We are to worship God only, and this is freedom. "Little children, keep yourselves from idols."

JESSIE GRANT.

Do not force upon thy neighbor a hat that hurts thine own head.—*Hindu.*

What Men Live By.

"I knew before, that God gave life to men, and desired them to live, but I know something above and beyond that.

"I have learned that God does not wish men to live each for himself, and efore He has not revealed to them what they each need for themselves; He wishes them to live in union, and therefore He has revealed to them t is necessary for each, and for all together.

"I have now learned that it is only in appearance that they are kept alive ugh care for themselves, but that in reality they are kept alive through

He who dwelleth in love, dwelleth in God, and God in him, for God is "—"*What Men Live By.*"—*Tolstoi.*

To Our Friends.

Friends and Readers of Harmony:—

The Table of Contents will remind you that this issue closes the volume, that Harmony is now five years of age. With the October number, the volume commences, which we intend shall be fully as interesting and uctive as any former volume, and we purpose making it even more so.

Harmony has proven to be a success, in that it has and is accomplishing purpose for which it is published; and that purpose is the promulgation e truth of the unity of all that is.

An important position taken by Harmony the past year, in the interest of has been the advocacy of unity in work, in the practice and promulgation e Science. It therefore endorses the purposes for which the International ne Science Association was founded, viz: the uniting of all engaged and ested in the work, in one association, which is the natural outgrowth of a vledge of the unity of Being.

Its intention has been from the beginning, to prove that God and creare One Life manifest. There is increasing evidence that this position is g generally endorsed and accepted in Divine Science. We are thoroughly ed with the belief that you have the same interest in Harmony, and its re, that it has in you. Harmony's interest in you consists in persistently ing "the way" of life, health, and prosperity; and this work has been for the past five years, from the standpoint of impersonal Love for the of humanity.

We thank you for many kind efforts, generous patronage, and words of appreciation and encouragement. As we are mutually associated in this of Love, we each have our part to perform, and each is necessary to the

other. We must, therefore, urge you, as subscribers, to make manifest your interest by promptly renewing your subscriptions, and kindly making effort to induce others to subscribe, and thus continue with us in doing the work of the Father.

Prompt renewal and remittance is necessary to the continued prosperity of the work. As we read the signs of the times, we believe that more good can be accomplished by a reduction of price as an inducement to increased effort, both by the subscribers and ourselves, to extend the circulation. We, therefore, have concluded to reduce the price to one dollar per year; and if we find that the increased circulation justifies the reduction, we shall in future continue to publish at that price.

We frankly ask for prompt renewal, and that you join hands with us in extending the work.

Pilate saith unto him, What is truth?—*John xviii: 38.*

As Christ's great testimony to Truth, as He stood there before Pilate, was not answered in words, but in *Himself*, so is God's great witness to Truth on earth always in the lives of those in whose characters Christ lives.

—*Rev. Amos Skeele.*

Close of Home College July Class.

IN part, Mrs. Cramer said: As the Infinite Life that now is, is eterna Being, and as all power, possibility, and love is in Being, it is Being that created or manifested all that is, according to its powers and love. Hence it must be the very nature of Being to demonstrate its power according to its law, Love. The law of expression or demonstration, is the law of Being.

There could be no form without action, and no action without Being. Reason as you will, you will find that three is the rule by which everything is done, that is done. It is that by which everything is made, that is made. * * * I think, because I am. I speak, because I think. The law of expression is the simple method by which we demonstrate the consciousness of at-one-ment of God, heaven and earth; it is the one method by which the unity of the whole is known, and is to be demonstrated. If you would realize immediate effect from treatment, know that to a certainty, Being, action, and the result of action, are all in the present tense. It is finished now. There is no virtue in postponing for the future that which is at hand. The Word which is in the beginning, which made the world and all things therein, is

thee, and when manifest, is the same in substance as the Manifester. e is nothing unclean, in and of itself; there is nothing diseased, in and self; there is nothing unholy, in and of itself. Principle knows no : in its solution or its example. God knows no error in His heaven and

Let His knowledge be your knowledge, and His statement be your state- . Go forth from this class, knowing that all that *is*, is Truth; hence, does not represent anything that *is*. Therefore, let falsehood be false- still; and "that which is unjust, let it be unjust still;" and he who is , let him be whole still; and he who is right, let him be right still. ot try to transmute error into truth; there is nothing in it to transmute; that this misconception is no conception at all. Drop all belief that is something, into the "bottomless pit," and *be what is*. To-day all are

Irs. Crosby said she had realized in this class, for the first time, there is no finite mind, that she had not fully comprehended it before; ieness of Being had been made clear. These are particularly helpful hts, for in giving up the belief in finite mind, all beliefs and conditions panying such belief, are given up with it. It is clear that since mind is e, there can be no finite. Unfoldment of Truth is so natural, I think not realize how much we have unfolded without looking back and com- the present conception with the past.

Ir. Crosby said: "When we once see the Truth, the seed is sown, and ver lose the consciousness of its growth."

Irs. Malgren said: "It is easier now to believe that all that is, is spirit, t was to believe that there is a holy spirit and a physical creation. I ealized much more of the at-one-ment than I can express in words." ore witness in word and act of the freeing power of Truth, which had ed in freeing her, in opposition to contrary affirmations made by the s, since she came into this class. They had told her that she would be able to use her arm as she is now using it. She now realizes that ractice of Truth, according to Divine Science, would have prevented s of suffering.

rs. Cramer said: "Error is consistent with itself. Therefore, when one an arm in splints, and says: You will never have the use of your arm, says: Be careful not to move it. We always plan to have our conclu- come true."

r. Crosby said: "This consistency I admire. We must be consistent hat we claim to be, in order to have demonstration of our claims. We

make a mistake by thinking that it is more difficult for God to heal some cases than others, and that it is easier for Him to heal sometimes than others."

Mrs. Cramer said: "If physicians understood the Statement of Being, they would be as consistent with it, and would plan according to the way of Life, as they are now consistent with their beliefs in disease, and plan according to their beliefs. To be consistent with the Statement of Being, is to talk and act at one with it, and plan to do everything according to it. This is the way of Life."

Miss M. said: "I came into the room feeling somewhat depressed, but do not feel that way now." When asked why she did not, she said: "I know I have no reason for it, and I must be consistent." She said she had demonstrated over many conditions in her surroundings; that the one who opposed her in the study of the Science had asked for treatment.

Frances Feely said: "To agree with the adversary quickly, is good. If we do not agree very quickly, there is no agreement. I have discovered that he who hesitates is lost. Agreeing quickly, and with decision, gives no place to doubt."

Miss Malgren testified to having been successful in treating. She said: "My method is that of stating the Truth, and dropping the case, and thinking no more about it."

Mrs. Camp said: "I find it easy to practice the Science. I am successful in healing. I use it in my family with success. When there has been anything the matter with the children, I have treated them at night and they were all right in the morning." When asked how she treated, Mrs. Camp replied: "I use the treatments a great deal that are in your book, 'Science and Healing.' I separate the patients, and take them away from all the false race beliefs, and see them perfect, etc."

As the problem of Life is solved, there is nothing in it to correct, said Mrs. Cramer. Being is eternal, and cannot suffer because of what it is. Do not reason about Being, or about conditions when giving a treatment; for in divine communion your statements should be statements of absolute Truth, "Yea, yea, and nay, nay." Cut off and cast from you all belief in opposition. Know that since God is, and is for you, there is nothing against you. We perceive that you have a clear consciousness of Truth from the understanding that you have of the statements that are on the blackboard. All there is to be done is to be consistent with the truth which you know; go forth, therefore, and demonstrate that you are living witnesses of Truth. I am thoroughly pleased with your demonstrations throughout the class, and present realization of Truth. Truth is Truth now, and forever.

Books of the Day.

BASIC STATEMENTS
—AND—
HEALTH TREATMENT OF TRUTH,

Is a book by M. E. CRAMER, *of 60 pages. Price, 50 cents; postage, 2 cents; clear, bold type.*

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TREATMENT FOR FREEDOM THROUGH THE REALIZATION OF TRUTH.

III. I HAVE OVERCOME.

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Josephine R. Wilson has taken rooms at 633½ Sutter Street, and will ue the work of teaching and healing, in San Francisco.

The Silent Unity meeting is held every Tuesday evening, at 20 Eddy t, Fair Oaks Hall. Adddress W. B. Dunlap, Secretary, 126 Kearny t, San Francisco, Cal.

We are pleased to note the increase in attendance, and the interest mani- t at the Sunday services at HOME COLLEGE. By request, the time has been ied the past three Sundays by M. E. CRAMER, in relating her experience ning into Divine Science, and in giving a brief outline of her five years ience of teaching, healing and publishing. The recital of which not deeply interested the audiences, but was accepted as practical lessons monstrating the science, hence proved to be beneficial to all.

Our reception in San Jose, July 30th, after an absence of one month, witness of a great and growing interest in Divine Science, in that den city of the world" and surrounding country, in that they came the surrounding towns and many new faces were seen in the audiences, to know "what is Truth," and wanting to study and learn the method freedom, or why Truth frees.

The students of the classes are demonstrating the Truth understandingly, re free to bear testimony of the same.

There is a growing interest manifest by the people of Oakland, in Divine ce, through the instrumentality of Carrie S. Alden. She is thoroughly ve with her work, and we might say with all that is; for the beauty of

holiness as seen only through a perfect understanding of the Law of Expression, is witnessed by her in all things. Read "Who is my Neighbor?" in this issue.

Her home, 756 Fourteenth Street, is to be dedicated by our President on the evening of August 20th, as the Oakland Branch of Home College. Services at 7:45, an account of which will appear in our next issue.

The Home College Primary Class of July was one seldom, if ever, exceeded in interest. The students were sincere and persevering. Much fruit has already resulted from the Spirit in each member; and much more will ripen in due season, for every month in the year the Tree of Life bears fruit.

The Theological Course commenced August 14th, at 2 P. M., when M. E. Cramer gave an open lesson to the public on "The means for the interpretation of Scripture." A large class is now in attendance.

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