with medical treatment, I was opposed to conforming to their wishes, but concluded to consult two physicians, personal friends, who had treated me, one five and the other two years. I was somewhat surprised when they both advised me to conform to my friends' wishes, for said they, "judging according to symptoms you have need of his services." For the first time I rebelled against their decision, and with firmness said, "No, I will not see another physician." My husband then anxiously asked what I intended to do, to which I replied, not understanding the full import of my words, "Get well, of course," and went to my room to contemplate the nature of my conduct, for I had not before spoken so decidedly in opposition to the opinions of my friends. It was during this contemplation that I asked the above questions concerning my healing, and received the response.

The last physician employed, who treated me about two years, said: "The only hope I have, whatever, of your recovery, is based in your remarkable patience and willingness to endure pain and suffering." Quite different this, from the opinion of one of the best and most prominent magnetic healers and physicians who, after having treated me several weeks, wrote "I would have some hope of your recovery, if you were not so patient to endure your conditions, and so submissive to your sufferings; you are altogether too resigned."

During the entire time of twenty-three years I was either practicing or arranging to practice some external method of cure, fully imbued with the belief that something must be done, constantly, to get well, hoping all the while to obtain relief from conditions to which it seemed I was subject, and most of which were believed to be inherited. During that entire period there was no realizing sense of bodily ease, mental rest, or spiritual satisfaction.

While under treatment in New York, the physician advised California climate as my only hope of relief, which, of course, necessitated a long journey in search of health, which I now know is always with us and everywhere present. Those who think according to the popular belief that we are subject to conditions and surroundings, will be somewhat surprised to learn that I lived in this climate for fifteen years before experiencing any real and lasting benefit, and then not because of climate, but because I had learned that neither climate nor locality makes whole, but He who makes whole is *Whole* in all climates, and in every locality.

The answer to my earnest inquiry, as to whether there was any power that could heal me, was an all absorbing realization of a presence not heretofore realized. This presence was more than personal; it was omnipres-

ence, and was so real, and so vivifying and illumining, that I became It. I realized It to be my Life, my Being, my health, knowledge and power. It was as a "consuming fire," in that all things became It, and were this Presence manifested. Simultaneous with finding myself in God, I experienced the indrawing of all things; that is, that all are embraced within one eternal God and Father, or One Infinite Source and Cause, and as I looked out over the Infinite's Creation, I beheld what to me was "a new heaven and a new earth."

That hour was the beginning of my realization of the oneness of Life, for a gleam of its truth flashed across my mental vision at that time which I now understand to be the at-one-ment of the whole—of the Creator and creation. Dear reader, from that moment I have not questioned concerning "The Way," nor have I known any authority but self-evident Truth.

Prior to this experience, the presence and omnipresence of God had been but a vague belief; I know it was with me, as it is with many persons at the present time, a very vague belief: for if any one had asked me if I believed that absolute good was everywhere present, that the Infinite Life was manifest perfectly within all living, in that there is one God and Father of All, who is in you all, and through you all, and above you all, my answer would have been, not I do not; and this is the test of realization or non-realization.

At that time I had no thought of healing and teaching others, or doing any of the work in which I am now engaged.

This to me was going unto God: "coming unto me," finding God to be All in All, and abiding. I was certainly changed in the twinkling of an eye, and can say, each day, and in the ever present *now*, "God hath begotten me." I am here to bear witness of the Truth.

In most convincing and satisfying ways have I been caused to realize and enjoy the freedom of Truth. I certainly have everything, in realization, to be thankful for. The Truth has enabled me to turn mountains of "Difficulties" into the sea of oblivion. My first promise, after the realization of the omnipresence of the Supreme One, was essentially this, that if I could be healed through a knowledge of truth, which to know makes *free*, I would endeavor to serve the Truth, with singleness of purpose, to the best of my ability. I was conscious that the One to whom this promise was made was witness of all things. This thought was somewhat startling when the full import of the promise was realized. The Truth realized, of being whole now, was so much more than the hope of becoming whole, that it destroyed all disposition to say "low here, or low there;" for the kingdom of heaven was found to be

within, and everywhere apparent. The actualization of the presence of one living and true God, was the rending of the veil of separateness, and made visible to me the truth of the living things of substance; and as "Through faith we understand that the worlds were framed, by the word of God," it was self-evident that through faith our bodies were formed by the word of God.

At this point the question that naturally arises is, were you instantly healed? The answer to this is: I at once saw the unreality of the conditions, and was free from the belief that they had any power, or could control for either good or ill. Thus the ax was struck at the root of the tree, and the old conditions passed away as fast as I disowned them by dropping the old habits of thinking and believing.

When my friends heard that I was recovering my health, they called for the purpose of inquiring what it was that had benefited me; and when they found me, as they expressed it, looking like a new person, they would say: "Is it true that you are getting well?" "Is it possible?" "Can you sit up all day?" etc. This enabled me to see with what strength of conviction they held me as being "incurable." This determined me to free myself from their beliefs, and I saw that the only way to accomplish this, was to free them from their false beliefs about me. So when any of my acquaintances inquired about my health, I told them that I was quite well. I discovered that to enjoy health, it was necessary to break up the habit of inquiring as to your feelings of ease or disease. Putting this discovery into practice enabled me to realize freedom from the environments of the thoughts and beliefs of others. It was not long until my friends asked me to give them treatment, and as I believed that I should do unto others as I would that they should do unto me, and as I wanted to appear in their sight as being whole, I was glad to hold them in the consciousness of being whole.

Among my first patients were three cases of healing that stand out more clearly in memory than others, at this time. My first patient was a young lady friend, whom the doctors had pronounced as having quick consumption. Her friends were contemplating taking her to another physician for a special examination of the lungs. The day before the examination was to take place, she called to see if it were true that I was getting well, and I coaxed her to come to me every day for a week, before going to the doctor, which she did; and before the expiration of that time she realized perfect healing, and has been free from that hour.

My next patient was one who had been an invalid for seventeen years. She was thoroughly healed; and from that time has demonstrated the freedom of Truth in perfect health.

After the healing of this case, the wife of a physician who had attended her for several years, asked me how I came to heal her; she said: "How did you do it? What did you call her disease? My husband believed her to be incurable." To which I replied: "*Truth* made her whole, and I neither saw nor named disease."

The third case was one that had suffered extreme pain, at times, for more than five years, and had tried the so-called cures of the best physicians. She was faithful in coming to me every day for three weeks; at the expiration of that time she suddenly realized that she was healed.

I decided to set apart one afternoon each week for free treatment, and invited all to come who would. The number that generally came was from fifteen to twenty. After experiencing the results of the treatment, they requested me to instruct them in my method of healing, which was the beginning of my teaching.

During the hours devoted to silent meditation and affirmation of the good, I realized that the mental change taking place was the mental act of passing from the individual to the universal; and at one time, while making absolute statements of Life, I saw the fallacy of the popular belief that there is a *lower self* and a *higher self*, for Cause and effect must forever be united. With this realization, passed away the belief of the separation of Divine Mind and body. I saw that holiness consisted in oneness; that Spirit and body are at-one in truth. I realized from the beginning, that Infinite Mind and its manifest, was the All in All. When there was no longer two self-hoods, and no body of falsehood to deny, my health sprang forth speedily, and I realized a body free; and could say this day: "A body thou hast fitted me."

One day, after having treated seventeen cases with a marked degree of success, I experienced a realization of wholeness beyond all previous conceptions: I realized the passing from, or the blending, of the individual mental conception into the conception of the Universal Mind of Consciousness. In thought, I paused, to ask myself: Am I drifting away from my family and friends? But intuitively I knew that in Truth, where "I Am," there dwell my family and friends. There can be no truth in the belief in separation of families, either in interests or feelings, because of spiritual understanding and realization, since there is one God and Father of all.

The principal thought that I held while treating the seventeen cases, was the Infinitude, Omnipresence, and Allness of God; that God is Spirit—hence, all that is, is Spirit; that the Holy Spirit comprised the whole; whose law is Love. I affirmed that the perfect demonstrations of God were before me, and that His Love reigned everywhere in all living.

Upon retiring that evening, I was blessed with a realization that was more than a mere conception. I realized being *Omnipresent* Mind.

As soon as I laid my head upon the pillow, I consciously withdrew from the body and looked upon it lying upon the bed, and realized it to be a thought, within My Mind. I then said inquiringly: "*Where* am *I*, and *what* am *I*?" Simultaneous with this question, I saw another form, white and etherial in appearance, vapory and cloudlike; this form enveloped the one lying on the bed, and pervaded it through and through. My realization was, that it was, beyond all question, a thought in My Mind. Then I thought with increased earnestness: "*Where* am *I*, and *what* am *I*?" And in answer to my question, there was before me, within my consciousness, a six-pointed star, pure and clear as diamond light; its center calm and clear as pure crystal, and radiating the Light of Life. I knew unto a certainty that it was a center of consciousness, or conscious action within My Mind. I intuitively understood its connection with the forms I had previously seen. I knew it to be also a thought in My Mind. Again I said, with even more emphasis: "*Where* am *I*, and *what* am *I*?" And simultaneous with the asking of this question the third time, was completed the realization of the full consciousness of Being. "*I*" *was that* Omnipresence which lies back of all form; the *Mind* which contains within Itself the things that are seen; the Mind not seen, but which Itself is Consciousness. "*I*" was not only conscious, but was consciousness Itself.

This consciousness was absolute Stillness and illimitable Light. As I thought of the immensity of Omnipresence, form appeared within *Me*, and *I pervaded it*. The Universe of forms were forms of Thought within My Mind, which to Me were transparent, and I was present in all. As my attention was again directed to this individual form, from which it had been withdrawn, I perceived that to Me it was transparent, and I pervaded it. This consciousness of Being was the actualization of the Truth that I had, with earnest conviction, claimed of the Allness of God. In this realization I experienced the true relation existing between Cause and effect; or I saw the Unity and at-one-ment existing in the Mind Infinite, Its action and the result of action, which is the All in All. And thus I learned the lesson that The All is Infinite Mind or God, and It, or Him, manifested.

As I again opened my eyes to the world of form, my experience was that the bliss of Being is the most perfect peace imaginable. Do you wonder at my teaching the UNITY OF LIFE, and the DIVINITY OF ALL LIVING? Do you wonder at my earnestness in preaching this gospel of freedom, or at my determination to do all in my power to forward this movement of Truth and extend it throughout the world, and bring all to a knowledge of the Truth of Unity and Brotherhood?

This Consciousness of Being has been the one and only basis for all the work in which I am now engaged, or have been instrumental in inaugurating.

THE CALL.

TUNE: *"Just as I Am."*

Free Public Library, Sacramento, Cal'a.

There is One God, below, above,
Truth is His name, His nature Love,
His Life is Holy, It is One,
His Word comes forth, the living Son.

We love to be His Holy Word,
For God is a consuming Good,
And all that live is in the Son;
The Word is God, the All is One.

God, who is a consuming Flame,
Bids us accept His Holy Name;
Then I must be at one with Thee,
And see Thee ruling all in me.

As I'm thus ruled, Thy name is mine,
To use in every way divine,
To glorify It here on earth
In all, Thy Life has given birth.

Glorious privilege of Love!
The sacred law of Life, we prove,
Uniting us, embracing All,
And says, BE ME, this is My call.

Unbelief.

There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "To-morrow," "The unknown,"
"The future," trusts that Power alone,
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief.
And day by day and night unconsciously
The heart lives by that faith the lips deny—
God knoweth why.

—Bulwer.

Non-resistance is the determination (will) and steadfastness of Being. The Law of Being is yesterday, to-day, and forever the same; it is incapable of being changed in purpose, hence it is incapable of being defeated in its work by any condition, or by circumstances.

A Divine Message.

I see the coming *glory* of the Lord
I feel the mighty Presence of the Word
The dream of death is over now,
For *Christ's* immortal crown is on *Man's* brow.

S. W. P.

The Congress of Scientists.

No Congress held during the Midwinter Fair season so fully enlisted the attention of the spiritually minded as did the Congress of Scientists, in session from May 29th to June 3d, at Golden Gate Hall.

This was the first International Congress of Scientists ever held. Never before was there such a gathering. There were Divine, Christian, Mental, Spiritual, Christ and Vital Scientists, Christian Metaphysicians, Truth-Seekers and Liberals by name; all forgetting name and distinction of doctrine, and recognizing but one purpose, that of unifying the work.

When it was decided to hold a California Midwinter International Exposition, the members of the International Divine Science Association, foreseeing that it would afford a unique and most commanding opportunity for bringing together the scientists throughout the country, and of placing truth before the world, invited the Scientists of San Francisco and Oakland to unite with them in making the call, and in every way co-operate in the movement.

This invitation was well received, and they came together, and after considerable preliminary discussion the following officers were elected to arrange for, and conduct the Congress to its close:

General Officers:—President, M. E. Cramer; Vice-Presidents, E. U. Wolf, Mrs. Annie Rix-Militz, Mrs. J. Anderson Root, Dr. W. C. Gibbons, Josephine R. Wilson, J. W. Yarnall, Carrie S. Alden, Dr. Wm. Yarnall, A. P. Barton, Mary D. Fisk; Treasurer, Wm. H. Daniels; Recording Secretary, W. B. Dunlap; Corresponding Secretary, Rosaltha M. Daniels; Executive Committee, Dr. Wm. Yarnall, Wm. H. Daniels, Eva I. Fulton, M. E. Cramer, D. L. Thompson, W. B. Dunlap, Jane W. Yarnall, John J. Plunkett, Chairman.

No State organization grew out of the Congress, it being for international work. On May 17th, 1892, the International Divine Science Association was founded at Home College, 328 Seventeenth Street, San Francisco, for the purpose of uniting the different classes of metaphysical thinkers and unifying the work, and for the purpose of calling International, National and State conventions at any time that the Association saw fit to do so; also, for the publishing of Divine Science literature in different languages, and to present, eventually, the Science of Life as a basis for true education in all schools. There is now one centre in St. Louis, where several science books have been translated into the German language, and where a monthly magazine is published in the interest of Science in the same tongue.

The first public demonstration of the scope, purpose and capabilities of this Association was the Congress, which we understand was universally conceded to be a most perfect success in every sense of the term, and in every way gratifying unto all who took part in it. The object of the convocation was to bring together prominent workers from all over the world, with reference to a wider mutual acquaintance and better understanding of each other's conception of truth and methods of practice, with a view of extending the same to every town and hamlet throughout the world. And now the Association is known and recognized all over the land as a powerful association for good.

Harmony, the only science magazine published upon the coast, is the official organ of the Association, and has brought it to the attention of the people throughout the world.

The call for the Science Congress seemed to touch a deep, responsive chord in the hearts of the scientists and people everywhere; hence, the responses from the invitations sent out, and general co-operation, far exceeded the expectation of the most sanguine of its promoters. For a time some of the members of the committee thought there would not be interest enough to justify holding more than a two-day's congress, though the plan had been made for holding it six days, two sessions each day; but when the time arrived for the final arrangement of the programme, there were more papers and speakers than could be heard with that number of sessions, so the number was increased to three sessions a day. A number of cases of healing took place during the Congress—of mental, moral and physical diseases—among the interested and expectant listeners, several of which were reported to the President.

At the opening, M. E. Cramer, President, called to order a vast assembly of radiant and expectant people, amid a magnificent display of flowers furnished and arranged by loving hearts and voluntary hands. In her profound address of welcome, she called attention to the great objects and cause of spiritual reform which they aimed to accomplish, or which might be attained by the Congress. The President urged the necessity of harmony in all their deliberations. "This work," she said, "symbolizes the divinity and unity of all life," and this thought seemed to permeate and characterize the entire proceedings. The platform being so broad as to admit of free and full discussion upon all subjects that were to come before the house, she urged, alone, was sufficient to insure harmony.

The interest increased to the end with every session, and the management was most satisfactory. All sessions were conducted with firmness, calmness,

promptness and impartiality. There were seventeen sessions during six days; each session over two hours in length, and the attendance increased with the increasing interest to the very last. In the carrying out of the programme, one thing was most remarkable—names were not even mentioned as having any particular value within and of themselves; all seemed to know that names were to be used and not to govern, hence there could be no quibbling about them. No opinions were presented; principle alone was set forth. Many people who did not understand the science asked questions, and were answered by loving hearts who had demonstrated the truth within themselves and who understood its freedom.

The profound respect shown for the truth of science by the people throughout the entire congress was conspicuously apparent in the fact that during the seventeen long sessions in six days, not once did the President have to ask for order or attention. The papers were in every way good and highly instructive; its one idea was "peace on earth, good will to men." Its work was such that all feel a sense of satisfaction for having been identified with the movement. It was considered by all to be a good—yes, very good six days' labor; a complete and finished work.

At a large meeting of the Executive Board and members of the I. D. S. A., it was unanimously determined that the Congress was a permanent feature of the present great science movement, and Chicago was agreed upon as the next place of meeting for congressional work. The last week in May, 1895, is the time appointed for the opening of the second International Congress of Scientists.—*The Intellectual Pacific.*

Free Public Library,

The Law of Expression

THE body, the fish, the tree, whatever we see, is the expression of something; they could not have been evolved out of nothing. Take a common illustration: The book we read—where did the words come from? The words were thought; how? by the Author; therefore we say: Author, *i. e.*, Thinker; Thought, *i. e.*, Thought; Book, *i. e.*, Word. We have two causes from which expression—book—comes: thinker and thought, the thinker being first cause. In mathematics we have principle, which is known and understood the whole world over, as a correct, unchanging principle from which every problem can be worked and proved. If the example be wrong, it is never the principle that is at fault, but thought or mentality, which has not understood correctly how to work the problem. In man, outwardly we

see body; but is body principle, a thing we can rely upon as never changing? No, body is always changing, and is only the expression of something; therefore, we cannot put body first; to be there at all it must have been thought about, and thought needs a thinker. So we say: Thinker, *i. e.*, Spirit; Thought, *i. e.*, Mentality; Body, *i. e.*, Body. In mathematics, principle without problem would not be enough to secure example; we need principle and problem in order to demonstrate. So with everything, we need two causes to bring a thing into visibility. Thought is the effect of mind (first cause), but we cannot see either thought or mind; we can, however, see a table, a chair, or a kind and loving action, which are the visible of what thinker has thought. This triune principle runs through everything. Trinity in unity. Without two causes was not anything made that was made; we must remember we cannot separate the one from the other—the three are one whole. Father, mother, child; in the child, or effect, you see back of it the causes which brought it into being: there was life in father, life in mother, but they had to come together before child was expressed. Thus: Father, *i. e.*, Creator; Mother, *i. e.*, Creative; Child, *i. e.*, Created. These are common, every day illustrations on the material plane, of the Law of Expression—or making manifest; but we want to go deeper than the material; we want to prove our oneness with God; and we feel that in the spiritual realm we can work out this very same principle.

What we see as ourselves and those around us, is body, which in reality is simply thinker's Thought. Thinker, *i. e.*, Spirit; Thought, *i. e.*, Mentality; Body, *i. e.*, Body. We are conscious of life, we are conscious of action, and we see it expressed in all around us. There must be an unchanging principle or first cause from which all living comes. This first cause we can call by many names: Spirit, Life, Love, Principle, Substance, Mind, God. We believe there is one central, unerring, unchanging Spirit, from which every expression we see emanates. We believe this principle is without beginning, without end, and is omniscient, omnipotent, and omnipresent Good—filling all space. If we can believe this Statement, what does it prove? Why, it proves that we, that all creation, is one with this wonderful life. Life, *i. e.*, Spirit, is the first and central Cause of all—so what is the Trinity in Unity of man, the two causes which make the visible? Spirit, Mentality, and the Expression is the body we see.

Spirit is absolute, unchanging good, the "I am" of each one of us. As Christ said: "Before Abraham was, I am," so the real of every one is absolute, unending Good. But Spirit has to work through thought, or mentality, and

mentality, while it can be fed, and is fed, by pure Spirit, can also take impressions from the body, and this body for thousands of years has thought itself principle; therefore mentality sometimes has a hard battle not to listen to and believe what body says. As mentality thinks, so the body shows forth; if it takes its impression from the "I am," or Spirit, the body manifests these thoughts in glad and glowing health, and in pure and loving actions. Thought is creative; it is, as it were, the woman who conceives and brings forth.

In this Trinity in Unity of man, Spirit, though it must ever be first, runs through all. There is no separation; it is a beautiful blending and uniting, and the more we realize the truth that we are spirit, and that spirit permeates our every part, the more reverence shall we bestow upon our divinity. Then as we recognize this Trinity in Unity in ourselves, we realize that it must run through every human being, and not only through them, but through every thing; and it is in this thought, and through this mighty fact, that we realize the unity of man, indeed of all living.

In grasping and realizing this thought, selfishness must die. We are all one! One life, one mind, one love. We are all sons and daughters of one common Father; and as a united family rejoices and shares in the good which comes to each individual member, so we, as we live and grow on the spiritual plane, will give up the old self-love and struggle for possession, feeling we have all we need if we will only take it. Our loving Father gives Himself alike to all, and it rests with ourselves how much we take and use of His love and power.

We must never think that God is away and far distant from us, and that in some remote way He sends His Spirit to us; what makes us strong and triumphant is the belief that there is no separation, but that God is through, and through, and through us. As Jesus said: "The Father which dwelleth in me, He doeth the works." We must think of God so: not—God ——?—— Man—far distant.

The religion which teaches that God is in Heaven (wherever that is), and we sinful creatures upon earth, can never, I think, help much, or bring us very near God. If on the contrary, we think that God is one with us and around us—and that we are a part of His unending life and perfect love—then we feel we have a friend, a Father, who knows all—and as we believe we are one with this absolute Good and Power—we become grand, and strong, and beautiful.

On a larger scale we can say of the Trinity in Unity: God, *i. e.* Creator; Thought, *i. e.* Creative; Universe, *i. e.* Created.

London, England. A. HARVEY.

Extracts from Letters.

Dear Mrs. Cramer:

My thoughts often revert to those pleasant gatherings (ever-to-be-remembered Congress Days), and also to the meetings and lessons which I attended at "Home College."

I am sure the influence of that Congress was felt all over the round world, and will serve to hasten the day when the fatherhood of God and the brotherhood of man will be acknowledged by all.

I never think of the San Francisco Scientists that my heart does not warm and kindle with a responsive love to the warm greeting that met us all on our arrival, and continued during all our stay with you. If giving is better than receiving, you had a large share in the blessing. Please enter my name as a subscriber for a copy of the "Congress Papers."

Yours in Truth,

O. T. Brown.

My Dear Sister:

I thought that I would write you a letter of congratulation on the success of your efforts in organizing the first Science Congress. I am sure it was a grand success; and allow me, at this late day, to add my God bless you, through the medium of pen, ink and paper, to the numberless blessings wife and I have sent you, and your co-workers in the silence. God bless you every one. You have laid the foundation for a structure whose towers reach the throne of omnipotence. And I feel assured that our session at Chicago will mark an epoch in which every scientist will have cause to rejoice.

D. L. Sullivan.

International Divine Science Association.

Notes.

The spirit of co-operation and love comes to us from all quarters, and it gladdens our heart to record the kind and loving words of our dear brothers and sisters. The Spirit of Truth will bring together a loving assembly of kindred souls at the next congress. One dear friend says: "I consider it my business to co-operate in any manner I can make myself useful. Write my name as one of the callers." Another friend in Truth writes: "I am with you in heart and mind, and with all interested in progressing the work of Divine Science.

Another helper voices his praises in the following words: "I am truly happy to say that I will readily accept the opportunity of becoming a supporter of the International Congress of Scientists to be held in city of Chicago. Please allow me to say that I appreciate the movement most highly, as it is one of the results of the I. D. S. A.; and the good work will move on until the will of God is accomplished on earth, and the kingdom of heaven is found to be in man while on this plane of action." Loving words come to us from one actively interested in the successful on-going of the work. "I should be glad to have you add my name to those identified in the call for the future Congress, and will aid in whatever way I may be able."

Another prominent worker who is a living demonstration of the Truth, and actively engaged in the cause of promulgating it throughout the world, writes: "I am in sympathy with the movement, and wish to do all I can to make it a success. You are at liberty to use my name as a member of the Advisory Council.

And still another prominent worker and writer, says: "I have received the letter for the forthcoming congress. A grand idea to keep pushing forward the Father's work for His dear children. To bring forth the tardy ones into consciousness of the Kingdom of the Real. Count me as aiding in any way that the spirit teaches, and if my name 'confessed before men' aids in helping others to be brave enough to say, 'Here Lord am *I*,' even in the conservative, race-bound world that has seemed so much to us, use it."

And another, speaking from the spirit of true association, says: "You are cordially welcome to use my name, and my time, and *me*, in any way in which the cause of Science can be furthered.

"I am *devoted* to the cause of 'Truth,' and will gladly do all I can to aid in this movement."

And another, whose heart responds to true co-operation, expresses himself in this way: "Your kind invitation to unite with you in the forthcoming congress, I accept.

"I will attend the congress. Will do all I can to help the objects of the International Divine Science Association along."

Space will not permit of quoting but from a small number of the letters received who desire to be personally identified in sharing in the work of love for all humanity in this call. So the letters come from the East and from the West, from the North and from the South; thus God works through all to will and to do.

ROSALTHA M. DANIELS,
Cor. Secy. I. D. S. A.

Thoughts of Health.

I. D. S. A. Statements of Freedom and Health to be held from October 1st to November 1st.

The following are all absolute Healing thoughts for the individual and for the nation. They are just what true statements of Truth must ever be in their essential nature: absolutely free within and of themselves.

STATEMENTS.

"We are members one of another."

Love is Unity, and is the law which impels to action. Love creates, constructs, organizes, and associates all in one harmonious whole. Humanity is *one*. The brotherhood of man is established in the *Fatherhood* of God.

A CONFIRMATION OF ALL INDIVIDUAL TREATMENT.

In the name of God, the All, I pronounce you free from sin or error, and every whit whole; for God is the Father, and God is the Son, and God is the Holy Spirit, the All, in One.

UNIVERSAL STATEMENTS FOR HUMANITY.

The Gospel of Truth is expressed in peace and freedom unto the uttermost parts of the earth. There are no obstacles in Truth; prosperity is everywhere manifest; its way is open before all.

Love now reigns in "the kingdom of the good." There is no division in Divine Love's Association; it is at-one-ment. Against Love's Association there is no law, for God is Love, and in Love's work there is no division. Humanity is doing what it sees the Father doing.

CONFIRMATION OF UNIVERSAL TREATMENT.

There is one God and Father of all, and one Son. We, individually, are members of the body of Christ, and have the same mind in us.

Humanity is one; each in the Father, and the Father in all.

GENERAL ADVICE.

Be loving and happy in your thought, knowing that you are at one with all that is; then repeat the above confirmatory words, for the individual and for humanity, with firm and unwavering faith, believing that they are true, and satisfactory signs will follow. Absolute and self-evident Truth is permanent freedom from all error of belief that is called sin, sickness and death. Be It, then it will be easy to act out what you are; but striving to become the Truth is labouring, and is not being; hence, Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Free Public Library,
Sacramento, Cal'a.

HARMONY.

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

THE SCIENCE OF BEING.

Read at the Congress of Scientists.

IN the clear light of the Spirit of eternal Truth, the problem of life is now closely investigated by people over this entire planet. Mind is "moving upon the waters" of ignorance and superstition. To obtain an understanding of the "Science of Being," we must loosen the shackles of old, chronic false beliefs, and let all prejudice be relegated to the shades of nothingness. Mind must be free in the field of investigation. No effort should ever be made to mould any system of philosophy to conform to man-made creeds, or any particular theory or dogma.

Let truth have full away by placing it on a demonstrable basis. The great teacher said: "Ye shall know the truth, and the truth shall make you free." All hail the Father, Mother, Spirit! We can be free by knowing truth. Thanks to the eternal presence, light is flashing across the spiritual and mental horizon of humanity. The scintillations of light from the central source are fast scattering the gloom which the seventeenth century creeds and false beliefs have spread over the race. Worshippers of God have not realized His character and universal presence, nor fully believed in His *supreme* intelligence as creator of all things; possessor of all knowledge and all power expressed by the words omnipotent, omniscient and omnipresent. The one true and living God, Father of all, over all, in all, the great first Cause of all that is. The only source of intelligence, the fountain of all knowledge, the omnipresent good.

There is one mind in the universe; all phenomena is the result of mind. All form is externalized thought, from the grain of sand to the greatest planets,

which are symbols of the real idea back of all and through all. The soul environment (the physical body) is the result of mind—externalized thought, we may say. To depend upon and acknowledge the one and only mind as the fountain of all knowledge, and cease to believe in our dependence upon the brain for knowledge, will open the door to wisdom and understanding.

If God is all being, it certainly is plain that all being is in Him, and that knowledge and wisdom made manifest, must proceed from the inexhaustible fountain, omniscience. God is manifest in all the universe, and the comprehension of this manifestation is through mind consciousness. The most wonderful manifestation of God is in and through His children as intelligences created in His own likeness and image. We are of God, as the sunbeam is of the sun. We are the direct offspring of supreme wisdom and goodness. Jesus impressed this great truth, that we hold the same relationship to the Father that he did.

We continually hear many eloquent statements regarding the manifestation of God in all we see in his creation, but when it comes to man, who is created in the very likeness and image of God (which is not said of anything else created,) the authors are disposed to look upon this crowning masterpiece of His creation as altogether vile. What a mistake. We are to claim our inheritance, and awaken our power, and realize that there is no limit placed upon our powers except what is placed there by man's own misconception. To believe in limitation is to obstruct the wheels of progress. Thought is evolved on the mental plane in the soul environment, because of the life and spiritual light back of it. Spirit power is back of all phenomena, for when the life is seemingly withdrawn there is no longer reflection of thought externally. If the all-mind does not comprehend the maturity of its externalized thought from everlasting to everlasting, then we would be driven to conclude that the Creator is limited, but we must know there is no limit, or God would not be omnipotent.

Let us suppose that in the cosmogony of the universe this earth or globe was millions of cycles (as geologists teach,) whirling through space, a seething, molten mass, unfit for the production of vegetation or the existence of animal life. The globe through all those ages was the externalized thought of the universal mind, and was absolute perfection, as thought being absolutely complete as it is in the ever present now. We see an infinitesimal speck in the centre of a peach bloom, and we recognize all the conditions of the peach through its various stages of developement to maturity. It is the same with all thought creations proceeding from the creative power. Anything short of

absolute comprehension of the *all* of things would not represent or reflect All-Being—Omniscience. By reasoning thus we are forced to the conclusion that creative intelligence—Supreme wisdom—could never plan and arrange conditions in His universe that would necessitate the creation of a being endowed with power to set up a kingdom in opposition to His own, and to stand, a frightful menace in the way of humanity. We are led to suppose by the prevailing theology, that if there is good there must also be evil, and this is one of the errors that Divine Science comes forth to correct.

In support of their doctrine of a personal devil, and the reality of evil in general, they teach that all things have their opposites. Let us reason together. God or good always did exist, from eternity to eternity. Was there ever a time when evil (so called) as the opposite of good did not exist? If you say there never was such time, we should be forced to regard evil as co-eternal with good, and that it is either self-existent or the direct product of the good, in which case or in either case, evil would be a living entity; and such belief would destroy God's omnipotence at once. No one we presume, who believes in a personal devil, will seriously claim that a living entity can be destroyed. This heathen doctrine of good and evil then, is represented like the extended arms of a balance. The advocates of these equal forces in the universe (if they really believed such doctrine) would surely have little or no hope of ever destroying the horrible influences of this universal enemy to God and man.

Martin Luther is reported to have said that "disease, pestilence, and famine are all the work of the devil," and his followers are often heard to declare that God sends all these woes upon His children. Reason revolts at the absurd thought of charging God with such demoniac cruelty. Neither statement is true, else God is not omnipotent. It is also a mistake to suppose all things have their opposites. Space has no opposite. Can the Infinite acknowledge an opposite? To do so would destroy the Infinity. After centuries of diligent research by the medical profession for remedies to combat disease, the mortuary statistics show no improvement or diminution of maladies, but rather an astonishing increase. Disease is inharmony. It is not a cause; it is not a thing, but a state or condition, and states and conditions are results, not causes. To denominate this, that, or the other condition as a cause, or a thing, has been a great and misleading error. Darkness is simply the absence of light; a state or condition—nothing. Light immediately obliterates the condition. It is not logical to contend that there can be annihilation of anything in the universe. There is nothing lost in the

process of seeming destruction or decay. The so-called death of anything in the animal or vegetable kingdom is a process of evolution; a state or condition in the law. Omnipresent life flows through the entire universe, and the one life flows through all. There is none other.

The atoms composing an organized body in a state of disintegration or decay, are still centres where life is actively manifest. All these centres are again and again utilized by the law, and are visibly manifest through some organism. The change is all in the organized phenomena, as impressed upon the mental concept through the gateways of the five senses. That physical bodies pass away is not disputed, but we reject the belief that Supreme intelligence made the awful blunder of consigning its own thought creations to annihilation or death. We therefore believe there is in our real and true self the potentialities for the perpetuation of human life, indefinitely, or rather without limit, when the "Science of Being" is fully comprehended by man—when the divine law unfolded by Christ is understood in the spirit of truth as He taught it. Therefore the passing away of the physical body is a state or condition that can be averted by knowing truth, else man's dominion over the flesh is a myth.

Jesus said, "If a man keep my sayings he shall never see death." What could be more plainly expressed? Again, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." The full recognition of truth making us one with the Father will obliterate sin, sickness and death. As many as recognize truth in its fulness will manifest truth in externals, which is the goal we all desire to reach. With such recognition we can defy disease, misfortune, poverty and wrong, and death will no longer stand a giant spectre as a menace to the race. It is for us to say. It is for us to act. It is for us to wield the sceptre of life, health and peace, knowing that "in God we live, move and have our being."

In speaking of omniscience let it be understood that God is in no way the author of evil. Being absolute purity, perfection and love, evil cannot by any possibility attach thereto. Omniscience embraces all that is real in the universe, and only the real and the true. Evil being born of falsity can claim no recognition by omniscience. It is only a concept of the carnal mind. It appears real to mortal consciousness on the mental plane, which is the result of impressions made through the portals of the five senses, and does not affect the "I am," or real man. The state or condition called evil, arises seemingly as obstructions to the reflection of truth externally. That which is

within must be manifest upon the without. The soul environment (the physical body,) as externalized thought, appears the personality or image of the conscious thinking back of it, just as the "I am" or real self is the image of the Father (First Cause) back of it.

This personality or soul environment, with powers of thinking and reasoning, is responsible for external conditions or appearances. This personality should be taught its responsibility to society, and should be held responsible for its failure to reflect or manifest truth instead of error. It should know that every conscious being is more or less responsible for events, circumstances and conditions that surround us. "Render unto Cæsar the things that are Cæsar's, and unto God the things which are God's." The mistakes of mortal personality are visited upon mortal personality; and the return to Godlike principles and acts is visited by blessed conditions.

Let the conscious mind open to receive the true word, and then let the light of truth radiate from the soul to go forth in the beauty of wholeness as angels of peace, and place the jeweled chalice of love to the parched lips of the careworn and despondent children of earth, and let them drink of the cup of joy and be filled with the knowledge that they are henceforth children of heaven: and regardless of schools or factions, let us continue united in brotherly love. "Let there be light." Send the word broadcast to the ends of the earth, and here and now we shall hear the echo from the throne of omniscience, and also the welcome shout, "Peace on earth, and good will to men."

DR. U. M. HUMBLE.

"HE THAT IS NOT AGAINST US IS FOR US."

A Message to the Congress of Scientists.

IN going from place to place at this time of the year, when all nature seems to be singing of resurrection from the dead, we notice the many gardens made beautiful by the gorgeous blossoms of the tulip, the hyacinth, the pansy, and many other flowering plants, and the orchards, in which each tree has the appearance of a huge bouquet. These gardens and orchards, all bringing forth the same kinds of flowers and fruits, may be widely separated from each other, and owe their beautiful appearance to the efforts of many persons; but because they are not *all* planted and cared for by one person, we cannot say that one only brings forth the true varieties, and the others are all false

and imperfect. A number of persons may apply their energies to the acquirement of knowledge in a certain trade or profession, but because they enter many different schools instead of all entering one, it is not reasonable to suppose that only a few can obtain the desired knowledge; yet there are many who are seeking the light of Truth under one name or another, that pronounce all outside their own particular school false, and declare that they do not and cannot possess any knowledge of Truth, because they have not been taught in a certain school, a certain prescribed way; and like the disciples of old, would "forbid them, because they follow not us."

It is written: "These signs shall follow them that believe," and the Lord is working with us all and "confirming the word with the signs following." Let us, therefore, not try or seek to forbid any because they seem not to follow us, for if we all worship in Spirit and in Truth we shall of necessity be of one mind, of one accord, and perfect harmony will be the result. Now let us work together in Love, doing all that in us lies to help all—regardless of name or school, who are seeking the light of this blessed Truth which makes free, "looking unto Jesus, the author and finisher of our faith," and preaching the Gospel to all people.

Yours for the Truth,

New Haven, R. C. HART.

Free Public Library,
Sacramento, Cal'a

THE CONVERSATION OF JESUS WITH NICODEMUS.

John iii: 1-21.

LESSON NO. VII.

There are three ways in which Jesus is known to us, and care is required to avoid confusion here.

1st. Jesus is the Eternal Christ.

2d. Jesus is the highest individual consciousness, and comes forth when the David consciousness meets the Christ.

3d. Jesus is the highest spiritual thought of the Jews, and as such is represented in the N. T. story by the human Jesus.

In these three ways Jesus is known to us during the world process.

After the rejection of the personal, the human Jesus disappears, to be raised up to us as a degree of consciousness only. In the ascension, the Jesus is withdrawn into consciousness, and wholly merged in the Christ.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night."

The coming of Nicodemus to Jesus follows upon the cleansing of the Temple, and in their spiritual meaning these two are connected.

It is written, that during this visit to Jerusalem, many believe on Jesus because of the miracles he performs. Jesus, however, does not explain these, for he knows what is in man (John ii: 24, 25); *i. e.*, he knows there is not a readiness to receive spiritual manifestation.

However, before this visit at Jerusalem comes to an end, Jesus explains to one truth-seeker the preparation that is required for receiving the Son of Man. There comes to inquire of Jesus (by night) one Nicodemus, a ruler of the Jews. The city of Jerusalem sleeps in the darkness of ignorance, but two are awake; one walks in the light of truth, and the other seeks to know it.

We are to consider Nicodemus in two ways: 1st. As a man earnestly seeking a better knowledge of truth. 2d. As a man representing a body of rulers who, as the Jewish Sanhedrim, profess to have a knowledge of all truth. The individual character of Nicodemus is presented on another occasion, the only one on which he appears before us.

The Sanhedrim are determined upon the death of Jesus, and the voice of Nicodemus is the only one that is raised for justice: "Doth our law judge any man before it hear him and know what he doeth?" John vii: 57.

At this time however, we are to regard Nicodemus not as an individual character, but as a representative of the rulers, for in this way he addresses Jesus: "Rabbi, *we know* that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

Jesus is not satisfied. The common people may believe on him "for the works' sake," but from the religious guides of the people, more than this is expected. In his answer, Jesus does not recognize the tribute paid to himself and his divine authority, but he says: "Except a man be born again, he cannot see the kingdom of God."

As the ruler does not understand these words, Jesus explains the new birth as a birth of water and of the Spirit; without these, one cannot *see* the true manifestation.

Let us take this meaning into our own experience. When we look upon a demonstration over sickness, a spiritual thought declares: "Surely this is a manifestation of the power of God," but the Jesus consciousness affirms:—Except thought be cleansed by turning from the without, and illumined by the Spirit within, it cannot *see* manifestation, nor enter into its blessedness.

Nicodemus desires to know if a succession of ordinary births will introduce one to the Spiritual vision, and he is answered, that successive incarna-

tions *of themselves*, accomplish nothing, for a conception of the flesh always brings forth its product of flesh. While individual consciousness has an earthward tendency, all thoughts that come forth to it must partake of the nature of earth. Only as individual consciousness brings forth to Spirit alone, is its product a spiritual one.

After listening to these words, with increasing perplexity, the ruler asks: "How can these things be?" And he is answered with the gentle reproach, "Do the teachers of Israel not know *these things?* Verily, I say unto you, manifestation must be lifted up, even as Moses lifted up the serpent in the wilderness."

How is the serpent lifted up? In all our wilderness periods, we look upon the suffering of mind and body as a result of dwelling in outward conditions, and we receive this suffering as an admonition from the Lord, who scourgeth every son whom he receiveth. (Heb. xii: 8.)

When we obtain a vision of the perfect spiritual conditions, we rejoice to find these reflected in human conditions, for ease of mind and body takes the place of disease. But when we obtain the Christ consciousness the son of man is lifted up to us, for here we understand the divine nature does not descend into conditions of sense, as manifestation, either for scourging or relief.

As Nicodemus uses the word "we" in speaking of himself with the other rulers of Israel, so Jesus uses the word "we" in speaking of himself as individual consciousness and spiritual thought. "We speak that we do know, and testify that we have seen." Observe the distinction here. Spiritual thoughts *know*, because individual consciousness *sees*. What the consciousness *sees* it testifies to thoughts, and these express what they have received—they speak what they do know.

However, many thoughts do not receive this testimony—they can not receive it without turning to the within, where the illumination is; but they do not turn toward this, for their desires go out to the material, and they choose the light of Truth as received through their conceptions, rather than the pure light of revelation which would reprove their earthward tendency.

These thoughts have no occasion to look forward to a judgment day, for they have condemned themselves already, and this is the condemnation. In the fulness of time a spiritual light has come into the world, and thoughts still cling to the light veiled by conceptions, because they are not willing to let go the things of sense.

This light has come forth from God the Father, for He so loved the world. The world process within each, is the coming forth from, and the

return to God. God is the basis, at the beginning as at the end of the process, and the cause of every upward movement. Love, that is God, abides with the Adam as with the Jesus, though conceptions hide it from one, and an open vision reveals it to the other.

Every degree of consciousness, until the Jesus, reveals an endless life which thought declares is something to be attained. Through the Jesus, life is revealed as eternally present; without end, because without beginning. This is the revelation to an eye that is single, but when this vision has become possible, and thoughts would avail themselves of it only to rest with greater security in material conditions, how great is the darkness!

The "only begotten son" is seen first as the son of God, afterwards as the son of man. This is the full, the final expression of the Father. Only through this can we realize that which is beyond expression. No man cometh unto God but through the son, and the son is revealed only through the Jesus consciousness; therefore the Jesus is the way.

The light revealed through the Jesus is the last light that shines in the world, for the Jesus overcomes the world; and when Jesus is raised up the world too has its resurrection, being withdrawn into that from which a process has been conceived.

In our meditation we find this question often arising: When the Jesus knows that manifestation fails of its high purpose through being taken into outward conditions, why is it that miracles to sense still go on?

This question can only be answered from the plane of consciousness. Let us consider it from here. The Jesus sees itself as the only begotten Son of God sent into the world to redeem the world. While it is *sent* forth, it must *bring* forth, for the Son images the Father, and the conception of activity veils the *truth* of both Father and Son to the Jesus.

Jesus differs from the Christ in that it has come forth, and in no other way.

While the Father brings forth the Son to Jesus, the Jesus brings forth what it has received to spiritual thoughts, and these in turn bring forth to material thoughts.

There can be no end to the process until the Jesus, which has seen the Son come forth, sees the Son recalled to its rest with the Father. As the Jesus enters into this rest it knows conception to be a dead thing, of the nature of death; in consequence, product is impossible. In the new light which follows to spiritual thoughts, upon the return of manifestation, they no longer receive a product to be taken into outward conditions, but they recognize the drawing power of Spirit as the only power to save, and they consent to be drawn by this to identify with the Son, not in activity, but at rest "in the bosom of the Father." (John i:18.)

Denver, Colo. MRS. M. W. REED.

God's Law.

Read at Silent Unity Meeting.

WHEN we obey the law of Divine Spirit, we manifest harmony. "A house divided against itself will fall." So to me, dis-ease is dis-harmony, which follows the dis-obedience of God's law, and the only restoration is to find our way back into that perfect unity which manifests harmony.

From no other source, friends, can inharmony and dis-ease be cured, only from God. Health is our natural, God-given birthright, and I believe it is just as natural to be well as it is to be born. It is written by some prominent writer on medical science, whose name I do not recall at this time, "that he who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools, create physicians. They can only confer privileges, and cause a person who is not a physician to appear as if he were one; but they cannot give him power to cure. They cannot make him a real physician if he is not already ordained by the spirit of God. Medical wisdom (remedial aid) is given and only received from *God*."

If this be true, friends, and none of us doubt it, what then is the glory of the Science, what then can we not do in "His Name," if "to the glory of God."

With what clearness and emphasis Jesus tells us that our service is God service. Does he not assure us of this glorious promise in the following lines? "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? and when saw we thee a stranger, and took thee in? or naked, and clothed thee? And the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Then how beautifully Christ shows that by doing one's duty to his neighbor is working in His vineyard. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

By this we must not have aught against one living person; we must forgive all. God will give us that measure of love to do it, and it will grow

within us and be our true guiding principle, and day by day we will transfigure ourselves into nobler images of His spirit. We then look for His spirit within all; we go across the street and find our neighbor, God's child, and if he is requiring aid, we give it freely. We are then walking in the Light of His countenance, and our days are holy days, as it is written: "He that in these things serveth Christ is acceptable to God, and approved of men." The spirit of Christ is then the first fruit. How fervently can we say: "O, the depth of the riches both of the wisdom and knowledge of God!"

The reasonable service that God asks of us, then, is to present our bodies a living sacrifice, holy and acceptable unto God. Our service should be kind administrations of mercy and healing; then they are acceptable to Him. They should be fraught with holy desires, and that transformation will come to us renewing our mind with the Christ spirit which is acceptable, being the will of God. The will of the Lord is without dissimulation, it never faileth. It heals all discord, which is lost in Divine companionship, and makes Christ our living, existing companion of strength. When His divine Love fills us, we are truly living the Law; then we "owe no man anything but love." God's love always proves to us of more value than we anticipated, in the end, even if the immediate result should seem a crucifixion to bear. "I will come again," he says, "and receive you to myself," "and so shall we ever be with the Lord."

Wm. H. Daniels.

The healing thought for the evening was: "Peace, peace to him that is far off, and to him that is near, and I will heal him." And the spirit of truth flowed through all, and poured out its blessing upon each one seeking health, strength and harmony, as they united in the affirmation: "I am full of joy in the Love of God."

Notes and Announcements.

M. E. and C. L. Cramer's cabinet enameled photographs for sale, at 50 cents each, postpaid. Address: California Gallery, 402 Kearny Street, San Francisco, Cal.

Miss Estelle Nichols writes from Tripoli, Minn., and says: "I have just finished a fine class, in which a case of asthma was healed perfectly, and two ruptures." These are the signs following "The Word," which brings joy to the world. We are always glad to hear of them.

Mary E. Butters, in a recent letter speaks of several very interesting cases of healing that have taken place through her instrumentality, which shows to a certainty that Truth is yesterday, to-day, and forever the same, and wherever manifested is freedom.

Judge J. L. Morton, of Kansas City, has practiced Divine Science for several years, with most satisfactory results, both to his friends and himself. He has now decided to devote his time to the cause of Truth, teaching by correspondence. For address, see "HARMONY Scientists' Directory."

Sarah Wilder Pratt, now located in Chicago, is teaching and healing with very satisfactory results. These are the signs that follow the illumination of the Light of the Christ; the Light that lights all. For address, see advertisement.

We advise all who have German friends whom they wish to interest in "Divine Science," to send to this office for the German literature which is advertised in this HARMONY. We also club with "*Das Wort*," the only Science Magazine published in the German language.

John J. and Irene DeV. Plunkett are just now interested (in connection with their teaching and healing) in organizing a Society for the development of Occult forces, and the conservation of spiritual power. This society is to be called, as we understand, "The Golden Chain."

Mrs. Sarah Eckman is an excellent healer, and understands speaking the Word at the right time and in the right way to be helpful and give relief. Her number is to be found in the HARMONY Scientists' Directory.

Joseph Adams is lecturing alternately in Oakland and San Francisco.

Mrs. C. F. Briggs, of Oakland, has charge of a large Bible Class in the Unitarian Church of that city.

Rosaltha M. Daniels teaches the Science, or Gospel of Truth, which heals. The signs following her efforts, which are made from a spiritual understanding and sincerity of purpose, are health and satisfaction to those who go to her for counsel.

We expect to present our readers, with the next HARMONY, the portrait of that live and determined worker, A. P. Barton, editor and publisher of "*The Life*," a weekly Science paper.

The last Home College Monthly Meeting was conducted by Josephine R. Wilson. The subject she chose for the afternoon was: "The Power of the Word," and was one by which all profited. The meeting was informal, and all entered into the spirit of the subject and freely exchanged ideas. Want of space precludes a report.

At the training class recently taught at "Home College," each member was at liberty to present two cases for healing, in order to practically demonstrate the utility of the training. The object of the training is to demonstrate to the student the reality of the Science, and the feasibility of practically applying it to the healing of all disease. The results proved to the students that the purpose for which they had entered the class had been fully accomplished, and the value of the training proven by the healing of numerous cases. There was one case that claimed to have dyspepsia and liver trouble. Another case that

was believed to be generally sick; and one of chronic sick headache. Another was healed of severe pain in the eyes; and a lump that had been in the corner of one of the eyes for months, disappeared; and various other cases.

The desire for liquor was eradicated in several instances.

Marked changes took place in the financial conditions of some. There were some cases presented of those who had failed to find employment; after treatment they succeeded in finding situations. In several instances prejudice against the Science or Truth was removed, and in its place came a desire for understanding and a disposition to read and converse upon the Science, the result of which was improved health.

Several other cases, present and absent, were successfully treated. In one case, where a young man had been struck with a bar of iron, and the scalp laid open, he was brought in by his mother to be treated, and to ask if she should have it stitched together. The answer was: "No; God makes whole;" and while being treated the wound closed and healed, with no sense of soreness or appearance of inflammation. All the members of the class were deeply gratified at the success.

Carrie S. Alden delivered a lecture at Home College Sunday, September 30th—subject: "The Life of Christ"—to a good audience, which was deeply interested. The subject was handled in a masterly manner, and it was evident that the speaker fully comprehended the spiritual import of the Life of Christ from the Universal standpoint.

Words of Cheer.

Practical use of Universal Law heals all diseases. Come and be convinced of what Truth can do for you. If desired, board and room can be given during treatment. I will cheerfully correspond with all desiring absent treatment. Consultation free. Hours for receiving, from 9 A.M. to 2 P.M. There is Health and Happiness for you. "Seek and ye shall find; ask and ye shall receive."

Rosaltha M. Daniels,

136 Haight Street, San Francisco, Cal.

Books of the Day.

"Syllogisms." Twelve pages. Price, five cents.

This is a brief statement of fundamental truths in syllogistic form, and presents in comprehensive and logical order the solution of those much discussed and difficult questions which are connected with the appearance of evil, and with the attempted reconciliation of good and evil. This may be considered, in some sense, an appendix to the pamphlet "Good and Evil."

Aaron M. Crane.

"Anger." An analysis of the words of Jesus Christ concerning anger, as given in the Sermon on the Mount. Sixteen pages. Price, five cents.

In brief form, this little treatise sets forth some of the more prominent points in the teaching of the Master on the subject of anger, bringing into view some things which elsewhere have been overlooked or not spoken of.

Both for sale at this office. Aaron M. Crane.

HOME COLLEGE.

328 SEVENTEENTH STREET, . BET. VALENCIA AND MISSION STREET

(Take either Valencia or Mission Street cars.) SAN FRANCISCO, CAL.

Education is, properly, to draw forth, and implies, not so much the communication of knowledge, as the discipline of the intellect. Its ultimate is a knowledge of the truth. It is perfected only in a true perception of Deity, and ones own Divinity, and of the law of God manifest in nature—in living things. "If a man has a false idea of God, his love of God is the love of an untruth, and everything will be in some degree wrong with him."

HOME COLLEGE WORK.

DIVINE SCIENCE SERVICE EVERY SUNDAY at 2:30 P. M.

HOME COLLEGE MONTHLY MEETING, conducted by the students, first Wednesday of each month at 2:30 P. M.

These meetings are free to the public. All are invited.

Hours for receiving and healing, from 10 A. M. to 2 P. M. daily, Sundays excepted.

Consultation free to all.

Treatment given to both present and absent patients.

THE COLLEGE COURSE OF INSTRUCTION comprises Primary, Theological and Normal Classes. There are twelve lessons in each course.

PRIMARY CLASSES formed the first Wednesday of each month at 2:30 P. M.

THE THEOLOGICAL CLASS is formed from time to time from Primary students, as they are prepared.

THE NORMAL AND ANALYTICAL COURSE can be entered at any time, as each student receives special instruction in Normal Work.

The College Course prepares students to fulfill the command of Christ, to "preach the gospel and heal the sick."

Terms for all College work given at the College.

By arrangement, classes will be taught or treatments given in other cities and towns, either by the President or Graduates of the College.

HOME COLLEGE is always open and teachers in attendance to give advice and private instruction.

Teachers or healers, when it is necessary, will visit the homes of those who wish treatment or private instruction.

THE OAKLAND BRANCH OF HOME COLLEGE is located at 756 Fourteenth Street, Oakland, Cal., and is conducted by Carrie S. Alden.

SERVICES EVERY SUNDAY evening at 7:45.

A CONFERENCE AND INQUIRY MEETING is held every Friday evening at 7:45.

These meetings are free to all.

For particulars concerning classes and treatment, apply at the OAKLAND COLLEGE.

Our work is to teach the Truth, and present it in such a manner as will cause all, "from the least to the greatest," to know God and to realize their salvation, which is His free gift, and to enable all to enjoy the Truth, which is health to know—peace of mind.

The workers in Home College and its Oakland Branch devote their entire time to the cause of Truth; and "whosoever will may come," for the invitation is extended to you all.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Come, and drink of the water of life freely." This invitation being not for time but for eternity, these Colleges are ever open to give and to receive, and to point the way of freedom and wholeness.

All are invited.

We keep all kinds of Divine Science literature for sale, and take subscriptions for all Science magazines and papers.

To New Readers of Harmony:

Excuse the liberty we take in sending you a copy of HARMONY. We ask you nothing, only hoping you will give it a careful perusal, and perhaps speak a good word for it to your neighbors. Please compare each number with any and every publication of a similar nature which comes under your observation, and tell us wherein (if you think so), HARMONY can be improved.

We have a number of surprises and special features to offer our subscribers for 1894 and 1895 covering.

Thus it will be seen that HARMONY, which aims to aid its subscribers to Divine Truth which must result in the cementing in bonds of love all humanity.

We will send you HARMONY for the next two months without charge, that you may get some idea of its value, after which we hope you will favor us with your subscription.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.

A pure, delightful, refreshing story for old and young readers. A collection of matter for diversion for thought and as an aid in mental emancipation.

"It Is Possible," by Mrs. Helen Van-Anderson, is a story written evidently by a thinker of more than usual ability.—*Inter-Ocean*, Chicago.

"It Is Possible," by Mrs. Helen Van-Anderson, is a work deserving of a large sale and of being widely read. No one can read the book without partaking, in some measure at least, of the intense spirituality which pervades the story.—*American Farm Notes.*

THE RIGHT KNOCK. Price, post paid, cloth, $1.25.

The Right Knock is presented with no other apology than this, it has come from the heart.—*Author's Preface.*

This story will undoubtedly attract a wide reading. The tenets of Christian Healing are well defined.—*Washington Post.*

For sale by all booksellers@

Sent, post paid, upon receipt of price,

ARENA PUBLISHING COMPANY,
Copley Square, Boston, Mass.

BOOKS PUBLISHED AND FOR SALE BY THE F. M. HARLEY PUBLISHING CO.,
87 WASHINGTON STREET, CHICAGO, ILLINOIS.

PRACTICAL HEALING FOR MIND AND BODY; By Jane W. Yarnall, Cloth, $2.00 post paid.
THE RIGHT KNOCK; By Helen Van-Anderson, . . Cloth, 1.25 " "
THE STORY OF TEDDY; By Helen Van-Anderson, . . Cloth, .65 " "
OUT OF LAW INTO GOSPEL: OR GOD IN MAN; By Sarah Elizabeth Griswold, Paper Cover, 50 cents, post paid.
BETWEEN THE LINES: By Hannah Moore Kohaus, Paper, 50 cents, post paid.
LEBEN UND GESUNDHEIT; German translation of "Between the Lines," Paper 50 cents, post paid.
FAITH AND THE ANGEL: By Anna W. Mills, Embossed Cover, 25 cents, post paid.
HE THAT HATH SEEN ME HATH SEEN THE FATHER, AND THE TWELVE GATES; By Anna W. Mills, Embossed Cover, 25 cents, post paid.
TRUSTING AND RESTING, AND IN HIS NAME; By H. Emilie Cady, 15 cents, post paid.
A REMARKABLE EXPERIENCE: Anonymous Author, Leatherette, 15 cents, post paid.
THOUGHTS FOR TEMPLE BUILDERS; By L. B. M. This is No. 1 of our "Living Words of Universal Truth" Series; $1.50 per year, single copies 15 cents, post paid.
ALL THINGS ARE POSSIBLE: By Annie Rix-Militz, 10 cents, post paid.

The above named books are popular and instructive works in metaphysical literature, and are kept at this office and sold by M. E. CRAMER, 331 SEVENTEENTH STREET, S. F., CAL.

CRAMER'S

CALIFORNIA GALLERY.

109 Kearny Street,

CORNER PINE, - SAN FRANCISCO

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"

Cloth, $1.25.

IDEAL SUGGESTION . .

—THROUGH—

. . MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO,

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent postpaid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. K. CRAMER, 329 Seventeenth Street, San Francisco.



AGENTS $10 a day at home selling LIGHTNING PLATER and plating Jewelry, Watches, Tableware, Skeyaine, etc. Plates finest jewelry good as new, and on all kinds of metal with gold, silver or nickel. No experience. Anyone can plate the first effort. Goods need plating as every house. Outfit complete. Different sizes, all warranted. Plating can be operated $6 up. Big profits, good seller. Circulars free.

H. F. Delno & Co. Dept. No. 6, Columbus, O.

DR. THOS. L. HILL,

DENTIST.

OFFICE: ODD FELLOWS BUILDING,

Southwest Corner 7th and Market St., San Francisco

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. Gas given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAN WORT."

Geistige Nahrung, by P. Millis...Linen	$1.00
Leather,	1.75
Pearls of Wisdom, by P. Millis...paper	.50
Samenkoerner zum Wege, C. Heydtmann	.85

TRACTS IN GERMAN.

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For sale by M. K. CRAMER.

MRS. SARAH WILDER PRATT,

TEACHES a class each month, 3919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

JOHN T. ROBERTS,

TEACHER of TRUTH

In classes and through correspondence.

Voluntary contributions for all services.
In the understanding of Truth, health, harmony, happiness, and plenty are always manifested. Address,

GERMANTOWN, PHILADELPHIA.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAN WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph	Instructor in the curative power of the real Gospel.	573 Thirteenth Street, Oakland, Cal.
Ash, Mary R	C. S. Teaching and Healing	617 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. P	Teaching, Healing, Lecturing	S W Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. P	Teaching and Healing	607 Eleventh Street, Oakland, Cal.
Brown, W. M	Teaching and Healing	Attica, Kansas.
	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 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E	Teaching and Healing	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. E. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	205½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles	Teachers, Healers and Editors	511 Hall Building, Kansas City, Mo.
Fillmore, Myrtle		
	H	
Hill, Ada A	C. S. Teaching and Healing	1524 N. Madison Ave., Peoria, Ill.
	L	
Larson, Mrs. Christine	Teaching and Healing	1449 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L	Christian Psychopathist ... Healing and Classes; Absent heal'g with cor'pdence; Lessons	Diamond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L	Healing and Teaching by correspondence	1831 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer	308 E. 41st St., I.O.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV	Teaching and Healing	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	3919 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr	Spiritual Science Healing	Box 608, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson	Christian Teaching and Healing	1955 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L	Teaching and Healing	2330 Olive St., St. Louis, Mo.
Sloan, Jas. I	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H	C. S. Teaching and Healing	2407 N. 12th St., St. Louis, Mo.
Shaul, Mary D	Healing	1006 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P	Healing	3017 Laguna Street, San Francisco, Cal.

IMPORTANT NOTICE.

The Congress Book.

As no individual is inclined to take up the work and expense connected with publishing in book form the addresses of the late Congress of Scientists, held in San Francisco, the International Divine Science Association has decided to undertake this work, if enough subscriptions will be assured it at two dollars each for the book.

We believe that such a publication will be a valuable acquisition to every library, and should be in the hands of every scientist. The book, it is estimated by the copy in hand, will contain from four to five hundred pages. It will be neatly bound in cloth, gold lettered, and sold at $2.00 per copy.

Trusting to hear from you at an early date, as it is our wish to get the book out as soon as possible, we remain,

Yours in Truth,

International Divine Science Association,

Rosaltha M. Daniels,

Corresponding Secretary.

To our Readers and Subscribers.

We ask our readers and friends to send us suggestions as to the best methods to advance the cause of Truth throughout the world the coming year. We believe this will be a direct means by which the true idea of oneness—which is the true basis of associated and co-operative work—may be actualized, and call forth a fuller understanding of each other's comprehension of Truth.

No great movement for the enlightenment of Humanity, in fact no work of consequence, can be successfully carried forward without associated effort. Every class taught by a teacher of Truth, is taught because of the association necessarily existing between teacher and student, for there would be no class formed without association with the teacher, for the purpose of being taught; and the purpose of the teacher is to bring forth the ideas of the student into association or oneness with the ideas of the teacher. For the same reason no journal could be published without association: The subscriber is as necessary to the publisher as the publisher is to the subscriber.

Every great movement must have center and circumference, but both are as one, for neither could exist without the other. The purpose of every

individual work, and of every individual worker, is to extend, which is to universalize as far as possible, the work in which they are engaged; hence every one engaged in the work of Truth must necessarily have interest in International and national, as well as local work.

Let us speak to each other freely and frankly our convictions concerning the cause we love and have at heart, for the real purpose which must ever unite our efforts is to enlighten those who are in want of knowledge of the Truth of Being, which to know makes free. To realize the freedom necessary to express our true convictions of Truth, criticism must be disregarded.

Did we not believe that you, as well as ourselves, were at heart enlisted in all work in which we are now engaged, for the good of humanity, and for every creature, we would not be satisfied that you understood our motive; and would feel that we had fallen short of the mark of our high calling in Truth.

As surely as truth is one, so is it impersonal, and its freeing power is alike for all living. Is not this a broad, universal, impersonal, and practical idea of associative work, and united effort?

The seventh volume will certainly be highly instructive and entertaining, as we expect to publish many of the most valuable papers read at the Congress, which will make it a compendium of the Science.

HARMONY is an advocate of the universal work of the I. D. S. A., which includes the special work of the forthcoming Congress, to be held in Chicago, May, 1895.

The Articles of Association are the broadest possible basis for any universal work of Truth.

The Portraits of "OUR WORKERS," with valuable and practical experiences in connection with their life's work, will from time to time appear.

[The Christ Method of Healing will constitute a very instructive and helpful department for the coming year; and another department, that will prove to be interesting and instructive, will be the International Bible Lessons, by Mrs. C. S. Alden.

The Scientists on the Pacific Coast are awake to the necessity for a complete and perfect acknowledgment of united action in this movement, which we love to designate as the work of God.

We trust you will realize that we need your subscriptions to enable us to continue sending the HARMONY to you from month to month, and that you will find a way to renew, and to send us new names, for we believe you feel an equal interest with us in seeing this work sustained. You will agree with us

that every one who is seeking at all, is seeking for understanding and freedom, and all such want HARMONY, and can afford to have it.

No investment of $1.00 could possibly be made that would be more of a direct means to satisfaction, health, prosperity and happiness; therefore we make the following special offer, both to those who renew and to new subscribers:

SPECIAL PREMIUM OFFER FOR THREE MONTHS ONLY.

The HARMONY *year commences in October.*

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, $1.25. HARMONY and two BASIC STATEMENTS, $1.50.

Two copies of HARMONY for one year, and BASIC STATEMENTS, $2.00.

HARMONY for one year, and text book and lessons, SCIENCE AND HEALING, second edition, $2.00.

Two copies of HARMONY for one year, and SCIENCE AND HEALING, $2.50.

For six dollars we will send six copies of HARMONY, and one copy of SCIENCE AND HEALING, and one BASIC STATEMENTS.

HARMONY for one year, and one handsomely bound copy of either second, third, or fourth volumes of HARMONY, $2.00.

Two copies of HARMONY for one year, and bound volume of HARMONY, $2.50.

For six dollars, six copies of HARMONY for one year, and any one of the above named numbers of bound volumes of HARMONY, and one unbound volume.

HARMONY for one year, and the four booklets: WHO AND WHAT GOD IS; FAITH AS A GRAIN OF MUSTARD; THE FINDING OF GOD; NOW IS CHRIST RISEN, $1.25.

Two copies of HARMONY for one year, and the four booklets, $2.00.

Twenty-five cents in stamps will pay for any two of our booklets.

Dr. Thomas L. Hill, Dentist, gives perfect satisfaction in his work; is a careful and skillful worker, and is reasonable in his charges. For address, see card this issue.

John T. Roberts, teacher of Truth, gives instruction by correspondence, and accepts voluntary contributions for services. For address, see advertisement.

Will R. Penick, Jr., Spiritual Science Healer, gives both present and absent treatments, and is a successful healer. He keeps Metaphysical and Science literature for sale. For address, see Scientist's Directory.



A. P. BARTON.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. NOVEMBER, 1894. No. 2.

Our Workers.

A. P. BARTON, of Kansas City, Mo., well known as the editor of "*The Life*," is a self-educated man. He was reared in the Baptist church, and because of the natural talent for speaking shown by him in early youth, he had several offers from both the Baptist and Campbellite churches to educate him for the ministry, at the expense of the church.

At that early period he felt that he wanted the broad, free atmosphere of unlimited thought, and determined that he would not be controlled in his beliefs; hence, refused all offers, for if he accepted he would feel bound to preach in the church that had educated him.

That early determination to be free has ultimated in a knowledge of the Science that he now proclaims. It has found expression in the words of "*The Life*."

Rather than accept the offers of a theological education that he felt would bind him, he determined to work, and be free. So he went to work and earned money in every honorable way he could, and went to school until he completed his course in the State University of Missouri, taking two diplomas on the same day. All this was accomplished through his own efforts, without one dollar being contributed toward the payment of his expenses.

Mr. Barton, from his own experience, naturally feels that no person who desires an education is ever too poor to acquire one, for he went out into the world with a classical and legal education obtained entirely by his own unaided effort, and is now ever ready to advise with and encourage those similarly situated, and who desire an education and to maintain true freedom.

Mr. Barton went to Kansas City in 1882, and opened a law office, and soon he became a prominent worker in the Baptist church of that city, was superintendent of one of the Sunday schools, and treasurer of the Baptist Missionary Board; and naturally most of his friends and patrons were Baptists.

In 1885 he awakened to the fact that he did not believe the teachings of the creeds. So he resigned his places in the church; his resignation shocked

his Baptist friends, and they did everything possible to dissuade him from such a course. All his best friends—father, mother, wife, father-in-law, who is a preacher, being all Baptists, made this step one of his most trying experiences; and it required on his part great firmness to carry him through the ordeal. His own words are: "No one who has not experienced it, can guess what a struggle that was."

After leaving the Baptist church he united with the Unitarian church, Robert Laird Collier, pastor, and derived much pleasure and profit from the eloquent discourses of the pastor; but the change failed to bring the satisfaction sought.

In all this experience there was still an emptiness; "The shell was all right, but where was the kernel?" The form of the ceremonies and creeds are all right, but where is the Spirit? Without the Spirit of wholeness—in which is no division—he naturally grew materialistic in his beliefs, and came to think that he was an Agnostic; and like many who claim to be agnostic, he prayed because he did not know what else to do; but he now knows that the unknown to which he prayed is at-one with himself. Many of the petitions sent out at that time, into seemingly empty air, were apparently fruitless; but since he has known the Science of Being, they have been fully answered in exact accord with what he desired should be.

Later on, in 1889, his wife announced to him that she had enrolled both their names as members of a class in Christian Science, to be taught in Kansas City in 1890, and had already paid for the course. He demurred, and tried to get her to attend the class alone, and tell him about it; but she decided very positively that if he did not attend the class, she would not. So he yielded—which was characteristic of the love and good will existing and ever manifest between these truly noble characters. They have been companions from childhood; their fathers' farms joined, and they played together and promised to always be lovers, while yet children. So they went together into the class. After listening to a few lessons, he saw that there was either something grand in the doctrine, or that it was a grand humbug, and said: "Since all I have known in religion has turned out an empty mockery, there is nothing to lose; so I take this up now and give it a hearty trial." He does not believe in doing things halfway, and never leaves anything unfinished, and gives no place to affectation and insincerity. What he is and believes, is manifest to the world and to everybody. So he entered with his whole soul into this Science, as he then learned it, and put to the severest test every point of its teaching. The Science responded grandly to these tests,

and he was overjoyed; he had found satisfaction and was a true Gnostic; he had sought and found that unknown to which he had prayed.

Mr. and Mrs. Barton have taken every step side by side, and it has been to them a grand procession from victory to victory. They have proven that by holding to the principles of Divine Science and applying them, and not noticing people's seeming failures, the principles have responded to their every call. They have taken both the primary and theological courses at Chicago, and the Home College course under M. E. Cramer.

On the fourth day of April, 1894, they began the publication of "*The Life*," a weekly Divine Science eight-page paper. Its reception and success has been phenomenal. It creates its own capital, and has been a source of revenue to its founders. As it is ever true that a work founded in Life must live, or founded in Truth cannot fail, it is also true that one founded in Love fears no evil; and where two are agreed upon earth as touching any one thing, "there am I in the midst."

Mr. Barton has been a successful healer from the beginning, and has a large number of patients on hand all the time, both present and absent. He holds Divine Science services every Sunday, lectures, and teaches classes wherever called; never refusing a patient, or a seeker for truth; answers all letters of a very large correspondence promptly, and is never behind in his work, and never hurried. He is dropping away from his law practice gradually. As his heart is in the Science work, his time is also being devoted to it.

His interest in the spread of the Gospel of Truth is shown by the prominent part he took in the first International Congress of Scientists, which he attended in San Francisco. He was one of the original members of the I. D. S. A., and a member of the Advisory Council at large. From the first he heartily endorsed the objects and aims of the Association, for he saw its universal basis and its far-reaching benefits. He knows that individual work is extended and universalized only by association. He is therefore an element of strength in this association work of holding congresses and extending the knowledge of Unity.

Mr. and Mrs. Barton are ready to say at all times: The Science is All in All; everything to us. It is life, peace, and prosperity.

Hard Times Topics Tabooed.

A society among the merchants and traders out West, has been formed, in which the members agree that they will not hold conversations about hard times, dull trade, small orders, slow collections, low prices of wheat, etc. The idea is an excellent one.—*Philadelphia Record.*

By Carrie S. Alden
[Quakeress]

INTERNATIONAL BIBLE LESSONS.

NOVEMBER 4, 1894.

JESUS LORD OF THE SABBATH. *Mark ii: 23-28.*

GOLDEN TEXT: "*The Son of Man is Lord also of the Sabbath.*" *Mark ii: 28.*

THIS lesson teaches the true idea of Sabbath keeping, by *first*, showing *what* the *Sabbath* is: Jesus the Christ and his disciples knew that the Sabbath means *rest*. Day means, light, understanding. The Sabbath day then, means *complete rest* in the knowledge of Being, Eternal Life. So from this Sabbath day consciousness they do, or make manifest all the possibilities of Life, which is represented by the text. He who looks at *the living* as the direct expression of life, is he who "passes through the cornfields" and "plucks ears of corn" on the Sabbath day.

Jesus said: My meat is *to do* the will of him that sent me, and to "finish the work." "*To do the will*," is to manifest life, truth, love, health, etc. And to *finish the work* is to realize that all that is manifest of me, is as I am.

Say not ye "there is yet four months and *then* cometh the harvest: Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest." They who pass through the fields and pluck "*full ears*," are they who gather fruit unto Eternal Life. These are they also, who "know the only true God, and Jesus Christ whom He hath sent."

All who stand where Jesus and the disciples stand, look at all things visible, and invisible, as the perfect, complete, full manifestation of God, without spot or blemish, and this Christ Consciousness is forever at *rest*.

The whole world rests not, because of its belief in corrupt, carnal, mortal, material form. It believes in *future perfection*, and its earnest expectation robs its *now realization*. It keeps one day in seven according to man's ideas; observing forms and ceremonies, living wholly in the symbol, which is empty "vanity and vexation of spirit."

The true consciousness of the Sabbath and its signs following, belong only to those who seek truth with their *whole* heart, and willingly renounce long loved superstition and traditions. They who worship God must worship him in *Spirit* and in truth. "Worship," is *to be* and to do as God is and does.

The Pharisees knew not the truth, its action nor its result. They beheld Jesus and the disciples from the plain of belief, and they did not question him that they might know the truth, but to find *fault*, or condemn. "Harvesting" on the Sabbath day, is the work of him that sent me. Nothing will satisfy the hunger of the world but this harvest. "Gathering up," that nothing be lost.

NOVEMBER 11.

THE TWELVE CHOSEN: *Mark iii: 6-19.*

GOLDEN TEXT: "*I have chosen you, and ordained you that ye should go and bring forth fruit.*" *John xv: 16.*

THE understanding of Truth is the same at all times, and *all* who are divinely illumined recognize one life and one method of expression. The ordination of "the twelve" that they should *be* in the Christ Consciousness, and manifest the same, is but a type of the truth concerning every one who comes into the world. "God so loved the world that he sent forth his son to bear witness, or testify, of His Glory." This is God's choice, or His Eternal purpose towards man, no matter what may be the adverse beliefs of the Scribes and Pharisees. Man who does as he sees the Father doing, also chooses, to love that which is, *and is truth*; hence he is always about his Father's business.

The Scripture record as given in the external word, we are to consider only as a symbol of the way, the truth and the life within us, and when so considered is full of light. A great multitude always follow the doing of great works, but only the few seek to "*be great.*" Jesus' rebuke to the disciples in Luke x: 20, shows in what we are to rejoice: "rejoice not in *doing*, without *first*, the understanding of *Being that which does.*" "Rejoice because your names are written in heaven." What is my name? there is but one answer. "Holy is my name." *Man* knoweth it not. The only begotten Son which is in the bosom of the Father, he alone can declare it.

All who acknowledge being Eternal Life are the chosen, and are the *one* —not the "many"—not the multitude.

The signs that *follow* "the one," are those written in the lesson.

Ordained to be with Christ in God is not of man's appointing and cannot be "acquired or gotten" but by the "eye" of faith (understanding), is seen to be that which was in the beginning—the word of God concerning that which I am—"My word shall not return unto me void, but *it shall* accomplish that which I please, and it *shall* prosper in the thing whereunto I send it. What a comfort to the people of God is *this* assurance! This is indeed glad tidings, and he who can come unto *this faith* may rest from his labors, and verily his *works shall follow him.* Every man that cometh into the world cometh as the *Word*, and may *safely rest* in this truth which is indeed the savior of the world, and surely has power within itself to preach the gospel and heal the sick *successfully.*

The "twelve" ordained know Christ—their life—as the only teacher—not as separate and apart from themselves, for in *one* there is no division nor possibility of separation. The gift of the Holy Spirit is "*conscious being, all that is,* which brings forth the fruit of *perfect doing,* proving the thing done to be Holy—whole—perfect as the source. This is the first fruit, the only fruit of the only *one*—even God.

November 18.

Sermon on the Mount: *Luke vi: 20-31.*

Golden Text: "*As ye would that men should do to you, do ye also to them likewise.*" *Luke vi: 31.*

THIS scene of Jesus on the "twin mount" overlooking the sea of Galilee, delivering the word to the people, is full of wonderful revelation to us all, as students in truth. The "twin mount," according to history, reveals what is in the "Christ Consciousness." "God was in Christ reconciling the world." We see Mind and idea—God and His idea, man, as the *one* consciousness that is, from which all things are revealed. This is the foundation" which the builders rejected.

This is "the way" that says I and my Father are one. This is the "Be-attitude" from which the words of love must be sent, that bless, comfort, and rejoice the hearts of men. The Sermon on the Mount includes *all* of Divine Manifestation from Divine Consciousness. Its nature is blessedness. Its spirit is Infinite Love. Its result is the revelation of all that is, to those who hear.

"The poor in Spirit" are those in whom the things of the world have ceased to give satisfaction. Those who are "weary and heavy laden" with a belief of an unsatisfactory self, who have come to acknowledge mentally the poverty of "Self-separate." These seek with the certainty of finding the kingdom of God, for they *have nothing* which they are not *more* than willing to give up. These are willing to lose their life and all things in it in order to find that which will satisfy—that which changes not. The world says "blessed are the rich." The world's estimation of man is directly the reverse of the teaching set forth in this lesson.

The poor of this world God chooses, because they are rich in faith, therefore heirs of the kingdom. "For ye see your calling Brethren." 1 Cor. i:26.

Blessed are they that mourn. This mourning is unto repentance or penetence, looking away from self as effect, to Self as cause. The poor in spirit mourn, and the mourner is poor in Spirit.

Meekness, like the "poor in Spirit" exalts to the highest; forbearance elevates to heaven's height. "I am meek and lowly of heart"—non-resisting. "*Behold thy king cometh unto thee, meek!*" Mortal grandeur is self-exultant, lofty, and shall be abased.

"Blessed are ye that hunger." No want of man is so imperious as eating and drinking. Hunger demands satisfaction at any sacrifice. So those who hunger and thirst after wholeness shall find that which is ever at hand, when sought with the right spirit.

"Blessed are the merciful." This teaches compassion, forgiveness, love. With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. We must forgive if we would be forgiven—for, as ye would that men should do to you, do ye also unto them likewise.

Blessed are the pure in heart for they shall see God. This is the "Central Sun" of the "Beatitude" around which all the others revolve. "No man hath seen God at any time." Only the *one* beloved Son. Those who know themselves as Christ Jesus, are *pure* in Being as God is. "Be ye perfect as your Father in Heaven is perfect."

The angelic chorus, "Peace on earth good will to man," that heralded the Son of God, came from the blessed peacemakers.

If loved of God, you can not be by man. That which judges by observation can not be at one with that which judges righteously. So there is enmity between the Serpent (belief) and the woman (true idea). Blessed are ye who love the praise of God more than men.

Blessed are those who despise the shame (belief of separateness), and endure the cross—confess the unity of being and existence.

The Golden Text cannot be understood, nor practiced, from any other standpoint than Christ Consciousness, Infinite Being. The world vainly tries to live up to its requirements who work from any other foundation of self, than *Cause*.

NOVEMBER 25, 1894.

OPPOSITION TO CHRIST. *Mark iii: 22, 35.*

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

THE "worldly wise" are the "foolish" who have no knowledge nor understanding, and say in their heart, "There is no God," and though God, "God Action," and the result of God Action, is forever in their midst, they know it not.

The "Scribes who came down from Jerusalem," and said of Jesus, "He hath Beelzebub," could see only their own idea of themselves manifest in Jesus and his work. Jesus, the Christ, demonstrated Being perfect, in doing perfect work, or "casting out" imperfection.

The only sin *not forgiven*, is the mistaking form for Spirit, or "me;" the belief in the mentality of man, common everywhere, that claims *to be* that which it is not.

God and God manifest is all there is, one, omnipresent, omnipotent, omniscient. He who knows not this one power, this one and only "I am," but sets up another power, is the blasphemer, and can never be (neither in this world nor the next) anything but eternally condemned by Principle, just as that which claims to be exact truth in the solution of a problem in mathematics, but has no basis in Principle; it cannot be accepted or pardoned, because it always must be just what it is—nothing at all.

The Spirit of uncleanness in one, cannot accept anything but itself: and Jesus said truly, "if that Spirit cast out its own it hath its end." If Satan rise up against himself, there is Satan dethroned. It is impossible to convince "*belief*" of the truth, but truth being "All power," puts to silence false claims.

Those in whom the belief of being mortal is "strong," must have that false mental conception *bound* before they can accept the truth of Immortal Being. The power of God can bind that strong intellectual reasoning or "sense perception," and set the captive free.

Jesus, the Christ, accepts in love all who do the will of the Father, but none do the will of the Father, who *are not* in the Kingdom of Heaven or consciously at one with the Father as *cause*.

That which is born of flesh (form), and wedded to form, and brings forth from such union, is not worthy of love, consequently is *not* in *truth*; for all that *is*, is *of God*, and lives to love, and be loved by God.

The external ties, "Father," "Mother," Sister," "Brother," are but types or symbols of the *real possibilities* within each and all, and are worthy of honor, only because they stand for, and show that *which is*.

The Problem and example may pass away, but the Principle is unchangable, the same from Eternity to Eternity.

Only that which is *not truth*, opposes truth.

International Divine Science Association.

Notes.

With this issue of HARMONY, we make another gratifying announcement to its readers. Every day is still bringing evidence of extending interest in the coming Congress of Scientists, and many wish to be sharers in the work in every way they can for the support and encouragement to make the next Congress a glorious spiritual success. These gatherings are sure to result in making a complete transformation in the lives of many who will be there for the first hearing of Truth, as set forth by the Scientists, and receive the baptism of the Holy Spirit, a revelation of the universal law.

From Kansas City cheerful words come to us as: "Being fully in accord with its aims and objects, I with pleasure authorize the use of my name, and that I be identified with the call. Anything I can do to further the interests of the Congress, will be cheerfully done."

A prominent worker in Illinois, wishes to be identified with the next Congress, and writes the following: "I not only desire to be identified with those making the call, but wish to do all I can to encourage, support and assist in pushing the work forward. I regard the movement as one of the grandest ever inaugurated for the spread of Truth, and will heartily give all the assistance I can to the cause. I am only glad to aid in any way that I can in the good work." "You can use my name," writes another one of God's children.

One letter, dated Trinity Rectory, Princeton, N. J., September 24th, 1894, reads: "The proposed Congress will have my moral support and co-operation, and I am willing that my name should be used with the others in endorsement of the enterprise."

A writer in Ohio states: "That she was more than pleased with the first Congress, and predicts unbounded success for the one in 1895. The Truth is growing, and gaining a foothold in the higher thought of the people everywhere. If there is any special work that I can do, please be free in speaking. If there is anything that I can do that will add in any special way to the success of the coming Congress, I am at your service."

"You are at liberty to use my name as one to be identified with those in calling the forthcoming Congress. I will be pleased to be present, and also aid you in any way possible," writes a dear sister in truth, from Kansas city.

From New Haven, Conn., the good words come to us from a brother, "that he is in full sympathy with the movement, and shall consider it a

privilege to be identified with it. It is obvious that such a Congress must result only in good where so many are brought together for the purpose of 'speaking often, one to another on these things,' and will gladly do what I can for its success."

From away up north comes the cheerful words that "I will be pleased to co-operate with you in every way possible to advance the cause of the coming Congress. With pleasure you can use my name in the call. As God includes all of everything that is Good, I know it will be a success."

Again, from Boston, Mass., come these words: "I esteem it a great privilege to be one with you in so grand and noble a work for humanity—the Divine Unity of God and man,—in bringing to the consciousness of all men their true birthright or divine inheritance, one with their Father, Mother, God. Can one ask a grander mission than to be a worker in such a cause?"

A dear sister of the Father's service, writes from Chicago, that "I will be very glad to do anything I can to aid you in calling the next Congress of Divine Science to Chicago, and know that such universal unity must have a wide and broadening influence upon the minds of people, and will say that if my name and influence can be of use to this grand and glorious movement, you are welcome to use it."

One who resides in Chicago, and is actively engaged in sowing the good seed throughout the world, says: "I am glad to unite with you in any co-operative work for humanity. I will be glad to do all I can to assist in the work of the forthcoming congress. I am glad to assist under all circumstances, and assure you of my hearty co-operation in the work."

The following is the nature of the communications received from those who were in attendance at the first Congress:

"From the fact that I was present at the meeting which voted to hold another Congress in Chicago, the association might have considered itself at liberty to use my name as you propose, and I am rejoiced to be able to say that the Congress in Golden Gate Hall has been a continual inspiration to wife and myself ever since, and why should we not desire a repetition of so great a help for Truth's advancement? Moreover, I shall want to see all your beautiful force of Scientists, in Chicago."

These letters of practical assurance bring to us a feeling of deep gratification. These splendid responses are earnest words of the deep interest our friends take in this grand work to promote Divine companionship in uniting all in the perfect harmony with the law of the kingdom, which is the law of God.

ROSALTHA M. DANIELS,
Cor. Secy. I. D. S. A.

The *Christian Metaphysician* for July and August, has cheerful words for the coming Congress:

The International Congress held in San Francisco during the Mid-winter Fair, adjourned to meet in Chicago on the last Tuesday in May, of next year.

We were not present at the session in San Francisco, much to our loss, but we desire to contribute to the success of the session in Chicago.

Will friends of the Congress, from the Atlantic to the Pacific, be so kind as to write to us on subject of the Congress, telling what they will do for the Congress, and also giving their own idea of what the Congress ought to be and ought to accomplish. These communications can be either for publication, or can be marked "personal," and will then be regarded as *private* correspondence. This request is made in the interest of a successful Congress, and for the good of all concerned.

I will mention the matter at my meetings, and be assured I will endeavor to make the coming Congress worthy of its founders and object.

Rev. D. L. Sullivan.

The Christ Method of Healing.

(*John iv: 50.*)

"*Go thy way; thy son liveth,*" are the words that healed the nobleman's son of fever. The Christ method of healing, is healing by the method of wholeness. To go *unto* the Son of God, and ask him to heal any one of us of dis-eased conditions, is to *realize* that we are the Son, and is to know that to be the Son is to be whole.

When Jesus was applied to for healing, in nearly all instances he said or did something calculated to bring out some expression of faith in his power to heal, from those desiring to be healed. When they voiced that faith, he then spoke firmly, as one having authority, knowing whereof he spoke. Jesus, the Christ, taught that the Truth would make whole, and when he spoke the word he knew it to be Truth and Life. He had no doubt as to the result, knowing that it would be just what always resulted from the action of Truth and Life.

The Christ method is not one of beseeching, nor is it one of arguing, but it is the consciousness of being and possessing, and causing to be made manifest, that which he is, and possesses.

It is the same Truth and Life dwelling in the patient that hears the words "Go thy way, thy son liveth," as it is that speaks them. When the patient is willing to obey, implicitly, the command of Truth, he is at one with the speaker, in faith as well as in Being; hence is one in all that pertains to Being,—he is one in health, satisfaction and prosperity.

The Christ method of healing is accomplished by a realizing sense of wholeness, based in Divine knowledge of Truth. A knowledge of Being, and being whole, is the first consideration. There is quite a tendency at present among "Truth seekers," to drift away from the simple language and methods practiced by those spoken of in Scripture as doing the works of Truth, in the name of God.

There is a tendency to ignore the name of God, and His Infinity or Allness; and to exalt what is believed to be developed through a separate personal effort, believing this to be the means of obtaining and retaining power, as well as originality. It is a mistake to believe that power can be obtained or originality be developed by ignoring the origin of all living, or by claiming to be something separate and apart from the One Mind, in which all things originate and have being. Hence, to acknowledge God as Infinite, and think, speak and act in His name, is the only realization of the possession of power and originality. So, to speak the language of Jesus, the Christ, the living Truth of God is to express true originality, because it is the language of that power which is the only origin.

It makes no difference whether we say you are every whit whole and are free at this time, or that you are the image and likeness of God, if these words are spoken with understanding, either of these statements will bring a sense of freedom to the one to whom they are spoken.

To believe implicitly in Truth, is to act perfectly and without hesitation, according to its dictates. "And the man believed the word that Jesus had spoken unto him, and went his way." To believe on the words of Truth, and to go our way, is to go the way of Truth, and thus do we find that all things that live, live unto One God and Father, or unto One Source and Cause.

Universal and Individual Treatment.

I. D. S A. Healing thought, to be held from October 30th, to November 30th. "*God is the Source and Life of all things, hence all things are united in Him, and live unto Him.*"

In giving treatment, take the above statement as your basis, and affirm: "*I cannot be sick; I am filled now with the presence and life of God*"

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

COMMITTEE CONGRESS OF SCIENTISTS.

IN THE interpretation of this poem, it may be helpful to the one who reads it to know that it represents the silent influence of the Christ Thought *felt* in the region of beautiful California, before fully recognized.

Duly recognized and adopted by earnest adherents, it increases in strength and numbers until strong enough to call forth a Congress, at which the Youth —the Christ Principle in its youthful degree—is uncovered by doctrine, precept, example and demonstration, and which we know in due season will result in attainment of the fulness of Christ life—perfect unity with man and God.

AN IDYL OF THE SPIRIT.

There's a land embowered with roses,
Starred and graced with every gem
Thought can weave or fancy image,
From Creation's diadem.

Here the sunshine drenched with fragrance,
Bathes the senses spirit deep;
While the swishing of the waters,
Rouses mighty thoughts from sleep.

Here the song bird's evening anthem,
Swells with such ecstatic praise,
That its melting tone of gladness,
Every earthly care allays.

Here the mountains' lofty summits,
Crowned with whiteness undisturbed,
Intimate life's grand achievements,
After human aims are curbed.

In this land the silvery moonlight,
Lingers till the dawn appears;
Then, a moment soft embracing,
Sprinkles earth with farewell tears.

'Tis a land of wondrous beauty,
Which has never half been told;
For no words howe'er transporting,
Can its loveliness unfold.

Yea, I deem primeval Eden,
Was not fairer, nor more grand;
With more scenes of radiant beauty,
Greeting one on every hand.

Here unmeasured plenty lingers,
On the threshhold evermore;
For the soil seems never weary,
Yielding up its golden store.

Free Public Lib...
Sacramento, Cal...

II.

To this land one nameless morning—
Nameless, for there's none can say,
When the Spirit comes and whither,
Wends it on its destined way—

But 'twas at the hush of daybreak,
That, unheard, unseen, unknown,
Came a Youth all softly veil-ed,
In a stillness of his own.

No one heard his gentle footfall,
As the land he wandered through,
Quiet as the opening lily,
Noiseless as the falling dew.

But the aromatic sweetness,
Of his presence seemed to stir,
Every breath of air with odors,
As of frankincense and myrrh.

Here and there awhile he lingered,
Touching many a soul with grace,
Recognized and truly noted,
By a love-illumined face.

Even earth seemed to transfigure,
From surpassing beauty's glow,
To a fadeless, deathless splendor,
Only *ransomed* things can show.

All creation resurrected,
From a dust and ashen tomb;
Burst its grave-clothes of the seeming,
Sprang anew to fairer bloom.

For the youth with Spirit Substance,
In the twinkling of an eye,
Swift as thought, all *things* transmuted
Into immortality.

III.

On he walked, his velvet fingers,
Resting on the brow of care;
Disentangling many life-strings,
Lifting burdens everywhere.

On the golden curls of infants,
And the silvered crown of age,
Showered alike his loving favor,
As he turned life's daily page.

Sundered hearts were reunited;
Clashing souls put up the sword;
Tears ceased flowing; blind eyes opened;
Joy and health were now restored.

Wandering feet were guided homeward;
Weary ones grew strong and sure;
Motives just; impulses holy;
Eyes grew kind, and lips grew pure.

Day by day the truthful whispers,
Permeate the mental plane,
Like a hallowed benediction,
Falling soft, but not in vain.

HANNAH MORE KOHAUS.

(To be continued.)

The Call for the Second International Congress of Scientists.

Below we publish the circular of the International Divine Science Association, setting forth the basis upon which the call is made for the Second International Congress of Scientists.

The following names, received up to date, and the accompanying letters, are highly appreciated by the Association, as showing the deep interest felt in this universal movement.

There were nine names attached to the first circular and letter sent out making the call for the first International Congress of Scientists. And in second circular, which gave report of progress up to date, the names of Vice Presidents were added, which increased the number of names to twenty-two, all told, who were identified with the call for the Congress. For the second Congress, the Association is able to publish the following names of Scientists who are united in making the call, and more are being daily received from all parts of the country. This bears witness of the universality of the movement, as well as the popularity and appreciation of its objects and aims, which is harmony of action and mutual aid.

The letters received concerning the work of the forthcoming Congress, express even more faith and certainty of the success of the second, than such communications did of the first. Many are making application for membership in the I. D. S. A., seeing that it is a means through which to extend and universalize their individual work, and also feeling that the unity of the Spirit, expressed in Divine association, is power.

The unity that is known and recognized in the I. D. S. A. is the association of God with His works, which is Divine Association. *This* is the foundation for all its work. Its members recognize that the same unity exists in the *work done* in the *name of Truth*, that exists in Truth itself. The Association invites each and all of the readers of Harmony, and all Scientists, to add their names to the list of those already identified with the call, and requests those wishing to do so to send in their names at an early date.

The Congress of Scientists.

THE SECOND INTERNATIONAL CONGRESS OF SCIENTISTS, IS TO OPEN IN CHICAGO THE LAST TUESDAY IN MAY, 1895.

Humanity Is One; We Are Members One of Another.

Science, divine, is the Science of sciences; the Truth of truths; classified knowledge of Being and existence. It is that living Truth which most concerns the well-being of the individual and humanity, and is the true basis for the advancement of society. It is that truth which must lead the world, in the chiefest of arts—that of the practice of true Christianity and the truth of every religion.

The good accomplished by the first International Congress of Scientists, far exceeded the expectations of the most sanguine of its promoters; but as true association is based in the unity of the Spirit, we know—and the first Congress has demonstrated—that this coming together for congressional work, in a cause, the basis of which is a knowledge of the omnipresence of One living and true God, must necessarily bear fruit unto Unity and minimize differences.

The first public demonstration of the scope, purpose and capabilities of the International Divine Science Association, was the first International Congress of Scientists, which was an unmixed success in every sense of the term.

The call for these Congresses is made by the International Divine Science Association, in conjunction with those who sympathize with the spirit of this great spiritual movement for the actualization of unity based in true association.

They are called for the purpose of bringing together leading workers and scientists from all over the world, with reference to a wider mutual acquaintance and better understanding of each other's comprehension of truth and method of practice, and of unifying the work by demonstrating its relation to the law of the Universe, thus presenting truth and establishing it in the conception of humanity.

The invitation is extended to all Scientists of every name: Divine, Christian, Metaphysical, Mental, Christ and Spiritual Scientists, Christian Metaphysicians and Scientists of Spirit are invited to be present and take part in these Congresses.

The intention of these Congresses is to bring all Scientists and all people together, where, without criticism, each speaker may speak positively and frankly his or her own convictions, and of the reason for the faith within them. Where, coming together in the spirit of sincerest fellowship, with freest deliberation and truest brotherly love, will be called forth and developed the true inner light, thus increasing the demonstrations of healing. The advantages to result from such gatherings are obvious.

The editors of Science magazines and Metaphysical journals and papers, authors of Science and Metaphysical literature, and all teachers and healers will be regarded as members of the Advisory Council of the Committee of Arrangements; and their suggestions as to themes and speakers are cordially solicited at an early date.

All communications should be addressed: Chairman of the Advisory Council, I. D. S. A. 328 17th Street, San Francisco, Cal.

LOCAL ADVISORY COUNCIL.

C. L. CRAMER, *Chairman.*

W. B. SHAUT,	J. K. MARSH,
M. E. GREEN,	M. E. CRAMER,
L. S. BALDWIN,	JESSIE F. GRANT,
CARRIE S. ALDEN,	ROSALTHA M. DANIELS,
M. D. SHAUT,	SARAH A. ECKMAN,
WM. H. DANIELS,	D. P. DIGGS.

Names of Members of the Advisory Council at Large.

Prof. Geo. B. Charles, Chicago, Ill.
Mary D. Fisk, Denver, Col.
A. P. Barton, Kansas City, Mo.
Rev. D. L. Sullivan, St. Louis, Mo.
R. C. Douglass, La Crosse, Wis.
Fanny M. Harley, Chicago, Ill.
Dr. U. M. Humble, Breese, Ill.
Mrs. Ada Hill, Peoria, Ill.
Estelle Nichols, Waterloo, Iowa.
H. H. Schroeder, St. Louis, Mo.
Eugene Southwick, Hutchinson, Kan.
Mrs. C. W. Ellis, Woodland, Cal.
Mrs. Barbara Ehrsam, Enterprise, Kansas.
Mrs. B. H. T. Wilson, San Diego, Cal.
Mrs. Carrie R. Darling, Pacific Grove, Cal.
Mrs. Cordelia P. Briggs, Oakland, Cal.
Rev. Joseph Adams, Oakland, Cal.
Mr. W. T. Jenkins, Oakland, Cal.
Mrs. Julia Casterline, San Jose, Cal.
Mr. H. R. Whittlesey, Topeka, Kansas.
Mr. Will R. Penick, Jr., St. Joseph, Mo.
Mrs. Belle M. True, Los Angeles, Cal.
Mrs. Mary Orr, Hampton, Iowa.
Judge J. L. Morton, Kansas City, Mo.
Mrs. M. E. Morris, San Francisco, Cal.
Mrs. R. C. Douglass, La Cross, Wis.
Robert C. Hart, New Haven, Conn.
Mrs. Mary E. Ash, Terre Haute, Ind.
Miss Susie C. Clark, Cambridgeport, Mass.
Helen Locke, Neosho, Missouri.
Mr. Henry Wood, Roxbury, Mass.
M. A. Graham, Kansas City, Kansas.
Miss Hattie E. Gratton, Helena, Montana.
Mrs. C. V. Morgan, Topeka, Kansas.
Mrs. M. E. Wade, Campbell's, Cal.
Mrs. L. C. Adams, San Francisco, Cal.
Mr. T. D. Armstrong, St. Louis, Mo.
Mrs. F. D. Armstrong, St. Louis, Mo.
Mr. H. E. Alden, Oakland, Cal.
Mrs. L. Anderson, San Francisco, Cal.
Miss Ella Aughinbaugh, Alameda, Cal.
Mrs. E. Alexander, Kenwood, Cal.
A. T. Morgan, Topeka, Kansas.
Mr. T. D. Baker, St. Louis, Missouri.
Mrs. T. D. Baker, St. Louis, Missouri.
Mr. F. E. Browne, Los Angeles, Cal.
Mrs. R. R. Bliss, Oakland, Cal.
Mrs. F. E. Browne, Los Angeles, Cal.
Miss Carrie V. Morgan, Topeka, Kansas.
F. Coru, St. Louis, Missouri.
Capt. R. R. Bliss, Oakland, Cal.
Miss Lillian Conklin, Oakland, Cal.
Mrs. S. B. Caswell, Los Angeles, Cal.
Miss Nina L. Morgan, Topeka, Kansas.
Miss Marie Carhart, Burbank, Cal.
O. R. Cleveland, Oroville, Cal.
Mrs. Julia H. Crosby, Binghampton, N. Y.
Mrs. D. P. Diggs, Yolo, Cal.
Mrs. Sarah J. Denny, San Francisco, Cal.
Miss Helen A. Morgan, Topeka, Kansas.
O. L. Donnel, Rawlins, Wyoming.
Mrs. G. F. Fells, San Francisco, Cal.
N. W. Griswold, Kenwood, Cal.
Mr. P. B. Green, Courtland, Cal.
Mrs. P. B. Green, Courtland, Cal.
Mrs. M. Hering, San Francisco, Cal.
Mrs. E. A. Humphries, San Francisco, Cal.
Mrs. Sarah Ismert, Irvington, Cal.

Free Public Library,
Sacramento, Cal'a.

Mrs. Emma Solomon, Jeromeville, Ohio.
Mrs. Esther Marion, Chicago, Ill.
Mrs. M. P. Webster, San Francisco, Cal.
Isabella A. Cord, Boston, Mass.
Mrs. L. Matthews, Fruitvale, Cal.
Nicholas Boyd, Berkeley, Cal.
Dr. F. O. Barstow, Oakland, Cal.
Mrs. M. F. Wetenhall, Minneapolis, Minn.
D. W. Martindell, San Francisco, Cal.
Dr. Alice Stockham, Evanston, Ill.
Mrs. Wm. Naylor, Woodland, Cal.
Mr. F. A. McKinnon, San Francisco, Cal.
Mrs. F. A. McKinnon, San Francisco, Cal.
M. E. Bucknell, M. D., Los Angeles, Cal.
Mrs. O. T. Brown, Los Angeles, Cal.
Dr. Clara E. Choate, Boston, Mass.
Mrs. Eliza A. Pittsinger, San Francisco, Cal.
Mr. A. J. Swarts, Los Angeles, Cal.
Mrs. Mary A. J. Harker, Storm Lake, Ia.
R. H. Randall, Chicago, Ill.
Mrs. Alma Gillen, London, England.
Mrs. G. C. Hull, St. Cloud, Minn.
Mrs. D. L. Sullivan, St. Louis, Missouri.
Sarah J. Lincoln, Kelley's Island, Ohio.
Mr. John J. Priestly, Leesville, Missouri.
Mrs. P. E. C. Priestly, Leesville, Missouri.
Mary E. Swaim, Danville, Ill.
John T. Roberts, Germantown, Pa.
J. L. Beilhart, Battle Creek, Mich.
Mae Morse, Chicago, Ill.
F. H. Dinsmore, Boston, Mass.
Mrs. Josephine Barton, Kansas City, Mo.
Mrs. H. H. Schroeder, St. Louis, Mo.
Mrs. E. M. Bacon, San Diego, Cal.
Mrs. J. Y. Johnson, St. Louis, Missouri.
Dr. J. H. Markham, Kansas City, Mo.
Miss Lucia E. Morgan, Topeka, Kansas.
Miss Marguerite Hering, San Francisco, Cal.
Miss Amelia Nye, Berkeley, Cal.
Mrs. C. Pemmerer, San Francisco, Cal.
Mrs. A. P. Read, Helena, Montana.
Miss Annie Strobel, St. Louis, Missouri.
Mr. M. W. Stimson, Los Angeles, Cal.
Mrs. K. B. Taylor, Los Angeles, Cal.
Mrs. A. M. Turner, San Francisco, Cal.
Mrs. M. W. Stimson, Los Angeles, Cal.
Mrs. M. Van Bergen, San Francisco, Cal.
Mrs. Lovina Weeks, Irvington, Cal.
Robert M. Walker, Glendo, Wyoming.
Miss Gertrude Wallis, San Francisco, Cal.
Mrs. Clara Parsons, Sacramento, Cal.
Mrs. M. A. Wadsworth, Arvada, Cal.
Mrs. Annie Hofmeister, St. Louis, Mo.
Mr. W. J. Morden, Chicago, Ill.
Mr. E. S. Greer, Dundee Junction, Or.
Miss Alba Smith, San Francisco, Cal.
Dr. John J. Plunkett, San Francisco, Cal.
Irene DeV. Plunkett, San Francisco, Cal.
A. M. Bartlett, Oakland, Cal.
Mrs. I. G. Gould, Austin, Ill.
Miss Nellie Chalfant, Cloverdale, Cal.
Mr. W. M. Brown, Attica, Kansas.
Miss Lillian Whiting, Boston, Mass.
Mrs. G. E. Maule, Butte, Montana.
Mr. G. E. Maule, Butte, Montana.
Mrs. F. J. Miller, Boston, Mass.
Mrs. Sarah Wilder Pratt, Chicago, Ill.
Mrs. E. L. George, Golden Gate, Cal.
Mrs. Helen Van Anderson, Boston, Mass.

Association.

THIS is the age of associative movement, which is the evidence of real, genuine progress, or the unfoldment of Understanding.

As a result of Divine understanding, congresses are springing up as naturally as do flowers in spring time. They come forth as harmoniously as do trees bud and leaf in their season. We have only to welcome them in their good time and way. Opposition to association or organization is opposition to God's method in nature. It is opposition to all co-operative work. It is useless to preach unity, which is association, and then oppose association, which is to practice separation.

It is as useless and fruitless for one to say "I am opposed to organization and the result of its associative work," as it would be for the farmer to say "I am opposed to the organized tree and its fruit because of association with the elements.

Home College Monthly Meeting.

Home College Monthly meeting, October 3d, was conducted by Mrs. Sarah Eckman. She spoke extemporaneously: her remarks were practically applicable to all the affairs of life, which naturally brought all present into the consciousness that enabled them to speak the word with authority; after which she asked them to unite in giving a treatment to a young man whom the doctor had pronounced as having typhoid fever; and to another against a mental condition which was being sensed in severe pain.

Both were healed. The young man was up and out the next day, and on the third day was at his place of business. The other case was relieved of pain at once. Among those who made entertaining and profitable speeches, and related experiences of the overcoming of conditions, were Mr. Boyd, of Berkeley, Mrs. Rosaltha M. Daniels, and Josephine R. Wilson.

Mrs. Daniels delivered a message of "blessing" to Home College, from a dear sister who had been stopping at her home under treatment, who had that morning returned to her own home made whole; feeling herself pervaded with the spirit of goodness and clothed in the seamless garment of righteousness.

During the time she was receiving treatment from Mrs. Daniels, she attended services at Home College, which were highly educational.

All realized and felt the truth that Mr. Boyd expressed in his remarks, that "It is good to be here," and "There is nothing too good to be true."

Extracts from Letters.

Our Dear Sister:

The thought held (during last month) for realization by the I. D. S. A.: "God reigns, and justice is established in the heart of every individual," is filled with the light of God. Woman, the state of impersonality in God, is established.

The world is justified by love which seeketh not her own, justified in the sight of God, by His knowledge of His son, His creation, revealed through His justice.

Lillian Root.

Denver.

Dear Mrs. Cramer:

I consider the article, "The Silence," by M. E. Ash, one of great merit. It invites reflection and stimulates a desire to enter in and be blest. How much this benediction of peace, and knowledge of our oneness with God is needed!

Nellie Blessing Eyster.

Conversation of Jesus with the Woman of Samaria.

John iv: 3–29.

Lesson No. VIII.

TO all who follow the history of Israel in the letter that they may read it spiritually, Samaria is of special interest. This whole country was the battle-field of David, whose armies marched across its plains, and when hard pressed by the enemy, took refuge in its caves. This part of Palestine was also connected with the lives of Abraham and Isaac; of Jacob and Joseph.

Into this Canaan Abraham came forth when called of the Lord.[1] Here, also, Jacob came, pitched his tent, bought a piece of land, and built an altar to "God, the God of Israel."[2] This land was afterward given to Joseph, and here were buried the bones brought up out of Egypt.[3] Here are the two mountains, Gerigim and Ebel. From Gerigim were pronounced the blessings of the law upon obedience; from Ebel were pronounced the curses of the law upon disobedience, as the children of Israel, under Joshua, went in to possess Canaan.[4]

Gerigim is called by the Samaritans "the hill where Abraham's faith was made perfect," as being the mount upon which Abraham offered up his son Isaac,[5] and from this hill blessings are still pronounced upon those who follow the teachings of "our father Jacob."

The country of Samaria stretches across Palestine, and separates Galilee from Judea. So Jesus, returning from the Passover at Jerusalem, "must needs go through Samaria" on his way to Galilee. Samaria seems to represent a condition of thought the disciple passes through as he goes from the wilderness up to the Passion, and as he returns from a vision of freedom, to his Nazareth.

It is written in the story—"Now Jacob's well (spring) was there." This would represent a condition of thought in which truth is received through the Jacob consciousness.

It is the woman who comes to draw water—it is intuition which receives and brings forth the truth.

In order to reach a place where highest conception is possible, we must bring the truth as we have conceived it to be, into the light of the higher consciousness; therefore it is written that Jesus turns to the well from which the woman draws refreshment, and says: "Give me to drink."

The Jesus consciousness differs from all former degrees, in that Truth is received here through its spiritual interpretation; it is continuous; it satisfies. "Whosoever receiveth this Truth, *from* within him shall flow streams of living water."[4]

There is rest and satisfaction in the vision, and yet the disciple hesitates. Great blessing has come from truth received through old channels; *that* has proved itself good—this promise is from a stranger. The vastness of Truth, without form or symbol or creed, is confusing, because it is so vague; the disciple doubts if Truth can be so received. Therefore the woman says: "Thou hast nothing to draw with, and the well is deep. Art thou greater than our father Jacob, who gave us this well, and drank thereof himself, with all that came forth to him?"

The Jesus answers: "When thou receiveth truth through spoken word and sign, thou must come again and often to this Jacob's well to be refreshed; but whosoever receiveth Truth through me, shall never thirst."

Then saith the woman of Samaria: "Give me this water, that I thirst not, neither come hither to draw."

How complete is the picture. Surely the Father is glorified when this one thirsting soul turns from the spring that has been humanly walled about, to the Spring that flows unceasingly for every creature's need. We can say the work of individual consciousness has been well done, as we leave this soul in the dawn of its new vision. But now thought has received its spiritual product, and is impelled to bring forth in its turn. The blessing must reach out more widely; and thought gives to intuition the old direction that it is to bring forth to intellect—gives it to the woman of Samaria in the same form as to Eve and to Mary: "Go, call *thy husband*, and come hither." To the reply of the woman—"I have no husband!" the Jesus consciousness can have but one message: "Thy Maker is thy husband;"[5] but thought has now possession of the mental field, and instead of a clearer vision of the Truth of Being, there follows an uncovering of the mortal past: "Thou hast had five husbands, and he whom thou now hast is not thy husband."

Consciousness only reveals Truth—that which is of its own nature. The light which uncovers anything *mortal*, is *not* consciousness, but is a light reflected from this by thought.

The woman looks upon one who can read the secrets of her past, as a prophet. This is her opportunity to get an answer to a much disputed question, and she hastens to ask: "Where is the *place* that men ought to worship?" The conceptions of spiritual thoughts keep them always at variance here; the higher consciousness alone can answer, and from this the answer is given: "The hour cometh, and *now is*, when the true worshipper shall not regard 'place'—for God is Spirit, and they that worship Him must worship Him in spirit and in truth."

These words, "spirit and truth," are not mere repetitions of one statement, for we may worship God in spirit as a Heavenly Father, giving spiritual gifts to the world through the Son; but God that is worshipped in Truth, is beyond both Father and Son, supplying no want, for in Truth no want is, or ever can be.

This perfect answer to her question—so far beyond what had ever been spoken or thought—suggests to the woman One who is to come as "the desire of all nations;"[1] and she says: "I know that Messias cometh—which is called Christ; when he is come, he will tell us all things." Jesus saith unto her: "I that speak unto thee—am he!" This is the first announcement made by Jesus that he is the Christ. It is made to the woman whose moral impurity is confessed.

At Jerusalem—in the midst of the rulers of Israel, who are keeping well the *letter* of the law, Jesus had not committed himself, for he found there no readiness to receive the Christ. A pride in mortal purity shuts out the heavenly vision which humility receives. Blessed are the poor in spirit, for theirs is the kingdom of heaven;[2] or to this quality of thought, is the Christ made manifest.

The woman who is willing to receive Truth from within, leaves her water pot at the well of Jacob, and goes back to her people, to bring forth to them what she has herself received, saying: "Come, see a man who has told me all things that ever I did; is not this the Christ?"

The Christ which uncovers a record of sense life in Samaria, is the same Christ which receives the complaints of sense in Galilee; it is the Christ brought forth to intellect and sense, by thought.

In a little time, however, this Galilee, in which many sick have been healed, casts out this Christ from her synagogues;[3] and when Jesus would again go up to the Passover, Samaria refuses this Christ a passage through her borders.[4]

Conceptions oppose themselves—not to the Eternal Christ, for that would be impossible—but to higher conceptions which have *brought the Christ forth*.

In spiritual experience, the Christ is brought forth from, or through, the David consciousness, and the David is "a man of war."[5] This Christ, as the Jesus, is to rule all nations with a rod of iron; it is to slay its enemies with the sword of the Spirit. These enemies are different forms of mortality, but as one of these falls, others rise up to take its place, for their name is Legion.

That which conceives the Christ as a conqueror, holds the enemy to be conquered, within itself. When the Jesus is withdrawn from the spiritual field, the clearer light of the Christ discovers to us—in the bodies left upon the field, an enemy that was never slain; its seeming life having been breathed into it when intuition conceived the Christ—a saviour through dominion.

1 Genesis xii: 6.
2 Genesis xxxiii: 18–20.
3 Joshua xxiv: 32; Acts vii: 15, 16.
4 Deut. xi: 29; Joshua viii: 33.
5 Genesis xxii: 2; Deut. xii: 1, 2, 3; 2 Kings xvii: 40, 41.
6 John vii: 37, 38; Rev. xxii: 17.
7 Isaiah liv: 5; Jer. iii: 14.
8 Haggai ii: 7; Gen. xlix: 10; Isa. xliv: 3–6.
9 Matthew v: iii; Isa. lvii: 15.
10 Luke iv: 28, 29.
11 Luke ix: 52–56.
12 1 Samuel xvi: 18; 1 Chron. xxviii: 2, 3.

Denver, Colo. MRS. M. W. READ.

Our Sunday School.

OUR school is one full of symbols, representing the three kingdoms of nature, in which we find the operation of the spiritual law, holding in each object some precious truth as the casket encloses the precious jewel. And every Sunday we take up some of these symbols to illustrate Life, or God, in its relative state, that the children may know that they live and move and have their being in the good, by showing them the mercies of our heavenly Father written in all things.

From these lessons, a portion will be contributed from time to time to HARMONY, for the good of teachers and children.

Teacher. The hour has arrived to commence our lesson, so let us open with the first song in your leaflet.

Children.

When the little children,
Marching to the school,
Thinking, thinking, thinking,
Only of the good.
Gathering only pearls,
Pearls for the soul,
And a future time
Building up a throne.

Teacher. You sang very well. Your voices are as charming as your faces. Now I would like you to answer this question: Is there more than one school?

Pupils. No, there is but one.

T. By what name do you know that school?

Pupils. By the only name—the world.

T. Why do you take the world as a school?

A pupil. Because in everything we see a lesson, placed there by our heavenly Father.

T. Then it does not matter where you may be; there will be your school.

A pupil. Yes. Our lessons are to be learned by example, and every example has some reference to the word of God.

Another pupil. I learned that in the 119th Psalm, where it says: "Thy word is a lamp unto my feet, and a light unto my path."

T. Then all paths are lighted with Divine light.

Pupil. Yes, they are.

T. Why?

Pupil. Because God is all, and God is light.

T. What are you?

Pupil. I am the lighthouse in which Divine light is constantly burning. The light shines in me and through me, and I, then, am the light of the world.

T. In what way do you show that light to the world?

Pupil. By my good works.

T. Good! very good!! And what do you understand by good works.

Pupil. Doing unto others as I would like to be done by.

T. What do you call that law?

Pupil. The royal law of love.

T. Then love is the greatest thing in the world.

Pupil. Yes.

T. What is the greatest thing in the natural creation?

A pupil. The sea.

Another pupil. The earth.

Another pupil. The sun.

T. You have just struck the right point. The sun!

A pupil. Teacher, I don't think the sun is the greatest thing. It isn't as big as a pie. The earth is the greatest.

(Pupils all laugh.)

T. Although it may seem to you small, it is the greatest, nevertheless.

Pupil. Why?

T. I'll tell you. We cannot live without it, for if the sun were never to shine another day, this earth and everything in it would immediately perish with cold. The sunshine opens all things, and brings them out of their small cells into a large world of light and beauty. And it is the emblem of the Lord, because the Lord, with his love, warms our affections, and brings us from the small cell of ignorance into a world of knowledge and beauty.

Pupil. I see. Then the sun is the emblem of Love.

T. Yes, it is; and when you want to know how love operates in us, look at the sun and learn the lesson. IRENE DEV. PLUNKETT.

NOTES.

We have been deeply interested in the report of the Summer Congress held at Greenacre Inn, Eliot, Maine, as reported in the *Problem of Life*, and *Universal Truth*. Its purpose was to "Review the progress already achieved in the world, state the living problems now awaiting solutions, and suggest the means of further progress." How clear it is that nothing can be accomplished without association. To universalize any work, is simply to extend its local centres all the world over; and when all these centres are working in the consciousness that there is One Life or Being, they know that they are divinely associated, and this is what Divine Association in work means.

In unity there certainly is strength, and it is when people are willing to cease saying, "I am opposed to organization or association, or that I am opposed to this or that, whatever it may be, they are receptive and ready to receive the truth; and when the truth is understood they can say, with Jesus the Christ, that I, if I be lifted up, I shall draw all unto me. All things should be lifted up and all work made a joy the world over.

Mr. E. H. Sheldon, of Hartford, Conn., writes: "We desire to hold as large a convention of Scientists as possible in our city the coming winter, and while the ultimate end is harmony of action, and thus mutual aid, there are many preliminary steps to be taken to bring it about."

We are glad to hear of these conventions springing up in different places; they show that the times are ripe for the demonstration of the Truth that Scientists have at heart, which means true association, mutual aid and co-operation, and are glad to assist in any and all of these movements, in any and every way possible.

HARMONY is broad enough to include them all, and it is glad to assist in advancing the cause of any associative work for the actualization of the Divine harmony of the whole.

WORDS OF CHEER.

Practical use of Universal Law heals all diseases. Come and be convinced of what Truth can do for you. If desired, board and room can be given during treatment. I will cheerfully correspond with all desiring absent treatment. Consultation free. Hours for receiving, from 9 A.M. to 2 P.M. There is Health and Happiness for you. "Seek and ye shall find; ask and ye shall receive."

ROSALTHA M. DANIELS,
136 Haight Street, San Francisco, Cal.

Books of the Day.

Mrs. Eliza A. Pittsinger will very soon issue a volume of patriotic poems entitled, "Bugle Peals." These poems have been written through a series of years, and have been called forth by the times to which they refer. A large number of them have been written within the last few months, and have been dedicated to the American Protective Association.

The book will be gotten up in excellent style, and will be a valuable contribution to the patriotic poetry of this country. We bespeak for it a large sale.

THE MYSTIC GATE, AND FLASH LIGHT OF THOUGHT, is the title of a pamphlet of 36 pages; an allegory of the soul, and is descriptive of the operations of thought. It portrays the double action of a human will and thought, which goes on in each one where there is a fixed belief in a lower self and a higher self.

"I can," and "can't," are the names of the two self-hoods. When the truth is realized, the soul has partially awakened to the true joy of living.

The flash lights of thought show "how wonderfully is the fact of immortality demonstrated in the depth and breadth of love which our hearts hold for the dear ones whose presence we do not see and feel!"

"Thus do we come to know the true glory of cultivating high attributes, for they are the only treasures we can share throughout eternity with our beloved ones." By Mary Robbins Mead. Price, 25 cents For sale at this office.

"*The Intellectual Pacific*," is a beautiful magazine of thirty-four pages. It contains a summary of the different Congresses held in San Francisco during the Midwinter Exposition. It contains the portraits of the President of the Woman's Congress and of the Congress of Scientists; and a very beautiful one of Sarah B. Cooper. Also groups of the members of the Dental Congress, Medical Association, and Woman's Congress of Missions.

For sample copy, send to Charles Freeman Johnson, Room 3, fifth floor, Mills Building, San Francisco, Cal.

J. FISCHER & BRO., No. 7 Bible House, N. Y., have recently published the following pieces of Sacred Music and Secular Choruses:

1. O LORD MOST HOLY. Soprano or Tenor Solo. By John Wiegand. Price, 40 cents.
2. GOD MY KING. Solo, Duet, Trio, and Chorus. By John Wiegand. Price, 30 cents.
3. HOLY, HOLY, IS THE LORD. Grand Chorus. By F. C Goeb. Price, 25 cents.
4. BILL OF FARE. Comic Quartet. By Carl Merz. Price, 25 cents.
5. LAUGHING CHORUS For four mixed voices. By F. Schuller. Price, 20 cents

Nos. 1, 2, and 3 are very meritorious and exceedingly effective compositions for the service of the Church, while 4 and 5 are most delightful and pleasing pieces for the concert room or musical entertainments. They cannot fail to become very popular.

HOME COLLEGE.

328 SEVENTEENTH STREET, . BET. VALENCIA AND MISSION STREET

(Take either Valencia or Mission Street cars.) SAN FRANCISCO, CAL.

Education is, properly, to draw forth, and implies, not so much the communication of knowledge, as the discipline of the intellect. Its ultimate is a knowledge of the truth. It is perfected only in a true perception of Deity, and one's own Divinity, and of the law of God manifest in nature—in living things. "If a man has a false idea of God, his love of God is the love of an untruth, and everything will be in some degree wrong with him."

HOME COLLEGE WORK.

DIVINE SCIENCE SERVICE EVERY SUNDAY at 2:30 P. M.

HOME COLLEGE MONTHLY MEETING, conducted by the students, first Wednesday of each month at 2:30 P. M.

These meetings are free to the public. All are invited.

Hours for receiving and healing, from 10 A. M. to 2 P. M. daily, Sundays excepted.

Consultation free to all.

Treatment given to both present and absent patients.

THE COLLEGE COURSE OF INSTRUCTION comprises Primary, Theological and Normal Classes. There are twelve lessons in each course.

PRIMARY CLASSES formed the first Wednesday of each month at 2:30 P. M.

THE THEOLOGICAL CLASS is formed from time to time from Primary students, as they are prepared.

THE NORMAL AND ANALYTICAL COURSE can be entered at any time, as each student receives special instruction in Normal Work.

The College Course prepares students to fulfill the command of Christ, to "preach the gospel and heal the sick."

Terms for all College work given at the College.

By arrangement, classes will be taught or treatments given in other cities and towns, either by the President or Graduates of the College.

HOME COLLEGE is always open and teachers in attendance to give advice and private instruction.

Teachers or healers, when it is necessary, will visit the homes of those who wish treatment or private instruction.

THE OAKLAND BRANCH OF HOME COLLEGE is located at 756 Fourteenth Street, Oakland, Cal., and is conducted by Carrie S. Alden.

SERVICES EVERY SUNDAY evening at 7:45.

A CONFERENCE AND INQUIRY MEETING is held every Friday evening at 7:45.

These meetings are free to all.

For particulars concerning classes and treatment, apply at the OAKLAND COLLEGE.

Our work is to teach the Truth, and present it in such a manner as will cause all, "from the least to the greatest," to know God and to realize their salvation, which is His free gift, and to enable all to enjoy the Truth, which is health to know—peace of mind.

The workers in Home College and its Oakland Branch devote their entire time to the cause of Truth; and "whosoever will may come," for the invitation is extended to you all. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Come, and drink of the water of life freely." This invitation being not for time but for eternity, these Colleges are ever open to give and to receive, and to point the way of freedom and wholeness.

All are invited.

We keep all kinds of Divine Science literature for sale, and take subscriptions for all Science magazines and papers.

To New Readers of Harmony:

Excuse the liberty we take in sending you a copy of HARMONY. We ask you nothing, only hoping you will give it a careful perusal, and perhaps speak a good word for it to your neighbors. Please compare each number with any and every publication of a similar nature which comes under your observation, and tell us wherein (if you think so), HARMONY can be improved.

We have a number of surprises and special features to offer our subscribers for 1894 and 1895 covering.

Thus it will be seen that HARMONY, which aims to aid its subscribers to Divine Truth which must result in the cementing in bonds of love all humanity.

We will send you HARMONY for the next two months without charge, that you may get some idea of its value, after which we hope you will favor us with your subscription.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1 25.

A pure, delightful, refreshing story for old and young readers. A collection of matter for diversion for thought and as an aid in mental emancipation.

"It is Possible," by Mrs. Helen Van-Anderson, is a story written evidently by a thinker of more than usual ability.—*Inter-Ocean*, Chicago.

"It Is Possible," by Mrs. Helen Van-Anderson, is a work deserving of a large sale and of being widely read. No one can read the book without partaking, in some measure at least, of the intense spirituality which pervades the story.—*American Farm News.*

THE RIGHT KNOCK. Price, post paid, cloth, $1.25.

The Right Knock is presented with no other apology than this, it has come from the heart.—*Author's Preface.*

This story will undoubtedly attract a wide reading. The tenets of Christian Healing are well defined.—*Washington Post*

For sale by all booksellers.

Sent, post paid, upon receipt of price.

ARENA PUBLISHING COMPANY,
Copley Square, Boston, Mass.

BOOKS PUBLISHED AND FOR SALE BY THE F. M. HARLEY PUBLISHING CO.,
87 WASHINGTON STREET, CHICAGO, ILLINOIS.

PRACTICAL HEALING FOR MIND AND BODY; By Jane W. Yarnall, Cloth, $2.00 post paid.
THE RIGHT KNOCK; By Helen Van-Anderson, . . Cloth, 1.25 " "
THE STORY OF TEDDY; By Helen Van-Anderson, . . Cloth, .25 " "
OUT OF LAW INTO GOSPEL: OR GOD IN MAN; By Sarah Elizabeth Grinwold, Paper Cover, 50 cents, post paid.
BETWEEN THE LINES; By Hannah Moore Fishum, Paper, 50 cents, post paid.
LEBEN UND GESUNDHEIT; German translation of "Between the Lines," Paper 50 cents, post paid.
FAITH AND THE ANGEL: By Anna W. Mills, Embossed Cover, 25 cents, post paid.
HE THAT HATH SEEN ME HATH SEEN THE FATHER, AND THE TWELVE GATES; By Anna W. Mills, Embossed Cover, 25 cents, post paid.
TRUSTING AND RESTING, AND IN HIS NAME; By H. Emilie Cady, 15 cents, post paid.
A REMARKABLE EXPERIENCE: Anonymous Author, Leatherette, 15 cents, post paid.
THOUGHTS FOR TEMPLE BUILDERS; By L. B. M. This is No. 1 of our "Living Words of Universal Truth" series; $1.50 per year, single copies 15 cents, post paid.
ALL THINGS ARE POSSIBLE; By Annie Rix-Militz, 10 cents, post paid.

The above named books are popular and instructive works in metaphysical literature, and are kept at this office and sold by M. E. CRAMER, 326 SEVENTEENTH STREET, S. F., CAL.

CRAMER'S

CALIFORNIA + GALLERY.

402 Kearny Street,

CORNER PINE, - SAN FRANCISCO

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law."

Cloth, $1.25.

IDEAL SUGGESTION . .

—THROUGH—

. . MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO. $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent post-paid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. F. CRAMER, 402 Seventeenth Street, San Francisco.



AGENTS $10 a day at home selling LIGHTNING PLATER and plating J. ewelry, Watches, Tableware, Knives, etc. Plates heavy jewelry good as new, and on all kinds of metal with gold, silver or nickel. No experience. Anyone can plate the first effort. Goods need plating at every house. Outfits complete. Different sizes, all warranted. Wholesale to agents $6 up. Big profits, good seller. Circulars free.

H. F. DeLno & Co. Dept. No. 8, Columbus, O.

DR. THOS. L. HILL,

DENTIST.

OFFICE: ODD FELLOWS BUILDING,

Southwest Corner 7th and Market St., San Francisco

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. Gas given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAS WORT."

Geleitge Nahrung, by P. Millis...cloth $1.00
Leather,..... 1.25
Pearls of Wisdom, by P. Millis.. paper .50
Samenkoerner ein Wege, C. Heydinann .05

TRACTS IN GERMAN,

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and Words of Healing.
" 6 The Good Shepherd. Price, 5 cts. each.

For sale by M. F. CRAMER.

MRS. SARAH WILDER PRATT,

TEACHES a class each month, 3919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

JOHN T. ROBERTS,

TEACHER of TRUTH

In classes and through correspondence.

Voluntary contributions for all services.
In the understanding of Truth, health, harmony, happiness, and plenty are always manifested. Address,

GERMANTOWN, PHILADELPHIA

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned agazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER	1.25
HARMONY and CHRISTIAN METAPHYSICIAN	1.25

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S.	Teaching and Healing.	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph.	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	617 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie.	Healing and Teaching.	Room 16, Nevada Building, San Jose, Cal.
Barton, A. F.	Teaching, Healing, Lecturing.	S.W.Cor 5th and Main sts., Kansas City, Mo.
Briggs, Mrs. C. F.	Teaching and Healing.	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing.	Allen, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D. / Charles, Lizzie W., C.M., P.D.	Lecturers, Teaching, Healing. / Ed's Christian Metaphysician	President Ill. Metaphysical College, Room 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching.	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing.	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing.	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. M. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah.	Healer.	105½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles. / Fillmore, Myrtle	Teachers, Healers and Editors	511 Hall Building, Kansas City, Mo.
	H	
Hill, Ada A.	C. S. Teaching and Healing.	1524 N. Madison Ave., Peoria, Ill.
	L	
Larson, Mrs. Christine.	Teaching and Healing.	1449 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L.	Christian Psychopathist. Healing and Classes; Absent heal'g with correspondence Lessons.	Diamond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing.	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence.	1632 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle.	Advanced C.S. Teacher & Healer.	300 E. 4th St., I.A.O.F. Blk, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing.	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder.	Teaching and Healing.	2919 Indiana Avenue, Chicago, Ill.
Penick, Will H., Jr.	Spiritual Science Healing.	Box 668, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson.	Christian Teaching and Healing.	1053 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing.	2936 Olive St., St. Louis, Mo.
Shain, Jas. I.	Healing and Teaching.	1049 Trout Ave., Kansas City, Kans.
Schneider, H. H.	C. S. Teaching and Healing.	2407 N. 12th St., St. Louis, Mo.
Shaul, Mary D.	Healing.	1056 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teach.	125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing.	3017 Laguna Street, San Francisco, Cal.

Books of the Day.

Koradine.

A fascinating story for Christmas Gifts.

"Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

"It is really a story of a glad heart. It is a poem in prose, full of practical lessons for every person. It is a guide to parents in the training of sons and daughters, and condensed hints and helps to teachers."—Sandwich *Argus.*

"It is written in a vivacious style that has all the charm of a fairy tale."—*Woman's Voice.*

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

It is beautifully bound, side and back stamped in gold. Price, $1.25.

Send all orders to us for this beautiful book.

Christmas Gifts.

Any one of the three following books mentioned, by Henry Wood, would make helpful, beautiful and inexpensive Christmas Gifts: God's Image in Man, $1.00; Ideal Suggestion through Mental Photography, $1.25; The Political Economy of Natural Law, $1.25.

And among other books that are practical and would be appropriate for the same purpose, are: Spiritual Law in the Natural World, by Eleve, 50 cts.

Divine Life and Healing, by Eugene Hatch, $1.00.

Out of Law into Gospel: or God in Man, by Sarah Elizabeth Griswold, 50 cts.

Between the Lines, by Hannah Moore Kohaus, 50 cts.

Practical Healing for Mind and Body, by Jane W. Yarnall, $2.00.

We recommend to those who read German, the books and tracts in that tongue advertised on another page.

An Exquisite Holiday Gift:—A copy of "As It Is To Be"—5th edition—by Cora Linn Daniels.

It is a work on: After Death; Laws of Life; Here and There.

It is beautifully illustrated. H. M. Alden, author of "God in His World," says: "It must be a great thing to you to live in the atmosphere of such thought, and to see the spiritual world as so near and so real. I hope that it may bring many others to the same realization."

This book has had, and is still having, a very large sale; one copy invariably sells another. Price, paper, 50 cts.; cloth, $1.00; satin, $1.50.

Please send your orders to this office.

Free Public Library
Sacramento, Cal.



C. L. CRAMER.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. DECEMBER, 1894. No. 3.

Our Workers.

WITH this number of Harmony we are glad to be able to present you with the picture of our companion in life, who has silently co-operated with, and encouraged us in all our work in the cause of Truth.

From the time of our first glimpse of the light and freedom of Truth, we have been at one in our investigation and understanding of the same.

Mr. Cramer has not been actively engaged in the work, other business requiring his time and attention; but it is ever true, that where the desire of the heart is, all things are shaped to that end: Therefore it is but natural that one thoroughly established in the consciousness of Truth should enter fully into the work.

The constantly increasing demand upon our time and for our services, because of the increase of business in various directions—which includes the editing and publishing of Harmony, teaching classes and lecturing, healing, both present and absent, besides the necessary work connected with the I. D. S. A. and Congress of Scientists, has made it necessary that we have some one connected with us who is in perfect accord with our understanding of Truth, and upon whom we can depend to assume part of the responsibility of conducting the work. We have heretofore gone on with the work in perfect faith that when the time came that we should need assistance to manage and carry it on it would be forthcoming.

Certainly there can be no more suitable co-partnership or union for the purpose of spreading the gospel of truth than that of husband and wife. Business matters have so arranged themselves, apparently, that Mr. Cramer now feels that he can give his time and attention to this cause. So, for the future, all the work will be jointly conducted.

I am happy to announce that you will have the opportunity of hearing from Mr. Cramer through the pages of Harmony from time to time.

When Christ is seen by us, then are we seen with him in glory.

An Idyll of the Spirit.

(*Concluded.*)

IV.

Now this Youth with silence folded,
Which no mortal eyes had seen,
Could no longer be unheeded,
Poising heaven and earth between.

On the watch-tower of salvation,
Wakeful ones in search of Light,
Caught a glimmer of his glory,
Shining through his armor bright.

Saw that 'neath the seamless vesture,
Flashed in lustre every gem;
Every precious stone lay sparkling,
Underneath his garment's hem.

In his hands were powers unnumbered,
Treasures vast and unencumbered;

Knowledge, sought for age on ages,
By most wise and ardent sages.

Light, for which the nations fainted—
Heavenly Light, with earth untainted.

Wisdom, men have freely given,
Half their days to obtain, and riven,

Many rocks and towering mountains,
Seeking for its living fountains.

Power, appearances to crumble;
(Over which the erring stumble.)

Health and beauty; youth immortal,
Opening life's resplendent portal.

Strength, omnipotent to sever,
From the false, the true forever.

Freedom, limitless and glorious,
Over human sense victorious.

Peace, that passeth understanding;
Majesty divine, commanding.

Good, a universe o'erflowing;
Love, unalterable and glowing.

Mind, unlimited and rangeless;
Life, perpetual and changeless.

V.

Then the Soul awakened watches,
Fired with spiritual zeal,
Roused its comrades and together,
Sounded forth a glad appeal.

From the West to eastern ocean;
From the extremest South to North,
Sped the message, warm with welcome,
As its loving call went forth.

"Come and help unveil the treasure,
Precious beyond words to name;
Holding every priceless blessing,
Love can give or lips can frame.

"Come with willing hearts and earnest,
For the Pearl of pearls is found;
Man's long night of tireless searching,
Is, at last with triumph crowned."

Quickly this majestic measure,
Framed of hearts with motives true,
Was with "Unity" cemented,
Altruism shining through.

Here a pedestal erected,
Out of purest thoughts and aims,
Burnished into marble whiteness,
By love's never faltering flames;

Had upon its surface written,
Glistening as the noonday sun—
"Congress, Unity of Purpose"—
For the Youth to stand upon.

Forth he came—ah! who can picture
Justly, the similitude,
Of all power, all grace, all grandeur,
In a word, the All of Good.

Forth he came from out the silence.
Where he lived with God alone,
Toiling in the dark for ages,
Until sought for by his own.

Now his loins with power are girded,
And he comes without delay;
Shod his feet with peaceful gospels;
For his shield, fidelity.

For his helmet true salvation;
For his sword the Spirit word;
And whenever it is breath-ed,
Every living soul is stirred.

Virtue's leaves adorn his temples;
From his lips drop precious pearls;
Jewels of the earth and heaven—
Jasper, sapphire, emerald, beryl.

And his vesture dipped in purple,
Royal with the life of saints,
Hath no mixture of the earthy,
Holdeth not corruption's taints.

In the distance, well nigh hidden,
Overgrown with world-worn moss,
In the valley of the shadows,
Stands a nail-imprinted cross.

But to-day there is rejoicing;
Life with melody resounds;
In the race he was victorious,
"On his head are *many crowns.*"
—Rev. 19-12.

VI.

Oh! how fair is now the aspect,
Of this God-begotten Youth,
In whose soul is love unfailing,
On whose brow is written—TRUTH.

And whose voice, like many waters,
Stilled by mastery to peace,

Thrills the souls of all who listen,
With vibrations ne'er to cease.

In the name of God he greets you—
God the One and Only Mind;
Only Substance, Cause, Creator,
God, the All in All combined.

Love, and Life, and Truth, and Good;
All there is in Fatherhood,
Greet you with all power and grace,
Bear you witness face to face.

Bless your sowing,
Bless your reaping,
Aid your knowing,
Have your keeping;

As the presence of the Light,
Softly now enfolds you quite.
On your pilgrimage in quest,
Of the promised Ark of Rest.

VII.

The Ark of Rest.

On the storm-tossed sea of perpetual thought,
Floats a covenant Ark. 'Tis richly enwrought,
Within and without—a perfected Whole,
Suggesting the sweetest repose of the Soul.

O'er the heaving billows it glides along,
As joyous and free as an angel's song,
Nor heeds the turbulence fierce and high,
No more than a mother's sweet lullaby,

But it soothes and calms in a thousand ways,
As oil on the troubled water allays,
And it leaves in its wake a trail of light,
Like the bow in the clouds dissolved to white.

For its keel is Truth and its beams are strength;
Its height and depth and its breadth and length,
Are fullness of Life, while its starboard ray,
Reflects a radiance night and day.

Its windows the raven of doubt release;
Through its open door comes the dove of peace;
And glinting the bow of its noble breast,
Impearled in gold are the words, "I rest."

It is built in the morn of the sweet, "Be still,"
With the noiseless hand of the power, "I will,"
And the souls therein, when the work is done,
Are the same in heart and of purpose one.

Now look for the *name* of this glorious Ark,
Like a sunburst gleam see it flash through the dark,
Illumining earth as the heavens above—
It is *Unity—God*—the *Oneness of Love.*

HANNAH MORE KOHAUS.

Chicago, Ill.

INTERNATIONAL BIBLE LESSONS.

DECEMBER 2, 1894.

CHRIST'S TESTIMONY TO JOHN.

GOLDEN TEXT: "*Behold, I send my Messenger before thy face*" *Luke* vii: 27.

JOHN the Baptist in prison—or the man in belief of *being, form*, or *expression*, is always sending out messengers of inquiry to Jesus, the Christ, because he is unsatisfied, not having found rest in *being one*. All workers for God, on the mental, or external plane, become discouraged, disheartened, and imprisoned by their own beliefs of limitation, because they do not work as Jesus, the Christ, in the consciousness of oneness with the Father. They suffer weakness in mind and body, because they believe strength is separate and apart from them. John, hearing of Jesus' wonderful works, sends out two of his disciples (searching thoughts) to Jesus to know the truth. Whenever one becomes doubtful and discouraged, the call for light goes out from mentality to the *One* light and life, who alone is able to help. And the answer to the call is in the full and free *gift of Being*. John consciousness is that state which confesses: I AM NOT THE CHRIST.

It knows itself only as the voice crying in the wilderness—I baptize with water, washing away the "belief-man." Isa. xl: 6-8. The voice said: Cry, "All flesh is grass, and all *goodliness* thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand forever." The "Voice" says: Prepare ye the *way* of the Lord. The Christ can-

not come until man dies, *as man*. ("No *man* can see God at any time.") "*I am Eternal Life*," cannot speak until *I am mortal, passes away*. Christ cannot be found in ourselves unless "the *ourselves*" disappear. Mal. iii: 1–3.

"Who may abide the day of *his* coming?" "Who shall stand when *he* appeareth?" When Christ is found, he is All. There is no selfhood in *form*, whether visible or invisible. True selfhood is in God—as God's idea, which is formless, uncreate, self-existent. John, "the Messenger sent before thy face," washes from consciousness the belief of *self* as *changing*, and thus prepares the way for the One which is without variableness or shadow of turning.

DECEMBER 9.

CHRIST TEACHING BY PARABLES. *Luke viii: 4–15.*

GOLDEN TEXT: "*The Seed is the Word of God.*" *Luke viii: 11.*

THE term "Parable" (to place side by side) "denotes a form of instruction in which, by the side of the truth, is placed the *image* which represents it."

Christ, the Maker of all things, always teaches by parable, as the Maker and *the made* (Creator and creation). The only true teacher is he who places cause and effect side by side. Christ Jesus is the formless, including form, and stands in the world to-day, *everywhere present*, whether recognized or not, as the true Word, or Seed of God. *The Sower and Seed are one.*

1. He teaches by his silent consciousness (omniscience, omnipotence, omnipresence).

2. By the radiation or expansion of Consciousness in thought.

3. By his word made flesh, God with us.

The true teacher—the Word—is invisible. His going forth is from everlasting to everlasting. The parable of the Sower is the *first* recorded parable spoken by Jesus. The FIRST, in Bible interpretation, is *all inclusive*, and represents also the *last*—the All in All. This Word, "Alpha and Omega," is not received in the world because of ignorance of its presence.

"*Fowls of the air*," "*Stones*," "*Thorns*," represent man's belief in being separate from God; these various beliefs shut out the word, or seed, from the "Wayside hearers," the "Rocky Ground hearers," and the "Thorny Ground hearers."

The "*fruitful hearers*" are they who see with the *one eye*—Faith—and hear with understanding, and bring forth fruit unto God—Love, joy, peace. Gal. v: 22.

DECEMBER 16.

THE TWELVE SENT FORTH. *Matt. x: 5-16.*

GOLDEN TEXT: *As ye go, preach, saying, The Kingdom of God is at hand. Matt. x: 7.*

WHEN Jesus, the Christ, speaks within the consciousness of man, "I have chosen you *twelve*," he speaks the word of completeness or at-one-ment, and in the highest interpretation of this passage of Scripture, the sending forth by twos, is: Mind and idea as *one*, proceeding forth in manifestation as thought, or action, and word, the result. When we hear the Master saying: As ye go, preach—the "*ye*" is the *I am*, the one Substance of all things. There is but *one way* of Life in manifestation; it is not the way of the Gentiles or Samaritans, but the outgoing of light to all who are seeking light. I am he whom ye seek. The living continually seek and require life. "I am the King, and as I am, thou art."

Go only to the "Lost Sheep." The world considers those lost who have no faith in themselves; who are poor in the spirit of the world. These are willing to forsake self, to be found in Christ. Let your peace come upon these "little ones," for of such is the kingdom of heaven. The chosen have received freely, and they *give* as freely as they have received. They do not *demand* money as a recompense for their gift of peace; if they did, they would be going in the way of the Gentiles. The commission of Christ is to the twelve, Go not the way the world goes—provide nothing for *yourselves*—for you know who is your Provider.

The workman is worthy of his meat. Give us this day our daily bread, is not spoken by one individual to another, but is the consciousness of Life, the gift, or Son of God, in receptivity of all Good from the Giver, or Father, while *love* unites the two in one and casts out all fear.

DECEMBER 23.

THE PRINCE OF PEACE. *Isa. ix: 2-7.*

GOLDEN TEXT: *Of the increase of His government and peace there shall be no end.*

THE people which sat in darkness saw a great light, are not those of the days of the prophet Isaiah only, but those in our midst to-day who are in the belief of being born of form, united to form as Source, and bringing forth from form, in thought, word and deed. These are the "dead" in belief, the *shadow*.

The "great light," is the truth that shines upon them, awaking them from sleep, bringing them to conscious understanding of being the *light itself*.

They find that "to be," is to be the Son in the bosom of the Father, and they hear with joy the voice of the Son of God, and hearing, live: John v: 25.

These know a new name, and the Life immortal opens in beatific vision—heaven and earth unfold in newness before them, for old things pass away, and all things become new.

The *real* of the Lord of Hosts will perform *this*—nothing else ever can. The love of "Being," holy, pure, and perfect, will bring to one who is faithful the truth of perfect atonement, and reveal the Redeemer—the Mighty One; of the increase of *His* government and peace there shall be no end.

CARRIE S. ALDEN.

QUESTIONS AND ANSWERS.

Q. IF like produces like, and God is Infinite Substance, why is the manifestation or visible universe changing?

A. Infinite Substance never changes into anything else. It is always Infinite Substance. The manifestation or visible universe is a symbol of idea, and the idea being eternal, it too is substance. No form has any substance that is not eternal, hence the form in substance is Life Eternal. The reason why there is continuous manifestation of form, is because the possibility of manifestation is Infinite; and what the Infinite has ever manifested is now being manifested. This is a statement of Truth.

The many changes observed and sensed are changes of mental conception, thought and belief, as to what is Truth.

Q. If all is good and there is no error, why do some scientists call the body error, or mortal mind?

A. All that *is*, *is good*, and there is no error in the Truth of what is; and God being infinite, He is all there is. They call the body error because they have not seen its spirituality. It is an appearance of mortal mind to them, because they are ignorant of its relation to Divine Mind. Ignorance is unsuspectingly taking things for what they are not. When they shall have realized mental freedom from what they have set up, and hold to be mortal mind, they will cease seeing mortality or pronouncing the body mortal.

Q. Will you explain the following statement which I heard made by a Christian Scientist, who is loyal to one individual's presentation of it. "Divine Science divides God up into little bits, and sets him trotting all about, as many *I ams*?"

A. This loyal student, not having studied Divine Science, is not competent to tell you the truth about it. If he had any conception of it at all,

he would know that the Infinitude and Omnipresence of one God, is the basic principle of the Science, that the All is one God and God manifest, and that "*I am*," is the name of the Infinite Whole forever; and that one works or speaks in the name of wholeness, by being the wholeness that is.

Divine Science knows no division anywhere. Infinite Mind and It manifest is the All in All. When he comes to realize his selfhood as being in God, and know that he has no other, he will see the truth of Divine Science.

Conscious existence is a real working together of God and man. Two fatal errors have been mentioned in former issues, namely: "I do it all," and "God does it all." 'Tis true that all we are and have are from the All Source —primeval Being—yet because "My Father worketh hitherto until now," so too, must I work. And my work is one of *use*. Service is science. In the philosophy of use we find the science of salvation. Love and service is the full duty of man. Serve your neighbor as you serve yourself, and love supremely the Highest and Best—that which to you is God. This is the law of giving and receiving, which is the law of life. *Reciprocity* is a word of mighty meaning. We receive that we may give. Receiving conveys obligation. Reader, God is our sufficiency; whom do you supply?

PROF. GEO. B. CHARLES, *Editor of Christian Metaphysician*.

Don't make the common mistake that Jesus said it was blessed to be hungry, or weep. He said those who had been hungry and weeping would now be satisfied and made to laugh, because of his gospel of love, and tenderness, and power, in which is no respect of persons. It feeds the hungry and makes glad the heart of the sorrowful.—*The Life*. (A. P. Barton)

Let the loveliness of love awaken love within you; a perfectly natural process, since all men are children of love, and then you cannot help loving everybody. Love is like the sun; it must radiate or cease to be.—*The Life*.

PARAGRAPHS.

Life is the light of the world; love is the nature of life.

The true light of Life lighteth every man that comes into the world.

To express love in all our ways, is to let light shine.

To be the Life, the nature of which is love, and let light shine in all, is to glorify the spirit of God, on earth.

All For One, and One for All.

All for one, and one for all,
With an endless song and sweep,
So the billows rise and fall
On the bosom of the deep;
Louder in their single speech,
More resistless as they roll,
Broader, higher in their reach
For their union with the whole.

Wheeling systems sink and rise
In one shoreless Universe,
And forever down the skies
Myriad stars one hymn rehearse;
Countless worlds salute the sun,
Planets to each other call,
Ages into cycles run,
All for one and one for all.

Kissed by sunshine, dew, and shower,
Leaping rill and living sod,
Sea and mountain, tree and flower,
Turn their faces up to God;
And one human brotherhood,
Pulsing through a thousand lands,
Reaches for one common good
With its million million hands.

Through all warring seas of life
One vast current sunward rolls,
And within all outward strife
One eternal right controls;
Right at whose divine command
Slaves go free and tyrants fall,
In the might of those who stand
All for one and one for all.

James G. Clark, in *The Coming Nation*.

High statements without *living* the Truth we preach, are clouds without rain. Beautiful words without love and works, are trees bearing leaves only, *no fruit*. W. M. B.

Notes.

We are happy to announce that the Scientists of Chicago have organized a "Truth Student's Association." It seems that this organization has been in contemplation for some time. This, as all other organizations, is proof of the truth that people believe in association and unity of work, as well as unity of Being.

Those thinking that any great and universal work can be carried on without some organization that will bring people into associated effort, invariably find that when the work is entered upon that nothing can be accomplished without association.

All organized association is to be seen as among the many evidences of good accomplished by the working of the Spirit for Wholeness. HARMONY wishes all workers God speed, and is in hearty sympathy with all movements along the line of at-one-ment.

Miss Estelle Nichols, a California girl, was raised from a bed of invalidism and thoroughly healed by Divine Science. She has devoted her time to preaching the gospel and healing the sick from that hour. In a letter just at hand, she says: "I am back at my headquarters, after nearly four month's absence. During that trip I have been teaching, lecturing, preaching in churches, and healing in a number of places in Iowa. My trip has been a grand success in every way. What can I do to help you in regard to the Congress?" The writer's faith is in the true unity, and it will never fail.

Universal and Individual Treatment.

I. D. S. A. Health thought, to be held from November 30th to December 30th.

The Christ of God dwells in me, and I rest in Christ—in pure, sinless Being. I have never been sick, for God has always been my life. In this I rejoice, and am exceeding glad.

International Divine Science Association.

Free Public Library
Sacramento, Cal.

THE past month shows no diminution in the interest of workers who request by letter to be identified with making the call for the Congress of Scientists to be held in Chicago the coming May. Among the many letters received we cannot refrain from quoting a few lines, showing the earnest desire they reveal for *the success of this great spiritual movement*. Incalculable good has already been accomplished through the Congress of Scientists recently held in San Francisco; and as the time approaches, the Divine Science Association is now, more than ever before, deluged with letters from co-workers who desire to enter upon some line of work that will more closely identify them with the

call and success of the Chicago Congress. From those whose hearts are in the Master's work, and who are laboring daily for the spread of His Kingdom on earth, come letters to us, asking us "what can I do to make this Congress a success?" and, "I should be pleased to know your plans and co-operate with you, etc." These letters show how much the writers have the cause at heart. So far, God's blessing has abundantly rested upon every effort put forth.

A dear brother and sister write: "You may count on us to assist you in whatever way we possibly can, in bringing before the public this, our glorious Truth; we shall either go in person, or send papers to be read at the Congress."

One brother from Butte Co. writes: "I am purposed by the grace of God to stand for Unity. I want you to use my name and I will do the best I can."

A brother from Wyoming sends substantial greeting. "Enclosed find 'note' towards the expense of calling the Congress of Truthseekers. You have permission to use name, and with it a desire that the Father of all Light be with you."

An earnest from Boston: "I do so cordially and sympathetically unite with you in the thought of a Congress of Scientists, to be held next year in Chicago, that I hasten to inform you of my desire to have my name enrolled on the list of advocates. It is a Congress that must leave its influence for good upon the atmosphere of Truth, to which cause I am devoting my life. I will do all I can to forward the work. The time is now in its full ripeness to help along every line of Truth. I rejoice that the Congress will be held near Boston—hopefully looking to the time not far distant when it will be in Boston."

A loving letter comes from Dundee, Oregon, which says: "I take pleasure in permitting the use of my name as one desiring to promote the work and aims of the Congress. Every movement which has for its object the spread of truth and the uplifting of humanity, has my hearty approval, and this, I believe, to be the sole aim of the Congress. May it be a potent force in helping to spread the truth from Pole to Pole."

Kansas City sends greeting in these words: "I am glad to learn of the success you are having with the movement toward getting the next session of the Congress in working shape. Let us do what our hands find to do with our might, and the results will adjust themselves for the best if we trust to the right central power."

From a brother in Truth across the Bay come these assuring words: "I wish to do anything that I can see in my way to do, where I can render

practical usefulness. I fully agree with your motive and means of spreadspreading the Truth according to Science, and not creed. I will say out of my deepest conception of the truth of One Life, God bless your work. In regard to having my name entered as a member of the Association, I consider my name only useful in association, where I may be of practical use, heart and soul, in harmony with a clear, definite purpose before me. God be with you. Yours in Truth."

From Cloverdale, Cal.: "It is with pleasure that I send my name to be identified with the movement of the coming Congress, to be held in Chicago, May, 1895."

Illinois to California: "I wish, as an earnest Scientist, to be identified with the movement in the direction of unity of purpose and spirit. It is what I have long been desiring. I shall look forward to the proposed Congress with great hope, and faith, and love."

Brooklyn, N. Y.: "I pledge myself to do all I can to further the interests of the Association to make the coming Congress a paramount success. Anything that I can do will give me pleasure."

Good words from Kansas: "I heartily endorse the platform on which the I. D. S. A. is founded, and take much pleasure in sending my name to support anything that will promote the spreading of Truth. From all reports concerning the Congress held in San Francisco, last May, far more good was accomplished than was at first anticipated, and to have the second Congress meet in Chicago, will certainly do much good. Therefore, I gladly send my name as one of many who wish it to take place."

A brother, prominent in the work in St. Louis, hastens to reply that "it will afford me great pleasure to co-operate with you in your glorious work of unity, in this great cause we represent."

From a company of royal entertainers—a family of five harmonious, loving spirits, of Topeka, Kansas, we quote the following: "It is our hearty willingness to co-operate with you in the work, and we gladly consent to your using our names among those who wish to aid in the advancement of this great undertaking. We shall be happy to assist in any way we can, and we wish you unbounded success in the work you are doing, and affirming that all good will result therefrom."

So come the heralds of love and peace, uniting and bringing gladness to all. God bless you all, and unite us in the effort which he has called us to undertake, and in His name we can co-operate to the redemption of humanity, thus fulfilling the law. Yours, in Truth,

ROSALTHA M. DANIELS,
Cor. Sec'y I. D. S. A.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

"THE SERMON ON THE MOUNT:"—*Luke vi: 20-31.*

Delivered at HOME COLLEGE, *Sunday, November 18, 1894.*

GOLDEN TEXT: "*As ye would that men should do to you, do ye also to them likewise.*" *Luke vi: 31.*

"*One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire.*"

THE same conception that gave voice to these words said, "He must increase but I must decrease." "He that cometh from above is above all:" he that is of the earth is earthly, and speaketh of the earth."

How beautifully John bore witness of the truth, in prophecy for another. But he who holds the truth in prophecy for another, and knows not himself to be the Truth, does not stand in the consciousness of Being, as does the one who gives voice to "The Sermon on the Mount." This sermon bears witness of the truth, that is here and now at hand. The true gospel of Christ proclaims the kingdom of heaven within you: and as there is but one Way, Truth and Life, which is the Christ of each and all, the Truth voiced in this sermon is of and for each one of us.

That John must decrease, and Jesus increase, is true to us; for would we do the perfect work of fulfilling the law of Being, it certainly is necessary for us to Be, and also know and realize that we are Eternal Life, and thus enter into Life and rest. When we say enter in, we would convey this idea, and impress upon you that we are to acknowledge that we have no other Life or Being, and rest from the effort of trying to save our Life and to make Being perfect. Then it is that we do the Father's work, and are the Life-giving Spirit.

The Sermon on the Mount may be regarded as the great opening lecture, or foundation lesson in a course of instruction, which course would include the whole of christianity.

The theme is the righteousness of the kingdom of God.

First, of the righteousness described, and its rewards announced.

Second, the righteousness is exhibited in living manifestation.

Third, the relations of the righteousness to the righteousness of the Old Testament.

The ten commandments are positive, in so much as they affirm that there are certain things that shall not be done. What we are to do is left unspoken and is to be understood. The beatitudes are positive. In them are voiced the truth of Being, which SHALL BE, at all times. The one forbids, the other enjoins.

The ten commandments do not of themselves enable us to feel the truth of a spiritual body, and its at-one-ment with the Holy Spirit; which is the at-one-ment of God, who is Love, with His works. When we know God and realize the Divine as the only presence, we know why we should not, and why we could not do the things that we are commanded not to do.

He lifted up his eyes on his disciples, and said: "Blessed are ye poor, for yours is the kingdom of God." The word Blessed expresses the permanent state of Being; the unchangeable state of Eternal Life, rather than a passive reception of a blessing bestowed. Blessing, means enjoying happiness, or bliss. The one who enjoys the blessed state of Divine Being preserves a firm attitude, now and forever—the Be-at-itude of ultimate bliss or blessedness.

Those who are poor, spiritually speaking, are so because they believe their own existence to be separated from God; and all who thus believe, also believe that all visible things are separated, and are born unto death and corruption. So this belief does unto other things, as it does unto the existence of the one holding it. When one feels the need of higher and better things than separation can bring, he is ready to say, "I will arise and go to my Father," for when one realizes how poor he is, without God manifest in the world, he is ready to seek, here and now, the kingdom of wholeness and the righteousness of its way, he is ready to acknowledge and apply the truth of the statement: "It is your Father's good pleasure to give you the kingdom." Those who seek, with the certainty of finding God and His righteousness, appreciate the privilege, and realize how vast the difference between this blessed privilege, the gospel of Truth, and the old way of thinking, that we are material, mortal and corruptible, born unto death and the grave.

What a blessed privilege it is to be the Truth; to put on *The Christ*. This means more than simply finding the Christ in ourselves, and still having two selfhoods, Christ and I. "For if any man is in Christ Jesus, he is a new creature," not an old creature and a new one, but one perfect man; one new creature, God manifest.

Who shall stand in the day when Christ shall appear. We can say with St. Paul, that when Christ, who is our Life, shall appear, then we shall appear with him in glory, and when that which is perfect is come, that which is in part shall pass away. When the work of Jesus the Christ is done, the work of John ceases.

"Blessed are ye that hunger now." The state of Being is Blessed, now; as Unity is forever the state of one. The hunger for righteousness is a mental conception of the want of knowledge of Truth, which to know is a realizing sense of freedom. They shall be filled with a knowledge of the Truth of what Being is now. You shall be so filled with the true idea of Being, that there shall be no room in the temple to receive.

"Blessed are ye that weep now, for ye shall laugh." When we know and accept the Truth and the Blessed state of Being, we do rejoice and are exceeding glad. The spiritual meaning of weeping or shedding of tears is the preparation for bringing forth. "He groaned in his spirit and was troubled." "Jesus wept."—*St. John xi:33-35.* To groan means to strive after earnestly. To translate this statement unto Spirit, and to say he groaned in Spirit, is to see that he exerted himself to bring forth the power and raise Lazarus from the dead, which belonged to the redemptive work for which he came into the world. A mist rising from the earth and forming clouds, descends again and waters the whole face of the ground. Then it is that the earth brings forth abundantly. When we reach out to the most high in hope, prayer and aspiration, the Truth and substance of the effort must return to us to nourish the bodily existence.

We are to find the truth of our hope, prayer and aspiration already manifested in our bodily existence. Then it is that we show forth the fruit of the spirit of wholeness.

Our aspirations for spirituality, health, prosperity and happiness, that go out to God daily and hourly, must come back to us and water the whole face of our Being, by our seeing that the truth of them is already demonstrated in our existence. The truth of them must be already existent in order to be enjoyed.

"Ye are Blessed even when men shall hate you, even when they come

Free Public Library
Sacramento, Cal.

out from among you in their beliefs and are separated from you. One who enjoys the blessed freedom of Truth, and knows himself to be Eternal Life or Being, and it manifested, is injured by no thought or condition. "He who comes from above, is above all." To God consciousness, it is not hard to be accused of blasphemy because you have spoken the words of Truth. Such statements as, "It is evil," "immodest," "blasphemous," to speak of being Whole, and at-one with God, find no place in Divine consciousness. If as persons we believe ourselves to be evil, then the name to which we respond must be the name of an evil being. Not so, if we call ourselves by the name of the Lord and speak in His name.

The Divine Science teaching proves that we are free from all belief that there is an evil selfhood. To cast out the false belief that there is an evil selfhood we speak in the name of wholeness or at-one-ment. We cannot speak of our selfhood as being evil, and identify our name with a supposed evil being for the Son of Man's sake; that is, we cannot fall short of wholeness for Christ's sake, any more than we can go about saying that Christ sent disease and trouble upon us, for our own good; or that God brought affliction upon us, from which we are to learn our lesson. "Lest thou shouldst think that the mere fact of being evil, spoken of, makes men blessed." It is because God is what He is, that man is what he is in Being. "Be ye holy because I am holy." Man is blessed because he has being in God, so the blessedness and righteousness of God is the real and true blessedness and righteousness of man, for there is none beside.

So when man studies Divine Science for the purpose of finding his peace and rest in the Being of God, and his righteousness and wholeness therein, the door opens unto him. No longer stands he without, knocking; he who is within God, can perceive what is therein, and can find Life Eternal in both Being and existence; "He finds pasture everywhere."

Rejoice! exult, leap for joy, be exceeding glad in Spirit, that your names are written in heaven, and express the same in action, and do it in that day, hour and moment, when to the senses there is pain and suffering, for even then you have begun to bring forth and to demonstrate the Spirit of Truth, which makes free; for even then "the word is nigh thee, even in thy mouth," that shall give realization of freedom from all infirmity—which is only infirmness.

Be ye therefore firm, and in time of seeming trouble preserve a firm attitude, even the Be-atitude of consummate bliss. There is nothing hard, nothing to labor with; no trials; nothing in Truth to prevent success; for

he who has come into the world from above, is God manifest, and is above all opinions, beliefs and conditions, and in this consciousness the work of John decreases, comes to an end, while the work of Jesus increases, and spreads abroad.

"Woe unto you that are rich, for ye have received your consolation." You have already received. The reaping is according to the sowing; one cannot sow to the world of opinion, belief and condition, and reap the unchangeable glory of heaven. Grapes do not grow on thistles. A live generation cannot be born unto death. An immortal generation cannot be born unto mortality. An eternal existence cannot be born unto corruption; the Son of God cannot be born of two sources, hence Jesus, the Christ, proved within himself that the twain were one new man, and that body and soul could not be separated in Truth; but, alas, you do bring to pass to your own conception, what you believe in.

When all men speak well of you, if they speak well from the standpoint of opinion, and not from the standpoint of God, it implies unfaithfulness to the Infinitude and Omnipresence of God; then they speak as did the fathers to the false prophets, "Whatsoever ye would that men should be doing unto you, be ye doing now unto them."

The law of love is set forth in this sermon as an unchanging principle. "*But I say unto you*," (emphasizing *I*, contrasts the teachings of Jesus with those of the scribes, which fall short of wholeness.) "Love your enemies; do good to them that hate you." This command is for each one to fulfill, for the Hebrew meaning of twelve, is a finished number, and when it is used in reference to persons it means all persons. You who listen with the inward ear of understanding, and with the outer ear with understanding, will know that Love is an unfailing law, for life is the light of the world, and Love is the nature of life, and it is the nature of life to keep on manifesting, even though delusive beliefs arise from observation, even as the sun continues to shine, though mists do arise and form clouds that float between it and the earth.

Divine Love never withholds or withdraws its blessed state of being from any living thing. He who loves is himself love, and does the work of God, for God is Love.

Unto him that smiteth thee on the one cheek, offer also the other, is a vivid way of expressing the thought that we cannot overcome evil (a missing of the mark) with evil. An error in calculation, in mathematics, is never corrected by another error. Errors are not guides to Truth, nor does miscalculation

lead to or demonstrate the principles of mathematics. As miscalculation is not calculation in mathematics, so error is not truth in Divine Science. Hence it is written that we are to owe no man anything but love.

The orthodox way of presenting this truth, is, that we should love the sinner even while we hate the sin. The reason given for this is, that we should love as God loves, "Regardless of merit, or reciprocity of love." This reasoning will not hold good, for if we be now doing that which we would that others should be doing unto us, we will be loving neighbor as self, and loving God with all our hearts, and as it is impossible to serve two masters at one time, it is impossible to love and hate at the same time; so while we were loving the sinner we would not be hating the sin, and *vice versa*. In conclusion, we would say, that the righteousness of the kingdom is God righteousness, which is holiness, beside which there is none other.

"Give to every man that asketh thee," implies the working or manifestation of the law of Being. This is a principle binding, because it is the law of Being to give forth, and thus manifest what it is. Giving, means giving such as I have. If we have the consciousness of being eternal life, now, then we are to give such as we have to all who ask. The reason why the joy of the Christian consists in giving and in doing, is because the Christian has consciousness of being the way, the truth, and the life. So if any one, spiritually speaking, takes away our goods, we cannot demand their return, for if we ask ourselves this question, "Is there more than one Christ?" The answer comes: Christ is the life of all. The Golden Rule is the golden truth of at-one-ment. It is in fact, the primitive command of God in the hearts of all people, of every nation. Upon the law of Love, hangs all the law and the prophets. Saint James calls it the "Royal Law." "Love thy neighbor as thyself," means, know thy neighbor as thyself.

The Call for the Second International Congress of Scientists.

Letter of The International Divine Science Association to Scientists.

Dear Friend: You are hereby invited to unite with us in calling the forthcoming Congress, to be held in Chicago May, 1895. We desire that your name should be identified with this movement, in the actualization of unity and the minimizing of differences.

This call is made, as may be seen by the circular published in November Harmony, upon the same broad basis which the I. D. S. A. founded for the first International Congress of Scientists, held in San Francisco from May

29th to June 3rd, 1894. This is the only Science Association that has been founded upon this Coast, in which the calling of congresses or conventions is among its purposes.

Evidences are multiplying on every hand, which show that the Congress of Scientists to be held in Chicago will be largely attended.

We know that the children of the Master will unite with us in this co-operative work, which finds echo in the hearts of all believers, and that a blessing will surely result to all who aid in this movement.

It is an active, loving work for Christ, the Truth, on a wide and generous scale, that will reach from California to Maine, and will include every spiritual worker from ocean to ocean.

The first Congress was like one born in due season. It was the fulfilment of the law; a result of the united thought and action of the Scientists, and we had only to welcome its coming. Every seeming obstacle melted away before its true and faithful workers, and all Scientists accepted its platform of fraternal unity.

Those who could not be with us in person, entered into the spirit of the movement, and gave hearty co-operation in every way. So we have every reason to believe that this work, founded in the true spiritual idea of association, will increase and multiply, until the true unity is actualized unto the ends of the earth.

The occasion of the forthcoming Congress will be one certain to afford a unique and most commanding opportunity—which Scientists should not afford to let pass without making a united effort—to place the knowledge of truth, which they have proven makes free, more generally before the world.

We particularly want your name identified with those who make the call, and ask your co-operation and assistance for the support and encouragement that is needed to make this coming Congress a glorious spiritual success. Great as is already the scope and power for good, recognized throughout the world, from science and metaphysical literature, from public and private teaching, it is believed that along the lines of applied science, under every name by which it is called, it is to be more perfectly idealized and demonstrated. These Congresses are expected to contribute definitely to the true application of truth in all walks of life.

We invite you to work with us, and ask you to be present and participate in the Congress, and to aid in the movement in any and every practical way. Please reply to this at an early date, and give a definite answer as to whether we are at liberty to use your name as one to be identified with those who make the call, and are the prime movers in this united work, which is for the general good of humanity.

Fraternally yours,

CHARLES L. CRAMER,

Chairman Advisory Council of the I. D. S. A.,
Headquarters, 328 17th Street.

DEAR FRIENDS:

We are glad to announce that the response to the above letter of invitation to Scientists, to co-operate with the Association in calling the Second International Congress of Scientists, has been a flood of letters full of expressions of hearty co-operation and unwavering faith in success. Nearly all to whom they were sent have answered, and have fully endorsed the movement; asking, "What can I do to assist in making the second Congress a grand success?"

In response to this call, we will state what the Association is doing here at headquarters, as a suggestion as to what may be done by all who are interested in this work.

You, as a member of the advisory council at large, wishing to practically aid this cause, can open the way for many to come into the fold of truth, and to demonstrate the law of Being, by being identified with a movement for the good of all; which is being engaged in some practical good for humanity.

In response to the request to know what can be done to further the cause of the coming Congress, we suggest that you call the people together and form divisions, and hold thereafter weekly meetings until the Congress convenes, as auxiliary to the I. D. S. A., in the interest of the forthcoming Congress, in which to explain to students, scientists, and the general public, the purposes and aims of the International Divine Science Association in calling these Congresses, and so enlisting their sympathy and assistance, always remembering to affirm, in the silence and in the spoken word and act, that love, truth, and unity do abound.

Weekly meetings are held at headquarters every Thursday evening, to which the public are invited. We shall soon arrange to hold auxiliary meetings in the surrounding towns, for the purpose of interesting the people in the cause of Truth, and in aiding to defray the expenses of the Congress.

Let every one who feels an interest in the cause be registered as a member of the I. D. S. A., and let each one give what they can towards defraying the expenses of the Congress. Credit those who pay the sum of $1.00 with membership fee in the Association, and those who pay $2.00 or more, with membership fee and one year's dues, from May, 1895, to May, 1896.

Make each member a committee of one to find something for some one else to do, that will give them a practical interest in the forthcoming Congress.

The means to defray the expenses of the Congress are to be raised from the general public, and those who are interested.

Let all who are willing to work in the furthering of this movement write to the Association, and make any suggestions that they deem advantageous to the work.

That all things are working together for good according to At-one-ment, the eternal idea of success, is *now* apparent to all.

The Association invites every reader of HARMONY to identify themselves with this universal work, and send in their name to be registered as one of those making the call for the Congress; and to interest all scientists of their acquaintance to do all they can to make the Congress a grand event—a spiritual and *literal* success.

CHAIRMAN ADVISORY COUNCIL I. D. S. A.

The following names, received up to date, and the accompanying letters, are highly appreciated by the Association, as showing the deep interest felt in this universal movement.

LOCAL ADVISORY COUNCIL.

C. L. CRAMER, *Chairman.*

W. B. SHAUT,	J. K. MARSH,
M. E. GREEN,	M. E. CRAMER,
L. S. BALDWIN,	JESSIE F. GRANT,
CARRIE S. ALDEN,	ROSALTHA M. DANIELS,
M. D. SHAUT,	SARAH A. ECKMAN,
WM. H. DANIELS,	D. P. DIGGS.

Free Public Libra
Sacramento, Cal

Names of Members of the Advisory Council at Large.

Prof. Geo. B. Charles, Chicago, Ill.
Mary D. Fisk, Denver, Col.
A. P. Barton, Kansas City, Mo.
Rev. D. L. Sullivan, St. Louis, Mo.
R. C. Douglass, La Crosse, Wis.
Fanny M. Harley, Chicago, Ill.
Dr. U. M. Humble, Breese, Ill.
Mrs. Ada Hill, Peoria, Ill.
Estelle Nichols, Waterloo, Iowa.
H. H. Schroeder, St. Louis, Mo.
Eugene Southwick, Hutchinson, Kan.
Mrs. C. W. Ellis, Woodland, Cal.
Mrs. Barbara Ebrsam, Enterprise, Kansas.
Mrs. B. H. T. Wilson, San Diego, Cal.
Mrs. Carrie R. Darling, Pacific Grove, Cal.
Mrs. Cordelia P. Briggs, Oakland, Cal.
Rev. Joseph Adams, Oakland, Cal.
Mr. W. T. Jenkins, Oakland, Cal.
Mrs. Julia Casterline, San Jose, Cal.
Mr. H. R. Whittlesey, Topeka, Kansas.
Mr. Will R. Penick, Jr., St. Joseph, Mo.
Mrs. Belle M. True, Los Angeles, Cal.
Mrs. Mary Orr, Hampton, Iowa.
Judge J. L. Morton, Kansas City, Mo.
Mrs. M. E. Morris, San Francisco, Cal.
Mrs. R. C. Douglass, La Cross, Wis.
Robert C. Hart, New Haven, Conn.
Mrs. Mary E. Ash, Terre Haute, Ind.
Miss Susie C. Clark, Cambridgeport, Mass.
Helen Locke, Neosho, Missouri.
Mr. Henry Wood, Roxbury, Mass.
M. A. Graham, Kansas City, Kansas.
Miss Hattie E. Gratton, Helena, Montana.
Mrs. C. V. Morgan, Topeka, Kansas.
Mrs. Emma Solomon, Jeromeville, Ohio.
Mrs. Esther Marion, Chicago, Ill.
Mrs. M. E. Wade, Campbell's, Cal.
Mrs. L. C. Adams, San Francisco, Cal.
Mr. T. D. Armstrong, St. Louis, Mo.
Mrs. T. D. Amstrong, St. Louis, Mo.
Mr. H. E. Alden, Oakland, Cal.
Mrs. L. Anderson, San Francisco, Cal.
Miss Ella Aughinbaugh, Alameda, Cal.
Mrs. E. Alexander, Kenwood, Cal.
A. T. Morgan, Topeka, Kansas.
Mr. T. D. Baker, St. Louis, Missouri.
Mrs. T. D. Baker, St. Louis, Missouri.
Mr. F. E. Browne, Los Angeles, Cal.
Mrs. B. R. Bliss, Oakland, Cal.
Mrs. F. E. Browne, Los Angeles, Cal.
Miss Carrie V. Morgan, Topeka, Kansas.
F. Corn, St. Louis, Missouri.
Capt. R. R. Bliss, Oakland, Cal.
Miss Lillian Conklin, Oakland, Cal.
Mrs. S. B. Caswell, Los Angeles, Cal.
Miss Nina L. Morgan, Topeka, Kansas.
Miss Marie Carhart, Burbank, Cal.
O. R. Cleveland, Oroville, Cal.
Mrs. Julia H. Crosby, Binghampton, N. Y.
Mrs. D. P. Diggs, Yolo, Cal.
Mrs. Sarah J. Henny, San Francisco, Cal.
Miss Helen A. Morgan, Topeka, Kansas.
O. L. Donnel, Rawlins, Wyoming.
Mrs. G. F. Fells, San Francisco, Cal.
N. W. Griswold, Kenwood, Cal.
Mr. P. B. Green, Courtland, Cal.
Mrs. P. B. Green, Courtland, Cal.
Mrs. M. Hering, San Francisco, Cal.
Mrs. E. A. Humphries, San Francisco, Cal.
Mrs. Sarah Isnert, Irvington, Cal.
Mrs. J. Y. Johnson, St. Louis, Missouri.
Dr. J. H. Markham, Kansas City, Mo.

Mrs. M. P. Webster, San Francisco, Cal.
Isabella A. Cord, Boston, Mass.
Mrs. L. Matthews, Fruitvale, Cal.
Nicholas Boyd, Berkeley, Cal.
Dr. F. O Barstow, Oakland, Cal.
Mrs. M. F. Wetenhall, Minneapolis, Minn.
D. W. Martindell, San Francisco, Cal.
Dr. Alice Stockham, Evanston, Ill.
Mrs. Wm. Naylor, Woodland, Cal.
Mr. F. A. McKinnon, San Francisco, Cal.
Mrs. F. A. McKinnon, San Francisco, Cal.
M. E. Bucknell, M. D., Los Angeles, Cal.
Mrs. O. T. Brown, Los Angeles, Cal.
Dr. Clara E Choate, Boston, Mass.
Mrs. Eliza A. Pittsinger, San Francisco, Cal.
Mr. A. J. Swarts, Los Angeles, Cal.
Mrs. Mary A. J. Harker, Storm Lake, Ia.
R. H. Randall, Chicago, Ill.
Mrs. Alma Gillen, London, England.
Mrs. G. C. Hull, St. Cloud, Minn.
Mrs. D. L. Sullivan, St. Louis, Missouri.
Sarah J. Lincoln, Kelley's Island, Ohio.
Mr John J. Priestly, Leesville, Missouri.
Mrs. P. E. C. Priestly, Leesville, Missouri.
Mary E. Swaim, Danville, Ill.
John T. Roberts, Germantown, Pa.
J. L. Beilhart, Battle Creek, Mich.
Mae Morse, Chicago, Ill.
F. H. Dinsmore, Boston, Mass.
Mrs. Josephine Barton, Kansas City, Mo.
Mrs. H. H. Schroeder, St. Louis, Mo.
Mrs. E. M Bacon, San Diego, Cal.
Mrs. E. L. George, Golden Gate, Cal.
Mrs. E. M. Bacon, San Diego, Cal.
O. K. Cleveland, Oroville, Cal.
Mrs. Geo. Livingston, Ansonia, Conn.
Mr. J. C. Estey, Oakland, Cal.
F. M. Wheat, Sailor Springs, Ill.
E. A. Sheldon, Hartford, Conn.
Mrs. Mary Bigelow, La Crosse, Wis.
Rev. Geraldine Robinson, " "
Mrs. D. C. Morton, " "
Miss Minnie Cory, " "
Mrs. Amelia Berry, Seattle, Wash.
Edith L. Bristol, Norwalk, Ohio.
H. W. Judson, Whittier, Cal.
Mrs. Nellie Blessing Eyster, S. F., Cal.
Dr D. P. Dennis, Leavenworth, Kans.
Dr. Carrie V. Wilson, Springdale, Ark.
Eleanor M. Herns, St. Louis, Mo.
Mrs. Lezinsky, Alameda, Cal.
Zephaniah Thomas, Richmond, Ind.
Mrs. D. Hopkinson, San Francisco, Cal.
Mr. E. B. Hopkinson, " "
Miss Alice Eckman, " "
Mrs. W. H. D. Brown, Galena, Kans.
Rev. Ella D. Bryan, Oklahoma, Ok. Terr.
Rev. Ella Cutler, Joplin, Mo.
Cynthia Hampton, White Sulphur Springs, Montana.
Miss Lucia E. Morgan, Topeka, Kansas.
Miss Marguerite Hering, San Francisco, Cal.
Miss Amelia Nye, Berkeley, Cal.
Mrs. C. Pemmerer, San Francisco, Cal.
Mrs. A. P. Read, Helena, Montana.
Miss Annie Strobel, St. Louis, Missouri.
Mr. M. W. Stimson, Los Angeles, Cal.
Mrs. K. B. Taylor, Los Angeles, Cal.
Mrs. A. M. Turner, San Francisco, Cal.
Mrs. M. W. Stimson, Los Angeles, Cal.
Mrs. M. Van Bergen, San Francisco, Cal.
Mrs. Lovina Weeks, Irvington, Cal.
Robert M. Walker, Glendo, Wyoming.
Miss Gertrude Wallis, San Francisco, Cal.
Mrs. Clara Parsons, Sacramento, Cal.
Mrs. M. A. Wadsworth, Arvada, Cal.
Mrs. Annie Hofmeister, St. Louis, Mo.
Mr. W. J. Morden, Chicago, Ill.
Mr. E. S. Greer, Dundee Junction, Or.
Miss Alba Smith, San Francisco, Cal.
Dr. John J. Plunkett, San Francisco, Cal.
Irene DeV. Plunkett, San Francisco, Cal.
A. M. Bartlett, Oakland, Cal.
Mrs. I. G. Gould, Austin, Ill.
Miss Nellie Chalfant, Cloverdale, Cal.
Mr. W. M. Brown, Attica, Kansas.
Miss Lillian Whiting, Boston, Mass.
Mrs. G. E. Maule, Butte, Montana.
Mr. G. E. Maule, Butte, Montana.
Mrs. F. J. Miller, Boston, Mass.
Mrs. Sarah Wilder Pratt, Chicago, Ill.
Mrs. E. L. George, Golden Gate, Cal.
Mrs. Helen Van Anderson, Boston, Mass.
Britton Dickerson, Johnson, Ark.
Mrs. J. W. Doty, Leavenworth, Kans.
Mrs. A. L. Lull, Lawrence, Kans.
Mrs. C. P. Lawshe, Fayetteville, Ark.
Miss Angelia Emrick, Wallula, Kans.
Mrs. A. M. Worthen, Springdale, Ark.
Jesse Shewmake, Eureka Springs, Ark.
John Lambert, " "
Calvin T. Rice, National Mil. Home, Leavenworth, Kans.
Joseph Ross, Myrtle, Mo.
Geo. L. Sexton, Price, Mich.
Daniel Fink, Abline, Kans.
Geo. Jenkins, Wedlington, Ark.
Hannah Jenkins, " "
John M. Dunlap, Carrollton, Ark.
Miss Charity Dunlap, Green Forest, Ark.
John D. Stempler, Plankinton, S. Dak.
Miss Annie Keeler, Yuma, Arizona.
Miss L. Cook, San Francisco, Cal.
Mrs. J. Cook, " "
Mrs. W. H. D. Brown, Galena, Kans.
Mrs. Lydia J. Wooton, Denver, Colo.
Mrs. Lillie St. J. Dorsey, Grass Valley, Cal.
Rev. S. F. Lougee, New Hampton, N. H.
Mrs. Lillian Kool, Denver, Colo.
Berthena Dickerson, Johnson, Ark.

THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION, being based in the truth that there is one Infinite and Omnipresent God, who is the Life, Love and Power of all, and knowing that where many are united in one conception and one purpose, the power manifested is in proportion to the union or agreement of all in that conception and purpose.

We also know that if those who are united in such conception are firmly fixed, it is not necessary that all should be present in order to accomplish the purpose for which the union exists; by perfect agreement, each one may speak with the same power and authority as all. Recognizing this truth, the members of the I. D. S. A. saw that by this method all members could unite in any treatment given by any member for individual or universal good. After due consideration it was decided to adopt a statement that is absolute and all inclusive; one that may be used by any member when giving a treatment, and it is agreed that when that statement is made by any member of the Association, that it unites all members in the power of the Truth. It is as if each member had voiced the statement at the same time.

We know that all who are united in one idea are constantly radiating and sending it forth. We, therefore, have but to be at one with this united thought, to make its power felt as health and wholeness.

OUR SUNDAY SCHOOL.

Teacher. Children, is it your pleasure to talk further about the sun, to enlighten other children when they read these lessons?

All. It is our pleasure.

T. Then, let us sing three verses of No. 5, in your leaflet, and let your voices be clear and powerful. You all know that God is your life, and the power of God is manifested through you.

1 When I rise at morning,
I look at the sun,
And its rays of glory,
In my face will shine.

2 Being a child of heaven,
I receive its light,
Thanking my Father,
For its heat and light.

3 The light leads me
To wisdom and love;
And the heat keeps warm
My tender heart.

Pupil. I would like to ask a question about the sun. May I?

T. Yes, my dear; ask as many as you wish.

P. Where is the sun on a cloudy day?

T. Back of the clouds, *always*. You know that we agreed that the sun is the symbol of Divine love, and Divine love is always with us. It is our life, and there is no such thing with God, "Now I love thee; now I don't;" but God is always loving us, and always will.

T. Will you join with me in repeating these words?

All.

1 Thou art in the mind,
Thou art in the light,
Thou art in the day,
Thou art in the night.

2 Thou art in my pleasure,
Thou art in my sorrow,
And to thy eternal will,
I only, only bow.

3 Thou taketh me into the most high,
Thou taketh me down the valley,
To show and teach me
Of the Infinite life.

4 Every spear of grass,
Every buttercup, every clover-leaf,
Every marigold, voice through
Their beauty, the infinite song.

P. Why do clouds stand before the sun?

T. They are store houses of water, formed by the sun, and being carried up to a certain height, they are opened to overflow the dry land, and so disappear, and all that is planted in the ground comes up beautifully dressed and better perfumed, to give thanks to him to whom all thanks are due—God. And the lesson that we learn here is, that when you wish to know or have something beautiful, our blessed Father prepares to give it to you, but doubt arises in you about the possibility of getting it. This is the cloud that is banished away when the blessing descends to your reach, and you feel refreshed and peaceful, like the earth after the rain, as it has become a great truth to you. Water is the emblem of Truth, and back of the clouds is the Truth.

IRENE DEV. PLUNKETT.

HOME COLLEGE MONTHLY MEETING.

THE meeting of November 7th, was conducted by Nicholas Boyd, of Berkeley, California, who opened the meeting with the song of life, "*Just as I Am.*" After a period of silent meditation, he read Psalms cxxxix, and a part of Romans viii, and in commenting upon them, in part, he said: "To be delivered from corruption and enjoy the kingdom, we want to glorify God in the body; we want the kingdom of God here and now. We should not wish to part from the body, but to glorify it by recognizing that God is manifest within it. People should never belittle their bodies—deny that they have them. If something seems to be wrong with us bodily, it is only something the matter with us mentally."

Referring to the elections, he said, "I feel happy that the right is being done."

He was then followed by others who testified to the good that knowing Truth had done them.

Mrs. Eckman said: "How good it is to know, even in the midst of this political stir, that God is in it all; to know that justice will be done, and

that error cannot succeed. What we should think when we see *seeming* disturbance is, that "God rules and reigns everywhere." To feel that there is *real* inharmony is to hold a belief that is apart from God."

Miss Annie Keeler, of Seattle, Washington, said: "We should claim all good *now*, and not think it will come by and by. Before I studied Science I used to read a chapter in the Bible every night, and then pray that I might die. Once in childhood, after hearing a minister depict the terrors of hell, I cried, and asked my mother why she did not kill me when I was little, so I could have gone to heaven? Science has made me happy, and cured me of sickness."

A lady said; "Truth has the power to make us happy under all circumstances, and if we are happy we are well."

Miss Hornbrook testified of having been cured of spinal disease by learning the Science. She said also that at one time when her brother was injured in a mill, and the Doctor thought an operation would be necessary, she put it off for one day and had him treated by science, and he was healed without the operation.

All were interested in her recital of her brother's faith. He claims that the Truth helps him in dealing with men, and also in seeing immediately what is the matter with machinery that gets out of order, that is under his charge; and also that his memory has been wonderfully improved.

One day a man who had been out of employment for some time applied to him for work. He told him to keep claiming that God had a place for him, and very soon the man found a position.

Another testified to the working of the law of Truth with a young lady who thought she was not prepared to pass a successful examination. She held that "God was her knowledge," and received 96 credits out of 100.

Mrs. Cramer said: "The Truth makes free in every practical way. It is in and of itself mental and bodily freedom. We recently treated a lady who thought she was passing out, and after the first treatment she wrote that she was greatly improved, both mentally and physically.

"A young lady who is now taking lessons says there is a great change in her disposition, and that she is mentally and bodily healed.

"If we have the right conception and thought about things, we are sure that our showing forth will be satisfactory. Letters come to us every day asking for treatment. We know that a knowledge of Truth makes free, hence it is really mental freedom that they are asking for, whether they know it or not.

"Each one should study the Science, know it, and actualize it for himself."

M. H.

EXTRACTS FROM LETTERS.

Dear Sister:

Your October number of HARMONY, with your portrait, and your beautiful, simple story of your finding God, sight, life and health, is so uplifting, that I wish you would send it and others for the balance of the year to my sister; she has been an invalid, in belief, for years, and I do not think of anything that will let the white light of truth illumine her whole being, as your testimony. Please send the same to another friend.

Dennison, Texas. J. M. H.

Your experience in the October number of HARMONY is a strong paper, and is remarkable for its scientific reasoning. R. C. D.

Your article, Spiritual experience and consciousness of Being, has helped me much. I read again and again, and by faith I climb to Pisgah's top and view the promised land. Please make me a member of the I. D. S. A.

Seattle, Wash. A. B.

I have read your experience, and it is the most wonderful of all. I have read it so many times, and I want to thank you for writing it, as it did me much good. Do you know that I am so full of this wonderful Truth that it sends the Life thrills all through me, and it even moves me. Oh, good friends, how can I ever tell you all you have done for me. S. J. L.

HARMONY just at hand, your article read, and I felt I must write and thank you from a full heart, for the reading of it did me so much good—more good than mere words can express; but I am sure you will catch the inspiration in the God bless, and bless you, that was sent over the wire invisible to you, and the good will continue to bless ever and ever, as you live in the consciousness of His presence. Surely, who could wonder that you teach the "Unity of life and the divinity of all living."

I myself was an almost helpless invalid for some thirteen years, and was healed almost instantly; that is, the seeming diseases dropped off suddenly, but strength came as I went on in the study and practice of the Science. My diseases were mostly hereditary. In this there was a similarity between us: I also tried many physicians, change of climate, patent medicines, until I lost all faith in them; I then tried the Science, and was healed; sound and well in every part. Have been working in the Science ever since, going wherever asked. EMMA SOLOMON.

Jeromeville, Ohio.

October *Harmony*, published by Mrs. M. E. Cramer, 328 17th Street, San Francisco, Cal., is the first No. of volume VII of that great Journal of Truth. It is clean and clear, and full of the pure logic of the Science of Life.

But the best thing about this number is the portrait and sketch of the life of the editor and publisher.

If you want to read a life lesson of the victory of faith and the power of divine healing that will do you good, send for this number. It is a history of demonstration and overcoming through the power of mind imbued with the spirit of Christian trustfulness that has no parallel. You all want to read this. Better subscribe for the journal—$1.00 a year—now at the beginning of a new year. November number will have a picture and sketch of the career of the editor and publisher of THE LIFE.—From *The Life*.

Notes and Announcements.

So great has been the demand for the October number of HARMONY, that in order to accommodate our subscribers with the full volume for the year, we must announce that no more single copies can be sent out.

We make this announcement, that those who wish to subscribe may be accommodated with the full volume, which commences with the October number.

The publication of the Congress papers commenced with the July number. Those wishing their subscriptions to commence with the July number should mention that fact in their letters. We advise new subscribers to commence with that month, for the reason that each article is invaluable, and no one who is interested sufficiently to read a Science magazine and study Divine Science, can afford to be without these numbers.

OUR SONGS.—*R. H. Randall, Publisher.*

The words of these songs are written on the broad basis of the "Christ revealed within:" "The Truth that makes you free," as Mrs. N. Dixon Hahn so beautifully words it in the first hymn. There is healing treatment in just reading them over. The congregational music is good; also much of it nicely adapted for solo or choir singing.

BOOKS PUBLISHED BY F. M. HAMLEY.

PRACTICAL HEALING FOR MIND AND BODY; By Jane W. Yarnall, Cloth, $2.00 post paid
THE RIGHT KNOCK; By Helen Van-Anderson, . . Cloth, 1.25 " "
THE STORY OF TEDDY; By Helen Van-Anderson, . . Cloth, .85 " "
OUT OF LAW INTO GOSPEL; OR GOD IN MAN; By Sarah Elizabeth Griswold, Paper Cover, 50 cents, post paid.
BETWEEN THE LINES; By Hannah Moore Kohaus, Paper, 50 cents, post paid.
LEBEN UND GESUNDHEIT; German translation of "Between the Lines," Paper 50 cents, post paid.
FAITH AND THE ANGEL; By Anna W. Mills, Embossed Cover, 25 cents, post paid.
HE THAT HATH SEEN ME HATH SEEN THE FATHER, AND THE TWELVE GATES; By Anna W. Mills, Embossed Cover, 25 cents, post paid.
TRUSTING AND RESTING, AND IN HIS NAME; By H. Emilie Cady, 15 cents, post paid.
A REMARKABLE EXPERIENCE; Anonymous Author, Leatherette, 15 cents, post paid.
THOUGHTS FOR TEMPLE BUILDERS; By L. B. M. This is No. 1 of our "Living Words of Universal Truth" Series; $1.50 per year, single copies 15 cents, post paid.
ALL THINGS ARE POSSIBLE; By Annie Rix-Militz, 10 cents, post paid.
The above named books are popular and instructive works. For sale at this office, 328 324 SEVENTEENTH STREET, S. F., CAL.

CRAMER'S CALIFORNIA GALLERY.

402 Kearny Street,

CORNER PINE, - SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"

Cloth, $1.25.

IDEAL SUGGESTION . .

—THROUGH—

. . MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO,

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent post-paid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. E. CRAMER, 328 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.

THE RIGHT KNOCK. Price, post paid, cloth, $1.25.

DR. THOS. L. HILL, DENTIST.

OFFICE: ODD FELLOWS BUILDING,

Southwest Corner 7th and Market St., San Francisco.

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. Gas given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAN WORT."

Geistige Nahrung, by P. Milita...Linen $1.00
Leather,..... 1.75
Pearls of Wisdom, by P. Milita...paper .50
Menschenerlösung Wege, C. Heydtmann .05

TRACTS IN GERMAN.

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter from Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT.

TEACHES a class each month, 3915 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

JOHN T. ROBERTS,

TEACHER of TRUTH

In classes and through correspondence.

Voluntary contributions for all services. In the understanding of Truth, health, harmony, happiness, and plenty are always manifested. Address,

GERMANTOWN, PHILADELPHIA.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAN WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing	617 South Seventh St, Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. P	Teaching, Healing, Lecturing	S.W.Cor 5th and Main Sts. Kansas City, Mo.
Briggs, Mrs. C. P.	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Attica, Kansas.
	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 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaliha M.	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	1055½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles	Teachers, Healers and Editors	511 Ball Building, Kansas City, Mo.
Fillmore, Myrtle		
	H	
Hill, Ada A.	C. S. Teaching and Healing	1534 N. Madison Ave., Peoria, Ill.
	L	
Larson, Mrs. Christine	Teaching and Healing	1449 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L.	Christian Psychopathist Healing and Classes; Absent heal'g with cur'pondence Lessons	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass
Morton, Judge J. S.	Healing and Teaching by correspondence,	1832 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer,	306 E. 4th St., I.O.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Pauck, Will R., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson	Christian Teaching and Healing,	1055 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing	2930 Olive St., St. Louis, Mo.
Sloan, Jas. I.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C. S. Teaching and Healing	2407 N. 12th St., St. Louis, Mo.
Shaw, Mary D.	Healing	1006 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

CALIFORNIA STATE LIBRARY

KORADINE.

61

A fascinating story for Christmas Gifts.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

"It is really a story of a glad heart. It is a poem in prose, full of practical lessons for every person. It is a guide to parents in the training of sons and daughters, and condensed hints and helps to teachers."—Sandwich *Argus*.

"It is written in a vivacious style that has all the charm of a fairy tale."—*Woman's Voice*.

AS OTHERS TELL THE STORY.

"We are reading KORADINE with great pleasure and profit. It seems as though nothing could be better designed to entertain, interest, purify and lead upward youthful minds."—*Henry Wood*.

"It was a happy inspiration that led you and Mrs. Talbot to frame the truth so graciously for the boys and girls, and at the same time to make it irresistible to everybody else."—*Mrs. M. B. Van Eps*.

"I have laughed and cried and felt the petals of my soul open while reading Koradine. It is an inspiration and a strength to enter the gateway of the new, beautiful country into which the book leads one."—*Helen Van Anderson*.

"The girls of this country cannot do better than to peruse this book from beginning to end. The letters are truly "love's blessings."—*Banner of Light*.

"It would be impossible for me to express how much I have enjoyed the 'Letters,' and all the good they have done me.

"Had I means at my disposal I would send them broadcast through the land. I want every girl friend I have to read them and get into this spirit of harmony with the Father.

"I have started a little club here of girls ranging from fourteen to eighteen years of age, and am reading this charming book to them. They are perfectly delighted with it, have called themselves 'Koradine Club,' and are growing in all directions through its teachings.

"Bless you for letting the Spirit of Truth be voiced through you! My girls would highly appreciate a word from you, should you ever find the time to send it. I won them at first by telling them of *you*, and that there was a *real live* 'Koradine.'

"I am getting light in many ways of the word of God. I shall not rest satisfied until I am a *free* woman in Christ. When I am, I too shall be every whit whole."—*Gertrude E. Williams*.

A royal 12mo book of over 400 pages. Elegant Levant binding, prepaid, $1.25. Send all orders to M. E. and C. L. Cramer, 328 Seventeenth Street, San Francisco, California.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 7. JANUARY, 1895. No. 4.

THE CHRIST METHOD OF HEALING.

"And ye shall know the Truth, and the Truth shall make you free."

THE Christian world recognize Jesus the Christ as the ideal man, or as God's idea of man—the man that is free from sin, sickness, and death, and to whom salvation is come.

Jesus proved to himself and to all who had an opportunity of observing his works that he was possessed of power which it had heretofore been considered impossible for man to possess, and his mission was to instruct humanity in the method by which this power could be made manifest by all, as it was by himself. He taught that all might do the works that he did if they would adopt the same method of working; and further, that it was the only way by which they could be done.

He tells us to know the Truth and the Truth shall make us free; not the knowledge of truth, but the truth itself. Knowledge, of itself, can accomplish nothing, but its application to the doing of that which we know about accomplishes the result, and in order to know, and do, it is necessary to recognize ourselves as being the one that knows and does.

This was the attitude always taken by Jesus in all his teaching and in all that he did. Hence he says, "I am the Way, the Truth, and the Life," and all my works are done in truth, for, "The Words that I speak unto you, they are Spirit and they are life." That is, I am Truth and I do all my works within *Truth* or within *myself*. Why? Because I am, I know, and I do. He taught that God, or Spirit, or Life is the Father, Source, and Cause of all, and is in all, and is all, hence he says: "It is the Father in me that doeth the work." If the claims made by Jesus in these statements be true, and he proved by the works he did that they are true, then we can understand why he said that I and the Father are one; I in the Father and the Father in me; and when I speak the word of Life and wholeness, it is for me to believe that it is the Father that speaks his own Truth, and proceeds forth in manifestation according to his own word. When instructing his disciples all his efforts were in the direction of causing

them to believe, and thus to realize that the word they spoke was the truth voiced, or was the Father speaking in and through them, for without this faith the word is only a form, with no life or power in it.

As he claimed no more for himself than he did for each and all, it is evident that by following his instruction and adopting his method we may accomplish the same results, and in order to do so, it is necessary that we do as he did—claim to be the Truth and at-one with the Father; and that all our works are done in Truth; that the Father is holy, and we are holy, and the patient is also holy; that because God is perfect and is health, both we and the patient are perfect in health; so when we speak the word of wholeness, we must believe it is the truth spoken, and that all truth is spoken by the Father in and through us. And we must believe that when he speaks, his word shall not fail to accomplish the purpose for which it was spoken, and shall not return to him void.

The only way in which we can obey the injunction of Jesus to preach the gospel of Truth and heal the sick, is to be at-one with the Truth we preach, as well as with the Life that heals.

C. L. Chamer.

Special Notice.

To our Friends, and to all who may wish to study Divine Science, or in any way receive the blessings of its truth:

Dear Friends:

I expect to visit Denver, Colorado, about the 15th of February, for the purpose of holding classes, and ministering the word of truth in every practical way.

And shall go prepared to instruct Primary, Training, Theological, and Normal Classes in Divine Science (Science of Being), and its application in all the walks of Life. I shall be most happy to meet all students of former classes and their friends; also all Scientists of every name, as well as every one wishing to investigate.

During my absence from home, which must necessarily be brief—owing to the constantly increasing work at this center—I also intend visiting other places for the same purpose.

During my stay in any place to which I may be called, I will, in addition to instructing classes, hold meetings for the purpose of organizing auxiliaries to the International Divine Science Association, in the interest of the coming Congress of Scientists, to convene in Chicago the last week in May.

The full College Course of instruction comprises the four above mentioned classes. There are twelve lessons in each course, except the TRAINING, which comprises six.

In the primary Class, the principles of Divine Science and its therapeutic application is taught. The Training Class is for mental discipline and the practical application of the Science in all that we do.

Theological Classes are for the scientific study of the Bible, and preparation for the ministry of the word. The interpretation of Genesis is according to the Hebrew meaning of the science of numbers, which is the only method by which a full understanding of the account given of the Genesis of creation can be arrived at. This course includes a spiritual explanation of all the doctrinal points of the New Testament.

The Normal Class is for the special training of teachers.

Terms for these classes will be within the reach of any person wishing to join any one, or all of them.

Those wishing further information can apply either at this College, or to Mary D. Fisk, 1651 Lincoln Avenue, Denver, Colo.

PARAGRAPHS.

Understanding does not "rise up" against anything that is in Truth; hence, it slays not Cain, but, instead, is the mark that the Lord sets upon him.

A truthful conclusion is drawn from a knowledge of idea, and idea is eternal in mind; mind's idea is expressed in truthful thought and word.

A false conclusion is drawn from observation, and as it partakes of its source—appearance—it is mere appearance.

Blaspheming is attributing to God that which is contrary to His nature, and which does not belong to Him, and is denying what does belong to Him. Deny not to Him the power of being Infinite, the All in All.

Divine thinking is not thinking about Principle, but rather is it thinking the truth of Principle. Principle is manifest by Divine thinking.

According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, now also shall Christ be magnified in my body, whether it be by life or by death; for me to live is Christ, and to die is gain.—*Phil. i: 20, 21.*

SUFFER LITTLE CHILDREN.

Jesus Who?

["The other day I told my very little daughter, answering a question of hers, that a certain picture was Jesus. 'Jesus *who*?' said she—'Jesus God?'"

And are the children prophets, then,
Or have they lived before,
To speak grand words so simple-wise,
And babble spirit lore?

Their wonder plays on questions quaint,
All vision and surprise,
Like clumsy gates whose careless swing
Reveals half Paradise.

Yes, little May, you've said it—
"God" *is* his other name;
Ours always ends with Father's;
Yours is the very same.

The earth is one home only,
Our Father only one,
And all the folks are brothers,
And every one his son.

And up and down the city,
And everywhere I've trod,
It's Mary—, Maud—, and Katy—,
John—God, and Willie—God.

Dear Jesus was your brother,
Who died so long ago,
And May's his little sister,
I think he'd like to know.

Out there's another brother—
His name is Pat or Tim—
If May 's his little sister,
What will she do for him?

His first name 's Tim; his other,
That name you say in prayer—
For when you say; "*Our* Father,"
Aren't Tim and Jesus there?

O Life and Love in whom we are,
From whom, to whom all lives,
I thank thee for the christening new,
Thy little prophet gives!

The father's name, the children's name—
More plain not earth nor sky;
And yet I never guessed, till now,
The name thou knows't me by!

My name! it shames, it greatens me:
I feel so weak, so strong;
And all the gates are swinging wide,
One name fills every song.

WM. C. GANNETT.

Precious Jewels.

Geo. F. Root.

"And they shall be Mine, saith the Lord of hosts, in that day when I make up my jewels."—*Malachi, iii:17.*

1 When He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

Chorus.

Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown.

2 He will gather, He will gather,
The gems for His kingdom:
All the pure ones, all the bright ones,
His loved and His own.—*Chorus*

3 Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.—*Chorus*

The Religious Parliament Extension, and The World's Unity League.

Read at the First International Congress of Scientists.

Beloved Friends:

Most joyfully, gratefully and hopefully do I submit to this earnest, loving group of truth-seekers, the first official report of what may be known as the Woman's Branch of the great movement proceeding or developing under the names of The Religious Parliament Extension, and The World's Unity League.

Mr. C. C. Bonney, in his great message, voiced at the opening of the World's Congress auxiliary, used these words: "We would unite in International Associations the devotees of every branch of learning; the disciples of every virtue; the friends of every charity; the supporters of every reform. Wherever, in any part of the world a friend of man follows the path of duty, we would have him feel that he has the sympathy of those who in other lands follow the same pursuit."

Twenty years previous to this time, Professor Charles Woodruff Shields had penned the following in regard to the final philosophy: "Behold, then, at one glance, the issue to which we are come. The summary want of the age is that last philosophy, into which shall have been sifted all other philosophy, which shall be at once Catholic and eclectic; which shall be the joint growth, and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation. A philosophy which shall be no crude aggregate of decaying systems and doctrines, but their distilled issue and living effect, and which shall not have sprung full-born from any one mind or people, but mature as the common work and reward of all; a philosophy which, proceeding upon the unity of truth, shall establish the harmony of knowledge through the intelligent concurrence of the human with the divine intellect."

As the wonderful days of the "World's Religious Parliament" were passing, many hearts that were attuned and listening caught the inspiring thought that the hour had arrived for the crystallizing or fusing of Love and Wisdom in the wondrous alchemy of Truth. The air seemed vibrant with the message.

Individuals and nations become in character like the God they worship; therefore, unite in loving enthusiasm and confident peace in the divine work of leading all people to the worship of a *God of Love.*

About the sixth day of the Parliament the following simple message was placed in Mr. Bonney's hands:

Beloved Friends, Truth-Seekers from every land:

As a result of all good deeds, all high aspirations, all altruism and optimism, all faith and hope and love, the perfect flower of earth's paradise regained begins to unfold its pure petals and reveal its golden heart of love; sad hearts break forth into singing, and all the sons and daughters of God shout for joy, while men and angels take up the glad refrain: "Peace on earth, good will to men." May we not realize that every one of these sacred leaves of healing is inscribed with a message of love and hope for every child of earth?

As reverent scholars have studied the teachings and the life of the loving and selfless Gautama, they have repeatedly exclaimed, "How like the meek and lowly Jesus!"

While in the illuminated vision, hours enjoyed by those who have obeyed the command, "Be still and know that I am God," the soul-thrilling question has vibrated: Who shall say but that in accordance with the majestic evolution of the Infinite plan and spiritual law, the Lord Buddha and the Lord Christ were not different manifestations of the same loving Spirit, and that thus, all unconsciously, the children of God in the Orient and the Occident have been worshipping at the feet of the same Divine Master? The great Master who seems to have intoned the universal statements of truth, which, as we have learned during these great days, has been the heart of every great religion, *i. e.*, Love, unselfish love, for the Creator and the created. "He that loveth not, knoweth not God, for God is love."

If then, the Western world prefers to read this inspired trinity of words from the West to the East as is our custom, God is Love, thus personifying the divine idea, may we not unite with the eastern world when it reads as is its custom, from the East to the West, "*Love is God*," thus personifying the principle, and gladly learn that according to the dictates of conscience or degree of spiritual unfoldment, the whole earth has been worshipping in spirit at the same holy altar? The omnipotent, omniscient *I am*, whom nature and revelation interpret as Spirit; Spirit of Love.

Finally, if conscience is the still small voice of the Infinite, praying to us to be good, may not the representatives of all religions here assembled agree upon some portion of each day when the peoples of the earth may keep silent before Him, that through this sacred stillness and calm the Divine voice may be heard, and through this atmosphere of love the light that lighteth every one that cometh into the world may radiate the divine, illuminating, creative beams of Love.

After due consideration, a series of conferences in the interests of universal religious unity were held, at which addresses were made by Hon. C. C. Bonney, Susan B. Anthony, Professor Paul Carus (editor of the *Monist*), Frances W. Harper, Bishop Arnett, Helen Van Anderson, Suani Vive Kananda, Mary D. Fisk, Dr. H. W. Thomas, Josephine Locke, Rev. Gilbert Haven (editor *The Advance*), Clara B. Colby (editor *Woman's Tribune*), Dr. Adolph Broadbeck, Mrs. Lida Hood Talbot, Mr. Theodore Seward (Secretary Evangelical Alliance), Professor Merwin, Marie Snell, and Mrs. Elizabeth Boynton Harbert, the two latter presiding alternately.

The following bond of union was adopted and has already been signed by hundreds of loving altruistic workers: "Recognizing the interdependence and solidarity of humanity, we will welcome the light from every source, earnestly desiring to grow in knowledge of truth and the Spirit of Love, and to manifest the same in helpful service."

Immediately upon the close of the World's Parliament of Religions, one entire day was devoted to conferences called to convene in the interests of religious unity. Two local or central committees were appointed by Hon. C. C. Bonney.

The Men's Committee consisted of the following: Professor Merwin Snell, Chairman; Professor Paul Carus, Secretary; Dr. H. W. Thomas, Rev. Simeon Gilbert, Rev. H. C. Delano, Mr. C. O. Boring, and Rabbi Hirsch.

The Woman's Committee: Mrs. Elizabeth Boynton Harbert, Chairman; Miss Florence Hawkins, Secretary; Mrs. Anna K. Weeks, Mrs. Minnie Hawkins, Mrs. Sarah Wilder Pratt, Mrs. Celestia P. McKinnie, Mrs. Mary Dye, Mrs. Helen Van Anderson, and Mrs. Emma Smith De Voe.

While these two committees will often meet in joint session, and all lines of work must eventually converge, the very inauguration of the work is unique, since not only are men and women to meet upon an exact equality, but the two methods of work, the feminine and masculine, are to be granted equal scope and opportunity.

The Men's Committee will doubtless proceed along more clearly defined lines of organization, and as they have not yet made their plans public, we will only outline the method of the Woman's Committee in its specific work, which is to be developed under the name of the "World's Unity League."

It is the thought of the Woman's Committee that the time is ready for an international co-operative work, which may be developed with very little centralization of power or authority, and with but little money for official work.

In lieu of using time, strength, or money for the publication of an organ, it is thought wise to use the many journals and the vast machinery for the dissemination of Truth already established.

While the work of the Men's Committee may tend more to organization, the work of the Woman's Committee must commence with the children.

If we grow in character like the God we worship, of what vital importance is it that the little ones should be guided to a love of the *true*, the *beautiful*, and the *good*; that pictures of *envy*, *malice*, *hate*, *revenge* and *war*, should be replaced with representations of *love*, *joy*, *hope* and *peace*, in order that the fear which separates may be removed from the hearts of little children, and *love*, their natural tie, bind them together.

The desire of the committee, or rather, the confident hope is, that every truth-seeker who is ready to sign the bond of union, will at once send plan and suggestion for local, national, or international work.

All who have studied the inspiring lessons of symbols, will recognize the value of harmony upon the external plane as preparatory to this interior harmony, and will see the value of opening our unused church organs for jubilant, joyful music for the people, and will co-operate with us in our desire to create melody in the home, the school, and the State.

In addition to the local committee, the following earnest workers have accepted service on the Advisory Committee for the United States: Mrs. Hattie C. Flower, the *Arena*, Boston, Mass.; Mrs. Amelia Omiston, Philadelphia, President of the Woman's National Indian Association; Mrs. Charlotte Emerson Brown, East Orange, New Jersey; Mrs. Elizabeth Cady Stanton, New York; Mrs. M. E. Cramer, Home College, San Francisco; Mrs. Fannie M. Harley, Chicago; Susan B. Anthony, Rochester, New York; Mrs. Margaret Frost Ormsby, Chicago; Lillian Whiting, Boston; Frances E. Harper, Philadelphia; Mrs. Emma Smith De Voe, Harvey, Illinois; Mrs. Julia Ward Howe, Boston; Mrs. Jane W. Yarnall, Chicago; Mrs. Margaret W. Peake, Boston; Mrs. Caroline P. Merrick, New Orleans, La.; Mrs. Ursula N. Gesterfeld, New York; Mrs. Helen Wilmans, Boston; Mrs. Helen M. Gougar, Lafayette, Ind.; Mrs. Sarah Farmer, Boston; Miss J. Stafford, Chicago; Rev. Augusta Chapin, Omaha, Nebraska; Rev. Florence Kollock, Pasadena, Cal.; Mrs. Lida Hood Talbot, Boston; Josephine C. Locke, Chicago, and many others.

A meeting will be called by Mr. C. C. Bonney during the early Autumn of this year, on behalf of the joint committee.

To *this* great gathering for Congressional work, summoned in the same spirit of loving toleration, we send greeting in the spirit of co-operation, confident that joyous victory awaits all those who, abiding in the spirit of love, seek to overcome the negations of evil with the affirmations of good. And may you peacefully abide in the consciousness of the eternal goodness.

ELIZABETH BOYNTON HARBERT.

INTERNATIONAL BIBLE LESSONS.

LESSON 1, JANUARY 6, 1895.

JOHN THE BAPTIST BEHEADED. *Mark vi: 17-25.*

GOLDEN TEXT: "*Fear not them which kill the body, but are not able to kill the soul.*"—*Matt. x: 28.*

HEROD and Herodias represent types of beliefs and opinions, and that to which they are wedded. The character of Herod is typical of superstition and unbelief, and its idea of itself is like unto itself, unreliable, false, cruel, heartless.

John represents the intellectual perception of Truth—"preparing the way" of higher realization of life—but does not say, "I am that truth or that life." John says, "I am the voice of one crying in the wilderness; make straight the way of the Lord;" *John i: 23*—but does not say, "*I am the way.*"

As long as Herod and his idea are rulers in the mind of man, the voice of John cannot be heard, "for Herod, himself, sends forth and lays hold upon John, and binds him in prison," for the sake of the leading idea of being united or *joined to form*, and its manifold seeming gratifications.

"John reproved Herod," not only for his individual crime, but as a protest against a public offence, saying it "is not lawful for thee to have thy brother's wife." Truth, whether from the mouth of John or Jesus, is forever repeating itself: "*Thou shalt have no other Gods before me.*" And Herodias is always angry, and would kill or put to silence that which would dethrone her, "for she would be queen, and stand at the head of the court."

The *birthday* of Herod is type of the state of false belief in being—intoxication and revelry, feasting on the falsity of self love and self gratification, separate and apart from God. This condition would give away the whole kingdom of heaven, for the pleasures of deeper satisfaction in its own nothingness. It does behead John to satisfy the demand of its riotous, voluptuous, unprincipled idea of self. After this act of Herod, his life is that of the fulfilment of these words: "He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed by the sword."—*Rev. xiii: 10; Is. xxxii: 1.*

Though the "*Voice*," or "spoken word," "Repent ye for the kingdom of Heaven is at hand," be put to silence by Herod and Herodias, still there is the omnipresent Silence speaking which no power can imprison, and no hand put to death. "Love them not which kill the letter but cannot silence the Spirit."

The true king queen, Divine Mind, and its idea, is Love—the Divine Self—"God was in Christ reconciling the world unto himself."—*II Cor. v: 19.*

LESSON 2, JANUARY 13.

FEEDING THE FIVE THOUSAND. *Mark vi:30-44.*

GOLDEN TEXT: "*He hath filled the hungry with good things.*"—*Luke i:53.*

TO the unillumined man this act of Jesus the Christ stands as a "miracle," but to one in the understanding of life and its manifestation, is seen as the working of Divine law. To perfectly understand "*the Word*" it must be seen as visible and invisible. "God and *God Manifest*," constitutes the All in All, to one who knows.

Christ is *now* feeding the five thousand—"if we only believe."

Christ is life. Life is always the supply of the living.

The Disciples would have sent the people away to *buy* bread, for they had nothing to eat, but Jesus, "the *way* and the truth," said, "How many loaves *have ye*? Go and see." And when they *knew*, they said, "Five, and two fishes."

This command is made to each and all to day, "*Go and see what you now have*," and "bless and break" to set before the living.

The "Five loaves," symbol the possibilities of Mind—of the Divine Nature—of Life, which in truth, "I am."

God's idea of himself, or Man in his true estate, is symbolized by the "Five loaves."

Jesus, this perfect man, said, "I am the bread of Life." "Two Fishes" symbol mental action (the duality of mental action). "The two fishes divided he among them all."

Christ, the truth, *expows* in us all, the "*I am*," which is the bread of Life, and the "*I think*," which is "two fishes."

"They did all eat and were filled." When we find Christ we all eat of his substance—Mind and the action thereof—and are filled. "Twelve baskets full" that were taken up after the eating, represent the truth that the Bread of Life and its manifestation cannot be exhausted, because it is unlimited. The five thousand fed, symbol the whole of manifestation—Heaven and earth and all the hosts of them.

"To him that hath shall be given." One great lesson for us all is in the words, "How many loaves have *ye? Go and see.*"

The doubting disciples said, "*Shall we go and buy?*"—forgetting the Divine supply ever at hand. The law of increase is to bless what you *already are and have.*

LESSON III, JANUARY 20TH.

CHRIST, THE BREAD OF LIFE.—*John vi: 25-35.*

GOLDEN TEXT: "*He gave them bread from heaven to eat.*"—*John vi: 31.*

JESUS, the Christ, says: "Ye seek me because ye *did eat* of the loaves and *were filled.*" The world is seeking Truth to-day, because it alone can satisfy the hungry soul. God, the Father, hath set his seal upon man, and the knowledge of *being divine in nature*, is the "meat which endureth unto everlasting life." "This is the work of God, that ye believe on him whom he hath sent." "*Believe*" means, "*let be.*" God, in man, is saying, "let there be that which is." All the works of God are done by "letting be" that which God has made, and *calling* them by His name, *Good.* Jesus said, "Moses gave not the bread of Life, but my Father giveth you the true bread from Heaven." The true bread from Heaven is the Divine Life, light, which Jesus the Christ, teaches all that *they are*: "Ye are the light of the world."—*Matt. v: 14.* God saying, "Let there be light."

What one "eats" is incorporated into his being and existence: To eat the Christ is to *be Him.* "To come unto," is to come into the Consciousness of being. "To come unto me," is to be filled with satisfaction. "To hunger and thirst no more," is to enter within the veil, "whither the forerunner is for us entered, even Jesus."—*Heb. vi: 20.*

The wailing palaver of the Scribes and Pharisees is not the "bread of life," but the perishable falsity of *being less* than perfect—artificial goodness, nothingness. It is vanity and vexation. The demand of the hour is *truth* in the name of Christ Jesus, *for all people.* "Lord, ever more give us *this bread*—truth," is the word of the true christian, as he glorifies God in the *gladness of love.* "God so loved the world that He revealed Himself in man." "Beloved now are we the sons of God; if sons, then heirs."—*John iii: 16. Isa. lxii: 2. 1st John iii: 1, 2. Rom. viii: 17.*

"Give us this day our daily bread," is the recognition constantly or eternally being the "bread of life," the prayer of at-one-ment with source.

LESSON IV, JANUARY 27TH.

THE GREAT CONFESSION. *Matt. xvi: 13–23.*

GOLDEN TEXT: "*Thou art the Christ, the Son of the Living God.*"—*Matt. xvi: 16.*

WHOM do men say that I, the son of man, am? This is the *one question* that most concerns us all. Who and what is the son of man?

The world in its false conception of man, believes Jesus was in the highest sense the son of God, and that this statement is true of *no other man.* The

"Anointed of God," immaculately conceived, can not be said of *all* men. This false belief is the darkness of mortal thought. The truth of Jesus is the truth of all men, and this is the "Key of the Kingdom of Heaven; the gates of hell shall not prevail against it." If Jesus is the "way," he is the way from the beginning, and the beginning of Jesus is the way of the beginning of all people, in all time, and all places. This is the "foundation stone," the rock upon which the "living church" is built. There is no rest in being less than the "Anointed of God," or God's idea of Himself—Eternal Life. He who understands this, is blessed, for God is the *revealer*—salvation has come unto him,—redemption from all the ills flesh is heir to, has come to one who has "faith," or the Father within him, revealing to him the "word which was in the beginning." It requires courage to speak distinctly this truth against the pre-conceived opinions of the race, but the faithful, living by the "faith of God," love the word of God better than the word of man, and find in it resurrection from the dead. "I am the resurrection and the life." The Kingdom of Heaven cometh not by observation, and man judging of self from mortal sight, falls short of the truth—misses the mark,—and is dead because of false belief—sin.

Jesus charged his disciples that they should tell no man that he was the Christ. God is His own interpreter. Man can not understand God; hath not seen God at any time. The silent witness, the light that lighteth every man, speaks for itself and says "*I am*; I and my Father are One." Christ raises the dead by shining in the hearts of men until they confess, "Jesus Christ is come in the flesh."—*1st John, iv: 2, 3; 2d John, vii.*

He that acknowledgeth the son, *hath* the Father also. "The anointing which ye have received of Him, abideth in you."—*1st John, xi: 23, 27.*

What think ye of Christ? Is he our life, and does that life speak instead of the old belief of me?

C. S. ALDEN.

QUESTIONS AND ANSWERS.

Q. What are we to do if our boys form bad habits, shall we be anxious, and talk and plead, or shall we silently declare their perfection?

A. As we know that all that is in reality, is divine Life, we know that all living are manifest or brought forth in, and by that Life, and are therefore divine; and being divine are perfect and complete, the image and likeness of, or, like unto the source.

This being true we should silently, and by spoken word, affirm that our boys are born of God and are God's boys, and are not bad; nor are they subject to bad habits, but are masters of all habits. We should consider them companions and equals, and not endeavor to subject them to our opinions and desires. Perfect love should govern all our relations with our children. This will cast out all fear and establish perfect confidence; thus shall we be to them a living example of faith in the doctrine of wholeness and perfection. Anxiety is fear and doubt, and if we are anxious about our boys' habits, we believe them to be bad, and talking and pleading on that plane of thought is an example to them of our lack of faith in their divinity, perfection and goodness.

Second International Congress of Scientists.

The following names, received up to date, and the accompanying letters, are highly appreciated by the Association, as showing the deep interest felt in this universal movement.

LOCAL ADVISORY COUNCIL.

C. L. Cramer, *Chairman.*

W. B. Shaut,	J. K. Marsh,
M. E. Green,	M. B. Cramer,
L. S. Baldwin,	Jessie F. Grant,
Carrie S. Alden,	Rosaltha M. Daniels,
M. D. Shaut,	Sarah A. Eckman,
Wm. H. Daniels,	D. P. Diggs.

Names of Members of the Advisory Council at Large.

Prof. Geo. B. Charles, Chicago, Ill.
Mary D. Fisk, Denver, Col.
A. P. Barton, Kansas City, Mo.
Rev. D. L. Sullivan, St. Louis, Mo.
R. C. Douglass, La Crosse, Wis.
Fanny M. Harley, Chicago, Ill.
Dr. U. M. Humble, Breese, Ill.
Mrs. Ada Hill, Peoria, Ill.
Estelle Nichols, Waterloo, Iowa.
H. H. Schroeder, St. Louis, Mo.
Eugene Southwick, Hutchinson, Kan.
Mrs. C. W. Ellis, Woodland, Cal.
Mrs. Barbara Ehrsam, Enterprise, Kansas.
Mrs. B. H. T. Wilson, San Diego, Cal.
Mrs. Carrie R. Darling, Pacific Grove, Cal.
Mrs. Cordelia P. Briggs, Oakland, Cal.
Rev. Joseph Adams, Oakland, Cal.
Mr. W. T. Jenkins, Oakland, Cal.
Mrs. Julia Casterline, San Jose, Cal.
Mr. H. R. Whittlesey, Topeka, Kansas.
Mr. Will R. Penick, Jr., St. Joseph, Mo.
Mrs. Belle M. True, Los Angeles, Cal.
Mrs. Mary Orr, Hampton, Iowa.
Judge J. L. Morton, Kansas City, Mo.
Mrs. M. E. Morris, San Francisco, Cal.
Mrs. R. C. Douglass, La Crosse, Wis.
Robert C. Hart, New Haven, Conn.
Mrs. Mary E. Ash, Terre Haute, Ind.
Miss Susie C. Clark, Cambridgeport, Mass.
Helen Locke, Neosho, Missouri.
Mr. Henry Wood, Roxbury, Mass.
M. A. Graham, Kansas City, Kansas.
Miss Hattie E. Gratton, Helena, Montana.
Mrs. C. V. Morgan, Topeka, Kansas.
Mrs. Emma Solomon, Jeromeville, Ohio.
Mrs. Esther Marion, Chicago, Ill.
Mrs. M. P. Webster, San Francisco, Cal.
Isabella A. Cord, Boston, Mass.
Mrs. L. Matthews, Fruitvale, Cal.
Nicholas Boyd, Berkeley, Cal.
Dr. F. O' Barstow, Oakland, Cal.
Mrs. M. F. Wetenhall, Minneapolis, Minn.
D. W. Martindell, San Francisco, Cal.
Mrs. M. B. Wade, Campbell's, Cal.
Mrs. L. C. Adams, San Francisco, Cal.
Mr. T. D. Armstrong, St Louis, Mo.
Mrs. F. D. Armstrong, St. Louis, Mo.
Mr. H. E. Alden, Oakland, Cal.
Mrs. L. Anderson, San Francisco, Cal.
Miss Ella Aughinbaugh, Alameda, Cal.
Mrs. E. Alexander, Kenwood, Cal.
A. T. Morgan, Topeka, Kansas.
Mr. T. D. Baker, St. Louis, Missouri.
Mrs. T. D. Baker, St. Louis, Missouri.
Mr. F. E. Browne, Los Angeles, Cal.
Mrs. S. B. Bliss, Oakland, Cal.
Mrs. F. E. Browne, Los Angeles, Cal.
Miss Carrie V. Morgan, Topeka, Kansas.
F. Corn, St. Louis, Missouri.
Capt. B. B. Bliss, Oakland, Cal.
Miss Lillian Conklin, Oakland, Cal.
Mrs. S. B. Caswell, Los Angeles, Cal.
Miss Nina L. Morgan, Topeka, Kansas.
Miss Marie Carhart, Burbank, Cal.
O. R. Cleveland, Oroville, Cal.
Mrs. Julia H. Crosby, Binghampton, N. Y.
Mrs. D. P. Diggs, Yolo, Cal.
Mrs. Sarah J. Denny, San Francisco, Cal.
Miss Helen A. Morgan, Topeka, Kansas.
O. L. Donnel, Rawlins, Wyoming.
Mrs. G. P. Fells, San Francisco, Cal.
N. W. Griswold, Kenwood, Cal.
Mr. P. B. Green, Courtland, Cal.
Mrs. P. B. Green, Courtland, Cal.
Mrs. M. Hering, San Francisco, Cal.
Mrs. E. A. Humphries, San Francisco, Cal.
Mrs. Sarah Ismert, Irvington, Cal.
Mrs. J. V. Johnson, St. Louis, Missouri.
Dr. J. H. Markham, Kansas City, Mo.
Miss Lucia E. Morgan, Topeka, Kansas.
Miss Marguerite Herlog, San Francisco, Cal.
Miss Amelia Nye, Berkeley, Cal.
Mrs. C. Remmerer, San Francisco, Cal.
Mrs. A. P. Read, Helena, Montana.
Miss Annie Strobel, St. Louis, Missouri.
Mr. M. W. Stimson, Los Angeles, Cal.

Dr. Alice Stockham, Evanston, Ill.
Mrs. Wm. Naylor, Woodland, Cal.
Mr. F. A. McKinnon, San Francisco, Cal.
Mrs. F. A. McKinnon, San Francisco, Cal.
M. E. Bucknell, M. D., Los Angeles, Cal.
Mrs. O. T. Brown, Los Angeles, Cal.
Dr. Clara E Choate, Boston, Mass.
Mrs. Eliza A. Pitsinger, San Francisco, Cal.
Mr. A. J. Swarts, Los Angeles, Cal.
Mrs. Mary A. J. Harker, Storm Lake, Ia.
R. H. Randall, Chicago, Ill.
Mrs. Alma Gillen, London, England.
Mrs. G. C. Hull, St. Cloud, Minn.
Mrs. D. L. Sullivan, St. Louis, Missouri.
Sarah J. Lincoln, Kelley's Island, Ohio.
Mr. John J. Priestly, Leesville, Missouri.
Mrs. P. E. C. Priestly, Leesville, Missouri.
Mary E. Swaim, Danville, Ill.
John T. Roberts, Germantown, Pa.
J. L. Beilhart, Battle Creek, Mich.
Mae Morse, Chicago, Ill.
F. H. Dinsmore, Boston, Mass.
Mrs. Josephine Barton, Kansas City, Mo.
Mrs. H. H. Schroeder, St. Louis, Mo.
Mrs. E. M. Bacon, San Diego, Cal.
Mrs. E. L. George, Golden Gate, Cal.
O. K. Cleveland, Oroville, Cal.
Mrs. Geo. Livingston, Ansonia, Conn.
Mr. J. C. Estey, Oakland, Cal.
F. M. Wheat, Sailor Springs, Ill.
E. A. Sheldon, Hartford, Conn.
Mrs. Mary Bigelow, La Crosse, Wis.
Rev. Geraldine Robinson, " "
Mrs. D. C. Norton, " "
Miss Minnie Cory, " "
Mrs. Amelia Berry, Seattle, Wash.
Edith L. Bristol, Norwalk, Ohio.
H. W. Judson, Whittier, Cal.
Mrs. Nellie Blessing Eyster, S. F., Cal.
Dr. D. P. Dennis, Leavenworth, Kans.
Dr. Carrie V. Wilson, Springdale, Ark.
Eleanor M. Herns, St. Louis, Mo.
Mrs. Lezinsky, Alameda, Cal.
Zephaniah Thomas, Richmond, Ind.
Mrs. D. Hopkinson, San Francisco, Cal.
Mr. E. B. Hopkinson, " "
Miss Alice Eckman, " "
Mrs. W. H. D. Brown, Galena, Kans.
Rev. Ella D. Bryan, Oklahoma, Ok. Terr.
Rev. Ella Cutler, Joplin, Mo.
Cynthia Hampton, White Sulphur Springs, Montana.
Margery Blatchley, Denver, Colo.
Mr. A. Hemmerer, San Francisco, Cal.
Rev. Dr. Strickland, Benton Harbor, Mich.
Charles A. Jacques, Binghampton, N. Y.
Mrs. E. S. Weller, Kansas City, Mo.
Frederick Shafer, Wheeling, W. Virginia.
Mrs. Staples, San Francisco, Cal.
T. J. Shehon, Little Rock, Ark.
Franc L. Dusenberry, Chicago, Ill.
Doctor F. G. Faulkner, Siloam Springs, Ark.
Mrs. K. B. Taylor, Los Angeles, Cal.
Mrs. A. M. Turner, San Francisco, Cal.
Mrs. M. W. Stimson, Los Angeles, Cal.
Mrs. M. Van Bergen, San Francisco, Cal.
Mrs. Lovina Weeks, Irvington, Cal.
Robert M. Walker, Glendo, Wyoming.
Miss Gertrude Wallis, San Francisco, Cal.
Mrs. Clara Parsons, Sacramento, Cal.
Mrs. M. A. Wadsworth, Arvada, Cal.
Mrs. Annie Hofmeister, St. Louis, Mo.
Mr. W. J. Morden, Chicago, Ill.
Mr. E. S. Greer, Dundee Junction, Or.
Miss Alba Smith, San Francisco, Cal.
Dr. John J. Plunkett, San Francisco, Cal.
Irene DeV. Plunkett, San Francisco, Cal.
A. M. Bartlett, Oakland, Cal.
Mrs. I. G. Gould, Austin, Ill.
Miss Nellie Chalfant, Cloverdale, Cal.
Mr. W. M. Brown, Attica, Kansas.
Miss Lillian Whiting, Boston, Mass.
Mrs. G. E. Maule, Butte, Montana.
Mr. G. E. Maule, Butte, Montana.
Mrs. F. J. Miller, Boston, Mass.
Mrs. Sarah Wilder Pratt, Chicago, Ill.
Mrs. Helen Van Anderson, Boston, Mass.
Britton Dickerson, Johnson, Ark.
Mrs. J. W. Doty, Leavenworth, Kans.
Mrs. A. L. Lull, Lawrence, Kans.
Mrs. C. P. Lawshe, Fayetteville, Ark.
Miss Angelia Emrick, Wallula, Kans.
Mrs. A. M. Worthen, Springdale, Ark.
Jesse Shewmake, Eureka Springs, Ark.
John Lambert, " "
Calvin T. Rice, National Mil. Home, Leavenworth, Kans.
Joseph Ross, Myrtle, Mo.
Geo. L. Sexton, Price, Mich.
Daniel Fink, Ashline, Kans.
Geo. Jenkins, Weldington, Ark.
Hannah Jenkins, " "
John M. Dunlap, Carrollton, Ark.
Miss Charity Dunlap, Green Forest, Ark.
John D. Sternler, Plankinton, S. Dak.
Miss Annie Keeler, Yuma, Arizona.
Miss L. Cook, San Francisco, Cal.
Mrs. J. Cook, " "
Mrs. W. H. D. Brown, Galena, Kans.
Mrs. Lydia J. Wooton, Denver, Colo.
Mrs. Lillie St. J. Dorsey, Grass Valley, Cal.
Rev. S. P. Lougee, New Hampton, N. H.
Mrs. Lillian Root, Denver, Colo.
Berthena Dickerson, Johnson, Ark.
Annie L. Palmer, Denver, Colo.
Chas. V. Gould, Moline, Ill.
Mary E. Butters, St. Peters, Minn.
Dora C. Rogers, St. Peters, Minn.
Clementine Faulkner, Siloam Springs, Ark.
Abby Morton Diaz, Belmont, Mass.
Dr. W. C. Gibbons, Minneapolis, Minn.
Mrs. E. E. Athey, Boise City, Idaho.
Mr. E. E. Athey, Boise City, Idaho.
Lillian R. Lowman, Lowman, N. Y.

International Divine Science Association.

Notes.

IT is very desirable that the readers of HARMONY, and more particularly those who have been active in aiding the movement of the forthcoming Congress, to be held in Chicago in May, 1895, should have a brief outline of what has been accomplished from its inception up to the present time. Everything is tending towards the highest success, as shown by the large list of prominent workers, and those who are interested in the movement and wish to be identified in making the call, affording evidence of increasing interest in this great work. Many encouraging letters continue to come, some with gifts of money to help carry on the work, and expressing their heartiest co-operation, as the extracts from a few of the letters show.

A sister from St. Louis, Mo., writes: "We hear, in the HARMONY, a voice calling for names of Scientists to be added to the 'Advisory Council at large,' to which we gladly contribute our name. The Divine call is to 'go forward.' The sheep hear that voice, and they follow Him; and whosoever followeth Him shall not walk in darkness, but shall have the light of Life, and they shall enter in through the gates into the city, and the gates of it shall not be shut at all.'" A beautiful picture of that grand coming event.

From Back Bay, Boston, come these faithful words from a prominent worker: "Believe in my heartfelt interest and earnest co-operation."

Another dear sister writes us from St. Louis: "I will gladly do whatever my hands find to do, knowing that Good is All and in All."

New Hampton, N. H.: "I hope I can be present next May and render some helpful thoughts for the Unity of the Truth."

A lovely tribute comes to us from a sister in Kansas City, Mo.: "I desire to be one with those who are realizing the Allness of God and the redemption of humanity."

From a prominent New York State lecturer in the field of Truth, come these gratifying words: "I hope that my response is not too late to be recognized. I wish to assure you that the coming Congress is what I believe to be the very work that will drive away prejudice and bring unity to the minds of scientific people. I am much interested in your work, and wish to do all I can to help it along. You may consider me ready to answer any call from you that is within my jurisdiction to comply with. I thoroughly believe in the Science of Life, and am a worker in my highest understanding of the Universal Good. Hoping that you will give me such information as is needed to speed the glorious work in making the forthcoming Congress a success."

Here is what another prominent Preacher and Teacher writes from Michigan: "I heartily agree with you in the blessed work, and will most willingly co-operate with you in all things, and will most assuredly be with you at the forthcoming Congress. Use my name, and interest me in any way you may think best for the blessed good we are engaged in."

From Galena, Kans., a dear sister writes: "I fully endorse the Congress of Scientists, and will do all I can to make it a success. I want to be identified as a member of the I. D. S. A."

From Richmond, Ind.: "I shall be glad to have my name identified with this movement, and shall esteem it a great privilege to work with you in any way that I can. Let me know if there is anything I can do to help in this united work for humanity. I earnestly sympathise with the spirit of this great movement, to bring all scientists together."

This is taken from a letter from Sailor Springs, Ill.: "I do not know of anything better to be identified with, than any association of Christian Science principles. I rejoice in the recognition of the good that resulted from the grand Congress held in your city. Now, if there is anything I can do to help along the next Congress meeting, I am ready to respond."

Soldier's Home, Kansas: "I will heartily co-operate as a member of the Advisory Council at large, in the forthcoming Congress. I am a broad basis Scientist. By permission, I send you the names of other prominent workers, to be placed on the Advisory Council at large."

The Spirit of Truth manifests Unity in the following words, which come by letter, from Denver, Colo.: "All the strength my identity with the cause can give, I shall be more than pleased to lend. Use my name in any way you please, to show that my heart and soul are only in Universal Love; for less than that *cannot be*, to one who has awakened unto true consciousness of himself or herself."

A message comes from St. Louis: "You may take my name as an earnest worker for the coming Congress. I shall do all I can towards defraying its expenses. Wishing you a grand success. * * *

Many letters of encouragement have been received during the past month, bringing the divine blessing upon the work, showing to many the value of these Congresses as being the means of opening up avenues of spiritual usefulness and glorious opportunities of doing much in His name.

Free Public Library,
Sacramento, Cal'a.

ROSALINA M. DANIELS,
Cor. Sec'y I. D. S. A.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

SPIRITUAL EXPERIENCE AND CONSCIOUSNESS OF BEING.

"And I, if I be lifted up from the earth, will draw all unto me."—John xii: 32.

(Continued from October.)

IN the realization of at-one-ment, there is no authority known but Self-evident Truth. Truth is Self-evident. The Infinitude and Omnipresence of the One living and true God is the basis for all the work that has been accomplished through our instrumentality; the foundation of every movement engaged in by us in the interest of Truth.

When I began class teaching in 1887, I at once saw the necessity of systematizing my lessons, so that after a close and thorough analysis they would agree with "The Statement of Being," and be true of the Truth, that God and God manifest is the Infinite whole. I determined that if I taught, I would teach the Science of Being, and not simply talk about it: so I resolved to give a Divine reason—which is always a logical one—for every statement or claim made. My purpose was to logically show the conclusions that must necessarily be drawn from an understanding of "The Statement of Being." With that determination have I persevered and accomplished all my work.

Strict adherence to this method, and a calm, quiet determination, based in knowledge of Self-evident Truth, enabled me to systematize a Primary, Theological and Normal Course of lessons, and to present to the world "LESSSONS IN SCIENCE AND HEALING," a logical and practical treatise on Divine Science; also another book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, as well as several booklets. Besides being engaged in the editing and publishing of this magazine, from October 1888, for which I have

furnished lessons and articles every month, I trust that all may see (as do I, and as did I when first my work was commenced,) that strict adherence to "The Statement of Being," in my writing, teaching and speaking, has enabled me to accomplish the work that has been accomplished.

Much that I heard and read on the Science at that time, I found to be contradictory, hence, not scientific. It seemed to me that some of the speakers and writers were simply talking about the Science and not teaching it. "The Statement of Being," to me, was, and is, Eternal Truth. Once this is understood, it is an unchanging basis for all thought and action; one to be strictly adhered to in solving the Problem of Life. I determined to write my lessons for the sake of discipline, and to avoid making such statements as I frequently heard, or forming such habits as were to be observed. For example: The speaker would say, that God is Infinite Mind; then dropping that statement it would be lost to sight, as he proceeded to talk about a mortal mind, that made everything that was in sight. Others would say that God is Infinite Mind, and is without variableness or shadow of turning; then turning from this statement of Infinitude, would talk about having minds of their own, and of changing their minds, and of the various states of diseased minds, and of healing mind.

I realized the necessity of avoiding making these contradictory statements, and of instructing my students in such a manner that they might be enabled to teach and write consistently, from the standpoint of the "Statement of Being." When the contradictions of these statements were pointed out and shown to be unreasonable, the reply would be: "It is necessary to present the Truth in a way that it can be understood. We must speak to the present comprehension of the people." I clearly realized that to speak in such a manner as would bring forth the light of understanding, one must not consult the present comprehension of the people, but must speak as if they were already illumined with the Divine Mind, otherwise what regard show we for Omnipresence? Some of my friends were anxious that I should speak altogether extemporaneously, in the beginning of my public work, and thus cultivate what they termed inspirational speaking. My determination was unmoved by their wishes, for I saw clearly that to know the Truth once was to know it forever, and that the more excellent way was to speak from Divine understanding, and not from inspired conditions. To be, is greater than to receive, hence I invariably thought, and sometimes said I am doing just what I wish to do; I want to analyze every sentence and see that it is true to Truth, before giving it to the class or publishing it. This course

has proven eminently satisfactory, in that it has stood the test of subsequent analysis, and has enabled me to prove my position on every question pertaining to the interests of humanity, and to demonstrate the Truth unto myself in every effort. This certainty that I knew whereof I spoke, is the only way by which I overcame—or did away with—extreme timidity, which nothing but certainty of Truth would have enabled me to do.

This, with the realization of Being, which is ever present with me, has enabled me to move with no *uncertain* tread in all my undertakings. In the early part of the year 1888, I became satisfied that my time was to be devoted to the work of teaching the gospel of Truth and healing the sick, and preparing others to go and do likewise; so in the month of May of that year, I decided to open a permanent school, and chartered HOME COLLEGE for educational, ethical and religious purposes, for instruction in Divine Science and its therapeutic application, which is the Christ Method of Healing.

The College was chartered May 4th, 1888, and dedicated to Truth. We quote the following from the address delivered at the dedication: "There is no Truth that is not included in Spirit; Science is co-eternal with Spirit. Then, to Truth, to the Good, we dedicate the HOME COLLEGE of Spiritual Science. To Universal Spirit—in which we live, move and have our Being, and in which is our eternal home,—we dedicate the HOME COLLEGE. To the Source of All Truth, the Bestower of all blessings, the Life of all things, we dedicate this College. Then, as much Truth as in me is, I am ready to preach (teach) the gospel."

In August, 1888, I decided to publish a magazine in connection with the College, setting forth its teaching. The intentions were then as they are now, published in the declared intentions of the editors of HARMONY. Since coming into a knowledge of Truth, my method has been that when it was time to act in any direction, or to commence a work of any kind, to neither ask for, nor try to see the ultimate or result of that work. I have never for a moment hesitated or waited to see the detail of that work before acting.

When I had decided to issue the first number of HARMONY, in October, and spoke to Mr. Cramer of my intention, he said: "Why, you have had no experience in that line of work!" To which I replied, "No, I have not, but *I am* to have, and it is for me to commence its publication, and I shall ask no questions as to the result." He then asked me if I had any subscribers, to which I replied, no, not one. Then he asked if I had any money, to which I again replied, "I have not enough to get out the first issue." To this he said:

"If you have but ten subscribers, you will be obliged to get out a certain number each month, and it will be as much work for you as if you had a thousand; the work will be constant, and you will take upon your shoulders the expenditure of about a thousand dollars the first year, besides your work. Now, let us look at it. Are you ready to meet it?" This was the first time Mr. Cramer had made suggestions that in any way appeared to be in opposition to my proposed work. I took the matter into consideration for about fifteen minutes, and looked at it from his standpoint, and I assure you it brought a very uncomfortable feeling. "Then, said I, this work is for me to do, and I shall ask no questions as to the outcome or the necessary means with which to do; and the first number of Harmony appeared in October, 1888, for I fully realized at that time, as I do now, that there is no way by which good can be accomplished that is not open to those who act from the plane of Divine Being—from the Spirit of wholeness—for it is the Spirit that works all in all, the good and the true. The means necessary to carry on any work, is included in the necessity for the work.

During the first year and nine months after the College was chartered, I taught several Primary classes, systematised Normal lessons, and taught two Normal classes, besides publishing one volume of Harmony, for which I wrote a course of twelve lessons; also many short lessons, meditations, treatments, and answers to questions.

When we commenced the publication of Harmony, we took a decided stand on the question of mortal mind, and the denial of the visible universe. We took the position that there is no mortal mind, and that there is a visible universe of living things, that is within and of God. God being Infinite Mind and Omnipresent, we know no other Mind, Power or Presence.

In the fall of the year 1889, I was invited by Mary D. Fisk and other readers of Harmony, to visit Denver, Colorado, for the purpose of teaching a Normal Class. I accepted the invitation and agreed to go in February, 1890, the friends having meantime secured twenty-five names for the proposed course of instruction. When it was known that I would be in Denver in February, the readers of Harmony began with renewed energy to study the course of primary lessons that had been published in the first volume, that they might be prepared for a better understanding of the Normal Lessons. When about ready to start for Denver—which was my first trip from home,—I received a letter from a friend who had been instrumental in getting up the class, stating that the class might not be as large as had been expected, owing to influences at work that were opposed to my going to, and teaching classes in Denver. She

said: "We do not want you to be disappointed or lose anything, financially, by the trip; do as you think best about coming." I stopped packing my trunk to read the letter, and immediately resumed the work of packing, saying to myself, "I will go, *now* is the time of all times to go; *now is the accepted time.*

In the evening when Mr. Cramer came home, I handed the letter to him. After reading it, he laid it on the table and said, "Go, if you have but one student;" thus do we always agree. So I finished my preparations, and in due time went to Denver, where I remained six weeks, during which time, through the instrumentality of Mary D. Fisk and Lillian Root, and their friends, I instructed two Primary Classes of sixty students each, two Normal Classes, one of fifteen and one of sixty; also gave a course in Genesis, in which there were over one hundred students. The verdict of all was, that this presentation of science, which accounts for visibility, and through the law of expression proves its at-one ment with the Invisible, is harmony itself, and its influence was felt by every one who listened to the teaching, even where it was but partially understood.

The next year, in February, I again visited Denver, my son Frank accompanying me, and remained about the same length of time that I did the previous year, teaching and lecturing. The number of lessons and lectures given in the six weeks were eighty-eight. Upon the completion of this work I went to Kansas City with a view of teaching classes, but having no personal acquaintance in that city, I telegraphed the time of my arrival to Charles Fillmore, editor of the then *Christian Science Thought.* As the train was entering the depot at Kansas City, I said to Frank: "We would not know Mr. Fillmore were we to see him. We will go to the hotel, and then you can inform him of our whereabouts." Just after we had stepped off the train a gentleman of genial manner approached us, and said: "I am looking for Mrs. Cramer and son;" and I said: "I am looking for Charles Fillmore." "Well, said he, I am Captain Harper—Charles Fillmore is not far behind." We were then introduced to Brother Fillmore, when Captain Harper said: "I am here to take you to our home in West Port." Where we remained, enjoying the generous hospitality of Captain and Mrs. Harper until the work made it necessary for us to be near the classroom.

Before we left the depot they inquired if I proposed teaching in Kansas City, to which I replied, "I know there is work to be done, and I am here for the purpose of doing it." They said, "We have wanted some teacher to come to Kansas City, who would not insist upon holding up prices, and receiving a

certain sum from each member of the class. They thought it would be well to form a club and guarantee the payment of all expenses, and a reasonable amount for teaching the class, and for this club to invite and bring in the people." To which my only reply was, "Perhaps I am just the one to do this work; make your own arrangements." As they had sought such an opportunity, when it came to them they accepted it, and verily made it their own. A reasonable compensation and necessary expenses were agreed upon, and a club was formed to meet the same, and in four day's time we had a class of nearly three hundred, besides a large Bible Class, out of which was formed a Normal course.

In the report of the Kansas City work, published in *Thought*, under the heading of "A Great Class," the editor said: "Mrs. M. E. Cramer appeared in Kansas City without herald or announcement, but that 'One Divinity that shapes our ends' seemed to have had a programme fully made out, and the players took their respective parts without any friction."

We then went to Liberal, Mo., remaining two weeks, and teaching one class comprising twenty-five members, which was a verification of the fact that "Man proposes, but God disposes," for the programme that I had made in my thought, did not include a class in that place, as I only intended visiting my relatives, whom I had not seen for more than twenty years. A most interesting report of the work was written at the time by D. L. Sullivan, and published in Harmony. All were benefitted, and several were healed.

From there we went to St. Louis, and remained six weeks, instructing Primary, Bible and Normal classes, and healing, and was instrumental in opening up a work—in the face of seeming insurmountable obstacles,—which has been continued by others, and carried on with great success. We went from St. Louis to Chicago, and remained eighteen days, and taught successfully smaller classes. From there we visited relatives at different places in Indiana, and was invited to speak in the Quaker churches at both Greensborough and Knightstown, the former being my birthplace, and child and girlhood's home. The Science was well received by the Quakers. They accepted it as "Real old Quakerism, with the healing added."

We have given this brief description of our trip, which is but a mere outline, as evidence of what may be accomplished by faith, in the way of demonstration. While I have neither talked nor adopted the voluntary system, as generally understood, I have not made it a point to talk money at all; yet all my work has been commenced without funds in hand, and has been carried on successfully; the manifestation of supply always being abundant. I have had

absolute faith that the work would sustain itself; and were I contemplating a trip around the World, and if the purpose was in the interest of humanity, I would start with full faith, if I had but money enough in hand to carry me to the first stopping place. In my work there is no realizing sense of want; everything needful is at hand—has been supplied for the carrying on and furtherance of the work of Truth throughout the World. If the question is settled as to the advisability of doing the work, it is also settled that the ways and means are provided. My entire experience is proof against the belief that it is necessary to have money in the purse before entering into any movement or commencing any work. The movement or work brings its own needed means.

While on my way home from Indiana, I planned to start a Silent Unity Meeting in San Francisco, which plan I presented, soon after my return, to the audience in attendance at HOME COLLEGE Sunday service. A few present agreed to co-operate, and we at once appointed a meeting for the purpose of calling the Scientists together and organizing. This meeting has been continued ever since. It is faithfully serving the purpose for which it came into existence. The plan of organization, methods and purposes, were written out by us, and were in unison with the Unity work inaugurated in Kansas City, and was published in HARMONY, and afterwards in pamphlet, entitled, "THERE IS AN EVER PRESENT HELP FOR ALL."

In May, 1892, while (with the eye of understanding) viewing the Science movement, I saw and realized that the high, broad and deep statements made by the Scientists, and their all-inclusive claims of the Oneness of Life, and of possession and supply, must show forth in Unity of work—must be actualized in the works of the worker, and I spiritually understood that the time had come, was even then, when we who know what is Truth, and what it is to be engaged in doing the will and work of God, should act as if the work was one. As I knew the universe of living things to be the works of One Mind, or God, all harmoniously ordered within itself, I also knew that a work separate from Infinite Mind, and which was not in the interest of the living, was not anywhere in Truth.

Beholding, as I did, the Truth of the statement, "That they who live, live unto God;" that all living are within and have being in one supreme Mind, I saw that the individual actualization of this truth was in Universal Association.

Then and there the idea of the International Divine Science Association was conceived. It is based in the Truth that God is One, and his work is One. And International association will prove it. It is for the advancement of both

local and universal teaching; local and international congressional work. International association is the universality and impersonality of every individual work.

They who do not comprehend the impersonality of this Association, do not realize the purport of its congressional movement.

On May 17th, 1892, the International Association was organized at HOME COLLEGE, and is designed to unite all in promulgating the truth of Being. There is no question that the birth of this Association was like one born in due season. It came in the proper time to actualize the claims of universality, that scientists as a body had been and are making. One of the main purposes of the Association is that of calling International Congresses, as a means of actualizing this true conception of universality.

The first International Congress of Scientists held in San Francisco in May of last year, was a demonstration of the wisdom and practicability of the movement as a means of reaching the people generally, and erasing seeming differences.

Dear friends, I am working with the same faith and assurance of success for the second International Congress that I did for the first. I am sure that our reward is with us in the good accomplished.

The members of the Association have given their time and work free. No officer or member of the Association has received for services one dollar of the money paid into the Association, or for the support of the Congress, but on the other hand have given freely towards the support of both. It is a work of Love with all, and it is freely given.

In the future, as in the past, the work will go on actuated by the Spirit of Truth, and with the same faith in the Omnipresence of Good.

In the consciousness of the risen Christ, our Life, where all are lifted up, will Mr. Cramer and I continue in the good work and endeavor to serve Humanity, the living, and the True.

Free Public Library, Sacramento, Cal'a.

BOOKS BY HENRY WOOD.

Free Public Library, Sacramento, Cal'a.

IDEAL SUGGESTIONS THROUGH MENTAL PHOTOGRAPHY, is a restorative system for home and private use. Part I of this book is a study of the laws of Mental Healing, and Part II embodies them in a restorative system, formulated and arranged for every day use. Its basis is scientific, and the instructions for the use of the suggested ideals is thoroughly plain, concise and practical. It is a book that all should possess who wish practical directions for healing.

GOD'S IMAGE IN MAN, by Henry Wood, is a book of rare value. It is filled with the light of understanding. It cannot fail to establish faith in the thoughts of the reader, and remove all doubt that the meaning of "God's Image in man," is, that man is the image of God. Its style is very attractive, and is instinct with spiritual understanding.

THE POLITICAL ECONOMY OF NATURAL LAW should be read by every one who is in any way interested in the progressive political ideas of the present day. The general purpose of this volume, is the outlining of a political economy which is natural and practical. For these most valuable books, send orders to M. E. and C. L. Cramer, 328 Seventeenth Street, San Francisco, Cal. See price in advertisement of this issue of HARMONY.

UNIVERSAL AND INDIVIDUAL HEALTH TREATMENT.

I. D. S. A. Health thought, to be held from December 30th to January 30th: My words are law; my example is doctrine; my state is that of truth; I am free; in Truth I am free.

"If they drink any deadly thing it shall not hurt them."

THIS is said of them that believe. We have no record that Jesus or his disciples, or any of them that believed, ever partook of any deadly thing. To do so in order to prove the truth of the saying, would be like Jesus casting himself from the pinnacle of the temple—tempting God. I suppose it simply means that if by accident any deadly thing is drank, full faith in the power of God and at-one-ment with Him would prevent any harmful effects.

A year ago last summer, Mrs. P., a Christian Scientist living in Los Angeles, happened into the room of her landlady, Mrs. Y., one morning. Mrs. Y.'s husband is a Methodist minister and a teacher, and Mrs. Y. agrees with him in faith, and has no knowledge of Christian Science. When Mrs. P. entered her room, Mrs. Y. was inhaling a liquid. She put down the inhaler, and greeted Mrs. P. After a minute's talk she said, "I am sick," becoming very white as she spoke. Mrs. P. seated her and gave her air, and began to chafe her hands, when Mrs. P.'s husband entered. He was formerly a physician. He looked at Mrs. Y. and said, "she is poisoned." Mrs. P. undressed the woman, who had become senseless, and put her on a bed, and then sat down beside her and began treating her. For two hours she remained there asserting, "God is all—God is good—there is no poison," etc., and at the end of that time her patient came out of her stupor and sat up. An hour after Mr. Y. came in and was told of the occurrence. He went to his wife's Doctor and told him the events of the morning. "Is she alive?" he was asked. "Yes." "Then she will live—the danger is over."

A few days after the Doctor called on Mrs. Y. and asked to see the drug that she inhaled. "That is a deadly poison," said he; "I did not intend you should inhale it. I gave it to you for an enema. I don't see what kept it from killing you." He then told her to bring to him all the remedies he had left her. She did so, and he selected some and said, "I will take these away. I do not dare to leave them, you are so careless. You will kill yourself, and then I will be blamed. It is marvelous that you are alive. I do not understand it." And taking the bottles, he left the house, repeating, "Wonderful! Marvelous! I do not understand it."

C. M. PARKER

The Light of the World.

[Read at the First International Congress of Scientists.]

BROTHERS and Sisters in the knowledge of God the Father, and in fellowship and communion with our Elder Brother, Jesus Christ, I give you greeting:

"Where two or three are gathered together in my name, there am I in the midst of them," proclaimed the announciator of eternal Truth. Also, "I am the Light of the World." Judging from the standpoint of appearances, we would say of this man, the Carpenter's Son, that he was either presumptuous or insane, to lay claim to such power; but reading on, we discover that he not only declares himself meek and lowly of heart, but that his life justifies, and verifies that saying. We also see that he fully demonstrates his power.

What is the Light of the World? Let us see. The world of personalities and things, is the response of that unseen factor called Nature, springing joyfully into visibility at the command of her Supreme Self—God. "And God said: Let there be;" and it was so. And He made the sun to rule by day, and the moon to rule by night; wherefore then the statement, "I am the Light of the World?" Is not the sun the Light of the world?

Swedenborg says that the sun is a symbol of celestial love. A symbol! *Only* a symbol? Then if the majestic sun is only a symbol, all lesser objects must be symbols also. Then we may look upon this world and also this universe as one vast object lesson, springing forth at the command of God, may we not?

We read that man is a miniature world, a microcosm. Then we may say of the Universe that it is a *grand man*, made objective. You will see right here, from this objective standpoint, that the reflecting principle of man, called mind, cannot by a millionth part grasp the idea of even this *objective* grand man. How then can he in *any* degree comprehend the Wondrous Being back of that symbol? We call this Being, Spirit, God, Soul. We know from much experience that this world of appearances presents to our view many imperfections, wonderful and glorious though it is; therefore, autocrats that we are, we demand a better.

There must then be within us an ideal which has never found expression. How we hunger and thirst for a knowledge of this supreme Ideal, and because we fail to see it, our satisfaction delays. One asks: "What is your highest ideal? You reply: "I have called it God, but it is undefined; I do not know my God, and hence my longing." Your questioner continues: "But can you not know Him? Is there no process by which you can find Him?"

"I have not discovered any; I would that I could; my heart reaches out into the vast unknown and grasps emptiness. I am athirst for the living God, who shall give me Light." "Jesus of Nazareth passeth by, and he shall give thee light."

"But how can he, being but a man like myself?"

"Let me tell you, my friend," Jesus said to the people, "Before Abraham was, I am;" that is, his consciousness extended back through all those ages until before Abraham, and throughout all those years it had been in the process of realizing more and more that Supreme Ideal which cries unceasingly within the soul of man for recognition; and now, he, Jesus, is able to give thee light. When asked how the longing for peace might be satisfied, he said, "Seek ye first the kingdom of God." Again he said, "The kingdom of God is *within* you." Now that accounts for your high Ideal. *Within* you is that perfection you crave to see externalized. But not even the "Light of the World"—the Spirit as manifested in Jesus—can externalize your ideal. That which is objective is senseful. Things of sense are unreal, changeable, illusive. The more your consciousness grasps your ideal, the less satisfaction do you realize from things outside of you. Your Supreme Ideal demands your utmost devotion. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," which is to say, "He that giveth most profound and undivided attention unto his highest conception, shall be enthroned upon it, absorbed within it, and protected by it." "I am in the Father and the Father in me," means, "I am at one with my Supreme Self." "No man hath seen the Father at any time; the only begotten son which is in the bosom of the Father, he hath declared him." Which would be to say, "No mortal sight can behold the Absolute, for the mortal dwells among shadows, and deals with Shadows."

The only begotten son who is in the bosom or heart of the Absolute, is the divine consciousness enthroned in all mankind, as the son is a reproduction of the Father, and at the same time one with his source, which is and must forever be his essence—his Being.

This divine consciousness, or the Son of God, acts, only as the sense man becomes quiet. The *external* man is not necessarily at enmity with God. It is a plane of operation whereby the Divine becomes objective.

The trees, and flowers, and birds are joyous and free. *They* represent the freedom of Spirit, the joy of Spirit. Why? Because they are simple and obedient. It is the same with little children. They are not troubled about many things; their faith is sublime in its simplicity. *Such*, represent the

harmony of the Spirit. They let the Will of God—the only power there is—use *them*. Man attempts to use this awful power while he is still asleep to truth, and because he is still floundering in delusion, it works him ill. It is as if a man were to ignorantly use dynamite.

Do you ask, "What is the remedy for all this?" "The remedy is obvious. The present age is the beginning of freedom." "From what?" "From delusion."

Knowing that appearances are not man, nor man the appearances; knowing that God is within man as his Supreme Self; knowing that the Divine of man is his *reality*; that *things* are amenable to the power of God centered within man; that the real man is lord of objectivity by virtue of his Godhood, is freedom to know himself and thus to know his God.

This is that "Light which cometh into the world."

The grace of Infinite Wisdom and Infinite Love rest upon you all. Amen.

SARAH ELIZABETH GRISWOLD.

JESUS OF NAZARETH.

Free Public Library,
Sacramento, Cal'a.

Luke iv: 14-32.

LESSON NO. IX.

AFTER two days spent among the Samaritans, Jesus goes on his way back to Nazareth. Nazareth stands for the home of Joseph, and for the carpenter shop.

Nazareth represents the Joseph element in the life of Jesus on the earth[1]. It is the earthly element which insists: "You are of us, therefore bring forth here what you have received, for it belongs to us."

Nazareth has no existence to consciousness, it belongs only to thought.

The call of Nazareth is the voice within which reminds us of obligation to mortal relationships—to all our personal surroundings on the plane of intellect and sense.

Because the Jesus is under obligation to the David consciousness, through which it has come forth, thought is under obligation to intellect, through which it has come forth to sense, on the earthward side; and so, while the Jesus feels the holding power of the David consciousness, thought feels the holding power of mortal conditions—or Nazareth. It is written: "The Galileans gladly received Jesus, because they had seen all the miracles that he did at Jerusalem, at the feast.

"So Jesus came again unto the place where he had made the water wine." The highest spiritual thought enters again the conditions in which miracles are wrought to sense, but this is a wilderness to the soul.[3]

From the Passover at Jerusalem, Jesus goes down to Nazareth "in the power of the Spirit."

The Passover represents to individual consciousness, a clearer vision of freedom; but the illumination is brought forth to spiritual thought, and received here as increased power of the Spirit for higher demonstration. A vision of freedom that is brought forth, leads down into Nazareth, for it is a constant reminder of our spiritual obligation to mortal relationships. So it is written of Andrew, that when he was called to follow Jesus, he must needs go out to find *his own brother Simon*.[4]

Having come to Nazareth, where he has been brought up, Jesus enters the Synagogue. It is a familiar place. On many Sabbath days of many years, sitting here in silence, he has listened to the law and the prophets. Concerning the fulfilment of these, it is now his time to speak, and with authority: "This day is this scripture fulfilled in your ears." So to us, there comes a time when old words have a new meaning, and we can no longer receive in silence the truth as it proceeds from teachers of our past, but with authority we can speak the things that we do know, and testify of that which we have seen. When we can read the old words with the new meaning, the law and the prophets are fulfilled to us, and the kingdom of God is at hand.[5]

When consciousness has its vision of freedom, thought declares the liberation of all that is bound. It is the message of the Passover. "The Spirit of the Lord God is upon me, because the Lord hath anointed me. To bring good tidings to the meek, hath He sent me: to bind up the broken-hearted; to proclaim freedom to the captives, and perfect liberty to them that are bound: to proclaim the acceptable year of the Lord!"[6]

Only the Christ can bring this freedom. It is the fulfillment, to spiritual thoughts, of a divine promise, cherished through the ages. These are gracious words.

In the synagogue, attention is fixed on the speaker.

While this message is being given, earthy conditions of thought begin to assert themselves, through envy.[7] "Whence hath this man wisdom, and these mighty works? *He* is of *us*. This is the home of his father and mother: his brother and sisters too: are they not here with us? When the Christ cometh, no man knoweth from whence he is."[8]

In this way the Son of Man is rejected by the very conditions of mortal relationship that have drawn manifestation down to Nazareth. In this drawing and rejecting, we find the mortal opposites. Earthy conditions of thought call to individual consciousness: "Bring forth the Truth to us, that we may have the promised freedom in a world which has dealt bitterly with us." But when the vision is brought forth, the cry continues: "How can we see freedom, while our conditions are sorrowful!"

So Jesus declares concerning this unsatisfied generation: They are like children calling to one another—"We have piped unto *you*, and *ye* have not danced: we have mourned unto *you*, and *ye* have not lamented."[9]

Spiritual thought brings forth its product only where there is a readiness to receive it. The product is brought forth to a little faith, but not to unbelief.[10] When manifestation is rejected by the lower qualities, malice and envy, spiritual thought turns away from these to rest in consciousness, where it knows that Galilee has not brought forth the wisdom of the Christ; there is no divine obligation to these conditions, and speaking what it knows, thought declares to Nazareth: "Ye would say unto me, 'Whatsoever ye have done in Capernaum, do also here in thine own country.' But I tell you, of a truth, there were many widows in Israel at the time of the great famine, and to *none* of *these* was Elias sent, but to a widow of Sidon:" also, there were many lepers in Israel in the time of Eliseus, and to *none* of *these* was the prophet sent, but to Naaman, the Syrian."[11]

The listeners in the synagogue are filled with wrath, for to them the Sidonians and the Syrians are heathen. Who is this speaker, declaring a readiness among the *heathen* for a divine gift—a readiness that is not possessed by *Israel!*

"And they rose up, and thrust Jesus out"—out of their synagogue—out of their city.

It is declared in Revelation, that the earthy conditions of thought help the Jesus consciousness.* This is a hard saying, but its truth finds good illustration in Jesus at Nazareth. Let us consider this for our help.

Individual consciousness has its vision of freedom, but cannot realize this, while it feels the drawing power of obligation to spiritual thought. The product received from consciousness by spiritual thought is brought forth to material conditions. However, as consciousness brings forth to thought, only where there is readiness to receive it, so the spiritual brings forth to material thought only where there is willingness to receive the product. When the lower qualities—envy and malice—reject the product, thought takes refuge in the Jesus consciousness, which then, freed from the drawing power of thought, turns wholly to God.

This is represented in the New Testament story, when the disciples who have been bringing the afflicted of earth to Jesus, turn and follow Jesus as he

goes into a mountain apart to pray. These that are taken up into the mount are only the most spiritual thoughts, represented by Peter, James and John; but these are also the ones that follow the Jesus thought in bringing manifestation forth to heal.

It is Peter who says to the lame man at the gate of the temple: "In the name of Jesus Christ of Nazareth, rise up and walk!"

In Christ is the spiritual power: Jesus is the consciousness of this: Peter is the spiritual thought which brings forth to the recognition of lameness—which is a condition of Nazareth.[b]

Jesus of Nazareth is Jesus the son of David[c] and Canaan—the Holy Land—which was the battle-field of David, is also the battle-field of "David's greater son."

Canaan is Spirit, but conceived by spiritual thoughts to be the land of separation; therefore by material thoughts, conceived to be matter.

The foes of David—and of the Jesus—are mortal claims of sin, sickness and death. David keeps them in subjection: Jesus destroys. The foes are always those of ones own household,[d] or habit of thought. Jesus is the body of the David consciousness, and when we find it written that David was thirty years old when he began to reign, and he reigned over Israel *forty* years, we remember that Jesus was thirty years old at the time of the first miracle, and the period in which he was bringing forth to spiritual thought was a *wilderness* period to the Soul.

In spiritual obligation (law) is the holding power of mortal obligation (moral law), and there is not a complete release from the last, until freedom from the first is realized, through identity with Christ.

It was prophesied of one who was to be a man of sorrows and acquainted with grief, that he should "be called a Nazarene:" but as we come near the cross, we read upon it two inscriptions: "Jesus of Nazareth: King of the Jews." "Jesus of Nazareth" stands for one who suffers through the drawing power of mortal obligation. But a deeper meaning of the cross is in the words: "King of the Jews," *i. e.*, one who brings forth wisdom and power to spiritual thoughts.

Spirit draws consciousness steadily upward toward Eternal Freedom, but *across* this drawing, is the holding power of mortal obligation. When we think the light has dissolved this bar of the cross, we find it to have been only a reflection of the more subtle spiritual obligation. "A man is under the law as long as he liveth," and the son of the law dies by the law. Eternal Freedom is the condition of the "new creature."

When the glory of the Christ is dissolving to us the shadow of the cross, there disappears with this all memory of that from which we have "come forth:" all responsibility for that to which we must "bring forth."

Denver, Col. Mrs. M. W. Rsed.

REFERENCES.

1 Luke ii:51
2 John iv:45-46 f, g; John ii:23
3 Rev. xi:3, with Rev. xii:6
4 John i:41; 1 Tim. v:8
5 Mark i:15; Heb. i:10
6 Isaiah lxi:1; Isa lviii:6
7 Matt. xxvii:18
8 Matt. xiii:54-57; John vi 42, and vii:27
9 Matt. xi:16-19
10 Matt. xiii:58; Mark vi:5-6
11 1 Kings xvii:9
12 2 Kings v:14
a Rev. xii:10 f. g.
b Acts iii:6
c Mark x:47-48; Luke ii.4
d Matt. x:36; Ps lv:12-15
e 2 Sam. v:4, with Luke iii:23

Home College Meetings.

Meetings are held regularly every Sunday, at 2:30 P. M., which are well attended, and are both pleasant and profitable. After music and the usual preliminary exercises, an instructive discourse is given by Mrs. Cramer, then a short healing service is held, in which any who so desire may have treatment for themselves or friends. Many have acknowledged receiving much benefit from this service.

The usual Thursday evening meeting of the International Divine Science Association, held November 29th, was made a service of thanksgiving and praise, in honor of the day; the President, Mrs. M. E. Cramer, presiding.

The meeting was opened by the reading of Psalm cxxxvi, and the words "For His mercy endureth forever," gave the keynote to the first speaker's remarks, who said, "If we recognize only the presence of Good, everywhere, we shall always be able to see that His mercy does endure from everlasting to everlasting. We are often asked why we give thanks, if we believe that by reason of the Omnipresence of God all good things are our inalienable right, and that God does not need our thanks. We answer that the attitude of Spirit is itself one of grateful thanksgiving and praise, and the more we express thanks, the more we realize the truth of the "All-Good." Therefore, the speaker requested that each one present would voice any special reason of thought for giving thanks.

The room was well filled, and nearly every one gave expression to some cause of rejoicing. One lady told what a wonderful year it had been to her, as in it she had been changed from a crippled invalid to a straight, well woman, by the power of Truth, and also that happiness and more of outward prosperity had been added to the blessing of health.

Short speeches were also made by Mrs. Alden, Mrs. Daniels and Mrs. Cramer, interspersed with music by Prof. Eckman, a song by Alice Eckman, and the reading by Miss Dora Hornbrook, of that beautiful poem by Alice Cary, "True Worth is in Being." Altogether, we had a very cheering and delightful meeting, and all must have felt uplifted by it.

The regular Thursday evening meetings of the Association will be continued as usual, and we hope that members will attend whenever possible, as by so doing they will broaden their own views and keep in sympathy with the work for the universal spread of Truth. S. A. E.

Books of the Day.

All Sufficiency in All Things, by H. Emilie Cady, is a pamphlet of twenty pages, containing various statements, and after each statement comes an explanation, showing clearly and concisely why each statement is true. We have seldom found in the same number of pages, so much clear, practical instruction in the application of Truth. All who wish to know why God is our sufficiency in all things, should possess this pamphlet. For sale at this office, price 15 cents.

Announcement.

Full psychic readings in connection with the relation the physical forces sustain to the life-earnest of the patient, together with a formulated culture and discipline to insure health, arrest decay, resist the ravages of age and

promote interior development, as applied to individual cases, at $1.00 per reading. Occult treatment and correspondence $5.00 per month.

It is desirable that all writing should be explicit.

I have shared all kinds of trouble, and can and will help you with yours. Your letters are sacred things to me always.

Faithfully,

Sterling, Kansas. FREMONT WOOD (Occultist.)

Notes and Announcements.

The truth shall make you free. Those wishing to realize that they are in the warm atmosphere of Divine Love and the light of Pure Being, and to enjoy health or wholeness, can be aided in the necessary realization, by applying to Rosaltha M. Daniels.

She is prepared to accommodate such in her own home, during time of treatment and instruction. Those who cannot come to her she will correspond with, and aid in every practical way.

WORDS OF CHEER.

Practical use of Universal Law heals all diseases. Come and be convinced of what Truth can do for you. If desired, board and room can be given during treatment. I will cheerfully correspond with all desiring absent treatment. Consultation free. Hours for receiving, from 9 A. M. to 2 P. M. There is Health and Happiness for you. "Seek and ye shall find; ask and ye shall receive."

ROSALTHA M. DANIELS,
136 Haight Street, San Francisco, Cal.

Of interest to those contemplating a visit to Europe and Palestine in the near future:

We are in receipt of the circular of Spangler's Tenth European and Palestine Excursion, by the steel cruiser Freeland (7,500 tons,) to sail from New York February 6th, 1895, visiting Italy, Greece, Egypt, Turkey, northern Africa and southern Spain. To be a sixty-two days' tour; total cost $525, which pays all necessary expenses, including cost of landing and embarking, railway fares, hotel bills, etc. For further information, apply to Wm. W. Spangler, Bloomington, Illinois.

EXTRACTS FROM LETTERS.

HARMONY:

Will you please send to my wife, your book BASIC STATEMENTS. We are greatly pleased with HARMONY. J. M. M., San Bernardino, Cal.

DEAR FRIEND:

I will gladly renew my subscription for HARMONY, for I can not do without it, my heart longs for it every month. I find more light in it; always something that I did not know before. MRS. A. H., St. Louis, Mo.

I have read and re-read many times, your book, Science and Healing, and it has done me much good.

It is grand: and so full of the Truth. M. O., Fitchburg, Mass.

Dear Friend:

I have had a few copies of HARMONY sent to me to read, and I like them very much. I have been in poor health for a number of years, and I can say that I am nearly well from reading its pages. I have had a cough, and that is all there is left of my old complaints; I believe I shall soon be well. Please find enclosed sixty-four cents, for "Basic Statements" and "Health Treatment of Truth." There is an ever present help for all.

CRAMER'S

CALIFORNIA GALLERY,

402 Kearny Street,

CORNER PINE, - SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"

Cloth, $1.25.

IDEAL SUGGESTION . .

—THROUGH—

. . MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent postpaid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. K. CRAMER, 528 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.

THE HIGH KNOCK. Price, post paid, cloth, $1.25.

FLORIDA RURALIST

25 cents a Year.

The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

DR. THOS. L. HILL,

DENTIST.

OFFICE: ODD FELLOWS BUILDING,

Southwest Corner 7th and Market St., San Francisco

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. Gas given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAS WORT."

Geistige Nahrung, by P. Millis...Linen	$1.00
Leather,	1.50
Pearls of Wisdom, by P. Millis...paper	.50
Samen-Koerner aus Wege, C. Heydtmann	.25

TRACTS IN GERMAN,

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and Words of Healing.
" 6 The Good Shepherd. Price, 5 cts. each.

For sale by M. F. CRAMER.

MRS. SARAH WILDER PRATT,

TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill., also takes a very few patients into her home, healing them through instruction. Absent treatment given.

JOHN T. ROBERTS,

TEACHER of TRUTH

In classes and through correspondence.

Voluntary contributions for all services.

In the understanding of Truth, health, harmony, happiness, and plenty are always manifested. Address,

GERMANTOWN, PHILADELPHIA.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S.	Teaching and Healing.	736 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	617 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching.	Room 16, Nevada Building, San Jose, Cal.
Barton, A. P	Teaching, Healing, Lecturing.	S.W.Cor. 5th and Main Sts. Kansas City, Mo.
Briggs, Mrs. C. P.	Teaching and Healing.	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing.	Attica, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D.	Lecturers, Teaching, Healing,	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., P.D.	Ed's Christian Metaphysician	Room 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching.	1131 Pine St., San Francisco, Cal.
Cramer, Mrs. M. H.	Teaching and Healing.	328 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing.	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing.	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	203½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles	Teachers, Healers and Editors	511 Hall Building, Kansas City, Mo.
Fillmore, Myrtle		
	G	
George, Mrs. E. L.	Instructor and Healer.	Golden Gate, Cal.
	H	
Hill, Ada A.	C. S. Teaching and Healing.	1524 N. Madison Ave., Peoria, Ill.
	L	
Larson, Mrs. Christine	Teaching and Healing.	1440 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L.	Christian Psychopathist. Healing and Classes; Absent heal'g with cor'pdnce. Lessons.	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing.	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence,	1830 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle,	Advanced C.S. Teacher & Healer,	308 E. 4th St., I.O.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing.	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing.	2919 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr.	Spiritual Science Healing.	Box 666, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson.	Christian Teaching and Healing,	1055 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing.	2930 Olive St., St. Louis, Mo.
Sloan, Jas. J.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, M. M.	C. S. Teaching and Healing.	2407 N. 12th St., St. Louis, Mo.
Shaut, Mary D.	Healing.	1006 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teaching.	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

Special Notice.

The Congress Book.

As the I. D. S. A. has not secured enough subscriptions to guarantee it publishing in book form the addresses of the late Congress of Scientists, recently held in San Francisco, it has decided to return all money so kindly subscribed for that purpose.

However, the Association would suggest, that should any one wish to avail themselves of the opportunity of securing these addresses, we have the assurance from the publishers of Harmony, that it is their intention to continue their publication in Harmony from month to month. As it was the official publication for the last Congress, and its publishers did everything in their power for its success, we believe that every subscriber would feel fully compensated in subscribing for Harmony, thus securing the addresses eventually, in addition to helping the cause of Truth.

Yours in Truth,

Rosaltha M. Daniels.

KORADINE.

A fascinating story for All.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

AS OTHERS TELL THE STORY.

"It is really a story of a glad heart. It is a poem in prose, full of practical lessons for every person. It is a guide to parents in the training of sons and daughters, and condensed hints and helps to teachers."—*Sandwich Argus.*

"It is written in a vivacious style that has all the charm of a fairy tale."—*Woman's Voice.*

"It was a happy inspiration that led you and Mrs. Talbot to frame the truth so graciously for the boys and girls, and at the same time to make it irresistible to everybody else."—*Mrs. M. B. Van Epe.*

"I have laughed and cried and felt the petals of my soul open while reading Koradine. It is an inspiration and a strength to enter the gateway of the new, beautiful country into which the book leads one."—*Helen Van Anderson.*

"The girls of this country cannot do better than to peruse this book from beginning to end. The letters are truly "love's blessings."—*Banner of Light.*

A royal 12mo book of over 400 pages. Elegant Levant binding, prepaid, $1.25. Send all orders to M. E. and C. L. Cramer, 328 Seventeenth Street, San Francisco, California.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. FEBRUARY, 1895. No. 5.

Our Workers.

R. C. Douglass

Those Spectacles.

To-day an optician, noticing my spectacles, made inquiry whether astigmatism was a feature of my visual imperfection. He then made some tests which showed astigmatism clearly. Now, said I, that leads me to ask what astigmatism really is. Is it not in reality a mental condition or imperfection? Isn't its origin in thought which underlies manifestation? "No," said my scientific friend; "it is congenital; you were born that way."

Well, thought I, whether congenital or acquired, its origin is in the creative *activities of thought*, and that being the case, its cure must come from the correction of that thought. Students are every day becoming more myopic in vision as a result of myopic thought. Near-sightedness indicates myopia or constricted thought. The seat of the difficulty is deeper than the manifestation. In our school training there is not sufficient diversity. Pupils are usually obliged to spend the greater portion of school hours in concentrated thought, pinned down to a definite point; this acquired mental habit leads the student unwittingly to draw his book nearer to the eye; so that, while the whole process is a mental habit, a constriction of thought, it ultimates in manifestation of myopia. As I diagnose my own case by retrospection, this seems to have been the process by which my impairment of vision was brought about. Now, what is the remedy? The Homeopathic, "*similia similibus curantur*" is not the treatment to overthrow error—we cannot cure error by error, as my oculist would do. The Allopathic, "*contraria contraries curantur*" is the radical formula to uproot error, destroy opposites with opposites. We are to "overcome Evil with Good." Rom. xii: 21. Destroy error with truth. Truth is Omnipotent, infallible; while error has only the degree of power we give it.

As in the treatment of other diseases we must proceed to undo and destroy the error thought which has resulted in myopia, and replace it with True, Ideal Thoughts from the realm of Truth; and results must be as surely along lines of Truth, as in any other inharmonious physical manifestation; for this myopia is no less a manifestation of error thought

than is indigestion, or rheumatism; and must be conquered in precisely the same way. What, then, is the insidious error thought to be destroyed, and what the true thought that must be substituted for it? I have erred in my judgment of myself. Since I know there is no such thing as material Being (for Being is Spiritual), then I am not a material being, subject to changing conditions, liable to receive damage by close application to study. It is false to say my eye is too convex, or that it is astigmatic, lacking uniformity of convexity. It is my thought that has been astigmatic. To believe error to be truth, or partly true, is astigmatic thought. I have not had clearly defined understanding of Truth. I have been looking through astigmatic thought (not astigmatic eyes). My thought of Truth has been lacking in *true sphericity*; consequently the visual organ has partaken of that faulty thought. I have hearkened to the insidious lie of mortal mind, which is continually aiming to "thrust out my right eye" (I Sam., xi: 2), of spiritual perception, so that I may not have clear understanding, and see with unobstructed vision. True sight is spiritual, it is perception of Truth. Perfect vision is understanding.

My learned optician would have me understand that this eternal visual organ is too sharply convex, and that this convexity is lacking in uniformity, being a little too prominent on one side, or at the upper left 45 to 70 degrees angle, which must be corrected by concave lenses, so ground at this specific side or angle, as to straighten the rays of light passing through them:—or rather to re-refract the rays which are too much or too little refracted by the astigmatic angle of the cornea of the eye.

To adjust lenses to my eye, is to perpetuate the claims of error, and continually emphasize them to my already false consciousness, and so hide from me the clear perception of Truth, by holding me continually in the state of a false consciousness. I don't want to use these glasses, when they are error's instrument to "thrust out my right eye" of spiritual perception. It is time to call a halt on mortal mind, rather than pamper it by truckling to its so-called remedies which never cure, but only emphasize and substantiate its false claims, until with astigmatic mental vision we call error truth, and become hopelessly lost in error. Bear in mind my optician, with all his skill, never even hints at a possible correction or cure of the defective organ. He cannot do that; O, no, he can only straighten or *modify* rays of light—not the organ at all. Am I going to take his prescribed remedies which only perpetuate an error of which I am already tired, and from which I only want deliverance? Am I going to let him use my eyes as a laboratory for modifying

rays of light, which God has already made straight and true, and which, without my astigmatic thought, would be straight and beautiful, and be refracted with regularity and precision by my perfect organ of vision?

Shall I not rather strive to learn how to correct the astigmatic thought, so that my true perception of truth may result in corrected vision, which re-refracted rays can never accomplish? He only uses lenses to modify rays of light. If he used them to correct the physical deformity and with any probability of success, there would be some reason for adopting his philosophy; but glasses never restore the eyes to their normal condition—they perpetually stand in the way of restorative; in short, they perpetuate the abnormity.

How shall I proceed to deal with this astigmatic thought? I must first find a foundation on which to stand, in building my reasoning on lines of absolute Truth.

1st Proposition: God is spirit, pure, harmonious.

2d Proposition: I am a son of God; therefore I am spirit, pure, harmonious.

3d Proposition: God is Truth, absolutely unvarying Truth.

4th Proposition: The Truth of my Being is unvarying harmony.

5th Proposition: As a spiritual Being, I am able to see all things Spiritual, unvarying and accurately symmetrical.

There is no inharmony or deformity anywhere; for "the earth is the Lord's and the fullness thereof." Ps. xxiv: 1. I am Being, one with God, "complete in him." Col. ii: 10. There is no room for warped or astigmatic thought in the true understanding. There is no room for astigmatic thought as long as I abide in Truth. Why should I not continually abide in My Father's house, where all that the Father hath is mine? Luke. xv: 31—all wholeness? By my understanding, or perfect perception of harmonious symmetrical Truth, as the real status of my Being, and by my denial of every astigmatic error thought, and by continually abiding in Truth, shall I be able to look all things squarely in the face, and see clearly and without astigmatic vision.

Then again, if I have looked through myopia or astigmatic thought, I have seen all things distorted and indistinct; while the actual fact is: this view of external phenomena is not peculiar to the external objective; it is simply the picturing of my subjective thought or state; for the objective world is true or false, harmonious or discordant, according to my subjective state. I must then correct the error subjective in me, and cast the beam out of my own thought; then shall I see men, not "as trees walking" (imperfectly), but every

man upright, "in the image of God." Changing slightly the words of Robert Burns:

"O, wad some power the giftie gie us,
To see ourse'l's as God does see us;
It wad frae monie a sorrow free us,
And foolish notion."

To see as through the eyes of Divinity is to see truly, and without myopia or astigmatism.

Truth is not too near, so as to make me myopic, nor too remote, so as to make me presbyopic; but it is Omnipresent. "Say not in thy heart, who shall ascend into heaven to bring Christ down, nor who shall descend into the deep to bring Christ up, but what saith it? It is nigh thee, in thy mouth and in thy heart, the word of Faith." Rom. x:7. We cannot be separated from it; we are one with it. Therefore, in Omnipresent Truth, without nearness or remoteness, there can be no astigmatism, no myopia, no presbyopia, no hypermetropia, or any other opia of mortal minds, high sounding claims, either to me or my brother, since Truth is Omnipresent, symmetrical and harmonious. To understand that "all is good," is to know there is no evil—no defect.

To believe in evil at all is to lack the full understanding that "all is good," for this is the touchstone of understanding. Had I at all times had this understanding there could have been no acquired myopia; had my ancestors fully understood this truth there could have been no congenital astigmatism or myopia. On me rests the responsibility of continuing to manifest what I now see clearly to be only error, error, falsity; and error has no power or substance except what my error thought gives it. Therefore, I now firmly repudiate it, and relegate it to the realm of the unreal. It is an unreality, a nonentity, a lie—and a lie has no power to harm me, except I believe, with astigmatic thought, that it is the truth. I therefore cast out the lie of astigmatic thought, and affirm perfection of Being, perfectly square and clear perception of Truth, and know that I manifest perfectly all that this implies.

Those spectacles! *they are an offense unto me*, because they perpetuate and emphasize error, and so *hide the Truth of Being from my consciousness*—and, beside warping vision, with consciousness dimmed and warped, they lead me into other errors through this astigmatic thought.

I must be rid of this whole combination of errors, and, if these spectacles are the stumbling block by which error is perpetuated, and by which I am led into interminable mazes of error—then I throw them to the dogs. *Away with them*—(throwing them away). They shall never stand in the way of my *clear understanding of Truth*, and of my ultimate attainment to the "measure of the stature of the fullness of Christ." Eph. iv:13.

Truth is full-orbed, symmetrical, omnipresent. Understanding is perfect perception of Truth, which is *true sight*. With the true sight of understanding I cast out all astigmatic thought, and find *there is no astigmatic vision*. The error of forty years disappears at my word. I am no longer in bondage.

La Crosse, Wis. R. C. DOUGLASS.

INTERNATIONAL BIBLE LESSONS.

THE TRANSFIGURATION.—*Luke ix: 28-36.*

GOLDEN TEXT: "*This is my beloved Son in whom I am well pleased: hear ye him.*"—*Matt. xvii: 5.*

PETER, James, and John, represent consciousness, thought, and word—mind, action of mind, and the result of action, and are always with Jesus in the mountain of prayer.

"As he prayed the fashion of his countenance was altered." The prayer of *understanding* alters the countenance, it is fashioned according to the glory of God; and thought, the expression, is the raiment that is white and glistening. The men, "Moses and Elias," that talked with him are types of the past and future that blend into the Now—and appear in the Glory of Eternity. Speaking of the decease of the belief of being less than universal.

Those heavy with sleep must awaken to see the glory of God in Man.

Those who would recognize more than one life, one mind, and consciousness, are overshadowed by a cloud—mistaking a belief for the truth. To them there will come a voice out of the cloud, saying: "This is my beloved Son, hear him." Then Jesus will be *found alone*. Man will then see only the Son of God, and hear only the Son of God, Christ-Jesus, All in All.

FEBRUARY 10TH.

CHRIST AND THE CHILDREN.—*Matt. xviii: 1-14.*

GOLDEN TEXT: "*It is not the will of your Father which is in Heaven, that one of these little ones should perish.*"—*Matt. xviii: 14.*

THE "little child" is the type of one who is not self-conscious. God is the only I am, the only me; and before one can enter the Kingdom of Heaven and find God, he must lose the belief of separate Selfhood, known as, "I am Mortal." Humanity—as a child—is freedom from ambition, desire, jealousy, or worldliness.

Opinion of self can not enter where knowledge is. Whosoever is willing to humble himself (put out the opinion), and let truth reign—the same is one with that which is in the Kingdom. Woe unto the world because of offences—(mistaking or missing the mark of wholeness in conception). Take heed that ye despise not one of these who are conscious only of Divine Being; that think and speak divinely of all things, whether in heaven or on earth, for their thoughts (angels) are always beholding God and God manifest. The Son of Man is the Savior of that which was *believed* to be lost, when the Son of Man and the Son of God are seen to be one.

FEBRUARY 17TH.

THE GOOD SAMARITAN.—*Luke x: 25-37.*

GOLDEN TEXT: "*Thou shalt love thy neighbor as thyself.—Lev. xix: 18.*

WHAT shall I do to inherit eternal life? Truth's answer is: "Love that Self which is Eternal Life, and thy neighbor as thou art."

The Good Samaritan is type of one who knows the truth regardless of beliefs. Divine compassion loves through all seeming evils. It always goes where the living *is in truth*, and "binds up," and "pours in," and sets upon the true foundation all things, no matter how they may outwardly appear. He that "shows mercy" upon his neighbor, is he that knows the truth and makes the neighbor free from all false beliefs by applying the truth, consciously and mentally, all the time, and does what his hand finds to do as the outward symbol. None can know how to love his neighbor until he first knows how to love Self. There is but one Self worthy of love, that is God. If we love God, we love Self and neighbor, for they are one.

FEBRUARY 24TH.

CHRIST, AND THE MAN BORN BLIND.—*John ix: 1-11.*

GOLDEN TEXT: "*I am the light of the world.*"

JESUS said of the man that was said to have been blind from birth, "that the works of God should be made manifest in him." Neither he nor his parents *had sinned*. Showing that the truth of one is the truth of all. Man is not here as he *seems* to be—because of the *sin* of his parents or himself—but because of the *righteousness of God and his works*, which are manifest in man.

This is the *light* of the world, the *truth* which is in the world, which the world does not acknowledge. If we wash in that which is interpreted "*the Sent of God*," all false beliefs of our parents or of our own will disappear, and we come into God *seeing*. "The Sent of God," is man *full* of grace and truth, the *word* as it was, and is.

CARRIE S. ALDEN.

"HARMONY fills those who read its pages with joy and gladness. The magazine is worth many times more than the subscription price, and I will do all I can to widen its circulation.

With many others, I owe you gratitude for the many good thoughts you have sent out to bless humanity, and advance the cause of Truth."

U. M. B.

[illegible] Public Library
Sacramento, Cal'a.

Questions and Answers.

Q. What should be our attitude toward those whom we have befriended and who are prejudiced against us? How shall we treat them?

A. Our attitude toward all such false conditions should be the attitude of Divine Being, which is non-resistance, perfect mental indifference, and non-recognition that we can in any way be affected by such false worldly opinions.

Prejudice has no power to make itself felt in us, unless we give its false motive a place in our thought. Our motive being right and at one with the principle of the statement of Being (our true being), no one's prejudice should be allowed to turn us from our purpose.

Persons are frequently advised to change their views and their whole purpose, because of some existing prejudice. Such advice should never be accepted as a standard for any motive or action. Prejudice being error, negation, false, if it finds no place in the thought of the person against whom it is held, the one holding it is the only one affected by it.

You may say, "These false beliefs will work in the thoughts of others to influence them against me, and to injure and to limit me in my work." To those holding the prejudice, it may seem to have an effect against you and your work, but it is only in seeming, and is not so in truth and reality. This can be proven by treating such in thought and act as if they were not prejudiced, which is proof of your freedom from their, or from any, erroneous conclusion; which in truth and reality has no existence.

We have frequently been advised by persons to change the plan and purposes of our work because of some one's prejudice. Our reply to such has been, that the plan and purposes of our work have been based in the true and scientific statement of being, and we positively refuse to surrender that basis, and accept prejudice as a basis for action, and for that reason we have never been affected or suffered loss at the hands of the falsehood or pre-judgment. Therefore our advice to you is, to move right along in the even tenor of your way, as if prejudice did not exist, and make every plan according to the principle of truth and at-one-ment, and never move or be moved upon by what people do or say from the erroneous standpoint of fear and doubt. If friends seem to drop away from you for a time, know that the seeming is not real; hence be ever ready to meet and receive them socially, when they are ready to return or be received.

Q. What evidences have we that there is any intelligence, independent of the body? I have never seen any valid reason that I, or any other person, possessed intelligence, independent of the body. What is a soul?

A. These questions with the statement implies the following conclusion, viz: That you possess intelligence, but that it is co-existent with and dependent upon the body; and if that be true, if the body ceased to exist, the intelligence must of necessity cease with it.

Neither the statement nor such conclusion, as to the beginning or end of intelligence, is justified by a logical analysis of the question. No one will claim that the body is the cause of itself, but I think all will admit that it is the effect produced by some cause, and whatever that cause may be, it must have expressed itself in producing the effect; hence the effect, which is the body, is the cause expressed.

I think none will deny the self-evident fact that the body is the expression of intelligence, showing, as it does, in its construction and in all its intricate workings, the perfect adaptability of each and every part to the whole, it is of itself sufficient evidence of the intelligence of the power that formed it; and if formed by intelligence, or an intelligent power, that power must have ante-dated that which it created or expressed, for cause must always precede the effect which it produces. Hence it is not dependent upon its production for being what it is, but the effect produced is always dependent upon the cause for being what it is. If, then, intelligence manifests the body, and is not dependent upon it before manifestation, neither is it after manifestation, or if manifestation ceases.

Now if you possess intelligence, you must certainly be intelligence, for it is impossible for you to possess a quality that is greater than yourself. We cannot conceive of intelligence being contained by or expressed in anything but mind, and, when expressed, is the expression of mind's idea; hence idea is the soul of all forms expressed by intelligent mind. As nothing but life can contain or be either mind, idea, or intelligence, whatever is expressed of either, or all, is the expression of life and its idea in the form of living things. Idea, being the soul of things, it can neither be weighed nor measured, and salvation consists in the recognition that it eternally exists in intelligent mind or in infinite life. What is known of so-called physical law, is in perfect harmony with these ideas, for it is known that all visible form comes forth of the invisible element, or substance, which is in no way changed by the manifestation or formation of its possibilities; it was the same substance before, that it is during, and continues to be after, manifestation, for it is eternal and indestructible, hence in *reality* must be unchanging, no matter in how many forms it may appear.

From the above views you will undoubtedly infer that we believe that the visible universe is a manifestation of intelligent mind. The difference between your position and our own on this question is this: you make form, or effect, the basis of your conclusions as to what intelligence is, while we conceive intelligent mind to be the source and cause of form, or effect.

WHAT IS DUE TO SCIENCE.

This is an Abbreviation, by the Author, of the Article read at the Congress.

THE science of all sciences may very properly be called "*The Science of Mind;*" as mind is the one and only avenue through which all knowledge comes; and science is *to know.*

The various names—Christian Science, Divine Science, Mental Science, Metaphysical Science, and Spiritual Science—virtually mean the same, because all claim to stand upon the one platform; all claim to believe in and worship the one living God; and the varying names under which they sail is simply because of some difference of opinion on points that are wholly non-essential.

These differences have encouraged the narrow-minded and ignorant to misrepresent and persecute the new philosophy, thus feeding the prejudices of the uninformed and retarding the spread of a vital truth, in which all mankind are equally interested, whether they know it or not; and by the knowledge of which all mankind may be lifted out of sickness, sorrow and discord, *if they will.*

The confidence and respect that is due to so grand a system of teaching have been withheld (in a great measure) by these and other reasons.

It has been handicapped in various ways, as all new movements have; sometimes by spurious advocates; sometimes by unprincipled adventurers and adventuresses, who are often shrewd and quick to appreciate an opening for their talent in every new movement.

In another way it has suffered by foolish and irrational statements from such as have more zeal than wisdom; such as love to shock and mystify the uninformed.

Another way has been, the great number of inefficient teachers and demonstrators who go out as practitioners of science.

These hindrances have been found in the ranks of professed scientists, and have been a greater obstacle to the spread of truth than all the criticism and opposition that have been so freely heaped upon it by the orthodox sects of Christendom—which have never been based upon a correct view of the principles, but *always* show a lack of information, or a disposition to make much of the wild and foolish statements before referred to.

The jealousy that prompts the criticisms of orthodoxy is very quickly disposed of by meeting it on the grounds of the gospel they so zealously claim to follow.

When Gamaliel was exhorting the persecutors of Peter and John to

moderation, he said, "Refrain from these men and let them alone, for if this work be of man it will come to naught, but if it be of God, ye cannot overthrow it."

The true scientist expects to *prove* his knowledge of truth, and prove that his works are of God, therefore he has no fear of what *man* can do in the way of opposition or criticism.

While many of the orthodox clergymen of the land have accepted the courtesies of teachers who have invited them to enter their classes, and have acknowledged the beauty and grandeur of the teaching, *all* have not been true to their acknowledgment, but allow the current of popular opinion to bind them to the old, helpless ways—thus withholding the support that an honest, open acknowledgment would give to a most worthy cause.

In the brief time allotted for this paper, it is impossible to enlarge upon the principles we teach, therefore we must confine our remarks to what is due to the cause, and why it is worthy of all respect and consideration.

The fact that it invariably attracts people of intelligence and moral worth, has been and is a matter of considerable weight, which forces even the skeptic to a *respectful criticism*.

All that is lacking among the opposers of the science is *knowledge of its principles*.

Knowledge brings acceptance of the principles, as well as power to demonstrate.

People may be found in almost every honorable avocation in life, that will testify of its value as an every-day friend; as a help in every problem.

It quickens the intellect; it renders the judgment sound; it establishes confidence in all the powers inherent in man; it teaches man to know what is meant by the dominion bestowed upon him in the beginning, and that those dominant qualities can be awakened, and *must* be awakened before he can realize and utilize those qualities—all of which are of the mind.

Ask the *heretofore* overtaxed mother of a family, and she will tell you that a knowledge of these principles has enabled her to harmonize conditions in the home that were once distressingly discordant; and that it has lightened her domestic burdens, and soothes the ruffled tempers of the domestic servants, and shows her the importance of laying a proper foundation in the home, for the education of children,—all of which is of priceless value to any mother or housewife.

Ask the teachers in the schools of our land; one who has become master of these principles (as all may if they will); she will tell you that order reigns

in her school-room, without any seeming effort on her part; while heretofore she was constantly on a nervous strain with the distracting confusion. Her nervous headaches have entirely disappeared, and she is never wearied with her school duties, as she formerly was. She is not easily annoyed; she is at peace with herself and the world, because she has obtained this "pearl of great price," knowledge of truth; and she radiates that peace that harmonizes all things about her. Before she had learned this law, she of necessity radiated a disturbing influence, because she allowed the confusion and discord the mastery. *Now*, she *knows* it has no power over her, unless she weakly yields to it.

In every honorable walk of life, in every laudable undertaking, in every chaste and righteous cause, a knowledge of these principles is of priceless value.

No matter if skeptics do call it transcendentalism, *every one* wants to be free, every one wants what will satisfy; and nothing will bring freedom or satisfaction unless it does transcend all that we have known in the past.

In conclusion, whatever will inspire the preacher of truth to greater powers, and the teachers of our children to greater wisdom, and restore and perpetuate harmony in the home, and enable the honorable business man to plan with greater confidence, and the farmer to know more of the laws of life, and inspire the artist to greater skill; in short, whatever will quicken the intellect and teach man to know that he is in reality one with divine perfection, is surely worthy of man's highest consideration.

Sooner or later, *all* will embrace these principles; and, sooner or later, it will receive its just due in the respect and consideration it so richly merits.

Free Public Library

JANE W. YARNALL.

Somerville, Mass., April 6th, 1894.

Dear Friends of the Congress of Scientists:

I am sorry I cannot be present in person at this Congress of Scientists, but I am with you in unity of Spirit.

You say "each one can speak positively and frankly his own convictions, and of the reason for the faith within him."

I take the 8th Chapter of John, from the 28th to the 33d verses, for they explain the reason for the faith that is within me.

"Then said Jesus unto them, 'When ye have lifted up the Son of Man, then shall ye know that I am He, and that I can do nothing of myself; but as my *Father* hath taught me I speak these things."

This verse tells us that the lifting up of the Son of Man is an individual

work. He did not say, when I have lifted up the Son of Man, but when *ye, yourselves, then* shall ye know that I am he: then shall we know that it is the Christ, or God, that guides and directs all who hold wholly to Spirit. But before we can recognize the Christ, or God, we have to lift up the Son of Man above the material plane of thought. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. When Moses cast the rod on the ground it became a serpent.—*(Exodus iv: 4.)* So, when we cast down the rod (Truth) and think, or say, that man is governed by aught but God, his Father, *our* rod becomes a serpent: but when we, like Moses, put forth our hand and lift it up, it becomes a rod in our hands: this means, handle the serpent—know the nothingness of material claims—and we hold the rod of Truth in our hands, wholeness, completeness.

We should know that God is Spirit, as are all of His creations. We should look to God, or Good, as man—not to flesh—for Jesus has taught us that the flesh profiteth nothing and he proved it by his works, always holding God's creations as spiritual. Then shall we know that we are sons of God, infinite, not finite: that our sufficiency is of God, that we do nothing of ourselves. Thinking of ourselves as something *apart* from God retards spiritual development. If we let that mind be in *us* that was in Christ Jesus, we shall do the works he did; for he has said it. If we always look on *man* as Spirit, and hold him in mind as *spiritual now*, as we do after the change called death, we should be taught of God as he was. We should know that God is *always* with us, guiding and directing. We should worship him in spirit and in truth. We are never alone. The Good or God is an ever present help, if we do always those things which please him.

If ye continue in my word, ye shall know the truth and the truth shall make you free. If sin or sickness seem to enter our abode, or thought, we take it to God. He fills all space; is ever present; is *all* power. What more can we ask? But the fact is, we do not wholly trust Him. If we did, Truth would free us from all claims of error.

In Matthew, vi: 22, we read: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

If we always look to man as spirit, we shall see unity; therefore, our eye would be single; but when we look to the flesh as man, our eye is evil and our whole body is full of darkness. No man can serve two masters. We cannot serve God and mammon. Jesus said: The flesh profiteth nothing: neither do the thoughts of the flesh. The sixth chapter of Matthew, from the 25th verse to the end of the chapter, tells us the nothingness of the thoughts of the flesh. It is by silencing all thoughts of the flesh that we

commune with the Father. We enter our closet, shut the door to material thought, and our Father who seeth in secret rewards us openly.

In closing, I will say to all who hear this, that I have proven by my works in the past four years that there is one God and Father of all, who is above all, and through all, and *in you all*. It is only when my eye is evil and I am looking to the flesh, that I do not manifest the works of the Father. The absence of light is darkness; and just as sure as light dispels darkness, truth dispels error.

All one has to do, is to take that wonderful sermon on the Mount (Matt. v, vi, vii.); look always to the *spiritual creation*, and as we read these wonderful words, we shall understand them in spirit, if we look to Spirit or God as our Guide.

The letter killeth, but the Spirit giveth life. SARAH S. FOWLER.

Written for, and read at the First Congress of Scientists.

EXTRACTS FROM LETTERS.

"I know a man who was helpless in his chair, seemingly, with what is called rheumatism, and he was so determined to get well and walk again, that he commenced to rock in his chair and rocked just as hard as he could, then through a tremendous effort of the will, as he came forward, threw himself bodily on to a lounge in front of him, and as he did it he affirmed in not very choice language that he would walk. This broke the condition, and relaxation followed, and he was made well from that time."

"I have this good news for you this morning, that you are made whole, bodily, and there is no belief in you the opposite of this Truth; you are healed. Now, from henceforth, you are not to look outside of the wholeness that is already demonstrated within you. In seeking, one should lay hold of that which is at hand. It is now manifest. Now you are to relax all efforts to get well, cease striving and be calm, quiet, steadfast, and immovable in the Truth that you are well."

"A Mr. T. lives in this City. A few years ago, the under cords of one of his knees contracted, shortening his leg, so that he had to wear one thick soled boot. He started East to ask treatment of a healer He remained in some place over night, on the road, and during the still hours it occurred to him that he was seeking personality. The Omnipresent Mind was what he needed, and it was his now as much as it would be when with the healer. When he awoke in the morning he found the cords relaxed, his leg straight."

O. M. P.

The Christ Method of Healing.

"Woman, thou art loosed from thine infirmity."

IN the healing of this woman we have a good example of the method practiced by Jesus in all his healing, which was that of positive affirmation. He recognized no obstacle, but doubt, to the accomplishment of any work; and to show his perfect faith that, when he had spoken, his word had been fulfilled, "He laid his hands on her, and immediately she was made straight;" thus showing by his act that he fully believed that he had spoken the Truth, and knew that the Truth would make the woman free. He never postponed the fulfillment of his word; he did not say, you will be free at some future time, but now are you free.

He knew that whatever is possible with God at any time, is possible with Him now, for He is eternally the same; and when any word is fulfilled, or any work accomplished, it is always in the present. In naming the disease of this woman—"infirmity"—he named all disease, for all disease is infirmness of belief as to that which is true and real. As full comprehension and practice of that which is real and true must of necessity result in ease, non-comprehension and non-practice of the same must result in want of ease.

The attitude to be taken in order to practice the Christ method of healing, is, that God must be recognized as all in all. He being all in all, it must be realized that whatever is spoken that is true of Him, is to be spoken with the conviction that it is the Truth speaking. When we speak the word of health with this understanding, we speak with the firmness that belongs to the conviction that we are speaking what is already true; thus do we establish, in the belief of the one to be healed, the conviction of firmness and ease, where before appeared to be infirmness and disease. We all know that it is only by firmness of purpose that we are able to overcome all seeming difficulties and environments connected with any work to be accomplished.

Then, if we wish to manifest that which belongs to God, we must speak with the same firmness, or faith, with which He speaks when He manifests in the visible universe His possibilities, which are love, wisdom, understanding, wholeness and perfection; these constitute perfect health, and the only way in which that health can be manifested is by being as God is, and doing as He does. So we can understand why Jesus said to the disciples, "have the faith—firmness—of God."

"I have been teaching since my return home and feel that *that* is my work. I use your 'Lessons in Science and Healing,' and the 'Basic Statements,' and find them entirely satisfactory. One little girl learned to heal herself when she had taken but one lesson."

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

THE SECOND INTERNATIONAL CONGRESS OF SCIENTISTS.

AS TIME passes, the purposes for which the I. D. S. A. was organized are being better understood.

The Association continues to receive letters from all directions, expressing the highest appreciation of its work of union, on the basis which all accept as the true basis for all their work, which is: "That God and God manifest, or Infinite Mind and it manifest, is all that is in Truth."

This basis, which recognizes the perfect at-one-ment of God with all His works, must also recognize that Divine and eternal association exists between all living; and this includes the Infinite diversity of God's manifestations. This basis of union is the one upon which the I. D. S. A. is organized; its purpose therefore, is to unite all in the effort to advance the cause of Truth throughout the world, without in any way interfering with the diversity of method of presentation and practice of truth; on the contrary, its purpose is to acknowledge and prove the union existing between every presentation of Truth, for that union exists, whether we recognize it or not.

This Divine conception of Association knows that of a Truth, there are no outsiders—none outside of the Truth of the Unity of Life; and it therefore leaves no one out who may wish to unite with us in this grand and universal movement, to educate, spiritually, the whole of humanity into the consciousness of true brotherhood as it exists in God the Father. It recognizes no interference with, or limitation of, either persons or local Associations.

That the deep spiritual meaning of such association is being better comprehended, is evidenced by such communications as the following:

"*Dear Friend and Brother:*

"The call of the I. D. S. A. at hand. It will give me great pleasure to

These assuring words come to us from one of Moline, Illinois, prominent business men :

"I am very glad to see the call for a Congress at Chicago in May. While I am not a scientist, yet my sympathies are in that direction, and I shall endeavor to be present at the meeting, as I have no doubt that it will be a strength and encouragement to a beginner."

Siloam Springs, Arkansas, sends the following :

"We wish to have our names identified with the spreading of this great Truth abroad. We know that this Congress will be a grand success.

Yours, in Love and Truth."

A teacher from Kalamazoo, Michigan, writes as follows :

"How I would dearly love to be a worker at the forthcoming Congress, but I feel my application would come in a little late, therefore I refrain from sending it. Ever since the news of the possibility of its *Being* reached me, I have thought how I would like to be a worker in so grand and noble a calling. It is to be the 'glad tidings' to the world, of how the Truth of God is the 'Highest,' and is recognized as 'All in All.'"

A worker from St. Louis says :

"As I am a worker in Divine Science and a hearty endorser of the Congress instigated by the I. D. S. A., I wish you to add my name, as well as that of my wife and daughter, to the list of members of the Advisory Council."

St. Paul tells us, "Faith is the substance of things hoped for ;" and he also says, "when ye have received that which you hoped for, it ceases to be hope, it is a reality." This New Year is filled with hope already realized, and Faith to go forward in this unlimited scope of proving our faith by our work. The demand of the world to-day is for a higher consciousness of the working of the Divine Power ; and now is the glorious opportunity of demonstrating the Truth, to explain and bring home to the hearts of men the knowledge of the Christ Power to overcome the world. What the world is in need of to-day is Light, Life, Power, in all their fullest meaning ; and these Congresses are called for this purpose. Every one realizing the truth of their Being will render to God reasonable service in this way opened so broad, clear and practical, working in unity as one spirit, ruling and reigning.

So the coming Congress is to be a great magnet of love which alone can draw every heart, binding us together as brothers and sisters ; making us a power to do *His will* on earth ; nothing of ourselves, but all to the glory of God and humanity. There are many earnest hearts reaching out for just this full gospel of perfect Faith, and this Congress will be to them like a dove sent out, and the world at large will hear that the olive branch is found, and a resting place for every weary wanderer.

"As it was in the beginning, is now, and ever will be, one God, world without end."

ROSALTHA M. DANIELS,
Cor. Sec'y, I. D. S. A.

Our Sunday School.

Teacher. You look exceedingly bright, I expect your hearts are full of joy.

Pupil. I, for one, am very happy. Do I show it so plainly in my face?

T. Your face is the index of your soul, and when you seek for some good thing and find it, the joy illuminates the whole soul, mind, and body, which dance with joy, and the face shines like the face of the sun.

P. The Scriptures speak of the face of the Lord being "transfigured before them, which did shine as the sun."—*Matt. xvii: 2.*

T. Yes, that is just what it means. When we know that we are children of the light—and that is just what you are coming here to learn—our faces shine with the joy that emanates from so great a truth, as it were, the sun of the soul, from whence all light radiates, making the little children, and the big ones to appear beautiful.

Now, let us sing with the help of the breath of life flowing in and through us.

1 The heart is the garden
Of the living God,
Where seeds are planted
Of wisdom and love.

2 The water of the garden
Is the truth from love
Which the little children
Receive from above.

3 Heart, we know, is the love,
The water is the truth,
Where little children
Seek to find some good.

Free Public Library, Sacramento, Cal.

Well I am ready to hear your questions about water—the emblem of truth.

P. When the water is clear we can see our faces in it as though it were a mirror.

T. So it is with the simple truth which is written in nature. For illustration, every flower is a center of truth, and is like a large or small basin of clear water in which we see our faces. The flowers hold in their centers some Divine truth that corresponds to our nature, and by looking into them we discover the divine language, or the missing key, just as we discover our image in the basin of clear water.

P. Next to the sun, water is the thing we need the most, isn't it?

T. Precisely, one is the emblem of love, and the other the emblem of truth, and both are necessary to perfect our works. Water is the main factor in the operations of all growth; it co-operates with all atoms, refreshes them, uplifts them, and nourishes them, leading them to perfection, which cannot be attained without. So it is with us, if we were to be destitute of truth, we would perish, like the plant for the want of water. Since we know how to find truth within every object, this Divine idea enters in our thoughts, refreshing them with new ideas, uplifting and nourishing them, and by dwelling in these divine lessons we become erect like the palm tree looking up to the highest truth, becoming perfect as our Father in heaven is perfect.

I am a Divine child,
Because of the Lord.
In Him I move and live,
In him alone.

Irene de V. Plunkett.

Free Public Library

Teaching and Healing Throughout Galilee.

Matt. viii: 16, 17.

LESSON NO. 1.

"And Jesus went about all Galilee, teaching in their synagogues, and healing all manner of diseases among the people."

Teaching is manifestation brought forth from the Jesus consciousness, through the word spoken "with authority."

Healing is manifestation, brought forth from the same consciousness, "through the mighty works." Teaching and healing both proceed from realization, and these two branches must finally be resolved into their root, but while they stand, teaching is the higher.

Healing is a recognition of spiritual obligation to something which requires to be healed. Teaching is a recognition of spiritual obligation to something which desires to be taught. It is a spiritual condition, beyond that of healing and teaching, when individual consciousness testifies what it sees, and thoughts speak what they do know concerning Spirit, free from responsibility, because above all law.

The meaning of Galilee is given as "circuit, wheel, revolution." In experience this would seem to be a continual response to the mortal, "Give, give!"—*i. e.*, a constant round of demonstration, with no advance in consciousness beyond what is required in the work.

This part of Jesus' life, devoted to healing throughout Galilee, is a period of popular favor. The events of this season are recorded by Matthew, Mark and Luke; but John, the most spiritual of the apostles, passes over this period in silence, giving less attention to the "mighty *works*," but always recording more fully than does any other, the *words* of the great teacher.

In our study at this time, we are to consider the part that is taken in teaching and healing by individual consciousness, and by spiritual thought.

As Jesus is passing through Capernaum, on his way from Jerusalem to Nazareth, he is met by "a certain nobleman," who beseeches Jesus to come and heal his son.

As Jesus listens to this appeal, we observe in him the same hesitation as at Cana, when he was called upon to make the water wine. Individual consciousness is being drawn upward by Eternal Manifestation; thought is being drawn outward, moved with compassion for the human need. Under the influence of both, Jesus answers the appeal with the words: "Except ye see signs and wonders, ye will not believe." Then he speaks the healing words, and the son is restored.

This incident prepares the people to receive Jesus with favor; and after his rejection at Nazareth, he returns to Capernaum with his mother and brethren, and here they make their home.

Entering into the synagogue, Jesus teaches and heals—"into all the region round about Galilee." One appeal for healing is quickly followed by another in this revolving wheel of human infirmities. Teaching succeeds the healing, and it is written concerning this time and place:—"The people which sat in darkness, saw great light. In the days that follow these, Jesus looking back for the fruit of his active ministry, lifts up the reproach:

"Woe unto thee Capernaum, for if the mighty works which have been done in thee, had been done in Sodom, it would have repented long ago."[1]

Individual consciousness feels the drawing power of the Son of Man in the Eternal. The highest spiritual thought is moved to bring manifestation forth, because thought is touched with a feeling of human infirmities; and because healing opens a door of the mind to receive spiritual teaching. So it is written concerning Jesus at this period in Galilee. "At evening, when the sun did set, all the city were gathered together at the door; they brought unto him all that were diseased, and he healed many. But in the morning, rising up a great while before day, Jesus went out into a solitary place, and there prayed." This represents consciousness turning to its own place. Spiritual thoughts, however, are moved with compassion for the multitude. So it is written: "Simon, and they that were with him, followed Jesus; and when they had found him, they said: "All men seek for thee!"

Consciousness feels the drawing power of the Eternal. Again we notice the reluctance of Jesus to take up the healing work. Turning to the disciples, he said: "Let us go into the *next towns*: I must preach the kingdom of God to these also, for *therefore* came I forth:" and he preached in the synagogues of Galilee.[2]

From the exercise of healing power to the rest with the Father, the way leads through teaching—the higher spiritual activity. So we read that at one time, when Jesus had opened the eyes of a blind man, he followed him to a place apart, to ask the one great question: "Dost thou now believe on the Son of God?"[3]

When one had been healed, Jesus often commanded him to "tell no man." This command was for two reasons. It was better for this one that in the silence of his own thought he should meditate upon the power that had wrought this for him, than to draw the attention of the curious by spreading abroad the news of a wonderful cure: this cause also brought the afflicted

to Jesus in great numbers, so calling upon him for constant exercise of that activity which was only meant to introduce the higher work of teaching.

In speaking of these many sick that are healed, Matthew declares: "For so it was spoken by the prophet Esaias, saying: 'Himself took our infirmities, and bear our sicknesses.'"[8]

These words of the prophet when taken in their highest sense, are not concerning anything that is to come in the visible: but concerning that which already is in the invisible, wherever the Jesus consciousness and thought appear.

In bringing manifestation forth to heal, the Jesus thought takes upon itself the burden of infirmity and sickness that is recognized in material conditions.

Let us consider the responsibility of spiritual thought in the world process, that we may see the reason for its suffering.

Within us is the Christ—the Jesus consciousness—thought.

The Christ is the unchanging: whatever changes are taking place to thought, the Christ is not affected.

The consciousness changes: it is more or less clear, as it is drawn by Eternal Manifestation, or by thought.

Thought changes: it is more or less pure, as it turns toward consciousness, or outward toward human infirmities.

The whole purpose of the process is that consciousness may identify with the Eternal, and thought be drawn to rest in consciousness. However, while thought is moved with compassion to bring forth, it draws no consciousness for its product: in this way thought is hindered, because individual consciousness is kept back from its own place. The drawing, which is all from within, is felt to be partly from within, and partly from without.

It is the highest spiritual thought which draws forth its product, and is, in consequence, the sufferer, when, through demonstration, our bodies are freed from pain, our minds are relieved of anxiety.

This is not the old doctrine of vicarious atonement in the sense of one *person* suffering for another: but it is a vicarious atonement *within you*, when the higher element of life is hindered, and made to suffer, through service to the lower. When our material conditions are finding relief through demonstration, we know that the conditions of our highest thought are represented by Jesus, of whom it is written: "He was wounded for our sakes: he was bruised for our infirmities: the chastisement of our peace was upon him, and with his stripes we are healed."[9]

We are being freed from physical suffering and mental anxiety, by the constant sacrifice of something within ourselves. Help to material conditions means hindrance to the soul: peace and healing are through chastisement and stripes: gain to sense, is through loss to the spiritual thought.

Let us consider further the reason for the suffering: a law is at work here. The Son of Man brought forth, is seen as a destroyer—destroying mortal claims with the sword of the Spirit: but this conception of a destroyer must itself be slain. So it is written in Revelation: "He that killeth with the sword, must be killed by the sword."—*Rev. xiii: 10.*

Because David accomplished his purposes by the use of the sword, it was prophesied to him: "The sword shall never depart from thy house."—*II Sam. xii: 10.*

The Jesus of dominion is a son of the David consciousness, and the foes are those of the David household, or habits of thought. This warfare cannot always go on, for the Eternal is steadily drawing consciousness, and through consciousness the truth of thought, away from its earthiness or the personal element. We can each do our part here, by making the separation in the right place. Think not to give up bodily healing, and retain a quiet mind. Seek not peace for the personal: let it feel the sword.[8] When the truth of dominion is being withdrawn the conceptions will rage among themselves. If you think to overcome this mental disturbance, you imagine a vain thing, for the mental disturbance is of the same nature as physical pain—the two belong together. Individual consciousness is on "the holy hill:"[9] thought must identify here, while the battle goes on upon the field below.

That which cries out: "I suffer!" is a dead thing, making its claim only while we are looking on it with regard and compassion, so breathing the breath of life into it. Refuse compassion: cultivate indifference. Do not hinder the *soul* that *mind* and *sense* may know peace and health. Be patient: wait for Infinite stillness: in Its own time It will make Its own reflection on the troubled mind.

We are at the end of the world process, and must consent to the drawing power—altogether from within. Thought is withdrawing from sense, because consciousness is drawing the truth of thought, that we may identify it with Truth, that is beyond Man and the Son of Man—Truth, that is the Christ of God.

1. Matt. iv: 23.
2. John iv: 48.
3. Matt. iv: 16.
4. Matt. xi: 20-24.
5. Mark i: 35-38.
6. Luke iv: 42-44.
7. John ix: 35.
8. Luke v: 14-16.
9. Isaiah liii: 4.
10. Isaiah liii: 5.
11. Matt. x: 39.
12. Psalms ii: 6.

Denver, Colo.

Mrs. M. W. Reed.

HOME COLLEGE MONTHLY MEETING, JANUARY 2D.

M. E. CRAMER, Presiding.

THE meeting was opened by singing "Joy to the World." The speaker then read several passages from "Scripture Words of *Life*," and spoke of the necessity of holding firmly to our knowledge of Divine Science, in order to bring forth satisfactory results. In part she said: "When we understand Divine Science, we have a basis from which Jesus proved his salvation, from a knowledge of his at-one-ment with God, which was his basis. No matter what science we study, if we hold firmly to the principle in all our undertakings, we are always satisfied with the result. So in Divine Science, if we demonstrate from our knowledge of Being, we bring forth satisfactory results, and are satisfied. No matter what you have sought for and tried to bring forth, in the old way of thinking, if it be harmony, peace, etc., do not be discouraged, but know there is a way to find the truth of freedom, and when the truth is understood about ourselves, of our at-one-ment with our God and Father, we can bring forth happiness, health, peace and harmony, for ourselves and others. Then it is that we realize what it is to say, 'Joy to the world, the Truth has come.'"

Mrs. Wilson was the next speaker. In brief she said: "Speaking after the manner of the world, I wish you all a happy new year. But, if you understand the Truth, you can say each day, this is a happy day, and thus forever have a happy now.

"It matters not what belief or opinion arises in your mind, love is still there, and is behind everything. When you make observations, and judge accordingly, you are apt to judge wrongly; but if we judge and speak from the standpoint of God, we see as God sees, and we see good in all. When I believe all is good, I am in my right mind, and if we know there is one God who observes through us and controls us, we will not form wrong conclusions. The Master is the one who controls all; so, if we are as Christ Jesus, we are controllers of all beliefs and opinions."

All were then invited to join in giving a universal treatment, after which was spoken in concert, in the name of the Father, living words of Truth for the good of all.

Mrs. Webster then spoke, with understanding and feeling, of her ever-increasing realization and faith in the Truth.

Mr. Kinne, a late student at HOME COLLEGE, read a paper on "Being," which was highly appreciated, and all thought it would prove beneficial to the readers of HARMONY. It is to be found in this number of HARMONY, and should be carefully and thoughtfully read by all beginners in the study of Divine Science, as it sets forth a true basis, and is a first lesson in science.

All enjoyed the sweet strains of the beautiful solo, feelingly sung by Mrs. Brown, and were made to enjoy the expression of the Spirit of Truth in the voice of song—the true word of harmony.

All united in giving a universal and audible treatment against the erroneous belief in poverty.

Miss Hornbrook followed by reading a short and deeply interesting paper on "Divine Being," which we trust the editors of HARMONY will give to their readers at some future time.

M. H. HERING.

UNIVERSAL AND INDIVIDUAL HEALTH TREATMENT.

I. D. S. A. Health thought, to be held from December 30th to January 30th: I am Free from all infirmness. I rejoice in the freedom of Truth, and am happy in the spirit of wholeness.

First Lessons on Being.

THE first step in Divine Science is to come to an understanding and a comprehension of the nature of your being. In other words, to know who you are and *where* you are.

Being comprehends and includes existence. In grammar, the first person of the verb "to be," is, "I am." So, when you make a simple statement of being, you say, "I am."

Now, who is this "I am?" Is it the body? No; for, I speak and act by means of my body. *My* body! That means that the "I" possesses the body. I possess *my* body. Then who am I? Is it my mentality? No; for, I think with *my* mentality: which means that the "I" possesses the mentality also. Then who am I? for I AM, even when not thinking or speaking.

It is vain to attempt to answer such questions as these, except from a scientific standpoint. Science means, to know. Science deals with absolute truth. Science, to be a science, must necessarily have basic or foundation principles which are unchanging, and from which we draw all conclusions related to that science.

The science of mathematics has certain basic principles which are as unyielding and unvarying as God Himself. Follow the principle, and the same answer will be given every time. It matters not of what language the characters are, or what method is used in the calculation.

Divine Science is founded upon a principle as eternal and unchangeable as that of mathematics; and it is through that science we must seek the answer to our questions.

The basic principle of Divine Science is this: "God, and God manifest, is all there is, and there can be but one All."

We say God, for that is the term most commonly used to express the idea of the great invisible Life, Substance, Power and Intelligence of all that lives. God is Infinite Being, Spirit, Mind, Principle, Immutable, Indivisible, One, Omnipresent, Omniscient, Omnipotent. There can therefore *be* nothing beside Him; for, if there be anything beside or outside of God, then God is limited to just that extent, and is therefore not infinite; hence it becomes self-evident that God is All. We may also reverse the statement, and say in truth, All is God.

Now ask yourself the question again, Who am I? Your answer will be found by applying the basic principle of Divine Science: God is All. If God is all, then God is I. This is truth. You have found who the "I" is. Now, *where* did you find it? In God, you reply. Right, again; where else could you have found it, since God is All? This is the "finding yourself in God" spoken of in the scriptures. The *Ego*—the I AM—is in God, and is God. If you are in God, and are God, then you possess all His attributes.

You are pure, for God is pure.
You are love, for God is love.
You are truth, for God is truth.
You are wisdom, for God is wisdom.
You are power, for God is power.

And so on, throughout all the attributes and possibilities of God. Whatever you can comprehend God to be, that can you claim in truth to be yourself—for "God is I."

There are three states of Infinite Being, all comprehended in the One God:

1st, Holy Spirit (Source of Action); syn., Infinite Mind.
2d, Holy Spirit (Creative Action); " Divine Mentality.
3d, Manifestation (Result of Action); " All Living Form.

These states correspond in man to—

1st, Soul (I am); syn., Idea—Eternally in Infinite Mind.

2d, Mentality (I think); syn., Ideal—Centre of Action, still in Divine Mentality.

3d, Form (I Speak); syn., That which is Visible—God Manifest.

Henceforth, hold in your consciousness the truth that the "I Am" of you is always in God—is in the upper or 1st state, or plane—*is* God. *Think* from that plane; think of yourself as being perfect Soul, potential in God, and of your existence as born of God, as not subject to the visible body, but master of it, having created it—for in TRUTH you HAVE created your body (not in error). No one is subject to that which he creates or makes.

Every visible form is potential in the mind of God before it becomes visible—just as the thought is in your mentality before it takes form in words. Words are useful only to give form to thought, to make thought apparent to the senses, to express thought. Thought takes other forms besides words. Every tree, every flower, every song, every painting, every living form, is an expressed thought—a thought which was, before it was expressed. So the form is not the thought, but the expression of it.

The form you call your body is the expression of your real thought. *You*, being the thinker, have only to control your thought in order to control the expression.

Now you may ask, if God is all there is, why does evil exist? Evil does *not* exist. Evil has no existence, any more than darkness has. Darkness does not *exist*. Darkness cannot be analyzed. Light can. Darkness is the absence of light, therefore it is nothing—it is not. An error in mathematics is nothing in itself; it cannot be analyzed; it cannot be traced to any source or creative power; it is negative; it is a missing of the mark, a failure to apply the rule or principle governing mathematics. So it is with what is termed evil, in whatever form you seem to find it. God is infinite, therefore there is no room for evil. There can be nothing outside of God, and there can be no evil in God.

Evil appears to exist, through erroneous belief, but it is in appearance only. Good is everywhere present, and has only to be recognized to be found. A belief in two powers, one good and the other evil, is what makes all the trouble. There is but one power, and that is good. "The powers that be are ordained of God." "God is not divided against himself," hence there *can* be no evil power. "There is one God and Father of all, who is above all, and through all, and in you all."

When you have taken the first step, and found yourself as being in the One great All, then you are ready to make your statements based upon that mighty truth, "God, and God manifest, is all there is." *You* must then be included in that all.

A. B. KNOX.

DIVINE SCIENCE AND HEALING.

Dear Madame:

A friend loaned me your book to read, "Lessons in the Science of Infinite Spirit and the Christ Method of Healing." I read it with much interest and profit, and would like to have a copy of it.

St. Louis. T. E. P.

I have read your SCIENCE AND HEALING, and like it ever so much. Would like one, two, or three copies for friends; that is, I would like to send them as a present to some of my friends that are studying a little in Science.

W. W. JUDSON.

Notes and Announcements.

As stated in January HARMONY, M. E. Cramer will visit Denver, Colo., about the 15th of February, for the purpose of instructing classes, and in the interest of the Congress of Scientists, to convene in Chicago in May.

She also expects to visit Topeka, Kansas, for the same purpose, and, if time permits, other localities where calls have already been, and may be made.

During her absence C. L. Cramer will take full charge of the COLLEGE work of teaching, healing, present and absent, and Sunday services, and will also attend to the publication of HARMONY.

The Congressional work of the I. D. S. A. will continue to progress, as heretofore, under the direction of the regular officers of the Association.

Mr. and Mrs. G. E. Maule, of Butte, Montana, are conducting Sunday services and instructing classes in DIVINE SCIENCE in that place.

About one year since, they went through a regular course of instruction with Mrs. C. S. Alden, at the branch of HOME COLLEGE in Oakland, and have now joined the ranks of those who preach the gospel of freedom. We predict for them a rich harvest of satisfaction in giving to others the knowledge they possess of the truth that heals.

WORDS OF CHEER.

Practical use of Universal Law heals all diseases. Come and be convinced of what Truth can do for you. If desired, board and room can be given during treatment. I will cheerfully correspond with all desiring absent treatment. Consultation free. Hours for receiving, from 9 A. M. to 2 P. M. There is Health and Happiness for you. "Seek and ye shall find; ask and ye shall receive."

ROSALTHA M. DANIELS,
136 Haight Street, San Francisco, Cal.

Oakland Branch of Home College.

The Week of Prayer.

Monday Afternoon.—The New Year opened with a good gathering of scientists to listen to a paper prepared by Mrs. Cordelia Briggs, on the History of Prayer, taken from the Old and New Testaments. Mrs. J. R. Wilson conducted the healing service, with true signs following.

Tuesday Afternoon.—Mrs. M. E. Cramer spoke upon the New Year and its import, and her words were given in spirit and power, as all testified. She also conducted the healing service.

Wednesday.—Mrs. Sarah Eckman spoke from the seventh chapter of Matthew, and in the spirit of wisdom and truth, made complete and full her work. Mrs. Alden conducted the healing service.

Thursday Afternoon.—Mrs. J. A. Root gave a lesson from the seventeenth chapter of John, full of the spirit of life eternal for all. She afterwards spoke the healing word for those whose names were brought in.

Friday.—Rev. N. E. Boyd, of Berkeley, gave a lesson on Prayer, with many beautiful quotations from various authors appropriate to the subject. Friday evening Mrs. Josephine Wilson spoke.

Saturday.—Mrs. C. S. Alden took the subject, "He giveth His beloved sleep"—"Putting off the old and putting on the new." Mrs. M. E. Cramer finished the week's work with a lesson in "Training Thought, or Mental Discipline in Right Thought." The exercises were made more interesting by beautiful hymns of praise, Mrs. Mary Brown, Miss Smith, Mrs. Allen, and Mrs. Caulfield giving their talent for the happiness of all.

C. S. A.

Books Published by F. M. Harley.

PRACTICAL HEALING FOR MIND AND BODY; By Jane W. Yarnall. Cloth, $2.00 post paid
THE RIGHT KNOCK; By Helen Van-Anderson, . . Cloth, 1.25 " "
THE STORY OF TEDDY; By Helen Van-Anderson, . . Cloth, .35 " "
OUT OF LAW INTO GOSPEL; OR GOD IN MAN; By Sarah Elizabeth Griswold, Paper Cover, 50 cents, post paid.
BETWEEN THE LINES; By Hannah Moore Kohaus, Paper, 50 cents, post paid.
LEBEN UND GESUNDHEIT; German translation of "Between the Lines," Paper 50 cents, post paid.
FAITH AND THE ANGEL; By Anna W. Mills, Embossed Cover, 25 cents, post paid.
HE THAT HATH SEEN ME HATH SEEN THE FATHER, AND THE TWELVE GATES; By Anna W. Mills, Embossed Cover, 25 cents, post paid.
TRUSTING AND RESTING, AND IN HIS NAME; By H. Emilie Cady, 15 cents, post paid.
A REMARKABLE EXPERIENCE; Anonymous Author, Leatherette, 15 cents, post paid.
THOUGHTS FOR TEMPLE BUILDERS; By L. B. M. This is No. 1 of our "Living Words of Universal Truth" Series; $1.50 per year, single copies 15 cents, post paid.
ALL THINGS ARE POSSIBLE; By Annie Rix-Militz, 10 cents, post paid.
The above named books are popular and instructive works.
For sale at this office, 828 Seventeenth Street, S. F., Cal.

UNVAIL THY BOSOM—*Revised.*

Hide thy bosom, dreary tomb;
I do not put in thee my trust,
And I would shun thy darkened room;
I would not slumber in the dust.

No light, no truth, no righteousness
Invade thy bounds; the silent grave
Does not declare God's faithfulness,
Nor show His present power to save.

Our Saviour slept and conquered death,
Passed through the grave for every one;
Pronounced destruction on that bed;
I take the victory he won.

Then shout the glad, victorious cry,
Attend, ye sons of men, His word:
Whoso believeth shall not die,
Death is abolished by the Lord.

Columbus, Kans. FRED. DEEM.

HARMONY.

I enjoy reading HARMONY and love the grand Truth it demonstrates.

Listowell, Canada. MRS. JACOB BRICKER.

I value your magazine, HARMONY, very much, and have taken it three years. I think it a little in advance in this beautiful Science.

S. J. L.

THE METAPHYSICAL PUBLISHING CO.,
503 Fifth Avenue, New York.
—PUBLISHERS, IMPORTERS AND DEALERS IN—
ORIENTAL LITERATURE—Occult, Philosophic and Scientific.
Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.
MONTHLY
The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.
THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.

CRAMER'S

CALIFORNIA GALLERY.

402 Kearny Street,

CORNER PINE, - SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"

Cloth, $1.25.

IDEAL SUGGESTION . .

—THROUGH—

. . MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO,

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent postpaid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. E. CRAMER, 328 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.

THE RIGHT KNOCK. Price, post paid, cloth, $1.25.

FLORIDA RURALIST

25 cents a Year.

The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

DR. THOS. L. HILL,

DENTIST.

OFFICE: ODD FELLOWS BUILDING,

Southwest Corner 7th and Market St., San Francisco

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. No fees given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAS WORT."

Geistige Nahrung, by P. Millis...Linen	$1.00
Leather,	1.50
Pearls of Wisdom, by P. Millis...paper	.50
Samenkoerner am Wege, C. Heydtmann	05

TRACTS IN GERMAN.

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT,

TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

JOHN T. ROBERTS,

TEACHER of TRUTH

In classes and through correspondence.

Voluntary contributions for all services. In the understanding of Truth, health, harmony, happiness, and plenty are always manifested. Address,

GERMANTOWN, PHILADELPHIA.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY;	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
A		
Alden, Carrie S.	Teaching and Healing.	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	617 South Seventh St., Terre Haute, Ind.
B		
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. P.	Teaching, Healing, Lecturing	S.W. Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. F.	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Altica, Kansas.
C		
Charles, Geo. B., B.S., S.S.D.	Lecturers, Teaching, Healing,	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., P.D.	Ed's Christian Metaphysician	Room 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1131 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	328 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	328 17th St., San Francisco, Cal.
D		
Daniels, Mrs. Rosaltha M.	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
E		
Eckman, Mrs. Sarah	Healer	305½ Gough St., San Francisco, Cal.
F		
Fillmore, Charles	Teachers, Healers and Editors.	521 Hall Building, Kansas City, Mo.
Fillmore, Myrtle		
G		
George, Mrs. E. L.	Instructor and Healer.	Golden Gate, Cal.
H		
Hill, Ada A.	C. S. Teaching and Healing.	1524 N. Madison Ave., Peoria, Ill.
L		
Larson, Mrs. Christine	Teaching and Healing	1449 Court Place, Denver, Colo.
M		
Matthews, Mrs. L. L.	Christian Psychopathist. Healing and Classes; Absent heal'g with cor'pdnce. Lessons	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence,	1832 Cherry St., Kansas City, Mo.
N		
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer,	308 E. 4th St., I.O.O.F. Bl'k, Waterloo, Iowa
P		
Plunkett, John J., and Irene DeV.	Teaching and Healing	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
R		
Rool, Mrs. J. Anderson	Christian Teaching and Healing,	1035 Washington Street, Oakland, Cal.
S		
Sullivan, Rev. D. L.	Teaching and Healing	3930 Olive St., St. Louis, Mo.
Sloan, Jas. I.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C. S. Teaching and Healing.	1407 N. 12th St., St. Louis, Mo.
Shaw, Mary D.	Healing	1006 Pine Street, San Francisco, Cal.
W		
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

Free Public Li... Sacramento...

Special Notice.

The Congress Book.

As the I. D. S. A. has not secured enough subscriptions to guarantee it publishing in book form the addresses of the late Congress of Scientists, recently held in San Francisco, it has decided to return all money so kindly subscribed for that purpose.

However, the Association would suggest, that should any one wish to avail themselves of the opportunity of securing these addresses, we have the assurance from the publishers of Harmony, that it is their intention to continue their publication in Harmony from month to month. As it was the official publication for the last Congress, and its publishers did everything in their power for its success, we believe that every subscriber would feel fully compensated in subscribing for Harmony, thus securing the addresses eventually, in addition to helping the cause of Truth.

Yours in Truth,

Rosaltha M. Daniels.

KORADINE.

A fascinating story for All.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it" As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpretor of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

AS OTHERS TELL THE STORY.

"It is really a story of a glad heart. It is a poem in prose, full of practical lessons for every person. It is a guide to parents in the training of sons and daughters, and condensed hints and helps to teachers."—Sandwich *Argus.*

"It is written in a vivacious style that has all the charm of a fairy tale." —*Woman's Voice.*

"It was a happy inspiration that led you and Mrs. Talbot to frame the truth so graciously for the boys and girls, and at the same time to make it irresistible to everybody else."—*Mrs. M. B. Van Epe.*

"I have laughed and cried and felt the petals of my soul open while reading Koradine. It is an inspiration and a strength to enter the gateway of the new, beautiful country into which the book leads one."—*Helen Van Anderson.*

"The girls of this country cannot do better than to peruse this book from beginning to end. The letters are truly "love's blessings."—*Banner of Light.*

A royal 12mo book of over 400 pages. Elegant Levant binding, prepaid, $1.25. Send all orders to M. E. and C. L. Cramer, 328 Seventeenth Street, San Francisco, California.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. MARCH, 1895. No. 6.

The Christ Method of Healing.

"Fear not, believe only, and she shall be made whole."

IN speaking these words to those who believed the daughter of the ruler of the synagogue to be dead, Jesus evidently had no doubt of his power to fulfil the promise that she should be made whole, and the only condition recognized by him as necessary to the accomplishment of that purpose was, that they should fear not, but believe only; and this applied to himself as well as to them. These words were evidently intended to explain the secret of his power, as well as his method of healing. It is necessary then, if we wish to practice his method and demonstrate the same power, that we understand the full significance of the words spoken, that we may know what it is that should not be feared, and what it is that should be believed in.

When the ruler of the synagogue was told that his daughter was dead, Jesus denied the statement and affirmed that she only slept; this denial and affirmation plainly shows that he neither believed in, nor feared death, but that he did believe in Life, and had the faith that makes it manifest. From this standpoint we can realize the full meaning of the words to be, that we are not to fear death, but to believe only in Life. Jesus always taught that perfect faith in the allness and oneness of Life (the Father) was the way in which all his works were done; that this was the source of all power; hence, when asked by the disciples, "why could not we cast him out?" he replied, "because of your unbelief."

The first departure from the knowledge of truth alone, or the first ignoring of divine understanding, is indicated by fear. It is recorded in Genesis that after man disobeyed the divine injunction not to partake of the knowledge of good and evil, and had by so doing separated, or hid himself from the Lord, from that which is good and only good, his first excuse when the Lord called, was that he was afraid, because he was naked—afraid because he was as God had made him—fear always seeks an excuse, and finds it in ignoring the truth.

To depart, in conception and belief, from the truth of the oneness and allness of God, is to enter into fear, into that which is absent from God, and He being all Truth, it is to enter into falsehood, into that which is neither Life nor power, and has no reality in existence.

To fear is to entertain a false belief that there is something real that is evil, possessing power, to which we are subject; when in truth we have only placed our mental decisions in subjection to this false belief, and as our words and acts are governed and directed by our decisions, or conclusions, they are therefore the outward manifestation of these inward mental decisions. Then if our mental decisions are true and at one with what we know God's attributes to be, our outward manifestation, in word and act, will be the expression of His attributes, which are: life, love, power, understanding, health, happiness, peace and plenty; all of which are expressions of faith.

On the other hand, if our mental decisions are at one with falsehood, which is the adverse of God, our outward manifestation in word and act, will be the expression of the adverse of God and His attributes, which are represented by what are called ignorance, hate, anxiety, sorrow, sickness, poverty and death; and these are all expressions of fear. We see then the necessity of eradicating fear if we would assert our freedom from all control but that of the good, the real, and true, and demonstrate our inheritance of health, wholeness, peace and plenty. In order to do so we must adopt the method of Jesus and accept it as the only one by which this result can be attained. He plainly taught, both by word and deed, that his method was the recognition of God as infinite and omnipresent, all in all, eternally the same, possessing no power or possibility unlike Himself. In other words, he recognized the truth that God being all, can neither be nor possess anything but Himself. Hence he claimed that he was the son of God, that he was one with the Father, that what the Father possessed he possessed, and that what the Father did he did. He claimed that it was the Father in him that did the works. Taking these claims as a basis for our understanding as to what conception Jesus had of the relation existing between God and himself, we must conclude that his understanding and realization were, that man, as well as the whole of creation, is the manifestation of God, or is God manifesting himself, and is, therefore, His Son, having been born, or brought forth of Him, and is as whole, perfect and complete as Himself, the manifestor. Jesus never denied the body, or looked upon it as the product of error or falsehood; but he did affirm that it was whole, complete, and perfect; a divine manifestation of God. This absence of fear, and presence of faith, was his method, and was the secret of his success in healing the sick.

INTERNATIONAL BIBLE LESSONS.

MARCH 3D.

THE RAISING OF LAZARUS—*John xi: 30-45.*

GOLDEN TEXT: "*I am the resurrection and the life.*"—*John xi: 25.*

THE resurrection does not refer to the last day as indicated by time, but to the individual giving up of beliefs and opinions adverse to truth.

Raising Lazarus from the dead is a process *within* each one of truth's unfoldments to the full understanding that life is all in all. It is the appearing of Christ, who is our life and light, and in this day of eternal life all things in heaven and in earth are lifted up into life, and seen as living in their source instead of dead and lifeless, because separate from God. The revelation that, "I am the resurrection and the life," is the appearing of God in man, restoring those who mentally fall short of wholeness.

Death means "going away," deviating from, or missing the mark, mentally, of oneness. Jesus said, our friend Lazarus sleepeth (does not recognize the truth of being and existence). All are asleep in the grave or sepulchre of material beliefs, who have not seen and heard Jesus the Christ as all in all.

He is speaking now to all, calling with a loud voice (because the only true voice of life is omnipresent), saying, come forth and manifest the glory of God, and so fulfil the law of love, which is to give to all the world the fruit of righteousness, joy and peace, in demonstration of life.

MARCH 10TH.

THE RICH YOUNG RULER—*Mark x: 17-27.*

GOLDEN TEXT: "*Seek ye first the kingdom of God.*"—*Matt. vi: 33.*

THE young Ruler who came to Jesus, believed in Jesus being separate and apart from himself. He was rich in many conceptions. He had not yet learned the truth of the *One Ruler*. Jesus taught him there is none good but one, that is God. Sell whatever thou hast. He believed his life was not the life of God, that he must do something to inherit God life. None can know they are heirs of God until they forsake all opinion based upon appearance. Treasure in heaven is the consciousness of being the Son in the bosom of the Father; then is taken up the cross, or the union or blending in oneness of God power and God action, and the riches of God nature is accepted, instead of the riches of the whole world. "What shall it profit a man if he gain

the whole world and lose his own soul?" To know all there is to know of the letter, is nothing in comparison to the understanding of *being, Spirit;* then all things in heaven and in earth are added, for God and God manifest are *one* and not two. Jesus, looking upon those who trust in many sources, said they can not enter into the kingdom of God. There is no salvation in doing, only in Being that which is—one actor, one action.

March 17th.

ZACCHÆUS THE PUBLICAN.—*Luke xix:1-10.*

GOLDEN TEXT: "*The Son of Man is come to save that which was lost.*"—*Luke xix:10.*

JESUS said to Zacchæus, "Make haste and *come down*, for to-day I must abide at thy house." Zacchæus represents a type of opinion in the world that would climb up some other way than the Christ way to see the truth, but when the words of truth are heard, "make haste and come down;" all high places of observation in tradition and superstition are abandoned, and salvation is found in the house or consciousness where it was in the beginning. The lost are the "suppositions" that that which is born into the world is born of the flesh—that the Son of Man has his source in Man. Salvation comes to the house of all men when they see Jesus or the "Holy Guest," God with us, as the Son of Man; also the Son of God. Rom. i:5. "Made of the seed of David according to the flesh, and declared to be the Son of God, with power according to the spirit of holiness by the resurrection from the dead." Zacchæus was called by Jesus to recognize him in his own house as the way and the truth of *his own* existence.

March 24th.

TEMPERANCE LESSON. PURITY OF LIFE.—*Rom. xiii:8-14.*

GOLDEN TEXT: "*Abstain from all appearances of evil.*"—*1st Thess. v:22.*

"OWE no man anything but to love one another." We cannot love that which seemeth unlovely. So to fulfil the law of God concerning one another, we must see all men as God sees them, forsaking all opinions which testify of hate, inharmony, condemnation, when the truth concerning man as the manifested God appears. We love that which is sent of God to testify of him. If we put on the *whole armor* of light, we say, "I am the light of the world," and in that way the false conception of being in darkness is put off. The Lord Jesus Christ is put on in no other way than in being what he is, the life and light of the world. The day is at hand when all are

mentally accepting this truth, which is the way to fulfil the law of God. First learn to love the one and only Self which is worthy of love, because pure, holy, perfect, and then the neighbor will be seen in the same light and truth. It is true that love worketh only to bless all within its atmosphere. If we love being holy and pure, we must give this purity and holiness to all things. Be perfect in love, even as God is perfect, that all things may be lovely as is their source.

CARRIE S. ALDEN.

QUESTIONS AND ANSWERS.

Q.—I have taken lessons in Science, and have read all the Science literature that I could get hold of, but am not able to demonstrate over conditions. Can you in any way assist me to do so?

A.—All real demonstration, is demonstration of principle, or of that which is, before it is demonstrated. As all true demonstration of principle is the result of action in accordance with the law of the principle to be demonstrated, it is necessary to understand the principle, and what it is, as well as to understand that it is its own law; when this is understood, the attention should be directed to the principle and its law of demonstration, and not to the demonstration itself, which is only the example. In solving a problem in mathematics, the whole attention is given to the principle and its law, knowing that, if the problem has been worked according to the law, the example will be a perfect demonstration of the principle; and all that does not accord with that, is rejected as false.

In Divine Science, God is recognized as the only principle, and as all that it is possible to demonstrate in truth; then if we know that He is life, love, understanding, wisdom, knowledge, intelligence, consciousness, wholeness, health, peace and plenty, we know that these are his law, and that we are to give our whole attention to these if we are to demonstrate the principle, and are to reject all appearances as false that do not accord with, and are therefore opposed to them; by so doing the law is fulfilled, and demonstration over all conditions is possible.

Q.—What is God's will?

A.—God's will is, that his manifestation, or creation, should represent Him, and when it is believed that it does not, it is sinning, or opposing His will.

I. D. S. A. Health thought to be held from March 1st to April 1st:—I fear not failure, disease or death. My faith is success, health and life.

Individual Freedom of Thought.

To the Congress of Scientists, San Francisco, Cal.,

Dear Fellow Students:

I HAVE recently concluded that there is no term in the English Language that so aptly places all other individuals in their true relation to myself, as does the above appellation, fellow students.

By the use of the term I can gather each and every expression of humanity regardless of rank, distinction, station, sect, tribe, color or descent, into one vast body, and see each dealing with the proposition of Life in his or her own way.

But as it may be observed in all institutions of learning, you will often see one student looking over the shoulder of another and copying his answer, hoping to receive the honors and blessings of a scholar, regardless of the required steps of analysis.

But, alas, when he is called up before the Board of Life's environments to demonstrate his dominion over conditions, he is weighed and found wanting.

The very fact of Man's individuality in Being, precludes the possibility of one knowing Truth for another.

If I could open the door of my Soul and breathe in the indestructible elements of Truth for my neighbor, I could also breathe the atmosphere and live for my neighbor.

If I could assimilate the invisible substance of Spirit or Mind for my neighbor, I could also assimilate the visible symbol at the dinner table for my neighbor.

The exterior is but a visible interpretation of the interior.

The highest prerogative given to man is his exalted privilege to think and form as he wills.

The unchangeable fixedness of Man's Being is his independent, self creating individuality. Each individual must image the potency, power and self-existant substance of the One Universal Whole. This is man's Being, whether expressed or unexpressed.

I am just what I am, and I manifest or express just what I think I am. I am just what I am with the divine prerogative of thinking myself to be what I will. And, "As he thinketh in his heart, so is he."

I may suggest the thought-image of health to my fellow student and by my being very suggestive and he being very passive, cause him to unformulate

his image of disease and reform his mind, from my suggestion of health. But it is not my thoughts but my suggestions upon which he acts that makes him well.

Jesus never claimed to heal any one, but his words were so suggestive, so powerful, so potent with Truth and so laden with health, that the mere touch of his garment was sufficient. He did not say that his faith made them whole, but he said "thy Faith."

My faith, my knowledge, my at-one-ment with the Father, will never make any one whole but myself.

Your faith, your thinking, will never make any one whole but yourself. Yet it is in your province to be so suggestive of health, or wholeness, as to make it impossible for another to remain in your presence and think disease.

(As I have before stated), the prerogative of each individual is to be a thinker. To be a thinker is to be a perpetual creator or form-er.

To be whole or healthy requires a perpetual partaking of the elemental substances of Spirit or Mind, called thoughts, (which partaking or communion is the Lord's Supper), at which table no one can partake for another.

Each out-lined body or personage is a symbol of a mental sphere peculiar to the individual. The scenery of this sphere consists of mental images that are constantly being formed and reformed, according to the degree in which the individual takes on new impressions.

One individual is only distinguishable from another in that he represents a set of images or ideas peculiar to himself; a set of mental pictures or characteristics that no one can form for him.

The images that ornament the walls of my mental sphere are the substance of my experience or manifestation, and were called faith by Paul because they are the substance of things.

A mental image or idea is a combination of thoughts.

An idea is a possibility in mind, and may be dissolved through divorcement of its elements, and reformed, but the thought-elements of which it is composed are indestructible realities and cannot be destroyed.

Harmony is a combination of tones. A tone is a thought in mind, and an element in music or harmony.

My mental sphere is my world or kingdom whose walls can never be ornamented with pictures of life, love, health and harmony, until they are created by my own thinking.

My mental sphere is my heaven or harmony, and can never be seen or realized by another for me though he be one of the world's anointed. But

must be seen by me as did the Revelator, John, coming down from God (the Good): "And I, John, saw the Holy City New Jerusalem coming down from God out of heaven."

What I mean by individual freedom of thought, or rather my effort upon this subject, is to show the importance of avoiding mental crystallization or stagnation upon any and all subjects.

My mind concerning any particular subject is formless and infinite until formed by my thinking, then it is finite.

The purpose in view when I attempt to form my mind is to get a comprehensive image or idea of that which was before (to me) formless and Infinite.

My desire in the matter (which is my prayer) magnetizes or attracts to my sphere the elements suggested by the subject, and I collect or arrange them into a harmonious or discordant idea according to my skill as a Scientist.

If I am indeed a Scientist, my arrangement or idea will be, and manifest harmony; if not, it will manifest discord.

If my arrangement of the elements is incompatible or discordant, and I become positive and concrete, refusing to unformulate the image or idea, the result is what is called chronic disease in its varied forms.

While these elements of which the idea is composed are helpless or powerless to either form or divorce themselves, if the arrangement is incompatible there will be inharmony until they are liberated and resolved back into their formless priority.

He who would presume to imprison the elements of Divine Substance by holding them in crystallized forms, must pay the penalty of stagnation, the extreme of which is sudden dissolution of the outer form, instead of gradual glorification or reformation through the renewing of the mind.

An idea can make but one impression upon the character of the Soul until the elements of which it is composed are resolved back and re-inked in the liquid of omnipresent Spirit or Love.

"Be ye transformed by the renewing of the mind."

To breathe is not a condition but a function of the body, and as the functions of the exterior are but interpretations of the interior functions, it is therefore (normally speaking) as necessary for the mind to breathe fresh thoughts as it is for the lungs to be inflated with fresh air. Paul says the inward man is to be renewed day by day. But the inner man (which is the mind) can not be renewed day by day unless it is kept formless and flexible, so to speak.

There are to be seen upon our streets every day walking corpses that are as dead as a Lazarus, trying to feed upon the dry husks of concrete ideas concerning subjects upon which they have not been passive for fifty years.

An idea is not to be held like a prisoner in the mind. The very moment you reach a decision in forming your mind upon any particular subject, that moment you assimilate the substance of your idea, which renders that particular idea substance-less to you until dissolved and reformed.

"Give us this day our daily bread."

The daily bread of the soul comes only through the constant, daily forming and dissolving of ideas upon the one great subject—Life.

No one ever dissolves or un-formulates his mind upon any subject without receiving new light if his desire (or prayer) is to demonstrate the omnipresence of Good.

To formulate a set of ideas to-day, with the view of holding them in mind upon which to feast in the future, is to be like the rich man that had much goods laid up in store, to whom it was said, "Thou fool, this day is thy soul required of thee." This day are the elements of which your ideas are formed required by omnipresent Spirit.

Lay not up treasures on earth. Lay not up treasures in forms (ideas) but dissolve them, give back the elements and rely upon Omnipresence to return them laden with new life, health, strength, prosperity and plenty.

These elements of divine substance are your obedient servants.

If you will be a citizen, if you will be free, if you will crown the Christ within you as king, take your seat upon the throne of formless liberty, and be unincumbered with barren ideas and pre-arranged laws of traditional superstition.

To be a citizen is to be free to say at any time, "Neither do I condemn thee."

Jesus, the author of these words, was a competent juror upon all cases, because he kept his mind formless and free to state the truth under any and all circumstances. He subscribed to no creed, sect, denomination, order, custom, party or faction, but walked among men as a perpetual manifesto of formless freedom; not even conforming to the laws of thirst, hunger, death, or gravity; owing no man political support, love or money; owning no lands, corner lots or cattle ranches, but being absolutely free from any obligations or incumbrance.

He was considered very poor because he did not have any ideas ahead, and the same notion prevails now, that a man is not getting along very well unless he has his barn, or head, full of ideas.

There is but one form of riches that keeps any one out of the kingdom of heaven. It is not impossible for a man to enter the kingdom of heaven with a million dollars, but it is out of the question for a man to enter the kingdom of heaven with a million ideas.

Ideas are like a veil before the eyes, they prevent you from seeing the omnipresence of Good or defining the possibilities of your being in the world.

Paul (according to the allegory) was so encumbered with ideas that he fell to the ground when the Light of Truth flashed upon him, and when he arose and became passive or formless, his old, dry, concrete ideas of persecution fell from his eyes like scales, and he could then see the Good in other folks as well as any body, and he very naturally talked to the Corinthians afterwards about seeing through a glass darkly.

It will actually astonish you if you have never been free from ideas, just to un-formulate your mind upon all subjects, every body, all things, attitudes and conditions, and take one impartial look at Omnipresence while you are absolutely limber, flexible and pliant.

Under such liberty and freedom you will not be able to see an attitude, state or condition, not a system, ism, or tism in all the world upon which to place the label of condemnation.

But God, the Good, will be all and in all, and as you look with righteous liberty upon all things you will be free to say, "Neither do I condemn thee."

If you would be free, then be formless.

If you would escape disappointment and vexation, then be formless.

I am never disappointed except when I am holding an idea in custody, saying that a certain thing should be so.

I am never vexed or offended except when I am holding an idea; in fact, I cannot be hit with an insult when I am formless. Some folks keep themselves so rigid, hard and positive, that when they get hit with an impression that is a little off color they fly to pieces like a joint snake, and it is often with difficulty that they get themselves gathered up again.

It is not my ideas that are the Light of the world. It is not my ideas that heal my neighbor, but it is the health, strength, vitality, energy and boldness which I receive from forming new ideas that goes out like the odor of a rose and suggests health to my neighbor, upon which suggestion he himself acts, and becomes well and strong.

If I would always see my neighbor as he is, I must be formless, that is, I must keep all ideas from intervening between he and myself. If I would love my neighbor, I must be formless, else I love my ideas of him and not my neighbor.

The highest tribute that I can pay to my neighbor and the only form of love due him from me, comes through my freedom to express to him at all times and under all circumstances the true nature of my being. In other words, be to my neighbor just what I am.

The rose never makes any failure in blessing all who come into its presence, just by being a rose.

To be free and powerful is to so identify your being with Omni-acting intelligence as to make each moment's realization responsible for that moment's actions, then you (as a practitioner) will never be caught in a sick room with a formula or a bundle of previously formed ideas as to what you will do, or what you will not do.

Formulas in what we call healing, work just like formulas in loving, they are all right if you can find a patient that they will fit.

"Take no thought before hand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost."—*Mark xiii: 11.*

It is only your prearranged ideas that ever fail to heal your patient, it is not you; you are a perfect, unfailing, all powerful, efficient exterminator of inharmony wheresoever you go, if you will keep yourself shorn and free from ideas.

"I, if I be lifted up from the earth, will draw all men unto me," said Jesus.

I, if I be free, may make others free, but if I am bound to ideals (idols) I am not in position to suggest freedom to any one else. My efficiency as a healer rests wholly upon my ability to suggest health or freedom. All that the patient who is suffering with disease wants with you as a healer, is to unformulate his mind or break the hypnotic spell or chains that bind him to an idea.

"Loose him and let him go." Lazarus was bound by an idea that was so concrete, crystallized and stagnant that Martha, his sister, called him dead and said, "he stinketh."

Mary Magdalene was bound by seven ideas or images, called Devils.

To be lifted up from the earth, as Jesus said, means to be liberated from mental forms—ideas or images.

While ideas or mental images are the faith or the substance of things hoped for, I must nevertheless be lifted above them and dwell in the formless, if I would be free.

To sell out and give myself over to an idea, is to excommunicate myself

from Omnipresence and be cheated out of my being or birth-right with a mess of pottage.

My existence is made up of polar opposites, or extremes of comparison, but I can not identify myself with either extreme and be free. For illustration, if I take the two extremes, ease and dis-ease, I find them to be inseparably connected in mind, the thought of one presupposes the other.

If I say I am ease, then I am in bondage to dis-ease. If I say I am dis-ease, then I am in bondage to ease; but if I poise myself at the center, I resolve the two into perfect equipoise, where I rest in absolute Being or Freedom.

JAMES I. SLOAN.

International Divine Science Association.

NOTES.

THE many warm and loving responses to the invitations sent out by the members of the I. D. S. A. still flow in with unabated interest, showing that loving sympathy to extend the Truth; glad that the way is opened for the meeting together of those who most need to know each other, where all may work and help carry on the coming Congress, which will be a testimony of our loving service, and will be a benediction from heaven. A grand feature for one session of the Congress is the bringing together of the children, showing that loving workers are gathering the juvenile forces into growing unity and teaching them the way to live and thus quicken the faith of the little ones. Much credit is due to the zealous workers for the entire success of this bright feature, which will be a revelation of all-embracing, love of the paternal gift of God. Appended are extracts from a few of the letters received since the last issue of HARMONY.

From Indianapolis, Indiana, the expression is made thus: "Use my name if in any way it will aid the cause. I am with you for all the good that can be done in any way."

From Appleton, Minnesota, a message comes bearing this desire: "How I would like to send a donation to help along the work of the I. D. S. A., and may be I can later, for I am much interested and intend to be in Chicago in May. If there is anything I can do towards furthering its interests please let me know."

From Boise City come these few practical words: "I enclose three dollars for membership to I. D. S. A. for my name, also the name of my wife and daughter."

A loving sister writes from Chicago: "My dear friends and co-workers, I. D. S. A., enclosed you will find two dollars for membership fee and one year's dues to your Association. I am with you heart and hand in this great movement. I am holding Divine Healing meetings every two weeks, and shall be glad to help spread the good work of the coming Congress before my students and patients. I shall expect to attend the coming Congress and join in speaking and working on any line that may be thought best. With love and best wishes for the cause of Truth, I am your sister and co-worker."

Another earnest expression comes from Bristol, Connecticut. "The call of I. D. S. A. at hand. It will give me great pleasure to, in any way I can, co-operate with the Association in its endeavor to establish the Truth of Universal Brotherhood, therefore you are at liberty to use my name and service as far as practicable. I am with you in spirit and practice, sympathy and love, whether absent or present in person. True unity is spiritual, hence all association not of a spiritual basis must be limited; an unlimited association must of its nature be infinite and eternal; therefore it must be a success and cannot be prevented or resisted, and they who enter into its current will be borne on its bosom in safety, and its labors are pleasure and delight forever more."

A Teacher and Healer writes from Kansas City, Missouri: "I shall most heartily and zealously do what I can to turn the greatest number of faces towards the promotion and furtherance of the principles laid down by I. D. S. A., which principles suggest to me that the key note for the coming Congress should be sounded something like this: "The expression of subjective unity is objective Harmony. While no two individuals think precisely the same thoughts, there is no excuse for them being out of harmony in purpose. Be assured of the most effective co-operation that lies within my province. Sincerely yours."

Another message comes from St. Louis, Missouri. "As I am a worker in Divine Science and a hearty indorser of the Congress instigated by the I. D. S. A., I wish you to add my name, as well as that of my wife and daughter Remaining with you in this work, we are, most respectfully yours."

This word comes to us from, Alameda, California. "I am very happy to become a member of I. D. S. A. I will gladly help all I can the on-going of this grand cause. Yours in Truth."

A sister writes: "You may add my name to the list of members of the I. D. S. A., and I only wish the sum were fifty in place of one dollar, and that I could be present at the coming Congress; I may, cannot tell. God bless you in this grand, grand work."

A worker from Waterloo, Iowa, says: "I shall send in a report of our work for the Congress very soon."

A letter from a dear sister in Los Gatos, reads: "I write to say that I rejoice in your proposition of joining the Association, the By-Laws of which you so kindly sent me, and the statement and articles which I so heartily endorse. If the cost is but one dollar, please use the other to buy stamps to be used in correspondence. Most sincerely yours."

From a loving sister and co-worker in Truth, writing from Boston, Mass.: "The letter and circulars regarding the I. D. S. A. duly received. I enclose one dollar for membership fee, and shall trust to send more. May the work go on with a great wave of prosperity. May we be able to present before the world the grand gospel of Living and Healing. I wish I could send a hundred dollars instead of one: but, never mind, we will see what can be done. Wishing the movement all success, I am, cordially yours."

So the record shows additional evidence of the estimate in which the coming Congress is held in the hearts of the people. Much remains to be done, but the willing service for Christ must lead on to perfection. The important, sweet, voluntary offerings so freely given bear testimony of substantial interest for the advancement of Truth, that will be a help to humanity for all time to come. We have all learned the happy art of receiving God's bounty; now let us do what we can to promote this possible, practical way of showing our interest in this Christian work. It is a noble work, and God's blessing is in every effort for its advancement.

ROSALTHA M. DANIELS.
Cor. Sec'y, I. D. S. A.

UNIVERSAL AND INDIVIDUAL HEALTH TREATMENT.

I. D. S. A. Health thought, to be held from March 1st to April 1st:—I fear not failure, disease, or death. My *faith* is success, health and life.

HARMONY comes so sweetly each month. It has made many true friends here, among those to whom I have loaned it. Subscribers will be the result.

New Milford, Conn. J. C. M.

The October HARMONY has just arrived. I cannot do without it, so please continue sending. A. BERRY.

I cannot tell you how much I prize your magazine.

MRS. J. H. FINDLAY.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

SPIRITUALITY OF ASSOCIATION.

ONE who understands the true union of God with His living works, knows that the law of expression constitutes universal association. This Divine Association is not merely a thing of hope and for the future, but is instead a living truth already demonstrated, and everywhere actualized.

To know what is Truth is to be able to bring our work into harmony with, and within this eternal association. This association comprises the perfect liberty of each individual, for it is Infinite and not finite; and without it, nothing is accomplished; without association no business can be carried on; hence it is everywhere apparent as the manifested method of the Infinite and Supreme One. There are none outside of the Divine Association; Divine Science, the Christianity of the Christ, proves this to be true.

The impersonal nature of the International Divine Science Association, is perfectly understood and greatly enjoyed by the impersonal. Its true meaning is found in the one true and scientific Statement of Being.

The universality of this Association precludes the possibility of its use for selfish, personal ends; and because of its fixed spiritual basis it has, and will continue to carry out, the purpose for which it was formed or organized, uninfluenced by any charge of personality made about its work or the workers.

It has been frequently demonstrated that they who claim to be opposed to association, have made the claim because of their not having perceived the true and spiritual meaning of association; and as evidence that their opposition was because of such misconception, they have been known to be instrumental in organizing associations of which they became prominent members.

It was during the first few months of our efforts to teach Divine Science, that we saw the necessity of speaking a new language—one that would convey

the Truth that our Being and existence were within and of God, and that we had none other. While writing a science lesson, and endeavoring to make every sentence convey the truth of Being, in deep meditation, we arose from our chair and walking slowly to the window, looked out over "Twin Peaks," lying to the west, when the "Law of Expression" was revealed to us. We perceived and comprehended it from the standpoint of Being. We then and there knew to a certainty the truth of the direct manifestation of God in the living, and it was so simple and clear, that we realized that its very simplicity was the reason why it was not generally understood.

This knowledge of the method of direct manifestation enabled us to see our relationship to God, and to each other; how divinely we are associated together in Truth, and that every living thing is an organization within itself, and is so associated with every other living thing by virtue of its being a direct manifestation of the potentialities of the Infinite One.

On May 17th, 1892, the I. D. S. A. was organized at HOME COLLEGE; and the basis of Association recognized by all who took part in organizing was, the union of the Infinite and Omnipresent God, with His living works. It was understood to be an association purely spiritual and impersonal, one in which the works of God and His way of working is to be recognized and made known in the interest of humanity.

At that time the spiritual basis of association, upon which the I. D. S. A. was founded, was written up and published in HARMONY. This occurred at a time when the general trend of thought was toward disorganization and disassociation, and as stated in the published intentions, one of its purposes was the calling of International, National and State conventions. The first International Congress, held through its instrumentality, was named "THE INTERNATIONAL CONGRESS OF SCIENTISTS," which met in San Francisco. Its motto was "*Unity*." It was not known as the "Unity Congress of Scientists;" nor as the "International Unity Congress," but was known as "The International Congress of Scientists." This name was adopted by those who were engaged in the active work of the Congress. This is also the name under which the second International Congress is called. It was considered the most inclusive name that could be adopted, in that it represents all associations, and not one more than another.

At the organization of the Association, it was decided that it was advisable to elect the officers for a term of four years. This was done that the work for which the Association was organized might be thoroughly established, and its

underlying spiritual principles made known. It was believed that the purposes could, in this way, be more effectually carried out than by making any changes. The wisdom of this decision has been proven by the work accomplished.

The term of the officers elected at the time of organizing, expires in May, '96; and thereafter it was designed that the election of officers take place annually.

This is written that the Association and its work may be thoroughly understood.

HOME COLLEGE, 328 SEVENTEENTH STREET,
SAN FRANCISCO, CAL.

To all who may wish to study Divine Science, or in any way receive the blessings of its truth:

DEAR FRIENDS: 1895

On Tuesday, February 12th, M. E. Cramer and Mrs. C. S. Alden left for Denver, Colorado. They go prepared to instruct Primary, Training, Theological, and Normal classes in Divine Science (Science of Being), and its application in all the walks of Life. They intend visiting Topeka, St. Louis, and other points, for the same purpose.

The full College Course of instruction comprises the four above mentioned classes. There are twelve lessons in each course, except the TRAINING, which comprises six.

In the Primary Class, the principles of Divine Science and its therapeutic application is taught. The Training Class is for mental discipline and the practical application of the Science in all that we do.

Theological Classes are for the scientific study of the Bible, and preparation for the ministry of the word. The interpretation of Genesis is according to the Hebrew meaning of the science of numbers, which is the only method by which a full understanding of the account given of the Genesis of creation can be arrived at. This course includes a spiritual explanation of all the doctrinal points of the New Testament.

The Normal Class is for the special training of teachers.

Terms for these Classes will be found to be within the reach of any person wishing to join any one, or all of them.

They will also work in the interest of the I. D. S. A. and the Congress of Scientists, to convene in Chicago May 28th.

It is intended that these Congresses, by interesting the people, shall be a means of opening the way and enlarging the field for workers, by increasing the demand for teachers and lecturers, as well as for the literature of the

Science; so that in every town and hamlet will be found a welcome for the workers in the vineyard of truth, that to know makes free.

It should therefore be to the interest of every worker, as well as everyone interested, to help along the good work by every means at their command.

This opportunity for gaining a knowledge of Divine Science, the purposes of the I. D. S. A., and the work the Congress is intended to accomplish, should not be missed by those living in the vicinity of the places they may visit. Both are thoroughly competent, and teach nothing but what they analytically and logically prove.

Those wishing further information can apply either at this College, or to M. E. Cramer, 1661 Lincoln Avenue, Denver, Colorado.

C. L. Cramer.

Lessons in St. John.

Given by M. E. Cramer, at Home College and the Oakland Branch.

Before leaving "home" for the work in Denver and other eastern cities, Mrs. M. E. Cramer called together all the old students of Home College, and their friends, to listen to a course of eight free lectures in Divine Science, based upon the Gospel of St. John. The lessons were given every afternoon of each day at the Oakland Branch, and the same evening at the College in San Francisco. Notwithstanding the week was the most stormy of the season, the rooms were well filled, showing the general enthusiasm of the people.

The lectures were a grand setting forth of the presence here, and now in our midst, of the One Life and its manifestation. The immaculate conception and birth of Christ—in man, and his work of redemption from every preconceived opinion and belief—was made so clear and self evident, that many said in testimony: "*Where I was blind I now see.*"

At the marriage of Cana in Galilee, "the turning of water into wine" was interpreted in so pleasing a manner as to convince all of the truth underlying the letter teaching all how to resolve things back into Source—and then fill them with the Substance that filleth all in all.

The lesson on Jesus and Nicodemus was handled in an acceptable manner, showing all the truth of the statement, that "That which is born of Spirit is Spirit." The woman with five husbands was a practical lesson enjoyed by all—and the great truth of the "one she now has" was brought out from its hiding place and shown in the true and living way—revealing "I and my Father are One—not two." The woman at the well, and the healing of the impotent man, were full of interest to all eager to know the true way to seek and find the

Kingdom of Heaven. The miracle of the 5,000 fed, and the woman taken in adultery, were among the most interesting, and showed in the skillful handling that the interpretation proceeded not from the standpoint of individual opinion but from the Spirit of Truth—or the Spirit of Wholeness. "Ye shall know them by their fruit."

Many were made whole in consciousness, or converted—turned around from belief, into understanding—and many during the week were benefitted by treatment.

C. S. ALDEN.

THE TIME OF MAN.

IT strikes I:

When man discovers the still, small voice within, as being the leader of Good. Listens and obeys.

It strikes II:

When man accepts it as the voice of God, his creator, supporter, and leader of all actions of his life, now, and to all eternity.

It strikes III:

When man is put in action by the living thought. It becomes a living soul by the union of the Father and the Son, who live and labor as one.

It strikes IV:

When man loves to give up his will for the divine will, as a recognition of its superiority.

It strikes V:

When man lets the divine light shine in and through his faculties, dispelling all doubts and fears, and establishing faith and understanding—the lamp of his path.

It strikes VI:

When man obeys the voice of love from within to bring forth the works of faith—charity—the fruit of love.

It strikes VII:

When man declares himself to be spirit, clothed with a form, and to be made in the image and likeness of God—a perfect recipient of life.

It strikes VIII:

When man declares his strength and power over all things, great and small, within and without, and he declares himself to be the "I am," the Master and Lord.

It strikes IX:

When man realizes that he is a little world in miniature, and that all the power comes from within; that mind is over matter, and that he is mind and spirit.

It strikes X:

When man proclaims the life of one to be the life of all, which law is love and wisdom, eternally good in all its manifestations.

It strikes XI:

When man seeks unity in man and with man, through thought and desire first; and second, seeks to live and to labor for one another, in spirit and in truth.

It strikes XII:

When man stands erect in the twelfth hour of the day, under the rays of the sun of righteousness, the "I am," as the great monarch on earth, ruling over all things from love and justice, and thereby bringing down peace and good will to man—heaven and earth.

San Francisco, Cal. IRENE DEV. PLUNKETT.

THE SABBATH. THE ACCUSATION.

Matt. xii: 1-14. Luke xiii: 10-17. John v: 1-16.

LESSON NO. XI.

When Jesus has made the circuit of Galilee, in the work of teaching and healing, he goes again up to Jerusalem—to a feast which seems to have been one held by the Jews in memory of their deliverance through Queen Esther.

It is of special interest to us in this place, because of its spiritual significance. Jesus going up to Jerusalem that freedom may again be brought to remembrance, represents the attainment of higher consciousness, through which thought has a new vision of freedom.

However, when freedom is perceived as a truth to be made manifest, the bondage of tradition asserts itself with new force. After the feast of the Passover, there is rejection of Jesus by Nazareth; after this feast of Esther, there is foreshadowed to Jesus the final rejection by Jerusalem.

At the time of this feast, the antagonism of the Jews is aroused by Jesus violation of their Sabbath laws on several different occasions. The feeling aroused by the first instance deepens with those that follow, until it becomes a settled opposition, casting upon Jesus the shadow of the cross.

Let us consider the regard for their Sabbath—so strong among the Jews—that we may find its place in our own experience.

The Jews looked upon the work of God and that of man as being separate and distinct in nature. God having created the world and chosen them for His people[1], and made known His will concerning them, through Moses, was resting from all His work, until the fulness of time should come for a new

revelation. The work of the people was to obey the divine will as expressed in the law of Moses, and confirmed by the temple service, until Christ should come to proclaim them his chosen people before all nations.

The seventh day, or Sabbath, at the end of one week, and the beginning of another—in which the mortal was forbidden to do any manner of work—reflected the Jews' conception of divine rest between two divine activities—creative and manifestation.

To the Jesus consciousness, comes a clearer vision of man; he is seen as spiritual, made in the image of God, and so having a work of the same nature. This is the Son of God, and it is the work of the Son to spiritually manifest the spiritual creation of the Father.

To the Jesus thought, this divine activity of manifestation is far beyond the mortal rest required by the letter of the law; is also beyond obedience to the forms of temple service.

The Jesus thought gladly receives manifestation, and regards it as the holiest service of the most holy day, to bring forth the perfect spiritual conditions for the healing of humanity.

The Jews' observance of the Sabbath, is a change from human activity to human rest. To the Jesus thought, the highest obedience is rendered to God, as well as the highest service to humanity, while the mortal is in physical and mental rest, and the divine nature of man is in activity.[2]

The Jews therefore opposed themselves to Jesus in his Sabbath healing, for two reasons: He not only had broken the Sabbath, but in declaring himself the Son, doing the work of the Father, he had made himself equal with God.[3]

If the Jews had accepted Jesus as the Christ, they would have found here the promised revelation which was to follow the activity of creation: but the spiritual power brought forth by Jesus of Nazareth, was not divine manifestation as the Jews had conceived it, and was therefore rejected by them.[4]

In this opposition, we are able to see the conception of mortal rest (Sabbath) opposing itself to the conception of divine activity in man (Sabbath). Rest and activity are the opposites which belong with spiritual thought. These are raised up in the Jesus consciousness but disappear only in the Christ, where both activity and rest are merged in that from which they have come forth.

Let us follow this in spiritual experience, the characters represented standing for thoughts within each.

Until the Jesus consciousness is attained, the disciple looks upon God and man as possessing different natures: one is divine, the other human

God's work in creation is finished, and the higher revelation waits God's time. The whole duty of man to God is obedience to divine law, as this is understood, and a formal worship of God, in which the divine presence is a memory and a hope.

This is the Sabbath to our religious thought. In the Jesus consciousness, Man is seen to be of the nature of God, imaging the divine activity.[4] Creation is continuous through manifestation. This is the Sabbath to the Jesus consciousness.

The great advance here, is the ability to see man, not as mortal, but as Spiritual Man now. He is seen first, as in divine activity, because God is seen first in the activity of creation. Divine rest is a later revelation through the Son of Man.

When the disciple of to-day knows all life is spiritual, in the Son: and that, because of this, he possesses in a degree the activity of the Father—then finds himself unable to fulfil his divine mission to the world—he feels the shadow of the cross.

Let us now consider the Sabbath as a spiritual product; also consider that from which it has been conceived. The meaning of the Sabbath is a day of rest.

To material thought, the Sabbath is the 7th day of the week, during which there is to be cessation of all activity on the plane of sense.

To spiritual thought, the Sabbath is the 7th degree of consciousness, in which there is rest from mortal conceptions.

The 7th day to sense, is only a reflection of the 7th degree of consciousness which has come forth from Supreme Rest. We use these words as a concession to the human need of a name; but that which we call Supreme Rest, is beyond all that can be named.

The Bible is a record of the world process, from the coming forth to the end of the return. In Genesis we have given us the coming forth of the Sabbath in consciousness: in the gospels we have the return of the Sabbath in consciousness, and the final Sabbath to thought.

In Genesis we read: "God blessed the 7th, and sanctified it, because that in it he had rested from all His work which God had created and made."[5]

In the gospels we find a record of the last Sabbath, as the one in which manifestation is buried to thought, but in which consciousness sees the Son of Man eternally and only in heaven.

As the Sabbath appears and disappears in consciousness, it must stand for what we have conceived Rest to be. In the record of Genesis, God is the

creator, but this is not the highest revelation of God. The Supreme makes nothing—is not a creator. That which seems to have been "created and made" during six successive days, is found to be an apprehension of the divine nature received by an ever-increasing consciousness. The dawn of apprehension is in the Adam, but the clear vision is through the progress of the Jesus. The process of creation is not understood until the 7th day, when the Jesus is being merged in the Christ.

(Final Sabbath in the Jesus consciousness). Through the manifestation of spiritual wisdom and power, divine activity is seen in its fulness: but the light increases to consciousness; the seventh degree is at hand, and quiet takes possession of the soul. This change is not so much the going out of activity, as the entering in of rest. The Son which has come forth in the activity of the Father, is being recalled to rest with the Father: all work is finished, and the Son in the Father's house goes no more out forever.

There is no evening to introduce the morning of the 7th day,[7] for upon the 6th day (Jesus) the sun no more goes down.[8]

(Final Sabbath to thought). The light which dissolves activity to consciousness, when reflected upon spiritual thought, ushers in its last Sabbath. To *thought* there is an evening at the close of the 6th day, for here the eye is not single: to the spiritual vision, the Son of Man is ascending up where it was before;[9] but to outward appearance, manifestation is in the tomb, or "the heart of the earth."[10]

At the end of the Sabbath, as it begins to dawn toward the first day of the week,[11] thoughts know their leader has risen; they feel the drawing power of the ascending Son of Man; they let go their earthiness, and consent to be drawn upward. This drawing never ceases until the truth of thought is seen to be in identity with Truth, that is all.

It is written: "The Sabbath was made *for* man:" as the 7th degree of consciousness, it belongs with Spiritual Man.[12] However, there is a product higher than Man: it is the Son of Man—the Lord—the destroyer of all corruptions. Among these is destroyed the conception of Rest, which has brought forth the Sabbath: also the conception of Christ which has brought forth man. When man is withdrawn into the Eternal Christ, the Sabbath is merged in Eternal Man, for Man and the Sabbath return—as they have come forth—together.

REFERENCES.

1. Deut. xiv: 2.
2. Isa. lviii: 13-14. Jere. xvii: 5-6-7-8-21-22
3. John v: 18.
4. Deut. xiii: 1-5
5. Gen. i: 26
6. Gen. ii: 3
7. Gen. ii: 2.
8. Isa. lx: 20.
9. John vi: 62.
10. Matt. xii: 40.
11. Matt. xxviii: 1
12. Mark ii: 27-28

Denver, Colo.

MRS. M. W. REED.

DENVER, COLORADO, February 16th, 1895.

DEAR HARMONY:

We left San Francisco Tuesday evening, the 12th, for Denver, Colorado, and in every particular relating to the expectation of a pleasant journey, we realized the fulfilment thereof: So, dear friends, all your wishes for us were in this respect *happily made manifest*.

We found the ground white with snow most of the journey, and its loveliness and purity as the symbol of the whiteness of omnipresent perfection, appealed to us as the witness of the ever new truth in our midst. We arrived on time, and were received with open arms at the spacious and comfortable home of Col. and Mrs. Fiske. Before we had time to remove our wraps, Mrs. Alden was asked to go to Boulder, some thirty miles from Denver, to speak the word of health and wholeness to those in need, who had the day before sent to Denver for immediate relief. She found the people whom she met ready to receive the truth; glad, and more than glad, to welcome and entertain its embassadors for Christ's sake. They expressed a wish for lectures upon the Science, and arrangement for classes may follow. While there she had the pleasure of meeting Miss Rand, of Boston, Massachusetts, a dear sister, and found in her the spirit of harmony and at-one-ment.

Mrs. Alden returned from Boulder on Saturday to attend the reception given us by our generous hostess. Here we grasped the hand of more than one hundred and fifty dear old Denver students, their friends, and lovers of Science who were invited to meet us. The interest here is marked among the young people, which is very gratifying to find.

The Sunday afternoon service was held in the Unity Church, and was well attended. The subject of the discourse was, "What is Divine Science, and what is its application to the present needs of humanity." It was a clear, concise, presentation of truth, and was so accepted by a most attentive and appreciative audience.

The music furnished for the occasion was harmony's own expression, from Mozart's symphony. Prof. Singer and his talented son gave three beautiful selections upon the harp and violin. All felt the power of God, manifest in these, His artists. We spent the evening with our dear sister and co-worker, Mrs. Lillian Root and family, where we met, by her kind invitation, many friends and interested inquirers upon the subject of Divine Science. Monday (to-day) we open classes in the Unity Church. A place most suitable in every way; centrally located, lovely in appointments, and furnished with all necessary requirements for class teaching.

We will, with pleasure, give our readers a report of the Denver workers, in our next letter.

More steadfast, loving Scientists, than we find in Denver, we never met. The harmony manifested by these Divine Scientists, is the harmony of At-one-ment.

C. S. ALDEN,
Sec'y, I. D. S. A.

Creative Thought.

HAVING found that Infinite Mind, Spirit, Eternal Substance, is all there is, and from that Source proceeds all things that are, next in Divine order, comes thought or ideal of Mind.

Divine Mind being perfect, all thought or ideal of mind must be whole, complete, lacking nothing; and all expressions of Divine thought must partake of the same completeness. Then we have divine mind, thought and expression, or manifestation, all blended in one perfect, harmonious whole; without division or separateness. All God and God manifest.

The manifestation can never be as great as the manifestor, but does partake of all the attributes of, and is identified with the manifestor.

In divine wisdom God created all things. Divine means partaking of the nature of God. Then in wisdom and partaking of His nature all things were imaged in Divine Mind. All creation was imaged in the mind of God before it was expressed; hence, I am in Divine Mind and partake of the nature of God; before I am made manifest, I am with God. I am of God. I am one with Him, and as God is eternal, then am I eternal with Him. "Before ever the world was I am."

God is and I am. God thinks and I am imaged. God speaks and I am clothed upon with form, and form begins to do God's work, to fulfill the perfect law, which is the law of love—the law of manifestation—still retaining the oneness with God, still partaking of the one Life that gave it existance, still drawing every breath from the one Eternal Substance.

God created man in his own image and likeness. Therefore man creates like unto God. He thinks and his thoughts become manifest, thus creating his world. If in accordance with the perfect law, the law of love, then the manifestations are as God's—harmonious. But in the mentality of man has appeared an erroneous belief of separateness from God, in direct opposition to the perfect law, which law is that all is God and God manifest, perfect, eternal, like unto God. "Without Him was not anything made that was made."

Thoughts take form like unto the thoughts projected; therefore the erroneous beliefs of separateness from God, the Fountain Head, resulted in the same conditions as would a virtual separation from God.

Through not recognizing his oneness with God, and thus working in harmony with His law of Love, inharmony and discords have arisen which show forth in many false conditions, as strifes, sickness, sorrow, poverty,

disease, old age and death. With these conditions comes a belief in an evil power as a cause for such conditions, thereby making effect the cause. So from manifesting God or Good only, man has through his erroneous beliefs brought forth his world corresponding with his beliefs; and false conditions and appearances of evil are met with on every hand. Man's conditions do not represent his *true self*, and this is his fall.

As he has been the author of his fall by allowing these false beliefs to arise, by not keeping his eye single to God, thereby causing his whole body to be full of light, but has allowed false appearances to darken his mental vision, so must he through his mentality work out for himself his own salvation, taking his starting point always from God, the First Cause, the *only* Light, Life and Intelligence.

False thought differs from true thought in this way:

False thought comes through the senses, from what we observe or sense, to the mentality, and produces thought from that plane, which is thought produced from effect, from without, in.

True thoughts are based on principle. Principle is truth. The one truth that embodies all truth is, that all is God or Good. Hence thought springing from that source is from cause or principle, from within, out, and manifests itself in truth in various ways.

Thought is a silent, never ceasing force. It is constantly building or bringing into manifestation like unto itself. I am, I think, I express what I think. Hence it is impossible to think of all things as good, or of thinking only of the good, the true, the beautiful, without expressing such attributes in our words and deeds. So thoughts of oneness and unity with all Good bring about harmonious conditions, as perfect health, peace and prosperity. So is our salvation now at hand.

Through recognizing our oneness with God and working in unison with Him, we manifest his attributes and show forth love, wisdom and truth.

The more of the truth we recognize the more appears in view to recognize, and thus we become more and more Godlike or like good, and "it does not yet appear what we shall be."

Let us therefore choose the straight and narrow way that leadeth unto Life by affirming that we are life, truth, love, understanding—all that is good, and leave the broad way that leadeth to destruction, through beliefs in death, ignorance, hate, weakness, all that is evil.

For God is all in all. I have being in him. I am pervaded by His Holy Spirit. He is my health and my strength, my sure supply and my satisfaction.

He is my constant renewal. I draw from Him the Eternal Substance, my every breath, my every need; therefore I cannot feel any want that is not already supplied. My body is God's holy temple. He never leaves it, but is ever present with me.

"He is nearer than breathing, nearer than any thought of mine." I am pervaded by Him, and He containeth me. Therefore am I blessed by Him through all my life. I rest in Him throughout all eternity.

MARY KINNE DWIGHT.

HOME COLLEGE MONTHLY MEETING.

February 6th, 1895.

Mrs. Sarah Eckman presiding. The speaker opened the meeting by reading several passages from Paul, on faith.

We then sat in the silence, holding the thoughts, "that the spirit of Truth speaks through each one, guiding us in the right path, and supplying us with all we need."

Mrs. Eckman then continued by saying, "How good it is to know what silence means. We know when we are in the silence that we are in the midst of the eternal good, or God. It is not the visible world that is the power, it is the spirit that formed the visible.

If faith is the substance of things hoped for, then we should have faith to claim that that which we hope for is ours, now, and realize that we have that which we want, now.

We should never say, I can't have this or that. The Spirit within us would not give us the desire for the good, if we were not to have it. Unless we believe that the things which we pray for are to be given us, we are constantly bringing up barriers between us and the good which is ours.

If we wish health and do not think we can have it, we do not know that the Spirit is perfectly whole; is not that spirit in us; and how can we help manifesting what we are? If we have faith as small as a grain of mustard, still just as that one tiny grain will spread, so will our faith spread until it fills our whole body.

Mrs. Cramer said: "Faith must be the very substance of things hoped for. It is faith that gives all things form.

We should have just as much faith in wholeness, as we have before had in disease. If we want wholeness, it is only by knowing that it is for us, that we come into a realization of it; so if you want bodily ease and comfort, know that it is for you, and is yours now, and you will realize that you have it.

Mrs. Daniels was the next speaker. In brief she said: "There is nothing that we are afraid of claiming for our patients, as we know the Spirit of wholeness is ever present. We are always sure that all our patients will be healed, as perfect health is for each and all."

Mrs. Van Bergen then testified to the power of faith, for a friend who demonstrated over poverty.

Mrs. Anderson gave several experiences she had had, which showed the power faith has to demonstrate over all erroneous conditions.

M. H. HERING.

Join the Glorious Workers.

SEND in your name for membership and join the glorious movement. So many brothers and sisters have written us to become members of the International Divine Science Association. We want you all to join hands and hearts in this glorious work. "God will bless every effort for its advancement in calling these congresses from year to year," writes a noble worker.

The association is based in the Truth that there is one Infinite and Omnipresent God, who is the Life, Love and Power of all, and every man and woman who loves this Glorious Truth will find a deep and abiding pleasure in advancing the broad and loving work of the International Divine Science Association.

Send in your dollar for membership, and He who knows how to so wonderfully multiply the loaves and fishes will increase its good in every effort in advancing the work of Divine Science. Dear friend, the association is worthy of your heartiest support. The outlook was never so bright for a glorious gathering of good saints in this next Congress at Chicago.

Interest your friends in this work. Hundreds in different cities and towns and rural districts have long desired an opportunity to aid a movement of this character. Mail one dollar to the Association; it is a small sacrifice, with the possibility of a great and blessed result.

ROSALTHA M. DANIELS,
Cor. Sec'y I. D. S. A.

Correspondence.

Dear Sister in Truth—and in the love of that great oneness of all the children of God.

Your address of welcome in July HARMONY—read May 29th—is one of great power, grandeur and beauty—the expressions of deep, divine principle, that can only come from within. And with you, I do know that signs will follow them that believe. And to those that believe, it is a glorious truth that the heavens are not *brass*. Our God is not a God of anger, but a God of love and mercy; but if we violate secret laws—the divine love that unites the body with the divine—the penalty must be *paid*.

ANNIE LEWIS-JOHNSON.

I would not do without HARMONY for anything. I enclose $1.25 to pay for subscription to HARMONY and the book, "Basic Statements and Health Treatment of Truth."

Perth Amboy, N. J. L. S. S.

I have been a subscriber to your magazine, HARMONY, for the past twelve months, and my appreciation of its value cannot be expressed. In its pages I have found food for my soul. God grant that it may speed its way onward and upward laden with richness of the Spirit, and piercing asunder the clouds of darkness over all mankind.

Synder, Texas. L. L. WOOD.

Book Notices.

We have received the first number of The Metaphysical Magazine; issued monthly by the Metaphysical Publishing Co., 503 Fifth Avenue, New

York. Edited by Leander Edmund Whipple and J. Emery McLean. It is intended to supply a growing demand for a journal devoted to research on all lines of Metaphysical thought. The following extract from the prospectus will give an idea of its purpose: "The Metaphysical Magazine, as its name implies, is devoted to a scientific examination of the laws of being; to a study of the operations and phenomena of the human mind; and to a systematic inquiry into the faculties and functions, the nature and attributes, of the soul —the *ego* of mankind."

To this end contributions will be presented from writers in many lands who have attained eminence in various fields of scientific research. The articles on the different subjects in this number are well written, clear, and to the point. We bespeak for it the success it deserves. Subscription price, $2.50 per year.

We have received a well gotten up pamphlet of thirty-five pages, entitled "THE IMMINENT GOD." It is "designed to emphasize certain great truths of the inner life on their practical side." It is an analytical explanation of the union of cause and effect, or of God with His creation; and will be found helpful to those seeking to understand the Truth. Published by Horatio W. Dresser, of Boston, and is for sale at this office. Price, 30 cts.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1 25

THE METAPHYSICAL PUBLISHING CO.,

503 Fifth Avenue, New York.

—PUBLISHERS, IMPORTERS AND DEALERS IN—

ORIENTAL LITERATURE—Occult, Philosophic and Scientific.

Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.

MONTHLY

The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.

THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.

CRAMER'S
CALIFORNIA GALLERY.

409 Kearny Street,
CORNER PINE, - SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"
Cloth, $1.25.

IDEAL SUGGESTION . .
—THROUGH—
. . MENTAL PHOTOGRAPHY
FINE CLOTH, OCTAVO, $1.25.
Also, by the same author,

GOD'S IMAGE IN MAN
Fifth edition, 256 pages, cloth, $1.00.
ALSO,

EDWARD BERTON (a novel,)
Fifth edition, cloth, $1.25; paper covers, 50 cts.
Any of above sent post-paid on receipt of price.

Lee & Shepard, Boston,
PUBLISHERS.
Sold in California by M. E. CRAMER, 328 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.
THE RIGHT KNOCK. Price, post paid, cloth, $1.25.

FLORIDA RURALIST
25 cents a Year.

The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

THE ESOTERIC.

THE ESOTERIC is devoted to teaching methods for self-culture and development, by calling attention to natural forces active within every human being, and giving primary and simple methods for guiding and controlling them.

It contains most elaborate testimonials from adherents. Subscription price, $1.50 per year. Sample copy free.

Address, ESOTERIC PUBLISHING CO.,
Applegate, Placer Co., Cal.

DR. THOS. L. HILL,
DENTIST.

OFFICE: ODD FELLOWS BUILDING,
Southwest Corner 7th and Market Sts., San Francisco

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. Gas given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAS WORT."

Geistige Nahrung, by P. Millis...cloth	$1.00
Leather,.....	1.50
Pearls of Wisdom, by P. Millis...paper	50
Samenkoerner zur Wege, C. Heydtmann	05

TRACTS IN GERMAN,

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT,

TEACHES a class each month. 3519 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

JOHN T. ROBERTS,
TEACHER of TRUTH
In classes and through correspondence.

Voluntary contributions for all services.
In the understanding of Truth, health, harmony, happiness, and plenty are always manifested. Address,
GERMANTOWN, PHILADELPHIA.

PRACTICAL HEALING for MIND and BODY
BY JANE W. YARNALL.

Is considered by scores to be the book of books in Metaphysical literature. It is being called for from all over the world. It does what it claims to do, viz. gives clear, simple practical directions for obtaining Health. It teaches you how to heal yourself, and how to keep well. It should be the daily companion of everyone seeking health, for either body or mind. Made in cloth only; price, $1 00, postpaid. Published by
F. M. HARLEY PUBLISHING CO.
For sale by M. E. Cramer.

Free Public Library, San Francisco, Cal.

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S.	Teaching and Healing.	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	617 South Seventh st., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. P	Teaching, Healing, Lecturing.	S.W. Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. F.	Teaching and Healing	567 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Altica, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D.	Lecturers, Teaching, Healing, Ed's Christian Metaphysician	President Ill. Metaphysical College, Room 1408, Masonic Temple, Chicago, Ill.
Charles, Lizzie W., C.M., P.D.		
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	328 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing.	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. E. C.	Healers.	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	805½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles	Teachers, Healers and Editors.	311 Hall Building, Kansas City, Mo.
Fillmore, Myrtle		
	G	
George, Mrs. E. L.	Instructor and Healer	Golden Gate, Cal.
Gilbert, Mrs. Florence Cecil	Healer	243 West 50th street, New York City, N. Y.
	H	
Hill, Ada A.	C. S. Teaching and Healing.	1524 N. Madison Ave., Peoria, Ill.
Hatch, Eugene	Healing and Teaching	Sparta, Tenn.
	L	
Larson, Mrs. Christine	Teaching and Healing	1449 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L.	Christian Psychopathist Healing and Classes; Absent heal'g with cor'pdnce Lessons	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence,	1833 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer,	308 Exhibit, I.O.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing.	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr.	Spiritual Science Healing	Box 868, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson	Christian Teaching and Healing,	1055 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing.	2930 Olive St., St. Louis, Mo.
Sloan, Jas. F.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, E. M.	C. S. Teaching and Healing.	3407 N. 11th St., St. Louis, Mo.
Shaut, Mary D.	Healing	1006 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

International Divine Science Association.

Notes.

IN a work so far-reaching as the International Divine Science Association, the spiritual awakening is felt, and is full of precious promise; the following letters show unabated enthusiasm, and establish the fact that all efforts thus far made for the meeting of a second Congress are appreciated, as is shown by the substantial contributions, which demonstrate the splendid generosity of the givers in aid of so glorious a cause.

From a prominent writer and speaker of Boston we glean the following: "I am willing to do anything in my power to aid in making the Congress a success, and shall be glad to speak. Enclosed find one dollar." Word comes to us from Topeka, Kansas: "Our class will send at least five dollars toward defraying expenses of the Congress. We are affirming: 'All success for the work.'" From Indiana comes the good news: "I am sure of five dollars for the Congress." Sailor Springs, Ill., says: "I trust the interest is growing in behalf of the grand Congress meeting. Enclosed find one dollar for membership fee." Lowman, N. Y.: "With power of the trained thought which will reach from the heart to the uttermost parts of the earth, I send thoughts of Love and power, believing that it will help to accomplish that whereunto I send it. Enclosed find two dollars." Beaver Falls, Minnesota: "With infinite Love please accept one dollar for one new member for the Congress." St. Peter, Minnesota: "Enclosed find one dollar, my fee as membership to the I. D. S. A. I want to help all I can in this grand work. God bless you all." Boston, Mass.: "I am glad to learn of your prosperity in the work. You may depend on me for five dollars to aid the cause. I fully intend and expect to be in Chicago in May, to address the Congress."

La Vita Inn, Battle Creek, Mich.: "I will attend the Congress in person. I am doing all I can in regard to the coming Congress. Wishing you unbounded success in this work, I will declare that Love, Peace, and Power of the Omnipotent Father be with you and work through you."

From a prominent worker in St. Louis comes this message: "Your letter came in due time, and I am indeed pleased to respond to your invitation. Enclosed please find $5.00 which I contribute with great pleasure. As the time for the Congress draws near, I feel more and more its importance and benefit.

Another well-known worker writes from Chicago: "Since starting this letter I have had shown me the way to send you the $5.00 spoken about. I make no promises as to that, here it is."

So we are looking forward to the coming Congress as a meeting to establish kinship, and be a revelation of relation between all the children of earth and Him who taught us to pray, "Our Father who art in heaven."

Rosaltha M. Daniels,
Cor. Sec'y I. D. S. A.



MARY D. FISK.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. APRIL, 1895. No. 7.

Loving Kindnesses and Tender Mercies of our God.

Delivered at the First International Congress of Scientists.

IN the world process of experiences, we have learned to close the understanding of the eye, that we might have the eye of understanding, and know God, and so have life eternal. We have found it to be Spirit, Substance, Mind, Principle. The Soul awakened from the dream of the sense life, and resting in the peace of love, knows itself to be one with universal life. The loving kindnesses and tender mercies are shown in the ways through which truth is revealed to thought.

Truth is the unchanging principle, all and in all. Thought perceives the relation that all things bear to each other, because of the principle, and sees it to be the Christ in each. The work that the individual has to do in the world process, is to bring every thought of mentality into captivity, to the realization of unity with God, and to cast out all the vain imaginations. Consciousness is universal; it is God the Father. Manifestations are on different planes, but the character is always the same. We have one manifestation in nature, one in providence, one in character, and one in spiritual dominion. These truths of manifestation are the strong and beautiful stones in the temple of our God. Has any individual ever realized this unity of completeness, and did they manifest it in words and works of life?

Yes, Jesus of Nazareth, the lad of twelve, perceived the Father's business, and felt that he must be attending to it. The man of thirty understood the law of love, and it was learned through obedience to his highest perception. The realization of the one mind speaking and acting through him, was the result of thought purified of the self, as being anything separate from the one life. He had lost his life as a personal one, and had found it in the universal. He needed not that any should tell him of man, for he knew God and man to be one, and it mattered not what they thought of themselves or others. We are told he increased in wisdom, waxed strong in spirit, learned obedience, and was made perfect through suffering. He was tempted in all points as we are, yet sinned not, for he was not ignorant of the law, and each unfoldment was perfect in itself.

When did he gain this knowledge of the unchanging principle, this certain perception of truth? At first, God the Father, is manifest to us in nature through sunshine and rain producing fruitful seasons, and so making glad the heart of man.

The child, upon the hills of Nazareth, looked upon the beauties of nature in its various aspects, and in the stillness of eternal calm, walked and talked with God. In his teaching he manifested God as Providence, as a father watching over his children and overruling every appearance of evil, for good. The divine nature was manifested in the high qualities of the character of the human Jesus. And he manifested the Father in the exercise of spiritual dominion over the claims of sin, sickness, and death.

The teachings of Jesus are the most simple and complete ever given to the world, and contain the germ of all that is necessary to know while here. They place the soul in communion with the highest archangels of the heavenly spheres, if the spirit side is held to.

Humanity is ever expressing its idea of God, and this is penetrated by the divine. The sleeping prodigal of sense-life thinks himself separate from the Father, and famishes. The Son that has come to himself, knows he is in the Father's house, and all that I have is thine, for thou art ever with me, declares the voice of love. The Jesus thought of the individual knows itself one with the Father; we are potentially that which is divine, perfect; and as we understand this, each stage of development in thought may be perfect as an expression. This knowledge gained will bring the clearer realization; obedience purifies thought. The blade, the ear, and after that the full corn in the ear.

There need be no struggle; the life that now is will express itself perfectly, and all will be normal, healthful, and natural at each stage of unfoldment of thought, exactly and fully just what should be. Every phase of human life may be lived in finished purity; truly, nobly, the unfolding of spirit's power in present good. The Sons of God have power in heaven and earth.

In the unfoldment of thought comes the perception that Christ is complete in Unity of Being. At first we see this in nature; we are attracted by the beauty to the symbol of truth, which it represents, and learn many lessons, through which the seeds awaken to life, and grow into ideas.

The Bible, in three hundred places, draws lessons from plant life, and it is well for us to consider the lilies of the field, and listen to the silent music of nature in the flowers. The hand that has so delicately drawn the tracery of the leaf, will make beautiful the detail of the daily life, as it is unhindered

Free Public Library,
Sacramento, Cal'a.

in its work by any anxious thought. Looking out upon the horizon, we cease to feel any limitations of environment, and a sense of freedom comes with the true impressions made by nature; the inner and the outer melt into one, and the beauty and perfection of harmony express the divine goodness and sympathy of heaven and earth.

Nature is the picture book spirit has made for the child of God. Blessed moment, when beyond the symbol is seen the truth embodied.

We stand in the presence, and mountains, seas, stars and trees reveal to us that it is not they which exist, but the invisible world, in which we see the realm of love, the calm of order, the rest of unopposed activity, the peace of the deep. In this way we learn the meaning of our world, and as the fancies of nature fade away, we are led into the throne room of King Emanuel, and behold the ideas of mind and know that these are they who were set up from everlasting, from the beginning, or from the time that ever the world was; when he prepared the heavens, they were then; when he established the clouds above, when he strengthened the fountains of the deep, there they were by him as one brought up with him; of them he took counsel. When thought is withdrawn into one mind, time, place and space fade away as conditions of matter, and the things seen are known to be temporal; the unseen, the eternal. The actual universe is spirit, and we are to consciously live, move, and have our being in it now.

Pantheism sees God in the world. Idealism beholds the world in God. This is the true worship of spirit in the beauty of holiness, or completeness of unity.

When thoughts of the sense judgment are stilled, conceptions of the perfect peace and rest of mind are perceived, and these are the ideas that we are to build our world out of; the light is within that will reveal to us the perfect pattern shown in the raiment. True work and words will be manifested from the spiritual influx that seeks to express itself through us; we will be so filled with the omniscience of the omnipresence, that the intelligent power of good will manifest itself through us. We have nothing to do with the how.

The voiceless language of nature proclaims the power and presence of love, and we walk softly, for to be alone in this silence is to be all one with God. Our grand old mountains of the Rockies lift high their unchanged summits above the clouds, proclaiming, "the mountains shall depart and the hills be unmoved; but my loving kindness shall not depart from thee, neither the covenant of my peace be removed." The mighty rivers roll their full and swelling tide from source to sea, speaking to all who having ears hear:

"When thou passeth through the waters, I will be with thee; they shall not overflow thee; they that put their trust in thee shall be abundantly satisfied, and drink of the river of thy pleasures; for with thee is the fountain of life." The stars come nightly to the sky, revealing "thou art ever near, and in thy light shall we see light." The whispering leaves tell us of the secret of the Lord. The murmurings of old ocean joins in the symphonies of nature's eternal harmony. The bow in the cloud spans the pathway of the retiring storm when the sun is near the horizon, and the back is turned to the sun; and the higher one goes to look, the more complete the bow in the cloud. I remember one evening in the long ago, climbing up Mount Rosalia, a thunder storm came on, the lightning flashed below us, and the thundering voices responded, "Here we are." The descending rain put out the flame, and soon the black clouds swept through the lofty peaks and ridges out upon the plains. The sun came out, and instead of a bow, appeared a full circle of seven-fold rays on the clouds beneath. Thought, in the high mountains, is turned from the transient and deceptive splendor of things; the storms of mentality may rage below, but it beholds the glories of spirit when eternal harmony pervades over arches, and crowns the earthly; "Christ is complete," is the full circle, the aureola of seven-fold glory around the throne of consciousness, when God reigns all in all. As it was in the beginning, it is now and ever shall be, we are told.

The spirit of God moved or brooded over the face of the waters. The universe is the brooding nest of divine love, and it is warmed into life by spirit. As the soul is thrilled by the presence, and knows itself to be one with spirit, it communes with its royal lover, Lord, and Master, and hears the sweet words: "I have loved thee with an everlasting love, therefore have I drawn thee;" and soul replies, "how excellent thy loving kindnesse and thy tender mercies; the children of men put their trust under the shadow of thy wings."

Only as the outer sounds of life are silenced, will the inner voice of love's call be heard revealing its message to them, from bird, bush, flower and field. As we thus recognize the brooding presence of love, all the lower forces of nature will be transmitted with beneficent spiritual potency.

When we are living in the world and after the flesh, in all the turmoil of earthly conditions, the environments of material life heavy upon us, and we must needs pray without ceasing to be freed from the bondage of sense limitations. Our highest wisdom is to surrender self to the oversoul. Here is the eternal peace that passeth understanding. Realizing that "Christ is complete," we *let* spirit express itself, knowing of ourselves we can do nothing.

Thought, turned from the outer, the clouds of conception are withdrawn or absorbed by the light within, and in this freedom from self, we do enter into the rest prepared from the foundation of the world for those that love or are conscious of the Unity of Being. This is the Sabbath of the soul. In that day ye shall ask me nothing, saith the Christ.

When completeness is recognized, what have we to ask for?

The flood gates of the heart are opened, and the king of glory enters and takes possession; petition silenced, praise and thanksgiving flow forth. Because thy loving kindness is better than life, my lips sing of thee; my soul is satisfied; I have awakened, and see that I am in thy likeness now; I will meditate on thee, and my song shall be of thy mercies. I plunged my thought in the crystal sea of pure consciousness in the early morning of this God day, and seal the hours to truth. These are some of the treasures brought forth from the deep. The soul is a mystery of years of development; the lessons learned in our life of experiences are never quite forgotten; the line of demarkation may be years ago; hold your own individuality in the midst of turmoil; rest must be found within your own soul; look not to personality for anything. Spirit is thy abundant supply, the eternal substance.

Take what comes to you, and let pure thought see spirit's expression. Open wide thy soul's life to the infinite tenderness of divine love, and know that all things are declaring and revealing to thee the loving kindness and tender mercies of thy God.

Denver, Colo. MARY D. FISK.

INTERNATIONAL BIBLE LESSONS.

Free Public Library
Sacramento, Cal'a.

MARCH 31ST.

GOLDEN TEXT: "*Take my yoke upon you and learn of me.*"—*Matt. xi: 29.*

THE "yoke" is a symbol of that which unites two in one, and the yoke of Jesus, the Christ, is the consciousness of the union of Being and Existence, of Creator and creation. The belief in a body separate from mind or spirit is the burden of the world.

Worldly opinion carries or bears in false conception a spirit that is of God, and joined to it in some mysterious manner a body of sin, sickness and death, and in a fruitless endeavor to harmonize the two, there is strife and debate; there is conflict continually that is burdensome. When the burden is too heavy to endure, it falls away to its native nothingness and leaves only

that which was and is the truth from everlasting to everlasting. In the appearing of truth the two are made one. "Take my yoke upon you"—means *be one*, and not two—by acknowledging one self-spirit, and body spiritual. To be meek and lowly of heart is to be the silence itself. It is not self-assertive and puffed up, "vaunteth not itself," "envieth not," but is conscious of being love—giving freely and perfectly to fill heaven and earth with its substance. The christianity of the Christ is the demonstration of the perfect union of the inner and the outer. It sets forth one life in which there is no variableness or shadow of turning.

APRIL 7TH.

THE TRIUMPHAL ENTRY.—*Mark xi: 1-11.*

GOLDEN TEXT: "*Hosanna: Blessed is he that cometh in the name of the Lord.*"—*Mark xi: 9.*

HOSANNA, is a shout of salvation. It is used as an expression of praise, like "Hallelujah" or "Hail." The sent and appointed of God proclaiming the truth of Being and existence is the *whole* consciousness of one who is born from above. This mind which was in Christ Jesus, comes in the name of the Lord and is blessed; unto it the multitude of thoughts within continually cry, "Hosanna in the highest." Jesus riding in triumphal procession is a type, or an object lesson, or parable, of the conscious "I am," in dominion above and over thought and word. The colt tied—"whereon never man sat"—is type of form, or visibility, or body, that only Jesus, the Christ consciousness, can dominate. Life is maker and creator of all things; hence, has complete dominion over all that which is *made*.

APRIL 14TH.

EASTER LESSON.—*1st Cor. xv: 3-14.*

THE WICKED HUSBANDMEN.—*Mark xii: 1-12.*

GOLDEN TEXT: "*They will reverence my Son.*"—*Mark xii: 16.*

THE Son sent last unto them is the "one and only beloved Son," for the first and the last are one. Beliefs and opinions seek to kill him and lay claim to the inheritance; they reject being the Son of God, and yet believe they are worthy of God's care and protection. The rejected Being was and is the All in All, and that which the builders reject becomes the "head of the corner" when the *truth* is seen. I am the Son of God—is the great confession

unto righteousness. He that thus acknowledges this *hath the Father also*, for I and My Father are one. This is the resurrection from the dead.

Belief adverse of truth can not honor truth, so they leave it and go their way, which is the broad road that leadeth to destruction. The rejected one, or the Christ, is risen within us, and is the All in All. This "risen one" is worthy of honor, reverence, power and glory, forever and ever. "Behold, He shall come," saith the Lord of Hosts, "and who may abide the day of His coming, and who shall stand when He appeareth?" Malachi iii: 1, 2, 3.

No separate self, no "*me*," no "*I am*," apart from God, can be seen or known when Christ, our life, appears in His glory.

APRIL 21ST.

WATCHFULNESS.—*Matt. xxiv: 42-51.*

GOLDEN TEXT: "*Take ye heed, watch, and pray.*"

THE word "watch," in the Greek and in the English, is closely allied to "wake," and really means to be conscious of Being. To watch and pray without ceasing, is to be yesterday, to-day, and forever the same. To watch the light that "lighteth every man," is to keep the eye single to truth and *be the light* that lighteth every man, for as is the cause or mind, so is the effect or body. The Lord comes not as opinion expects, but in the true and living way—in His own way—which is to the watcher on the awakened consciousness, the All of Being, Life, and its manifestation.

Blessed is that watcher that is ready to see his Lord, or Life, at one with God—and the Son of Man, the direct manifestation of God. Life alone is the ruler over all things, because the creator of all things.

CARRIE S. ALDEN.

QUESTIONS AND ANSWERS.

Q. I am eager to do and to think just what I ought, and I can not see why I cannot.

A. To do and think what we ought is to do and think what is right. In order to do so we must have some standard of right to guide us, and God being infinite, there is no standard but Him; hence, whatever He is should be our guide for thought, word and act. We know that he is life, love, power, wisdom, understanding, health, perfection, and success, and all that we can conceive to be good. Then, if we wish to think right thoughts, they must be

according to these attributes of God; and these being right, any thoughts the opposite of these are wrong, because they are a denial of His attributes. If we think we are weak, sick, imperfect and a failure, we think that we are something that He is not, and think that we possess something that He does not; and as our thoughts are the basis for our conclusions, and as our conclusions govern our words and acts, we in thought, word, and act, claim to be, and to possess, something more than God, and that something is the opposite of Him. It is useless to take these claims to God for He will accept nothing unlike himself. So our thoughts and affirmations must be at-one with Him and His attributes, no matter what appearances may indicate, for the appearance is only the appearance of the false conclusion that there is something unlike God; hence, we should absolutely deny that these falsehoods, or false appearances, have any real existence; and never try to account or find a cause for them.

Q. May I ask you to explain, through the medium of HARMONY, Isaiah xlv: 7. "I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things."

A. Isaiah evidently intended in this verse to show that there is nothing but God, and nothing done but what he does. In the sixth verse he says: "I am the Lord and there is none else;" and in the twelfth, "I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded." From these quotations we see that Isaiah understood that all that is, is God, and that all that is done is done by Him, and is done within Himself. He intended to show that our beliefs about that which God creates are mental misconceptions, for as God is light and in Him is no darkness, what we *believe* to be darkness is created by Him and is like unto Himself, and is therefore light. All things are created by Him, and as He is goodness and in Him is no evil, the things we *believe* to be evil are created by Him, are like unto Him, and are therefore good So what appears to be darkness and evil are only mental misconceptions of the truth, and are necessarily the reverse of a true conception. That this was the meaning Isaiah intended to convey is shown in the nineteenth verse of the same chapter. "I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, seek ye me in vain; I, the Lord, speak righteousness; I declare things that are right."

HARMONY is more and more appreciated, and BASIC STATEMENTS a daily help.

F. M. G.

Progress of Christian Science in St. Louis.

Read at the First International Congress of Scientists.

ST. LOUIS is not a city of booms. It is not given to fads. It is proverbial for its slow, steady growth. St. Louis is not in a hurry to accept a new thing, but when once convinced of the superiority of any system, whether of street railways, ethics, or science, it takes a steadfast and energetic hold that neither time nor opposition can shake.

Five years ago, Christian Scientists numbered but a few earnest workers, scarcely a score; to-day there are thousands who have embraced the Science practically in their homes, while teachers and healers are numerous; and a dozen weekly meetings, all well attended, bear evidence of steady increase of interest.

Physicians are leaving their drugs, to teach the healing power of the Christ principle. Said a prominent physician recently to a public speaker to whom he had just listened: "I shall prepare myself for the work, and take the road in the interest of the Science." Many who have not embraced the Science openly, or who do not as yet seem to endorse it wholly, are imbued with the principle, and the little leaven is leavening the whole lump.

Ministers are coming to Christian Science for health that they do not find elsewhere, and are unconsciously becoming imbued with its principles. The St. Louis *Republic* of February 20th, 1894, contains an account of a paper read before the M. E. Ministers of St. Louis in their weekly meeting on the 19th, by Rev. W. F. Ross, who himself is a medical student taking a course at the Marion Sims Medical College, preparatory to going as doctor-missionary to heathen lands. The account reads:

"Rev. W. F. Ross startled the Christian ministers yesterday, when he read his paper with its innocent title, 'Ye shall know the truth and the truth shall make you free.' The paper contained a severe excoriation on the practice of medicine as at present in vogue, and almost denounced the doctors as charlatans and frauds. Mr. Ross began his plea for all humanity to know the truth and quoted the scriptures freely. 'The year just closing,' said he, 'I attended the Marion Sims Medical College, which is a regular allopathic drug school. Dr. A. C. Bernays, who has not only a national, but an international reputation, said to our class of 175 students, "of course you young doctors will go out and give plenty of drugs, but I want to tell you that 98 people out of every hundred who call in a physician would get well if they did not take a single dose of medicine. To give drugs to a well man is very

wrong, but to give drugs to a sick man is little short of a crime.' Mr. Ross also quoted from John Mason Goode, who says that, 'the effects of medicine are very uncertain, except that they have destroyed more lives than war, pestilence, and famine.' The Rev. gentleman then quoted several passages of scripture which condemned the use of medicine, as he claimed. Commenting upon his authority, Mr. Ross said: 'These men are leaders in their profession. They are medical giants. It is the universal teaching of the leading physicians and surgeons to disparage the use of drugs and to trust to hygiene and nature.'"

It is but a mere step from nature to nature's God, and these extracts show that people are awakening to the fact that they may think for themselves.

The City officials are awakening to the fact that the ratio of crime and casuality is on the decrease in St. Louis. In an issue of a daily paper some time since, the Superintendent of a city dispensary was reported as saying: "There is a wonderful falling off in casualties occurring from crime and accident. Where five years ago this free dispensary always kept myself and at least one assistant busy continually, especially on Monday morning, we now have often nothing more than a cut finger to attend to. I do not understand it."

Not understanding the cause, he sees the results of the good thoughts of earnest Christian Science during the last few years.

Fathers and mothers have forsaken the family medicine chest for the promises of Christ, and little children are proclaiming and demonstrating the power of true thoughts. Christian Science has become a household word. A new generation has sprung up. Children who were born free and in the knowledge of truth, are becoming a feature and a power in the Christian Science ministry of St. Louis.

2. Circa 1883

Eight years ago, Mr. and Mrs. Colman came to St. Louis, sowing the first seed of Christian Science in this great city. It is said of them that "their work was well worthy of them, and that the West has never known more earnest and successful workers." A very little later, Mrs. Poole and Mrs. McArthur came to St. Louis, the former lady fulfilling her mission, and going to other fields to bless them with her labors, while Mrs. McArthur remained, one of the pioneers of the faith, and has ever since been located in the city, a teacher and healer, a steadfast, earnest worker, a student of "Science and Health," devoting her time to her patients and students whom she receives at her residence, 812 North Compton Avenue.

Mrs. Campbell, also a student of "Science and Health," took up the work of Mr. and Mrs. Colman, who resigned it to her care on their departure, and

Free Public Library,
Sacramento, Cal'a.

she also has been a tireless worker for the cause of truth, pioneering it through the wilderness of doubt, until the waste places blossom as the rose. She receives her students and patients and holds her student meetings at her residence, 1931 Hickory Street.

In 1886 Mrs. Marie W. Eddy came to the city, willing to spend and be spent in the cause; her devotion and charity were unparalleled; many children to-day arise and call her blessed, and some of her students are among the most steadfast in the city. A very little later came Dr. and Mrs. Yarnall, whose parlor meetings came to be a resort of the weary and heavy laden, who never failed to find the rest promised. Their students form a strong element among the Scientists of to-day. The next to bear testimony and bring demonstration to St. Louis, were Mr. and Mrs. Theodore Geetefeldt. Mr. Geetefeldt opened a field of labor hitherto untried among the business men of the city, and was very successful. Among the first fruit of his word was Mr. H. H. Schroeder, who is now well known as the German expounder of the faith, and the publisher of "*Das Wort*," and much other valuable literature in the German language. His first teaching in German was in a corner of Mrs. McArthur's Sunday School, and from this little German class in the corner, has grown several meetings well attended. The German Scientists of the city are destined to be a power in the world, being spiritually minded and enthusiastic. The fire of divine love is now pulsing through the arteries of this great city through their instrumentality.

Mr. Shroder receives his students and patients at his house, 2407 North Twelfth Street.

The next expounder of the faith and public teacher who came to St. Louis was Mrs. M. E. Cramer, of Home College, San Francisco, California. The infusion of courage and energy and enthusiasm of Christian Science in St. Louis dates from her coming; to-day the Scientists of St. Louis bless her ministry. Earnest and logical, she strengthened the foundation of faith, and built with steady hands. It was through her instrumentality that Mr. D. L. Sullivan, of Kansas City, came to St. Louis. He is the first Scientist coming from abroad to demonstrate the fact that the "Father knoweth that ye have need of these things." He opened his first class in St. Louis, June, 1891, and is now, May, 1894, teaching his 39th class. His success as public speaker, teacher, healer, has been phenomenal. His demonstrations of the truth through his absent patients reach from Maine to California, and from Minnesota to Central America.

The public meetings that are held in the city, as near as can be ascertained, are as follows, viz:

First Church of Christ, Sunday, 8 P. M., at Tuscan Hall, cor. Washington and Leffingwell Aves., Mrs. King of the Eddy School, Pastor.

Sunday afternoon meetings at cor. Wright and 13th Sts., by Mrs. King.

Public services, 11th and Locust, Sundays at 8 P.M., by Rev. D. L. Sullivan.

Sunday School at 11th and Locust every Sunday at 10 A. M.

Services at 2930 Olive Street, every Sunday at 11 A. M., by Rev. D. L. Sullivan.

Meetings for discussion of higher metaphysics every Tuesday at 2 P. M., at 2930 Olive Street.

Public meetings every Sunday at 2 P. M. in the German language, by Mr. Schroeder, 2301 South Broadway.

Parlor meetings, Lucas and Jefferson Aves., by Mrs. Broogins.

Public meetings, Vanterventer Hall, by Mrs. Weeks.

Monthly meetings, Magnolia Ave., between Louisiana and Grand Aves., in English by Mrs. Appel, and in German by Mrs. Grue.

In addition to these there are many smaller meetings scattered throughout the City, each teacher and healer having meetings at their own residences.

Not only is St. Louis doing a good home work, but we are sowing the seed broadcast over the world. Already it has been planted in Switzerland by a student of St. Louis.

A family of Scientists are now departing for Sweden, where they promise to do the Master's work faithfully.

Mrs. Carl Ludwig, from Faribault, Minn., an accomplished linguist, is now returning to her home, having spent several months in this city studying the Science in the German language with Mr. Schroeder, and in English with Mr. Sullivan, preparatory to the ministration of the word in the old world. She says: "I have found treasures untold. I would not take millions for my visit to St. Louis. I shall speak this truth in every tongue of which I am mistress.

We are sending out workers to the waste places in our own land.

A lady recently of St. Louis writes us from Texas of the wonderful success that she is having. What is the joy of one is the joy of all.

St. Louis is soon to have a Christian Science College of General Education. It is now being organized with a competent corps of teachers in every branch, embracing language, music, fine art, with common, high school, and business course.

St. Louis extends the right hand of fellowship to all mankind.

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

St. Louis, Mo. VIRTIE ROOT MCDONALD.

Christ Method of Healing.

"Father, I thank thee that thou hast heard me."

FROM what was said to the disciples before, and to Martha after going to Bethany, it is evident that Jesus did not offer this prayer for the purpose of gaining power to raise Lazarus from the dead; for he said to the disciples before going: "I go that I may awake him out of sleep." And told Martha after his arrival, that if she would believe, she should see the glory of God; showing that before offering the prayer he had perfect confidence in being able to do what he had promised. The conclusion of the prayer shows the purpose to have been that of teaching the people what true prayer is, and how to pray, for he says: "And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

The general understanding at that time, as to what constitutes true prayer, was the same as it is in the present day. It is generally believed that prayer, to be effective, should be in the form of supplication, or petition, asking for something that it is believed that we do not possess, and giving thanks for something that we do not believe that we have received.

To pray to God is in itself the evidence that the one who prays accepts as a basis for prayer, an omnipresent, omnipotent, and infinite cause, or God. This means that there is no power, no presence, but this presence; that there is nothing but this Cause, or God; and that it is able to grant every request made. If this is true, then there is nothing to manifest, nor nothing made manifest, but this Infinite Cause; and it gives *itself* to all its manifestations, hence, has nothing more to give.

Then to accept an omnipotent, omnipresent, and infinite God as the basis for prayer, and offer to Him prayer of supplication or petition, is to virtually deny the very basis from which prayer is offered; for if He is infinite and omnipresent, He has already given Himself, which is all he has to give, and to ask for that which it is believed has not been given, is to refuse to recognize His presence, and accept that which is asked for, and which has already been given; hence the evident inconsistency of this method of praying, for it is in reality a denial and rejection of that which has been received, and is the denial of the basis of the prayer.

The conception of Jesus as to what constitutes true prayer, is the reverse of that generally accepted by the world, and is consistent with the basis, that there is an infinite and omnipresent God.

His prayer is one of affirmation, acceptance, and thanksgiving. In giving thanks for having been heard, he affirms and acknowledges that he has received; thus recognizing the presence of the Father, and that he possesses all for which he asks.

Praying in this manner is to pray always, and is the kind of prayer referred to when he told the disciples, "that men ought always to pray, and not to faint." As Jesus did not consider the uttering of the prayer necessary to enable him to accomplish the purpose he had in view, it is evident he intended to show those present the method by which he performed all his works; and this method is to claim and believe that whatever he asks for he has received, and to give thanks because he has been heard.

This is acknowledging God as being all, and in all; and is consistent with his claim that, "I and the Father are one," and that, "I am in the Father, and the Father in me," and that, "All things that the Father hath are mine."

All who wish to practice the Christ method of healing must accept the same basis and be as consistent with it as was he, and must make the same claims, and affirm and acknowledge them to be true.

God never condemns any one for being like He is, and having what He has, and doing what he does. It is only that which claims to be the adverse of Himself that He condemns.

So if we wish to be Godlike, we must claim to be like God; and as He is eternally whole and perfect, we should acknowledge that we are the same, and claim the health and perfection that we wish to manifest.

C. L. C.

Universal and Individual Treatment.

I. D. S. A. Health thought, to be held from April 1st, to May 1st.

Omnipresent Love now rules the world. Health, peace, and plenty are at hand.

The Second International Congress of Scientists.

The I. D. S. A. has secured for the meeting of the second International Congress of Scientists, the First M. E. Church, corner of South Clark and Washington Streets, Chicago, opposite the City Hall. It is centrally located and seats a large audience, and is in every way well suited for the purpose.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

THE PARABLE OF THE TARES.

A PARABLE is a representation of some thing *real* in Life or Nature, in which a lesson is contained. A parable is placing in pairs: It means to place side by side, and denotes: "A form of instruction in which, by the side of truth, is placed the image which represents it." In the parables of our Lord, the living example or picture is placed side by side, and compared unto God. That which distinguishes the true spiritual teaching is the placing of *God* and *His* works side by side, as in the Christianity of the Christ, which is a representation of the truth that a "good tree brings forth good fruit;" which declares that God is good, and that man is good. The teaching by parable sets forth the at-one-ment of Father and Son, and is therefore infallible.

In this parable, the heavenly state of Being is revealed; that state which is *yesterday, to-day and forever*, the same: the principle of Life, which is incapable of being changed by any appearance.

"Another parable put he forth unto them, saying: 'The kingdom of Heaven is likened unto a man which sowed good seed in his field.'"

The lesson that we are to learn from this parable is, that the goodness of man is the Kingdom of Heaven, which is ever at hand; and the enjoyment of Heaven is to be found in the good that we manifest, for, "What a man sows the same shall he also reap." The seed is the word, and he who speaks the good word orally, or in deed, or in action, sows the good seed in his *own world*.

The man sowing good seed represents the truth of his Divinity, and of its manifestations.

His Divinity represents the real state of God's consciousness toward the word He speaks, which He pronounces *good* and very good—never otherwise.

In this "new and living way," is found the true work of the man of God—the way of the Jesus Christ of the New Testament, who sows the good seed, and produces good results.

The dominant thought of this lesson is, that the son of man sowed the good seed, and made no claims to having sown the tares.

He sows in his own field, which is his world; and all being within his consciousness, he speaks the good word within himself, and of himself, and unto himself.

He does what he sees the Father doing.

"But while men slept, his enemy came and sowed tares among the wheat and went his way."

"Men," means many, and suggests division, and as long as there is a sense of separation one from another, there is a feeling that there are many minds, and many interests.

This feeling is not the universal consciousness of the Unity of interests which declares: "There is one Spirit and one body, one faith and one calling."

The belief that there are many is a supposition that we are not members "one of another," and is the sleep which is unconscious of the Unity of Life: the at-one-ment and Divinity of the Infinite whole.

Mental conditions not conscious of the truth, are asleep to the union of Being and existence, which is omnipresent. As these conditions are asleep to the truth of unity, they can only be awake to the supposition of separation.

Within these conditions, during the time that men believe in separation, and are thus asleep in sense, it is then that the enemy, or adverse of man, sows the tares among the wheat, and goes his way. We are to lay hold of this truth, that while he sows tares among the wheat, the wheat does not partake of the nature of the tares. While error of belief, or false supposition, is apparent as a mental condition, and appears in the midst of the good work of man, neither man, nor his true work, brings forth error, the tares. Neither does he claim that his work partakes in the slightest degree of error.

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also."

The language here conveys with certainty that the good seed, which is the true word, brings forth fruit.

But the tares only appear—they bring forth no fruit. Error only seems to be, or is merely an appearance, and has no being in Truth. This is the way of all falsehood. It only appears to be something to that which is asleep

to truth; and that which is asleep to Truth is the false sense of separation, which judges from observation, and is not righteous judgment, or Divine perfection.

The servants are they who are not the possessors, or owners. They neither possess the household, the field, the seed, the harvest, nor the barn. They are merely serving, and are themselves possessed by the Master or householder. As long as the man is the householder, and the owner of all, he has dominion over all, and this is God's eternal Law, which cannot be changed. The senses are his servants; they serve him, and report truthfully what they discover, but they do not of themselves know the truth about their discoveries. So it is the senses that ask the question, "Didst not thou sow good seed in thy field?"

"From whence then cometh tares?"

When they perceive that there is an appearance the opposite of the good, they do not know from whence it comes; so in order to be informed, they take their question to the Master's standpoint to ascertain what it is unto Him. The real true man always knows from whence comes the appearance of error, or the tares, and he says an enemy hath done this—a falsehood is a falsehood, and never is it otherwise.

He does not say, I slept, unto the consciousness of unity, or that I sowed the tares, or that I spoke words that were false; he knows that a falsehood is an enemy and that this enemy did it.

After telling the servants that an enemy did it, the appearance of the tares still seem to be something real; hence, they say, "Wilt thou then that we go and gather them up?" "But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them."

But while their attention is given to the gathering up of the tares or falsehood, which falsehood itself has caused to appear, they will continue to appear to the servants to be just as real as is the wheat, which is the product of the good seed.

They who consider that two extremes, life and death, health and disease, good and evil, are equally real and necessary for our growth and development, consider the subject only from a sense standpoint, without consulting the master or real self-hood in God. And as long as they consider that both are equally real, they are just as liable to root up the good as the false; they are just as liable to cease speaking the true word as they are the false.

Those who are turning their attention to appearances of disease, sin, opinions, and false conclusions, are doing just what the servants in this par-

able would have done, without having consulted with the Master, God; or if the Master had not directed them not to do so.

The advice of the Master, is the advice of eternal principle, the Supreme and Infinite Mind, which is the source and cause of All.

"Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, 'Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn.'"

He who represents heaven, does not concern himself about conditions at all; he sees the falsity of them, and in the time of harvest he says to the reapers, "Gather ye together first the tares, to burn them."

The reapers, who are his servants, obey his directions: they obey implicitly. Each can say, "I am not debtor to the senses, that I should serve them, but they are dependent upon me for illumination and understanding—hence, I must inform them, for I am the possessor of them and am master.

They are to gather the wheat (the fruit of the word, which the "I am," or the master, has sown), into my barn.

All through this parable, which represents and stands side by side with the truth of God in creation, is conveyed the truth of spiritual possession or ownership.

The man sowing the good seed is master, the householder, the owner of the field, the possessor of the seed, and the harvest, and it is gathered into his barn. "He that soweth and he that reapeth," are one, and rejoice together, just as I and my idea manifest in thought are one, in this the day of harvest. The harvest time is that day when we can say that, "All mine are thine and all thine are mine."

Let us rejoice and be exceeding glad, now, that each one can speak the truth of the Infinite Whole, and declare I am in possession of all good. I know why the tares appear. I know that error is error, the adverse of truth; and it is not among my possessions, and the Heaven within me so declares. It affirms that nothing can bear fruit, within or of the heavenly condition of Being, but the good seed, and this good seed unto the Divine Scientist is the word which was with God and was God, which made the world and all things therein; which manifested form and is dwelling in our midst, and we behold it full of grace and truth.

Dear Friends: let each one claim to be in possession of his Divine inheritance, and say, "I am the speaker of true words, the sower of good seed, and my words bear fruit unto perfection—the golden fruit of wholeness.

"The seed that I sow brings forth wheat, which I can garner up unto Eternal *Life*, and which is God's gift."

That is, I sow my seed in good soil; I, the son of man—who am the Son of God—speak good words in a good world.

My words are the children of the kingdom of wholeness, begotten of the consciousness of the perfection of at-one-ment.

I sow unto the Spirit and reap *Life* everlasting.

The enemy that appears as the tares, is called the devil, because falsehood—and is no part of *life* or Mine. Let each one affirm that his senses are spiritual, and that they obey me—the I am—implicitly; for the "I am," represents Heaven in all that I do.

Lay no claim to having sown the tares, or to the possession of anything that you have not sown. But claim the right and the power to destroy falsehood, in any and every appearance, as by fire. We are to conclude that Heaven is like the man that will not identify himself with error, who will not say, "I have manifested falsely"—who does insist that his work is the work of God, and that his thoughts are pure and holy, and that his ways are just and right—who claims to harvest and garner up nothing but the good, who instructs his senses to carry every question unto, and to consult with the Infinitude of God—the true Statement of Being.

Heaven is like the one who knows that his existence serves him implicitly and is obedient unto perfection.

The true Mentality as well as the visible body is the angel of light, and is also the true servant or Messenger. The conception of the senses sought to find *man* as the sower of the tares: but as man is in reality the idea of God, and is in God before manifested—he is the son in the bosom of the Father, and the manifested Man is God with us, because he is God's manifested idea of Himself; hence man is not the sower of tares—the speaker of evil words—the doer of unrighteous deeds.

No offering is acceptable unto God who is in Heaven, but the selfhood that is without spot or blemish. To see the body as the holy temple of God, enables us to perform our reasonable service, that of offering it, a living sacrifice, holy and acceptable unto God.

We are to understand that the holy Spirit—or the Infinite Mind—is everywhere manifested in the living—and this conception is a child of the Kingdom of Heaven. Thus we gather together all beliefs and opinions that offend, and consume them as by fire. And man is seen to be both cause and effect, and his work is to be compared with, and is, the Father's work.

It is to be understood that the Heavenly state of Being which is the All in All of you, is not to be enjoyed by claiming to be in possession of error, the tares, but it is to be enjoyed in Eternal Being, in which there is no error.

Heaven on earth is not to be enjoyed, except we believe in the fulfilment of the Lord's Prayer, that God's will is done in creating earth, as it is in creating Heaven: that the whole of visibility is the spoken word of God.

Each individual tongue shall confess, and each knee shall bow to the glory of God manifest in our Lord Jesus Christ: shall go unto God by means Jesus the Christ. This shall be done that God be known as all in All.

Special Notice.

congress of scientists.

All who expect to be present as speakers, or who intend to send papers to be read at the Congress of Scientists, to convene in Chicago May 27th, are requested to send in their subjects at once, to insure their being placed on the programme, which is now being arranged. All subjects should be sent to headquarters, 328 Seventeenth Street, San Francisco, California, and all papers, as soon as ready, should be sent to the same address. This is absolutely necessary, that the programme may be out and mailed on time. So we ask all to please send in their subjects at once.

Chairman Advisory Council.

The Work in Denver.

THE good people of Denver are evidently awake to the higher thought and advanced ideas of the day.

Mrs. C. S. Alden's and Mrs. M. E. Cramer's work has been a grand and continued success since the day of their arrival in that city.

The following from them speaks for itself:

"We are glad to be able to tell you we have an auxiliary in Denver. Officers are elected and everything is lovely. They open for themselves next Wednesday. They will be an honor to the cause. We took a number of names, and send you the fruit thereof. It is all for the I. D. S. A., to be used for the Congress. Denver keeps up its splendid reputation as the place of living Scientists. M. E. Cramer goes to Boulder, and C. S. Alden to Littleton to-day, March 7th, to open work in each town.

"We are not long for Denver, now, although they are calling for more classes. Going to Pueblo next—in about ten days.

C. S. Alden,
Recording Sec'y I. D. S. A."

Progress up to Date.

Ten thousand of the following circulars have been sent to Scientists throughout the country, showing the advanced state of preparation for the meeting of the Second International Congress of Scientists.

Second International Congress of Scientists.

General Officers.

Mrs. M. E. Cramer,	President
Mr. W. H. Daniels,	Treasurer
Mrs. Carrie S. Alden,	Recording Secretary
Mrs. Rosaltha M. Daniels,	Corresponding Secretary

Advisory Council.

C. L. Cramer, *Chairman.*

W. B. Shaut,	J. K. Mason,
M. E. Green,	M. E. Cramer,
L. S. Baldwin,	Jessie F. Grant,
Carrie S. Alden,	Rosaltha M. Daniels,
M. D. Shaut,	Sarah A. Eckman,
Wm. H. Daniels,	D. P. Dodge.

Acting Vice-Presidents.

1st.	Mrs. Helen Van Anderson,	Boston, Mass
2d.	Mr. A. P. Barton,	Kansas City, Mo.
3d.	Mrs. Mary D. Fish,	Denver, Colo.

Honorary Vice-Presidents.

Alice B. Stockham, M. D., Evanston, Ill.	Mr. R. C. Douglass, La Crosse, Wis.
Rev. D. L. Sullivan, St. Louis, Mo.	Mrs. Nellie Blessing Eyster, San Francisco, Cal.
Mr. Henry Wood, Boston, Mass.	Dr. Carrie V. Wilson, Springdale, Ark.
Mrs. Fannie M. Harley, Chicago, Ill.	Rev. E. S. Greer, Dundee, Or.
Mrs. Sarah Wilder Pratt, Chicago, Ill.	Rev. S. F. Lougee, North Hampton, N. H.
Prof. Geo. B. Charles, Chicago, Ill.	Dr. Clara E. Choate, Boston, Mass.
Mrs. F. L. Dusenberry, Chicago, Ill.	Dr. W. C. Gibbons, Minneapolis, Minn.
Mrs. Anna W. Mills, Chicago, Ill.	Mrs. P. E. Athey, Boise City, Idaho.
Mrs. Esther Marion, Chicago, Ill.	Mr. Frederick Shafer, Wheeling, W. Va.
Mrs. Elizabeth Boynton Harbert, Evanston, Ill.	Rev. Ella D. Bryan, Oklahoma, Okla.
Dr. U. M. Humble, Bresse, Ill.	Mr. E. A. Sheldon, Hartford, Conn.
Mrs. Mary E. Ash, Terre Haute, Ind.	Mr. G. E. Maule, Butte, Mont.
Miss Estelle Nichols, Waterloo, Iowa.	Mr. J. D. Sternler, Plankinton, S. Dak.
Mrs. Emma Solomon, Jeromeville, Ohio.	Miss Annie Keeler, Yuma, Ariz.
Mrs. C. W. Ellis, Woodland, Cal.	Mr. O. L. Donnel, Rawlins, Wyo.
Rev. Dr. Strickland, Benton Harbor, Mich.	Mrs. Alma Gillen, London, Eng.
Mr. H. H. Sobroeder, St. Louis, Mo.	Mr. Jas. A. Sloan, Kansas City, Kans.
Mr. C. A. Jacques, Providence, R. I.	Mrs. C. F. Briggs, Oakland, Cal.
Miss Susie C. Clark, Cambridgeport, Mass.	Mrs. Lillian Host, Denver, Colo.
Dr. D. P. Dennis, Leavenworth, Kans.	Mrs. Mary Butters, St. Peters, Minn.

UNITY.

The expression of subjective Unity is objective Harmony.

The Second International Congress of Scientists.

To meet in Chicago, Ill., May 27th, 1895, in the First M. E. Church, corner South Clark and Washington Streets, opposite the City Hall.

Dear Friends in Truth:

The International Divine Science Association has called the Second International Congress of Scientists to convene in Chicago, at the First M. E. Church, May 27th, and continue to and include June 1st. There will be three sessions daily. The united affirmation of Scientists, both silent and spoken, of the union existing in the One Life, has resulted in the calling of this Congress, which is to be the living and practical demonstration of this Truth.

The idea of this Association is that this Congress shall show the Unity underlying and existing within the infinite variety of Truth's expression—thus harmonizing all work for the enlightenment and uplifting of humanity.

With this end in view, the purpose of the call is to bring together workers and Scientists of every name, from all parts of the world, where all may freely express their highest conceptions of Truth, and compare methods of practice, to the end that demonstrated Truth and Wholeness may be more universally realized.

From what we have observed, it is apparent that the first International Congress of Scientists, held in San Francisco, in May, 1894, did more to attract the attention of the general public and advance the cause of Truth upon the Pacific Coast, than could have been done by ten years of individual effort.

Such gatherings must prove to be of incalculable advantage to all Scientists and workers who are interested in the spread of Truth throughout the world, which means the education of humanity into an understanding of the Freedom which does away with limitation and all sense of suffering.

The Congress for 1895.

You are cordially invited to attend the Congress, as well as to extend the invitation to all Scientists and friends, and thus to unite with the Association in making this meeting of Truth's representatives a grand demonstration of that union and at-one-ment, which means Freedom, Health, and Wholeness

to the world. The invitation has been extended to Scientists of every name: Divine, Christian, Metaphysical, Mental, Christ or Spiritual Scientists, Christian Metaphysicians and Scientists of Spirit. All have responded.

As will be seen by the following list of names of the Advisory Council at large, many of the most prominent lecturers, teachers, editors, authors, and general workers are associated in this movement of calling the Congress, and are expected to be present and participate in the proceedings.

MEMBERS OF THE ADVISORY COUNCIL AT LARGE.

Prof. Geo. B. Charles, Chicago, Ill.
Mary D. Fisk, Denver, Col.
A. P. Barton, Kansas City, Mo.
Rev. D. L. Sullivan, St. Louis, Mo.
R. C. Douglass, La Crosse, Wis.
Fanny M. Harley, Chicago, Ill.
Dr. U. M. Humble, Bureau, Ill.
Mrs. Ada Hill, Peoria, Ill.
Estella Nichols, Waterloo, Iowa.
H. H. Schroeder, St. Louis, Mo.
Eugene Southwick, Hutchinson, Kan.
Mrs. C. W. Ellis, Woodland, Cal.
Mrs. Barbara Erxham, Enterprise, Kansas.
Mrs. B. H. T. Wilson, San Diego, Cal.
Mrs. Carrie S. Darling, Pacific Grove, Cal.
Mrs. Cordelia F. Briggs, Oakland, Cal.
Rev. Joseph Adams, Oakland, Cal.
Mr. W. T. Jenkins, Oakland, Cal.
Mrs. Julia Casterline, San Jose, Cal.
Mr. H. B. Whittlesey, Topeka, Kansas.
Mr. Will R. Penick, Jr., St. Joseph, Mo.
Mrs. Belle M. True, Los Angeles, Cal.
Mrs. Mary Orr, Hampton, Iowa.
Judge J. L. Morton, Kansas City, Mo.
Mrs. M. E. Morris, San Francisco, Cal.
Mrs. R. C. Douglass, La Crosse, Wis.
Robert C. Hart, New Haven, Conn.
Mrs. Mary E. Ash, Terre Haute, Ind.
Miss Susie C. Clark, Cambaldgeport, Mass.
Helen Locke, Neosho, Missouri.
Mr. Henry Wood, Roxbury, Mass.
M. A. Graham, Kansas City, Kansas.
Miss Hattie E. Gratton, Helena, Montana.
Mrs. C. V. Morgan, Topeka, Kansas.
Mrs. Emma Solomon, Jeromeville, Ohio.
Mrs. Esther Marion, Chicago, Ill
Mrs. M. P. Webster, San Francisco, Cal.
Isabella A. Cord, Boston, Mass.
Mrs. L. Matthews, Fruitvale, Cal.
Nicholas Boyd, Berkeley, Cal.
Dr. F. O. Barstow, Oakland, Cal.
Mrs. M. F. Wetenhall, Minneapolis, Minn.
D. W. Martindell, San Francisco, Cal.
Dr. Alice Stockham, Evanston, Ill.
Mrs. Wm. Naylor, Woodland, Cal.
Mr. F. A. McKinnon, San Francisco, Cal.
Mrs. M. E. Wade, Campbell's, Cal.
Mrs. L. C. Adams, San Francisco, Cal.
Mr. T. D. Armstrong, St. Louis, Mo.
Mrs F. D. Armstrong, St. Louis, Mo.
Mr. H. E. Alden, Oakland, Cal.
Mrs. L. Anderson, San Francisco, Cal.
Miss Ella Aughenbaugh, Alameda, Cal.
Mrs. E. Alexander, Kenwood, Cal.
A. T. Morgan, Topeka, Kansas.
Mr. T. D. Baker, St. Louis, Missouri.
Mrs. T. D. Baker, St. Louis, Missouri.
Mr. F. E. Browne, Los Angeles, Cal.
Mrs. S. B. Bliss, Oakland, Cal.
Mrs. F. E. Browne, Los Angeles, Cal.
Miss Carrie V. Morgan, Topeka, Kansas.
F. Cora, St. Louis, Missouri.
Capt. B. B. Bliss, Oakland, Cal.
Miss Lillian Conklin, Oakland, Cal.
Mrs. S. B. Caswell, Los Angeles, Cal.
Miss Nina L. Morgan, Topeka, Kansas.
Miss Marie Carhart, Burbank, Cal.
O. R. Cleveland, Oroville, Cal.
Mrs. Julia H. Crosby, Binghampton, N. Y.
Mrs. D. P. Diggs, Yolo, Cal.
Mrs. Sarah J. Danny, San Francisco, Cal.
Miss Helen A. Morgan, Topeka, Kansas.
O. L. Donnel, Rawlins, Wyoming.
Mrs. G. F. Felts, San Francisco, Cal.
N. W. Griswold, Kenwood, Cal.
Mr. P. B. Green, Courtland, Cal.
Mrs. P. B. Green, Courtland, Cal.
Mrs. M. Hering, San Francisco, Cal.
Mrs. E. A. Humphries, San Francisco, Cal.
Mrs. Sarah Isenert, Irvington, Cal.
Mrs. J. Y. Johnson, St. Louis, Missouri.
Dr. J. H. Markham, Kansas City, Missouri.
Miss Lucia E. Morgan, Topeka, Kansas.
Miss Marguérite Hering, San Francisco, Cal.
Miss Amalia Nye, Berkeley, Cal.
Mrs. C. Bemmerer, San Francisco, Cal.
Mrs. A. P. Read, Helena, Montana.
Miss Annie Strobel, St. Louis, Missouri.
Mr. M. W. Stimson, Los Angeles, Cal.
Mrs. K. B. Taylor, Los Angeles, Cal.
Mrs. A. M. Turner, San Francisco, Cal.
Mrs. M. W. Stimson, Los Angeles, Cal.

Mrs. F. A. McKinnon, San Francisco, Cal.
M. E. Bucknell, M. D., Los Angeles, Cal.
Mrs. O. T. Brown, Los Angeles, Cal.
Dr. Clara E. Choate, Boston, Mass.
Mrs. Eliza A. Pittsinger, San Francisco, Cal.
Mr. A. J. Swarts, Los Angeles, Cal.
Mrs. Mary A. J. Harker, Storm Lake, Ia.
R. H. Randall, Chicago, Ill.
Mrs. Alma Gillen, London, England.
Mrs. G. C. Hull. St. Cloud, Minnesota.
Mrs. D. L. Sullivan, St. Louis, Missouri.
Sarah J. Lincoln, Kelley's Island, Ohio.
Mr. John J. Priestly, Leesville, Missouri.
Mary E. Swaim. Danville, Ill.
John T. Roberts, Germantown, Pa.
J. L. Bilhart, Battle Creek, Mich.
Miss Morse, Chicago, Ill.
F. H. Dinsmore, Boston, Mass.
Mrs. Josephine Barton, Kansas City, Mo.
Mrs. H. H. Schroeder, St. Louis, Mo.
Mrs. E. M. Bacon, San Diego, Cal.
Mrs. E. L. George, Golden Gate, Cal.
O. K. Cleveland, Oroville, Cal.
Mrs. Geo. Livingston, Ansonia, Conn.
Mr. J. C. E-tey, Oakland, Cal.
F. M. Wheat, Sailor Springs, Ill.
E. A. Sheldon, Hartford, Conn.
Mrs. Mary Bigelow, La Crosse, Wis.
Rev. Geraldine Robinson, " "
Mrs. D. C. Norton, " "
Miss Minnie Cory, " "
Mrs. Amelia Berry, Seattle, Wash.
Edith L. Bristol, Norwalk, Ohio.
H. W. Judson, Whittier, Cal.
Mrs. Nellie Blessing Eyster, S. F., Cal.
Dr. D. P. Dennis, Leavenworth, Kans.
Dr. Carrie V. Wilson, Springdale, Ark.
Elanor M. Herms, St. Louis, Mo.
Mrs. Lesinsky, Alameda, Cal.
Zephaniah Thomas, Richmond, Ind.
Mrs. D. Hopkinson, San Francisco, Cal.
Mr. E. B. Hopkinson, " "
Miss Alice Eckman, " "
Mrs. W. H. D. Brown, Galena, Kansas.
Rev. Ella D. Bryan, Oklahoma, Ok. Terr.
Rev. Ella Cutler, Joplin, Mo.
Cynthia Hampton, White Sulphur Springs, Montana.
Margery Blatchley, Denver, Colo.
Mr. A. Bemmerer, San Francisco, Cal.
Rev. Dr. Strickland, Benton Harbor, Mich.
Charles A. Jacques, Binghampton, N. Y.
Mrs. E. S. Weller, Kansas City, Mo.
Frederick Shafer, Wheeling, W. Virginia.
Mrs. Staples, San Francisco, Cal.
T. J. Shelton, Little Rock, Ark.
Franc L. Dusenberry, Chicago, Ill.
Doctor F. G. Faulkner, Siloam Springs, Ark.
E. W. Hopkins, Bristol, Conn.
H. H. Farnsworth, Boston, Mass.
Mrs. M. Van Bergen, San Francisco, Cal.
Mrs. Lovina Weeks, Irvington, Cal.
Robert M. Walker, Glendo, Wyoming.
Miss Gertrude Wallis, San Francisco, Cal.
Mrs. Clara Parsons, Sacramento, Cal.
Mrs M. A. Wadsworth, Arvada, Cal.
Mrs. Annie Hofmeister, St. Louis, Mo.
Mr. W. J. Mordan, Chicago, Ill.
Mr. E. S. Greer, Dundee Junction, Or.
Miss Alba Smith, San Francisco, Cal.
Dr. John J. Plunkett, San Francisco, Cal.
Irene de V. Plunkett, San Francisco, Cal.
A. M. Bartlett, Oakland, Cal.
Mrs. I. G. Gould, Austin, Ill.
Miss Nellie Chalfant, Cloverdale, Cal.
Mr. W. M. Brown, Attica, Kansas.
Miss Lillian Whiting, Boston, Mass.
Mrs. G. E. Maule, Butte, Montana.
Mr. G. E. Maule, Butte, Montana.
Mrs. F. J. Miller, Boston, Mass.
Mrs. Sarah Wilder Pratt, Chicago, Ill.
Mrs. Helen Van Anderson, Boston, Mass.
Britton Dickerson, Johnson, Ark.
Mrs. J. W. Doty, Leavenworth, Kans.
Mrs. A. L. Lull, Lawrence, Kans.
Mrs. C. P. Lawshe, Fayetteville, Ark.
Miss Angelina Emrick, Wallula, Kans.
Mrs. A. M. Worthen, Springdale, Ark.
Jesse Shewmake, Eureka Springs, Ark.
John Lambert, " " "
Calvin T. Rice, National Mil. Home, Leavenworth, Kansas.
Joseph Ross, Myrtle, Mo.
Geo. L. Sexton, Price, Mich.
Daniel Fisak, Abeline, Kans.
Geo. Jenkins, Weddington, Ark.
Hannah Jenkins, " "
John M. Dunlap, Carrollton, Ark.
Miss Charity Dunlap, Green Forest, Ark.
John D. Sterzler, Pinkieston, S. Dak.
Miss Annie Keeler, Yuma, Arizona.
Miss L. Cook, San Francisco, Cal.
Mrs. J. Cook, " "
Mrs. W. H. D. Brown, Galena, Kans.
Mrs. Lydia J. Weston, Denver, Colo.
Mrs. Lillie St. J. Dorsey, Grass Valley, Cal.
Rev. S. F. Lougee, New Hampton, N. H.
Mrs. Lillian Root, Denver, Colo.
Berthena Dickerson, Johnson, Ark.
Annie L. Palmer, Denver, Colo.
Chas. V. Gould, Moline, Ill.
Mary E. Butters, St. Peters, Minn.
Dora O. Rogers, St. Peters, Minn.
Clementine Faulkner, Siloam Springs, Ark.
Abby Morton, Diaz, Belmont, Mass.
Dr. W. C. Gibbons, Minneapolis, Minn.
Mrs. E. E. Athey, Boise City, Idaho.
Mr. Athey, Boise City, Idaho.
Lillian R. Lowman, Lowman, N. Y.
Mrs. E. Reed, Boise City, Idaho.
Mrs. Lulu Stanton, Appleton, Minn.

Mrs. Martha G. Cox, Los Angeles, Cal.
Mrs. A. Chester, Kalamazoo, Mich.
Mr. A. Goeb, St. Louis, Mo.
Mrs. K. Goeb, St. Louis, Mo.
Elizabeth Boynton Harbert, Evanston, Ill.
Prof. A. P. Haupt, Atlanta, Ga.
Mrs. Eva Huling, Denver, Colo.
Anna E. Horrock, Detroit City, Minn.
Mrs. F. C. Nichols, Los Gatos, Cal.
Mrs. S. J. Miller, Oakland, Cal.
Mrs. E. D. Morton, Santa Clara, Cal.
Dora Hornbrook, San Francisco, Cal.
Mrs. Bertha Keller, Denver, Colo.
Mary P. Momson, Denver, Colo.
Miss M. E. Devereaux, Denver, Colo.
Peter Anderson, Denver, Colo.
Miss Belle Beckham, Coventry Centre, R. I.
R. G. Munn, Denver, Colo.
Mrs. O. F. Munn, Denver, Colo.
Mrs. Fanny Owen, Chicago, Ill.
Mrs. Bartlett, " "
Mrs. Ella Steel, " "
Mrs. Umstot, " "
Clara Wickman, Beaver Falls, Minn.
Miss C. Goeb, St. Louis, Mo.
Miss Eugenia Smith, Denver, Colo.
James I. Sloane, Kansas City, Kans.
Mrs. Fanny Johnson, Miles City, Mont.
A. W. Harper, Indianapolis, Ind.
Mrs. Clara H. Waldo, Maclay, Oregon.
Mrs. L. H. Greely, Garden Grove, Cal.
Miss Cora Stockham, Chicago, Ill.
Mrs. P. T. Larson, Denver, Colo.
Mrs. A. G. Shackleford, Denver, Colo.
Miss Helen M. Peck, " "
Mrs. M. J. Cramer, " "
Mrs. Mary W. Newell, " "
Mrs. Mary Chambers, " "
Mrs. Minnie Connell, " "
Mrs. J. F. Schmidt, " "
Mr. Charles W. Ernst, " "
Mrs. Francis Grier, " "
Mrs. Alice Loundon, " "
Mrs. Caroline V. Kram, " "
Mrs. J. Eloise Cooper, " "
Mrs. A. M. Bryant, " "
Mrs. A. Palmer, " "
Mrs. W. B. Stevens, Kansas City, Mo.
Mrs. Miranda Munn, Denver, Colo.
Mrs. Scott Saxton, Denver, Colo.
Mrs. Addie Mellette, Boulder, Colo.
Mrs. Waldschmidt Highlands, Denver, Colo.

Subjects to be Considered.

Up to date the following subjects have been received: "A Poem of Greeting," Miss Nina L. Morgan; "Spiritual Development through play," Miss Cora Stockham; "Pearl Gatherers," Mary D. Fisk; "The Greatest thing in the World," Carrie S. Aldeu; "The Beauty of Holiness," M. E. Cramer; "Association, the fulfilment of the law," C. L. Cramer; "Contagion of Health," Dr. Alice B. Stockham; "The Soul," Miss Emma Solomon; "The Science of Life," F. E. Mason; "Christian Science Health Building," Clara Elizabeth Choate; "The Problem of Poverty," R. C. Douglass; "Christ Ministry," Helen Van Anderson; "The Spiritual in Art," Miss Josephene Locke; "Overcoming," Estelle Nichols; "From Chaldea to Calvary," Mrs. Amanda Kerr Lewis; "Cyclones, from a Mental Standpoint," Carrie R. Darling; "What is Man," Henry Wood; "The Transferring Power of the Ideal," E. S. Greer; "The Unity of Educative Subjects," Mrs. C. V. Kram; "Individuality," Mary E. Butters; "Love," Mary E. Ash; "Love in Action," Anna W. Mills; "The Aegis of Liberty," Mrs. J. Barton; "What of the Dawning Day," Mr. A. P. Barton; "God," D. L. Sullivan; "God in the Flesh, as seen through the Collateral Sciences of Medicine," Dr. James Porter Mills; "Immaculate Conception," E. J. Castle; "Love, the Divine Substance," Eugene Hatch; "Prayer," Mrs. Esther Marion; "Unity," Mrs. Scott Saxton; "Oh the Gladness of It," Mrs. Addie Mellette.

Some of the living movements that will be represented and their work considered from a scientific standpoint, are: "The True Education of Children," "The World's Congress Extension," and the work of "The Universal Peace Union."

The Association particularly desires your hearty co-operation, and invites you to become a member and united worker with it; also, to interest your friends and acquaintances.

How to Help the Congress.

The means to defray the expenses of the Congress depend entirely upon individual subscriptions from the Scientists and their friends. Those who send $1.00 will, if so desiring, be credited with membership fee in the Association. Those who send $2.00, or more, will be credited with membership fee and one year's dues, from May, 1895, to May, 1896. In sending money, please mention your wish in the matter, that it may be properly registered.

Whatever amount you may feel disposed to give will be thankfully received. Every little helps in making up the sum necessary. Send all remittances payable to the International Divine Science Association, 328 Seventeenth Street, San Francisco, California.

Cordially yours,
C. L. Cramer,
Chairman Advisory Council.

The following subscription blank accompanies each circular:

International Congress of Scientists.

We, the undersigned, hereby subscribe the amounts set opposite our names, towards defraying the expenses of the above Congress, to be held in Chicago, May 27, 28, 29, 30, 31, and June 1, 1895. Enclosed find $..... from:

NAME.	ADDRESS.	AMOUNT.

Extracts from Letters.

Your Harmony is just the very book to take up whenever one wishes to make sure one is right in whatever kind of thought we were then trying to improve upon. It is just one year this month since I started on this beautiful road of Truth. A. B. B.

The sample copy of Harmony is at hand. Enclosed please find one dollar for one year's subscription. The first lesson on Being is worth that amount. I hope you will continue them through the year for the benefit of us who have never had opportunity to receive a lesson in any other way.

E. L. S.

Notes.

We call attention to the card of Mrs. Florence C. Gilbert, on last page. She is said to be very successful in absent treatment.

1661 LINCOLN AVE., DENVER, COLO.

March 15th, 1895.

DEAR HARMONY:

We have been in Denver one month. We have taught three classes a day most of the time: three Primary, two Training, one Theological, and one Normal. The attendance has been, without exception, large, and the interest intense. We have taught one Primary class in Littleton, ten miles from Denver, with the same good interest manifest among the people, and the demonstrations of health and harmony followed our work. We gave two lectures in Boulder to very appreciative Scientists. Many of our class members are teachers and healers of long and successful experience; some of them at the head of active centres of their own. Among those most widely known in Denver are, Mrs. Mary D. Fisk, Mrs. Eva Huling and her associate, Mrs. A. M. Bryant, Mrs. B. L. James, and Mrs. Lillian Root.

There are several other prominent teachers whose work we would gladly mention at a later date, who have not identified themselves as members of our classes.

All who have met with us and their students, have, with one accord, sought to advance the interests of the cause in every possible way, knowing that the more interest each individual could awaken in the *universal work* among his friends, was like "bread cast upon the waters," to return to him in building up into greater and livelier activity his own circle.

Each of the above mentioned workers is at the head of a band that meet for the study of Divine Science. We would like to speak more particularly of each, but space will not allow.

All have joined us in Unity of Spirit, and we have together enjoyed the word of life as one faith and one baptism.

We have been instrumental in establishing the Denver Division or Auxiliary to the I. D. S. A.

This member of the one Divine Association or body visible of the Lord, is a centre of light, life and power, for the dissemination of knowledge, truth, and peace to be externalized in all the world. It knows its source. It is *at one* with its source, and all manifest love is with it.

These Auxiliary Centres will spring up into action all over the world, as branches bearing fruit—as from one vine, that God may be known as All in All.

We expect to teach in Pueblo, Colorado, Topeka, Kansas, and St. Louis, before the second meeting of the International Congress of Scientists, which is to convene in Chicago May 27th, 1895.

M. E. CRAMER,
C. S. ALDEN.

Book Notices.

Beyond the Clouds, by Charles Brodie Patterson. 134 pages. Price, $1.00. Published by the author, New York.

This book consists of a series of lectures delivered before the Alliance of Divine Unity, in Hartford, Conn., and may be considered as lessons on the Spiritual Science of Life, in which the aim is to show the absolute unity of Life, and the harmony existing in all its manifestations. There is no denial of the visible universe, as in Christian Science; but it is accepted as the divine and living manifestation of the one omnipresent and infinite Life. It is logical, clear and convincing.

Songs of Truth, by Clara Elizabeth Choate, author of "Modern Science of Body." Second edition. Price, $1.50. Lee & Shepard, publishers, Boston, Mass. Address the author, 185 Huntington Avenue.

These twenty-three poems are fittingly named, Songs of Truth, for in them is expressed the perfect Love, and Faith, and Trust, that is to be found only in a complete realization of the Truth of the Oneness and Divinity of all. This realization evidently inspires the author, for every song is a lesson of Truth. There should be a sufficient demand to warrant another edition soon.

Life and Light from Above, by Solomon Lauer. Price, $1.50. Lee & Shepard, publishers, Boston. Address the author, Pasadena, Cal.

The pages of this volume glow with the spiritual light of understanding. It recognizes the omnipresence of divinity, and lifts man from the plane of materiality, and claims for him present divinity and immortality. The following extract will give some idea of its breadth of thought, and beauty of expression.

"The world awakes! *Man* has discovered that Power is his by the claiming; that his nature is Love and Wisdom; and that the oracle of life is within the temple of the soul.

"This is the philosophy of Power, the divine philosophy which converts Man from a subject to a king; from a victim of Fate, to Fate itself, holding the issues of life and death."

KORADINE.

A fascinating story for All.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

Join the Glorious Workers

SEND in your name for membership and join the glorious movement. So many brothers and sisters have written us to become members of the International Divine Science Association. We want you all to join hands and hearts in this glorious work. "God will bless every effort for its advancement in calling these congresses from year to year," writes a noble worker.

The association is based in the Truth that there is one Infinite and Omnipresent God, who is the Life, Love and Power of all, and every man and woman who loves this Glorious Truth will find a deep and abiding pleasure in advancing the broad and loving work of the International Divine Science Association.

Send in your dollar for membership, and He who knows how to so wonderfully multiply the loaves and fishes will increase its good in every effort in advancing the work of Divine Science. Dear friend, the association is worthy of your heartiest support. The outlook was never so bright for a glorious gathering of good saints in this next Congress at Chicago.

Interest your friends in this work. Hundreds in different cities and towns and rural districts have long desired an opportunity to aid a movement of this character. Mail one dollar to the Association; it is a small sacrifice, with the possibility of a great and blessed result.

Rosaltha M. Daniels,
Cor. Sec'y I. D. S. A.

CLUB LIST.

Harmony and Divine Thought,	$1.50
Harmony and Universal Truth—"Blue Bird,"	1.50
Harmony and St. Louis Magazine,	1.50
Harmony and Problem of Life,	1.50
Harmony and Child Garden,	1.50
Harmony and Das Wort,	1.50
Harmony and The Life	1.50
The regular price of above mentioned magazines, without Harmony, is	1.00
Harmony and Esoteric Magazine,	2.00
Harmony and Unity,	1.25
Harmony and The American Farmer,	1.25
Harmony and Christian Metaphysician,	1.25

THE METAPHYSICAL PUBLISHING CO.,
503 Fifth Avenue, New York.
PUBLISHERS, IMPORTERS AND DEALERS IN—
ORIENTAL LITERATURE—Occult, Philosophic and Scientific.
Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.
MONTHLY
The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.
THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.

CRAMER'S

CALIFORNIA GALLERY.

402 Kearny Street,

CORNER PINE, - SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law."

Cloth, $1.25.

IDEAL SUGGESTION . .

—THROUGH—

. . MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO.

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent post-paid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. E. CRAMER, 338 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.

THE MIGHT KNOCK. Price, post paid, cloth, $1.25.

FLORIDA RURALIST

25 cents a Year.

The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

THE ESOTERIC.

THE ESOTERIC is devoted to teaching methods for self-culture and development, by calling attention to natural forces active within every human being, and giving primary and simple methods for guiding and controlling them.

It contains most elaborate testimonials from adherents. Subscription price, $1.50 per year. Sample copy free.

Address, ESOTERIC PUBLISHING CO.,
Applegate, Placer Co., Cal.

DR. THOS. L. HILL,

DENTIST.

OFFICE: ODD FELLOWS BUILDING,
Southwest Corner 7th and Market St., San Francisco

Office Hours: 8 A. M. to 5 P. M. Consultation Hours: 8 to 5. Gas given.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAS WORT."

Geistige Nahrung, by P. Millis...Linen $1.50
Leather, 1.25
Pearls of Wisdom, by P. Millis...paper 50
Samenkoerner aus Wege, C. Haydtmann 25

TRACTS IN GERMAN,

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT,

TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

Mrs. Florence Cecil Gilbert.

Healing and curing out-sin by the Spirit (Power) of God. Especially successful in healing absent patients.

263 WEST FIFTIETH STREET,
New York City, N. Y.

PRACTICAL HEALING for MIND and BODY

BY JANE W. YARNALL.

Is considered by scores to be the book of books in Metaphysical literature. It is being called for from all over the world. It does what it claims to do, viz: gives clear, simple, practical directions for obtaining Health. It teaches you how to heal yourself, and how to keep well. It should be the daily companion of everyone seeking health, for either body or mind. Made in cloth only; price, $2.00, postpaid. Published by

F. M. HARLEY PUBLISHING CO.

For sale by M. E. Cramer.

HARMONY. SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel	373 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	617 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. F	Teaching, Healing, Lecturing.	S.W.Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. P.	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Attica, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D.; Charles, Lizzie W., C.M., P.D.	Lecturers, Teaching, Healing, Ed's Christian Metaphysician	President Ill. Metaphysical College, Rooms 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	338 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	338 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing	136 Height St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	1035½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles; Fillmore, Myrtle	Teachers, Healers and Editors.	501 Hall Building, Kansas City, Mo.
	G	
George, Mrs. E. L.	Instructor and Healer	Golden Gate, Cal.
Gilbert, Mrs. Florence Cecil.	Healer	243 West 50th Street, New York City, N. Y.
	H	
Hill, Ada A.	C. S. Teaching and Healing.	1324 N. Madison Ave., Peoria, Ill.
Hatch, Eugene	Healing and Teaching	Sparta, Tenn.
	L	
Larson, Mrs. Christine	Teaching and Healing	1449 Court Place, Denver, Colo.
	M	
Matthews, Mrs. J. L.	Christian Psychopathist. Healing and Classes; Absent heal'g with corr'pdnce. Lessons)	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence,	1830 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer,	308 E. 4th St., I.O.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing	318 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Penick, Will E., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson	Christian Teaching and Healing,	1035 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing	2930 Olive St., St. Louis, Mo.
Sloan, Jas. I	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C.S. Teaching and Healing...	2407 N. 17th St., St. Louis, Mo.
Shaut, Mary D.	Healing	1086 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

BLESSED be the gospel of Divine Truth which will be proclaimed from the International Divine Congress of Scientists to meet in Chicago May 27th, 1895, to the multitude. The work goes on with unceasing energy and love. Hearty co-operation and financial assistance is now solicited from all Scientists interested in this movement who have not as yet contributed in the final closing of the details of the work. The financial committee must, it finds, have $400.00 additional to that already in the treasury by the fifteenth of May; and as all of this work is done from a purely universal stand, how gratefully should we "give, contribute to the work of the Lord, out of the money with which the Lord has entrusted us, be that little or much." Send in your little—it will be judiciously used by the Association—to 328 Seventeenth Street, San Francisco, Cal.

Free Public Library
Sacramento, Cal'a.

The Work in Pueblo.

MRS. M. E. CRAMER, after finishing her work in Denver, went to Pueblo, where she remained ten days, teaching and lecturing; Mrs. C. S. Alden remaining in Denver to teach a class. She writes as follows:

"On the train to Topeka, March 29th.

"We left Pueblo together last evening, Mrs. Alden having left Denver at 1:30 to meet me, that we might be together on our way to Topeka, Kansas. I taught two classes while in Pueblo, combining primary and training in each; and lectured to large and appreciative audiences Sunday afternoon and evening.

I met a large number of loving and lovely Scientists. I found in Pueblo, as I had in Denver, many engaged in the work. Some of the workers whom I had the pleasure of meeting, are, Mrs. Galino, Mrs. Small, Mrs. Rutherford, and Mrs. Keeling, with her family, five in number, all true and lovely Scientists. Just that which five really represents (the law bringing forth abundantly). Miss Blanche Keeling's solo singing assisted greatly, and was an attractive feature in the Sunday services. I met nothing but loving kindness at the hands of every one. The teaching was attentively listened to, and thoroughly appreciated by all who attended the classes."

So the good seed has been sown, and in good time will bring forth abundantly.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 7. MAY, 1895. No. 8.

THE CHRIST METHOD OF HEALING.

"THEN Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt.' And her daughter was made whole from that very hour."

Public Libra... Sacramento, Ca...

The course taken by Jesus in this instance shows that he intended to give the disciples a lesson in faith, for he caused the woman, through her own faith, to become the healer of her daughter. The perfect confidence with which he spoke the word that healed the sick, opened the eyes of the blind, withered the fig tree, and stilled the tempest, shows that he thoroughly understood the law by which his words were made manifest. When he spoke he appeared to be as certain that the result would be what he intended, as does one who understands the law of mathematics and applies his knowledge to the solution of a problem, knowing that if the law has been followed, the solution will always be correct.

He taught the disciples the knowledge of the law, and by word and example he showed them how to apply it; and evidently they understood his teaching, for they practiced the same method of healing and with the same results. If they could understand and successfully practice the system he taught, all may; but it has not been generally understood because of its simplicity, and has been supposed to be an especial gift possessed by but few.

He taught that the practice of perfect faith in at-one-ment, or unity with God the Father, is all that is required to enable us to do the works that he did. It is not alone the knowledge of our at-one-ment with the Father, which enables us to heal, but we must also have perfect faith that He has the power and is willing to grant whatever may be asked for in the spirit of truth. The acknowledgment that we are one with God is true prayer, and this added to perfect faith, is the kind of prayer and belief he meant when he said to the disciples, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

In the healing of the woman's daughter, he showed that the way to power, health and wholeness, was through faith. The woman had no

knowledge of her oneness with God, and Jesus made no attempt to teach her that knowledge; and yet it was through her that the daughter was healed. In his conversation with her he drew from her the acknowledgement of her perfect faith in his power to heal the daughter if he would. He was to her the representative of God, and she believed that his will and word was God's will and word. So she accepted all that he said as true, and did not question or reason about it.

When he said, "be it unto thee even as thou wilt," she accepted his will as being at one with her own; and as her will was, that her daughter should be healed, both his and her will were carried out, and the healing accomplished. But had she doubted, it would have been a denial or disbelief that his will was the same as her own, and would have been to doubt the truth of the words he had spoken; and believing him to be the representative of God, it would have been to doubt the truth of God's word. She would therefore have had no will on which to rely but her own, and it would have been no more potent in healing her daughter than it was before she appealed to Jesus; but through her faith his knowledge and power was applied in the healing, thus demonstrating that it is through faith that the power of God to heal is realized; but it must be proved by act as well as word. James says, "Faith if it hath not works is dead, being alone." This is true, for without proving our faith by making manifest in works the power we believe we possess, there is no evidence of its possession, and our faith is only a supposition. But faith with works is knowledge proven. God, without manifesting his faith in creating the universe, would have no evidence that he possessed the power necessary for its creation!

Then the way to practice the Christ method of healing is to accept God as the Father and as all in all, and for that reason believe that He loves us as much as we love ourselves, and is as willing to heal us, and have us perfect and whole, as we are to be healed and be perfect and whole. That He is as willing to grant that which is asked for, as we are to ask for it. Knowing, then, that he is able and willing to give all that is asked, we must show our faith by accepting that which has been asked for, and prove it by acting as though it had been received. The only way by which to do this is to claim and affirm that we have received.

Perseverance in this course will bring the realization of that which has been claimed, and thus will the Christ method of healing be demonstrated.

C. L. C.

INTERNATIONAL BIBLE LESSONS.

APRIL 29TH.

THE LORD'S SUPPER.

GOLDEN TEXT: "*This do in remembrance of me.*"—*Luke xxii: 19.*

THE "Guest Chamber where I eat the passover with my disciples," is that consciousness of Being Life, furnished and prepared by God the giver of Life. It is indeed a "large supper room." It is made ready for all who pass over into it from the individual standpoint; or in other words, those who "pass over" into cause from the belief of being expression or manifestation, or effect. In the *evening*, or blending of cause and effect, "*He* cometh with the twelve;" which means the coming to light of the Unity of Being and existence in us. The betrayer is a *belief* of separate selfhood from God. It never was born—Jesus said, it was a liar from the beginning. It is the man of belief and opinion only—"*old man.*" The man born of Spirit is all the man God ever made; and as there is but one Maker, there is but one *man made*. It is *good* that there is no conception and no birth, but the one *immaculate conception* of the one Mother: and one child, the Holy Child of God.

This consciousness is the Bread of Life. Jesus the Christ, gives us all this bread to eat, saying: "This is my body or substance. Take, eat, remembering who and what I am without ceasing." Let us take this cup—meaning the measure of God's love towards us—and find in it our Being, full, complete, as His Being, and give thanks. Let us sing the song of redeeming love as we go out into the Mount of Olives—"Mount of Peace."

MAY 5TH.

THE AGONY IN GETHSEMANE. *Mark xiv: 32.*

GOLDEN TEXT: "*The cup which my Father hath given me, shall I not drink it.*" —*John xviii: 11.*

WHEN we take with us Peter, James, and John, we take the consciousness of God in creation—the true, "I am, I think, and I speak"—the perfect law of expression. The "old sense of self," is then "sore amazed, and exceeding sorrowful unto death." Here where I am we "tarry and watch." If we do not watch and pray without ceasing we enter into temptation, or belief: Watch and pray is "*to know*," "*understand.*" Belief and opinion is always heavy-eyed—asleep.

The Son of Man is betrayed into the hands of sinners when the form or body is held as mortal by an opinion formed from observation. In the world, opinion is ever at hand; but *my judgment* is not from the worldly standpoint, for I judge as I see the Father who made all things. So that he that betrayeth is cast out, or goes out and hangs himself with his own nothingness—or upon his own nothingness (there is nothing else for him to hang upon).

Rise up! Let us go unto our Source and be at one with it, that God may be known by us as All in All.

MAY 12TH.

JESUS BEFORE THE HIGH PRIEST.

GOLDEN TEXT: "*He is despised and rejected of men.*"—*Is. liii: 3.*

JESUS before the High Priest, is a type of the whole visible universe as judged by the highest authority of worldly opinion. The chief priests, elders and scribes, represent the wisdom of intellectual attainment, based upon superstition. Truth is always silent, "before," "after," and all the time, in the presence of false accusation. False witness cannot hear when truth speaks. So to the liar there is no voice but its own—no presence but its own.

The many that bear false witness never agree, having no basis, but many conceptions from many sources; *no at-one-ment*. The High Priest is always "rending his garments," because he never is anything but a house divided, or a consciousness cut up into multitudes of beliefs, no two alike at any one time.

It is unpardonably blasphemous to the "High Priest" to say, "I am Christ," or which is the same in substance, "I am Life, Truth, and Love;" and one who speaks these words is *condemned* to be guilty of separation from truth, consequently is condemned to death by the *High Priest*.

MAY 19TH.

JESUS BEFORE PILATE.

GOLDEN TEXT:—"*But Jesus yet answered nothing, so that Pilate marveled.*"—*Mark xv: 5.*

The "Chief Priests" are always *adverse* to the *one* Holy Catholic Priest—or in other words the "priest forever after the order of Melchizedek."

The chief priests bring many accusations against the body; an infinite variety of inharmonious sayings—"that it has its source where there is no source"—"or in matter or flesh" (flesh or form is an effect, and cannot be source to anything). They accuse the form of God as "*evil*," "unholy," "unclean,"

as "nothing." They even say "*it is not*"—that it is only "mortal mind," "illusion." Pilate, the governor of a multitude of opinions—to satisfy their clamorous demands—releases continually Barabbas unto them—the robber—that belief which robs of Divine selfhood. Christ released unto the people "brings life"—but Barabbas robs of life, and gives only death, or separation in belief, from God.

C. S. Alden.

Healing Through Silence.

Read at First International Congress of Scientists.

GREETING, HARMONY AND UNITY.

Cambridge, Mass., May, 1894.

Dear Sisters and Brothers, All:

Welcome, and cordial greetings. No heart could throb with truer joy, with deeper thanksgiving, than mine at the announcement of this Unity Congress of all workers in the cause of Truth. For it has seemed the bane of this blessed movement, and a grievous detriment to the more universal acceptance of this fresh revelation of the Science of Life, that such sharp lines of demarcation have been drawn between diverse schools and factions, that devout allegiance to personalities, however excellent, has prevented union of effort for the good of humanity, and the broadest advancement of spiritual truth.

But the joy-bells of a glorious unity ring forth upon the air, their chimes can never more be silenced. How gratefully their glad hosannas will fall upon eager ears; how far and wide their echoes will rise and swell, with never ending reverberation: "Peace on earth, good will among men!" The same refrain which the angels chanted in that glad, olden time.

It is natural that toilers up the hill of knowledge (for *scient* means knowing), approaching it from myriad diverging pathways, should gain visions of numberless different vistas and horizons. One observer may behold a landscape of verdant fields and waving grain, where another views only impenetrable forests or barren rocks: both reports are correct, though differing so widely. A fog, arising from some unforgotten valley recently left behind, may envelop and restrict the vision of some faithful climber, while another pilgrim, toiling up the same hillside, with wider ken scans the deep blue ether of unclouded heaven.

One, in his progress, must lean on some radiant angel in human guise for support, counsel and instruction; a stronger soul needs no personal

leadership, but walks forth grandly free, following alone the conviction or realization of principle which the voice of God reveals within his own breast.

The Infinite Mind is so diverse in expression, that separate parts of the grand whole cannot repeat themselves exactly. But the eternal magnet draws with potent power each aspiring traveler nearer and nearer to the broad summit of Truth. On that altitude all differences must cease. Vision is perfect and unconfined by surface limitations. Union of sentiment and belief must then prevail, and all disciples will lose their distinctive titles in the "new name" promised to the children of God. That our Sciences should display such varied appellations is a feature incident to adolescence. Youth is prolific in experiment and venture. It tries and tries again. We, dear fellow-workers, are young yet in our quest and our experience, but we have started on the right road, despite the numerous by-paths, and our aim is pure and selfless. We are not engaged in working out our own salvation, inasmuch as true Being abideth forever; but we labor for humanity, we strive to bring other souls into the same blessed realization of light and knowledge and freedom.

Enlisted together under one common banner, living and co-working for the same grand cause, how can we help but be united, join hands and hearts, and, standing shoulder to shoulder, march invincibly on to victory? So, I grasp you cordially, every one, not through separating material miles, for *I am here* with you now in spirit and in truth. I inhale the fragrance of your sweet, fruitful lives, as I would a mammoth bouquet, no flower in the large collection, as to external shape, color or beauty, exactly copying its neighbor. What a tame, expressionless bouquet it would otherwise be. Variety, even in metaphysics, is the spice, and enhances the value of life. But how the points of agreement multiply as we study this floral (or scientific) display; how few their technical classifications of difference. There are diverse families of flora but every varied blossom springs from a root struck deep in the heart of nature, as we, in blessed unity, have a vital, common anchorage in God.

The suggestion was made in our circular of invitation (our emancipation proclamation from old-time divisions), that on this occasion healers compare their methods of work, with the hope of thus securing the highest degree of usefulness. While none of us would accept any method, however excellent, as a finality, or adopt the method of another which does not fit his own stature of growth, the advice may not be irrelevant to the novice or amateur to have *no* tabulated method whatever; *to do nothing at all*, so far as in them lies, but wait in effortless silence while Omnipresence alone performs the mighty work.

Personality is slowly outgrown, the sense of external separateness from God. We want to do something in our own puny selves, and so fail of highest service. In treatment, we have been wont to constantly remind ourselves of the invincibleness of Truth; we reiterate statements of Being; we repeat many excellent formulæ. We affirm and deny, until in our commendable desire for valiant, valuable service, we are as far as possible removed from that attitude of receptivity through which the Divine message is transmitted. What waste of time it might seem to stand before our mirror every hour, and energetically affirm that we are Caucasians, and deny that we are negroes; the next day still witnessing over and over again the assertion of this self evident fact. With conviction of the Truth deeply imbedded in our hearts, should not our very presence carry the weight and power of that conviction to every soul in need, without verbal or mental repetition of the same. God is Love, God is harmony, God is strength and Omnipotent. Then where the necessity of constantly reminding ourselves, by reiterated statement, of this beautiful reality; as if we had doubted it hitherto, or He had fallen from such high estate, wherein our fresh acknowledgment might reinstate Him.

I stood one morning before sunrise on the shore of that fair Mirror Lake, hidden away in the farther corner of Yosemite. The gray granite cliffs which form the walls of that marvellous valley rise perpendicularly, as you know, a half-mile or more directly from the bosom of this sleeping water; or rather, they seem to rise as a shadowy reflection, in atmospheric outline, of that far more distinct reality in the world below. For, clear-cut as a cameo, those mighty peaks penetrate the watery depths, their scars and clefts repeating themselves with such startling vividness that effects not noticed through the medium of the air are clearly discerned through the translucent wave. Entranced, the beholder stands on the margin of this transparent floor, gazing on the marvelous picture, noting its soft contrasts of light and shade, with hints of the coming day playing about those lofty summits, beneath that clear, distant sky, so far, far below him. Soon a change occurs in that fairy realm. A faint flush glorifies it, a golden dart pierces its azure calm; another of roseate hue thrills and warms the scene, gilding each grand massive outline with a luminous halo; and now, quicker and faster, the radiant beams shoot over the slopes of yon granite mountain in the nadir realm, until the first curve of the great luminary is discerned. Higher and higher it mounts till the sun has gloriously risen in that enchanted world whose denizens we are.

Again and again, as we seek a new position on the mirror's rim, in the

shelter of some loftier peak is the miracle repeated, while the back of the head is pointed towards the zenith, where one generally looks for solar displays, and the gaze is riveted on the visionary and unreal. How like it is to our mortal experience, where the reflection is all that our dull eyes discern, while we turn from the real and the true, the life that is spirit, for the glamour of the shadow which fades from our perception, only when the Sun of Truth dawns upon our spiritual consciousness. Thus with this beautiful reflection; as the sun arose, a zephyr's breath passed over the lake's placid surface, breaking it into countless ripples, and the radiant picture vanished.

Do you catch the lesson here for every healer or spiritual worker? Only when the bosom of the lake *lies in serenest calm*, can the reflection be clear and perfect, and only thus can healers reflect the beauty of holiness, of health and harmony. Mental agitation, prolonged mental argument in treatment, blurs the divine impress, and destroys the transmitting quality. For healers are mediators between light and darkness, the substance and the shadow, truth and error, harmony and discord. Therefore let formulæ be outgrown as quite unnecessary. Their use is often more of hindrance than of help.

We believe that no patient was ever cured by a repetition or denial of all the vices of his ancestors and fellow beings, who would not have been healed far quicker through absolute silence, in the hush that waits to receive the divine message and passes it on *unspoken*, because it is *unspeakable!* Imagine the Christ using a formula! Such stepping stones may be useful until we are grown, but patients are immortal souls, connected *closely* and *vitally* with the same Source from whence the healer alone derives his power. Both alike await divine baptism.

Therefore, the writer, through a long and successful experience, (which can be stated with true modesty, since the almightiness of Truth must prevail, despite the shortcomings of its instruments), *gives no treatments*. She personally never treats. She does not take the Father's work out of his hands. She strives not to ripple the mirror of the soul, or clog the brain with self-assertion; endeavors *not* to think a thought, even to hold the patient in the highest thought, and soon is so absorbed in the Universal Life, that the personality of the patient and his fancied need are merged into vivid consciousness of blessed union with the Author of every good and perfect gift.

This would be the burden of her message, her only suggestion to the beginner in our noble work: God is *all* the power there is. Then why usurp the place of the infinite Giver? Why come between man's extremity and God's opportunity to *directly touch* the heart of His hungry child?

God speed you all. God bless us, each and every one.

Fraternally, loyally thine, SUSIE C. CLARK.

FRIENDS, IN TRUTH!

WE ask you to send in your loving gifts to 328 Seventeenth Street, San Francisco, for the on-going of His Glorious Message from the pilgrims to meet in Chicago, May the 27th. We sincerely believe that it is only necessary to let you know that the association requires $400.00 before May 15th, to close its labors for the Second International Congress of Scientists. Christ's glorious presence has been the only stimulus in this broad, universal movement, and in Him wonderful results have and are being won.

International Divine Science Association.

Notes.

We have already at various times mentioned the excellent work being done by the Association, and its achievements are especially pleasing to all who have the supreme, heartfelt concern for the success of the Congress. Human aspirations can soar to nothing higher or grander than working for the glory of God. The work already accomplished is but the advance guard of the energetic work to be done in his name, and all readers of Harmony are personally invited to join hands and hearts in carrying this work out to the highest ultimate. Cheering letters have come from dear friends, whose enthusiasm is awakened to the interest of making this knowledge of Truth known throughout the world, and they have responded as best they could. To help in such glorious work to the extent of one's ability, as the Lord has prospered us, is one of the highest privileges the sincere soul can ask. Help the good work along by generous contributions to aid the carrying out the cause already so far advanced towards the completeness of success.

Ellmore, Ill.

"*Dear Friends:*—I would as freely give one hundred dollars as one dollar, if I had it. Let the all good prevail in this meeting. I would very much like to be there. Yours in Truth."

From Waterloo, Iowa, a dear sister writes: "I hope to get a good many names and considerable funds during the next month for the I. D. S. A. I shall do my best. I am a woman of few words, but my heart and soul are with you in this grand work. God is blessing you and guiding you in every way and move you make. Your Sister in Truth."

Another sends the helping response, who writes: "*Dear Friends:*—You will find enclosed one dollar; put my name down as a member of the I. D. S. A. Whatever is in my power to aid you I shall cheerfully do in love and unity. Yours in Love and Truth."

One writes from New York: "I will send my messenger, in the form of thoughts of good will and wishes for the attainment of the highest degrees of success, which I feel sure will attend the grand, united effort. I will do what I can in furthering the purposes of the Congress by using what influence I can command. Inclosed please find one dollar for membership fee, and believe me yours in Truth."

PEORIA, ILL.

"*Dear Friend:*—Perhaps I may be tardy, but here I bring with me the practical part of six dollars, from our friends and lovers of the Truth. We will have a goodly number at the Congress, of true believers in the good. I received the circulars and have sent them nearly all out, and you may look for more money from us."

From Boston a message comes to us which reads:—"I hope to attend the Congress in May, and will do all I can to help along its true purpose of good work. I shall then hope to see you and many others face to face. The platform is broad and is what the people need. YOURS FOR TRUTH."

From National Military Home, Kansas, one writes: "I send two dollars to join I. D. S. A. Consider any service in the interest of the coming Congress the same as already done. Don't be bashful in making any call upon me that is possible for me to do. YOURS IN TRUTH."

Oakland, Cal. A brother writes to the treasurer of I. D. S. A.: "You will find enclosed a postoffice order for the sum of fifty dollars, towards defraying the expenses of the International Congress of Divine Science to be held at Chicago. I am your brother in the unity of truth and universal love."

One writes from from San Diego: "I bespeak a glorious success for the forthcoming Congress."

Still another writes from Los Angeles: "You will find enclosed two dollars; it is only a small amount, and I hope to be able to send you some more before the opening of the Congress, which I look forward to with great hope and expectation."

From LE RAYSVILLE, PA.

"*Dear Friends:*—I cheerfully enclose one dollar toward defraying the expenses of the International Congress of Scientists. YOURS IN TRUTH."

"*My Dear Friends in Christ:*—Please accept the small amount enclosed as a token of love for all the workers in the vineyard of Truth. I wish I were able to do more, but am thankful that I have been able to do even this much. May success be yours. FROM A SEEKER IN TRUTH."

From Oakland, Cal.

"*Dear Friend:*—Please put our names as members to the I. D. S. A. We feel happy and thankful to God, who is our Life, to have the opportunity to be members of the I. D. S. A. God bless you and all the workers of Truth. Yours very truly."

Rosaltha M. Daniels,
Cor. Sec. I. D. S. A.

So in the name of the International Divine Science Association, warmest thanks for the generous contributions received for the support and carrying on to a glorious end, the assembling together of those who know "the way, the truth and the Life;" and to those who are seeking the Light, may it be a pleasant memory, carried by thousands of hearts, to whom it will be a very realization of heaven itself. Then let us, in obedience to the divine Law of Love, lend all our powers and means to do the will of God.

Questions and Answers.

Q. If we can bring things to pass by thought, will you please give us your interpretation of the 25th verse of the 12th chapter of Luke: "Which of you with taking thought can add to his stature one cubit?"

A. Taking thought is very different from being thought. To take thought, is to think about things, and is to recognize nothing but the thought and the thing—the thinker is ignored; hence the thinker, the thought, and the thing, appear to be separate, and it is believed that the appearance of the thing controls the thought, and that the thought controls the thinker.

But to be thought, is to be the thinker, which includes both the thought and the thing, and hence is the possessor of both, and instead of being subject to, is creator and controller of both.

This is creative thought, and is oneness with God, for it is His method of manifesting His will; and is what Jesus meant, when in the 31st verse, he said, "But rather seek ye the kingdom of God, and all these things shall be added unto you." As the kingdom of God is within us, it is to seek the thinker within ourselves, and thus control thought, and bring things to pass.

Q. How can all things be spiritual?

A. God being infinite, He is all; there is nothing but Him; if there were, He would not be infinite. Hence all things made are made by Him, and are Himself made manifest, and He being spirit, and all things being Himself manifest, they must also be spirit.

Q. How can we attain at all times, and under all circumstances, the Omnipresence of God?

A. The only way is to acknowledge His omnipresence by claiming it at all times, and under all circumstances: this will bring the realization.

Q. What is your explanation of the birth of error, so to say?

A. It is a belief in separation from God. It is to state that He is Infinite, and then believe that there is anything beside Him. The statement being true, and the belief being the opposite, or adverse, is false, and is the source of all false or erroneous conclusions.

Q. Can woman arise superior to man?

A. No, God being all, both are included in Him; and He being one, there is perfect equality, for neither can rise above their source.

Free Public Library
Sacramento, Cal.

HOME COLLEGE MONTHLY MEETING, APRIL 3D, 1895.

MRS. ECKMAN, presiding.

THE meeting was opened by singing, "Joy to the World." Mrs. Eckman then read several passages from the 8th Chapter of St. John. All then sat in the silence holding the thought, "The truth has made us free."

Mrs. Eckman said: "The thought that has come to me is: how many are really showing forth perfect freedom? This month I have tried to show forth in every word, act, and look, that I was free. How many of us think that we are free, and yet in bondage to some belief, opinion, or prejudice. How many think if only some circumstance or condition were changed, then I would be free. We should all think we are free now; we are not held by any belief, opinion or prejudice, from realizing perfect freedom.

Let us show forth perfect freedom by claiming it, and then we shall show perfect liberality to all people. You may be very liberal in your ideas, and yet to those with whom you are closely associated you do not show liberality. You are, perhaps, holding them in bondage by judging them for something they do which does not correspond to your ideas.

This thought is a weed in the garden of truth, and we should pull it up by the roots. We sometimes feel much dissatisfied with our surroundings, and think that if our environments were changed we would be free. We should then think we were just where we ought to be, and we would soon find that we were just in the place we should fill; and it is only our wrong thought which should be changed, instead of our surroundings.

Let us fill ourselves so full of the love of our Father, so we can see only as He does, and we shall see only the good in all, and find nothing but loving traits in others. Through holding loving thoughts all seeming wrong environments will disappear, and all will be perfect harmony; then we can truly say:

"The Truth has made us free."

Mrs. Wilson then spoke of the power of the word; she said: "We are told to continue in the word for the word is God. If we continue in the word, the word becomes manifested in all that we do. We will only see God, the good in all; we will only recognize the one Supreme Presence.

To-day I seem to realize God's presence as all in all, here and now, and if we see only one God, we go by the way of Life, Love, and Truth.". She then related several very helpful demonstrations of the power of the word.

Mrs. Anderson testified to having proven the power for herself.

Mr. Cramer said: "Know the truth and the truth shall make you free. It is not the knowledge of truth which makes us free, but it is the practice of truth that frees, just as 'Faith without works is dead.' If we know we are well in truth, and then say we are not well, we are not recognizing God as our Life, filling us with His life and health, here and now; we do not realize that He is all in all."

Several treatments were then given.

M. H. Hanna.

A New Religion.

A Branch formed in Topeka last night.

A branch of what is known as the International Divine Science Association was formed in Topeka last night at the Unity Church. There were twenty-five members to start with, and the officers elected are as follows: president, C. M. Welch; vice-president, Maude E. Norris; corresponding secretary, Harry Whittlesey; recording secretary, J. F. Johnson; treasurer, Mrs. J. Field.

The organization was perfected with the aid and through the efforts of Mrs. M. E. Cramer, of San Francisco, international president, and Mrs. Carrie S. Alden, of Oakland, Cal., secretary.

The Divine Science is a good deal like the Christian Science, but differs from it in several points.

The International Congress will meet for the second time in Chicago on May 27th. Harry Whittlesey and the Morgan family will probably attend. Nina Morgan is on the program for an original poem.—*The Topeka Capital.*

The weekly meetings of the I. D. S. A. are very interesting, and many cases of healing are reported from the united treatment given in these meetings.

"Every Day and Hour."

Tune:—No. 48, Gospel Hymns, Complete.

Jesus, Master, happily,
I am clinging, clinging close to Thee,
And Thy promises I find
Keep Thee ever, ever, in my mind.

Chorus:—Ev'ry day, ev'ry hour, I do feel the spirit's power
Aiding and assisting me: bringing many others into Thee.

My desire is to show
Others, groping, seeking, where to go.
Knowing that all who obey
Surely never, never, lose their way.—*Cho.*

Thus the love that is in Thee,
Is the greeting, meeting, faithfully,
Pointing out the way,
Saying, Sister, Brother, do not stray.—*Cho.*

I shall reap as I have sown,
Always singing, bringing as my own,
Precious sheaves of golden grain,
Else the hurry, worry, try again.—*Cho.*

Topeka, Kansas. J. L. Johnston.

Universal and Individual Treatment.

I. D. S. A. Health thought, to be held from May 1st, to June 1st.

God manifests the universe and dwells in it. He dwells in me and I in Him. He is my health, happiness, peace and satisfaction.

Correspondence.

Dear Harmony: Topeka, Kansas, April 15th, 1895.

As a result, through the efforts and teaching of Mrs. M. E. Cramer and Mrs. C. S. Alden, an Auxiliary society to the International Divine Science Association was organized, and this society will be represented in the May Congress at Chicago. Mrs. Cramer has gone to St. Louis to meet her engagements there, but Mrs. Alden will remain and give public lectures on Divine Science all this week at Unity Church, under the management of the Topeka Society, just formed. The public interest in Divine Science is awakened, and much good results are expected. C. M. Wells.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

EDITORIAL CORRESPONDENCE.

135 MADISON AVE., TOPEKA, KAN.

Dear Harmony:—

We have now been in Topeka three weeks, and nearly all the time have taught three classes each day. We have had the Unity Church for our meetings; a lovely little room with every convenience at hand. The classes have not been large, but greater faith has not been found than among these most earnest and devoted scientists. We can surely say we came to our own and our own received us royally, and every word spoken to them has found lodgement in "good and honest hearts," and the harvest in their souls is a rich one.

The "Morgan Family of Scientists," five most talented singers, have furnished us for the Sunday services excellent selections from the best composers, adding to our program their rich gift, which delights all their hearers. Miss Nina Lillian Morgan is the writer of "Slumber Song," the sweet little Science story that so many love and have been helped by reading. Mrs. C. V. Morgan, the mother, is well known as a teacher and healer. And we hope to have them all at the Congress to present their diversity of gifts—in unity with the Great Giver of All, in whom the success of the Congress is established.

We have an Auxiliary of the I. D. S. A. in Topeka that is something to be proud of. Its officers and members understand perfectly its source, and are at-one with it. An "able body," they are ready to manifest in every way the truth as it is.

We have never known people to associate themselves in a work with nobler determination and greater generosity of spirit than these members of the Topeka division of I. D. S. A. We have been most lovingly and hos-

pitably entertained in Topeka, at the home of the Whittelseys—a family of united workers, in truth, as well as in the world of business—as four sons and two daughters compose the firm of one of the oldest and most reliable grocers in the city. Here we have found actualized the truth that is—which has always been talked but now is being made apparent—that men and women may stand shoulder to shoulder in business capacity.

Mrs. M. E. Cramer leaves for Kansas City to-day (13th), and in a few days for St. Louis. She will speak in Kansas City Sunday afternoon and evening.

The I. D. S. A. in Topeka have engaged Mrs. Alden for a week's work among them. They have a large and commodious house for the meetings, and an universal invitation is given to the people by the Association "to come and partake of the water of life freely." All the members of this Auxiliary have at once gone to work, in this way, to preach the gospel to every creature and extend this teaching among their fellow men. And so great has been their realization of this truth, and the power of this Divine Association, that they already see this organization extended throughout the State, which they determine is their work to actualize.

The fruit of the Spirit is everywhere apparent in Topeka.

We will give you Kansas City and St. Louis work in our next.

C. S. ALDEN, Rec. Sec. M. E. CRAMER, President.

MRS. M. E. CRAMER left Topeka, Kansas, April 13th, and arrived in Kansas City, Mo., the same day.

She writes: "Captain Harper and Mr. Barton met me at the depot; the Captain had written me that I was to be his guest, so he took me out to Westport, and I had the pleasure of meeting his family again, who were all old friends. Capt. and Mrs. Harper both joined the Association. He will speak at the Congress. I had a very pleasant visit with Mr. A. P. Barton; also Mr. James I. Sloan. The next day, Sunday, I spoke three times. At 11 A. M. we had Easter services at the Unity Rooms of Mr. Fillmore, publisher of *Thought*. My subject was, "The Resurrection." At three o'clock I spoke in the hall occupied by Mrs. S. E. Elmendorph, on "The Law of Demonstration," and again in the evening, on "Divine, versus Christian Science." Mrs. Elmendorph attended my class when I was in Kansas City before. She has a large following: holds meetings and teaches classes, and is very strong in the Truth. Her students like her very much. She is going to the Congress.

I had a very pleasant and satisfactory talk with James I. Sloan, another prominent worker. I think he will also go to the Congress.

I had a long and pleasant visit with Mr. Barton, editor of *Life*. He says everybody that he hears from is going to the Congress.

So I had only Monday left to visit my friends. I met many of the people at Unity Rooms, from four to five, P. M.

Mr. Fillmore is doing a grand work.

I left in the evening at 9:30 and arrived in St. Louis Tuesday morning. Mrs. Allen and Mr. Sullivan met me at the depot and took me to Mrs. Allen's home, where I am very pleasantly situated.

I spoke at Mr. Sullivan's residence at 2 P. M. to a housefull, many standing; the meeting was informal. At eight in the evening I spoke to Mr. Schroeder's and Mr. Hill's people, on the other side of the city; there were about 300 out, mostly Germans. They have a lovely choir, and grand congregational singing. The interest and absolute harmony prevailing among Scientists in St. Louis is a grand demonstration of unity.

Mr. Sullivan's, Mr. Schroeder's, and Mr. Hill's congregations think of uniting and renting a hall in which to hold Sunday afternoon union services, in which all will take part.

I have found many warm hearts in St. Louis, and have been received with open arms. I will open classes as soon as arrangements are completed.

UNIFICATION.

Read at the Congress of Scientists, San Francisco, Cal., 1894.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

UNIFICATION is the fulfilment of the law of love which the world has been hoping for since first "the stars" led the way and "together sang."

Those who were fortunate enough to attend the Parliament of Religions in Chicago, must have felt the influence of the great tone note, *Love*, as being the basic principle of each faith, however differing in expression from every other.

Of the influence of this Parliament it has been said, that it has shortened the distance to that far off Mecca of man's hope by at least half a century.

We discover again in this grand reiteration of the teaching of Jesus Christ, out of the mouth of all peoples, the working principle of Love, and its mani-

feet power, and realize with greater force than ever that it is indeed a necessity that, "into one spirit must we all be baptised."

It is this baptism alone that can *reveal* the true spirit of God in man, and bring about that bond of unity of kinship in man which has ever been proven *to exist* whenever and wherever the great world has been touched by sorrow.

Unity is God-made, dissolution is man-made. Unity is God's idea, separateness man's idea. *The Christ-taught idea that God is*—causes that immersion, the hiding or sinking out of sight of that personality which has so long hedged in sect from sect; and in this new establishment of the reign of the Spirit upon the earth, personality has still shown its power in schools.

Is there but one? Is there any other than the school of Christ? Let us then cease to speak of schools, for in that way we are not supporting the sectional walls that of themselves hide from our sight the added lustre of some other teacher's light.

The light is from within; we may discern its gleams of radiance *only* as we are clothed in the meekness of the Christ—that is, forget the offensive or pleasing personality and management of teacher or institute.

Among the most conspicuous teachings of Jesus the Christ, we find this, the withdrawal of condemnation, or the rebuking of the judgment of man, and the acceptance of God which forgiveth all things. That baptism of Love which is likened unto a consuming fire, because of its *solvent* power, its power to overcome, burn out or destroy all things, *but Itself*.

There is an ancient warning which reads: "A little knowledge is dangerous;" is this the cause of so much lack of unity? So much standing aloof in separateness or factions among those who *claim* to know the principles of the Law of Life as fulfilled by the Master?

In the world of our former consciousness we have heard the cry everlastingly, "I am holier than thou," and have felt the gathering up of the garments of such holiness for fear of the touch of the common throng, and this has caused humanity to scoff at religion, and the sanctities of the church; and a suffering, restless people have pointed to the new, yet old spiritual teaching, whereby man shall be redeemed through the manifestation of this consuming fire, looking in hope that there did indeed exist salvation for the suffering multitudes, which caused them to be somewhat interested to follow along this line of thought.

But here again they have been startled and shocked to meet the same old sectional spirit, not yet fully outgrown, of: "I am holier than thou."

The teachers of this Christ doctrine, too, now everywhere being proved as the salvation of the world, the emancipation of man from *every* evil thing, have said, lo, here, or lo, there, this way only shalt thou come to Christ to prove his message to the world. This teacher alone is correct, while that is full of error.

There is a story told of seven wise ones who came into possession of light that seemed to each sufficient to light the world. The first, coming forth in all the pride of greatness as being chosen worthy of the gift of wisdom, bore in his hand the *symbol*, a lighted candle, and while about to speak to the multitude, another appeared and questioned him.

"By what authority bearest *thou* the light of Wisdom?" and thus aroused by the touch of *envy*, he bent upon the newly arrived his questioning gaze; and then turning in *conscious* pride of his *prior* right, he found that his own light had been extinguished, leaving only its smoking wick. Swiftly followed the third, the fourth and the fifth, and so on to the end, each newly advanced proceeding in manner like unto the second, until the light of the seventh was also obscured, and there was no light left.

He who reads may discern that the light of a single feeble taper may be added thereunto by seven, or many, until the illumination be sufficient to light the world.

It was said by one, now a leading Theosophist, when accused of having been a Spiritualist, and unwilling to deny it, that "If Spiritualism was the ladder by which I climbed out of materiality, I would not kick it down, lest some helpless brother, like myself, might ascend in the same way unto the Father."

So let us in our zeal to define and demonstrate the truth, take, as Emerson says, "Our bloated nothingness out of the path of the Divine circuit," lest its near-sighted eyes behold not the glory and power of the workings of Truth through another one.

Christ taught the single way, the losing of himself in his Father, thus utilizing *all* the *light* that proceeds out of the Divine Mind.

The substance of union is strength. It is well known that disintegration produces weakness and faltering. We all know that in the early teachings of the Science, opposition to all former teachings was much emphasized, consequently arraying Christian Science in a fighting attitude against all other teachings, making them unwholesome and unfit.

The later understanding of the Science is the gathering of the wheat, the accepting of truth and emphasizing it, from every source and every line of

thought; to leave the error, not to oppose it; to gather the good *wherever* found, and thus cement the recognized good of the past and the good of the present, bringing together in the unity of love all the light of wisdom that has been given to the world of past experiences. For as wisdom is light, the world can only be illuminated when all the lights are burning, for each great teacher has been but the mouthpiece of the gathered wisdom of the past.

Truth always has been and ever will be; therefore it cannot be that we of this present time have a "corner" on it, though we do see more clearly, and are able to demonstrate its power as man universal has never done before.

The Divine Spirit of which we are but beginning to learn, even in part, that alone gives wisdom and helpfulness, filling all place and space from Alpha to Omega, from infinity to infinity, is known as love, being the one Spirit into which we must all be baptized; and because being all wisdom, utterly excludes the possibility of any, high or low, rich or poor; but we being baptised, hid or sunk in that Wisdom that is God, shall lose all personality, all selfishness, all separateness of one another.

It is only the contemplation of the Wisdom-Mind, the mind of the Father, that is greater than that of the child (His idea), that gives to man the humility of the Divine Love. This continued contemplation of the Divine Mind, so minifies the conscious mind of man that he is *lost* in the adoration of the Infinite, and it is only when thus lost to himself, that he lives in the Divine Mind, whose perfect idea he can then conceive himself to be.

It is then only that he can become conscious that the Father *is* expressing Himself through him. It is then only that he can say, as truth is *All*, so must all who hold fast to the Principle be teaching and expressing the Truth.

It is only when he has sunk himself, been baptised into the One Spirit, and the Divine Wisdom is expressing itself through him, that he comes to see the light of Wisdom revealed by another and discovers it to be the expression of God in that other.

It is only when he comes into this understanding that he can say in Spirit and in truth to one who has opposed him, "we are indeed of one mind, however we may differ in expression." It is only when we come into this understanding that we can begin to conceive of that love burning in us and shining through us, that dissolves all errors with its own perfection, and thus all false expressions in self and others are compelled into *pure tone*.

Let us then extend the love-moved hand, and the love-moved heart for *Divine* SERVING, unto all the world for Christ's sake, content that persecutions and differences must all fall away, sink into nothingness in that *Divine Presence*, which love is a consuming fire.

The Father is love, the Law is love, the Expression is love.

Jesus taught the law, compelled its expression, and manifested its fulfilment.

Let us by following out the principle prove that *Unity* is *the Spirit* into which we must all be baptised.

Chicago, Ill.

[redacted]

Logic of Divine Science.

"ALL the Christian Scientists in the world cannot make you believe that you have no pain when you know the pain is there." Something like these were the words of a clergyman during a sermon the other evening. To those who know nothing of the teaching of Divine Science, such a remark seems plausible; but to those who investigate it with an honest desire to understand, there will first come a doubt as to their former convictions of truth, then a desire for further investigation, which finally leads them to make this statement: "There is truly no pain, error or discord: all is peace, truth, harmony. Evil is not a power worth considering. God only, and what belongs to him is worth that." This is the way he reasons: God, the only Creator, made all things that were made, and pronounced them good. Man was made in His likeness and image and pronounced good; so he is, and must ever be good in his real and true nature.

Now man did take on beliefs in sin and evil when he ate of the "forbidden fruit," and he realized the effects in sickness and dissatisfaction. Let us return to our original way of thinking and believing and note results. One has to prove all things, and this is what the scientist proves: "That a firm and continued denial of the seeming physical pain—because it is not of God, accompanied with correspondingly firm and continued affirmations of knowing and realizing ease—because 'in him we live and move and have our being'—does bring about physical change from suffering to peace." And they consider it a re-discovery of the law of God, and apply it in general terms to all so-called error, using the denials and affirmations to discipline the mind so they may not believe in anything which is not good.

"God is too pure to behold iniquity;" therefore if we wish to become like Him, we should not be conscious of evil as a positive power, but must know it only as a negative thing, which is overcome by good. There is no place for evil except in our beliefs, and this it is which scientists deny. Ignorance is a blank—put knowledge in its place; error a mistake—put truth

Free Public Library, Sacramento, Cal.

in its stead. The same with darkness, sin, death, hell—put Light, Wholeness, Life, Heaven. Place these positive conditions continually before mankind for a while, excluding the negative, and it will bring them into a consciousness of omnipresent Good, leaving no room for thoughts of anything else.

Christian teachers have insisted for many hundred years on holding before the mind of man his exceeding sinfulness, and though they have brought many into the church who have subscribed to its creed, and who honestly did the best they knew to find the truth, there are many clergymen everywhere who are not quite satisfied with results. Outward observance will not make free in the sense Jesus meant, for, "If ye have not the spirit of Christ ye are none of his," is a fact all acknowledge. Love the Lord thy God with all thy mind, soul and strength, and thy neighbor as thyself. The doing of this takes all one's attention. Loving one's neighbor as one's self can be done, because we are all one in universal spirit.

Now why is all this so difficult to see when it is admitted that a "miserable sinner" loses consciousness of his sin at the anxious seat where he finds Christ? Does not this knowledge that Christ is within make it easy to assert the nothingness of discomfort, that it is not one with the truth, the real, the Christ, but is from without, a mistake, ignorance, or as some will have it, "the devil."

We cannot serve two masters; either we will hate and deny the one and love the other, or we will hold to the one and despise and deny the other. Primary students who use these denials and affirmations learn the lesson very thoroughly of the omnipresence of God, and become conscious that the heaven within is a condition and not a place, which can and should be attained here and now.

The different modes of arriving at the truth seem to me to be: the orthodox is drawn first through his emotional nature to seek the light, while the religious scientist seeks first through understanding. When the "Christ" is discovered by each, nearly the same condition may be attained, because the orthodox must, if he retain this consciousness, make understanding a factor; and the scientist finds he is experiencing the strongest and deepest emotions of his life. The results might be quite the same if both asked for or claimed the same. "Believe when ye ask that ye have received," is the same as claiming. The scientist claims wholeness for the physical as well as for the spiritual, and receives it. For his faith comes by understanding, and is an "evidence of things not seen."

C. W. B.—*Woodland Mail.*

II. The Father and Son. The Answer.

John v:17-47.

LESSON NO. XII.

WHEN Jesus is accused by the Jews of violating their Sabbath laws, he meets those accusations at first with arguments that would seem to carry conviction to the mind of his accusers; but when these arguments fail of their purpose, the Jesus takes refuge in consciousness, and testifies to what *it* sees, without regard to the condition of mind which receives this testimony.

This course is followed by every disciple. We are first moved to argue with the truth as held by a lower consciousness; but an argument involves conceptions on both sides: and when we fail to overcome the *lower* conceptions with the *higher*, through argument, we are forced to take refuge, and to rest in what consciousness sees.

The first complaint made by the Jews is against the disciples for gathering and eating the heads of wheat as the disciples pass through a field on the Sabbath day. In answer, Jesus declares that the claim of physical hunger is to be regarded before the *letter* of the law, and reminds them of the words of their own prophet, that mercy is better than sacrifice.[1] Jesus also cites to them the example of David, who, when he was an hungered, went into the Temple and ate of the holy bread which was forbidden to all but the priests.[2] Jesus further declares these same priests really profane the Sabbath rest by the preparation of animals for the sacrifice, and by other work connected with the altar service: and yet the priests are held to be blameless because the sacrifice is *for* the Temple.[3] However, to the Jesus thought, the Son of Man relieving humanity from its infirmities is a greater manifestation of the divine nature than is the Temple.[4]

When the Jesus thought fails to arouse sympathy for human infirmities in those to whom it has expressed itself,[5] it takes refuge in consciousness from the *second* accusation of the Jews, which is this: Jesus being a man, is making himself God, by laying claim to the divine activity.[6] No argument is possible here, and Jesus is justified only through consciousness of the Son, and of its relation to the Father.

The testimony received here is only of value to spiritual thought, but to this thought, waiting on consciousness, the spiritual process unfolds itself through successive revelations. These revelations are three.

First. From God the Father, which is divine activity in creation, comes forth the Son of God, which is divine activity in manifestation. Through

this double activity, which is really *one*, all things are "created and made," (manifested).

Second. In the Jesus consciousness, the Son of God is seen bringing the light into "the darkness which is upon the face of the deep,"[7] (the individual).

Third. To the Son of God, in its activity, is brought forth a higher product, which is the Son of Man: this is an increase of light, destroying the darkness which the Son of God has uncovered.

These, then, are the three revelations:

1. The Father and Son. 2. The Son of God. 3. The Son of Man.

We can now consider more fully the distinctive character of each as it is received by the Jesus thought from consciousness, and expressed in the words of our lesson.

1st. The relation of Father and Son. God, as creator, is the Father. That which is born of God is the Son of God, or Spiritual Man. That which is brought forth from God to Man, is the Son of Man.

In the Jesus consciousness the Son of God or the image is first to appear; afterward the Son of Man, or the likeness. However, these are the two aspects of the one Son, and both present themselves in the sixth day, or the Jesus degree.

No man knoweth the Son but the Father, and no man knoweth the Father but the Son.[8] The Father loveth the Son, and hath given all things into his hand (power). We read here as the spiritual meaning: the consciousness which receives the Father, receives also the Son. These are seen together: when one disappears the other no longer is. The Father gives all things into the power of the Son, but at the end of the process the Son rests from dominion in the bosom of the Father, and God is all in all.[9]

2. The nature of the activity of the Son of God.

It is written: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." This divine quickening is underneath all the world process from its beginning with the Adam, in which all seems to die: but its nature is not understood until the Jesus vision, when all is seen to be alive within the Christ.[10]

The Father raises up and quickens individual consciousness; and the Son manifests this quickening to thought, or the body. It is a gradual process of quickening from the body, which is of the earth, earthy, to the Christ body,[11] which is "the Lord from heaven."[12]

When the Son of God is seen coming forth from the Father, the Jesus consciousness identifies with this activity as the light of the world, declaring:

"I am come, a light into the world, that whosoever believeth on me should not abide in darkness, but should have the light of life."[b] This light in consciousness is the quickening of thoughts, and many of them "that sleep in the dust of the earth awake:"[c] this is the resurrection of the truth of thought, which comes forth from its grave of conceptions.[d]

The Son of God is the light which illumines the body of consciousness, but when the Jesus is reached, the body is so spiritual, it is at times transfigured.

3. In the onward movement of the process the body is now to be dissolved.

The body which has received the light must disappear, that the light may be all.

The light that *illumines* the body, is the Son of God: the light that *dissolves* the body, is the Son of Man.

The illuminating and the destroying are two offices of one light to consciousness; as the Son of God and Son of Man are two aspects of one Son, to the Jesus. But to *thought*, the light which uncovers darkness, and the light which destroys it, are two lights: the evening and the morning are the seventh day.

In the light of the seventh day, individual consciousness enters into eternal life, and spiritual thoughts have resurrection of judgment, or separation from conceptions. This is made possible by the coming of the Son of Man who receives power from the Father to execute judgment.[e]

Consider in review the distinctive characteristics of the Son of God and Son of Man.

The Son of God brings the baptism of light: the Son of Man brings the baptism of fire, for the Son of God illumines: the Son of Man destroys that which is illumined.

The Son of God (light) comes not to judge the world, but to save it.[f]

The Son of Man (fire) comes to judge between, or to separate the living and the dead (truth and conceptions.)[g]

The Son of God and Son of Man are brought forth to consciousness as the Father's creation of the sixth day. These are made manifest as resurrection and judgment, to thought, at the end of the seventh day, which is "the last day."[h]

These are the revelations received by thought from consciousness. How can they be *proved true* to the people? The highest witness to this truth is the Father's voice within, declaring: "This is my beloved Son;" but the people cannot hear the divine voice within, nor see the divine image (shape).[i]

Then there are the mighty works; but the Jews do not accept these as divine manifestation.

There has been also the witness of John, but the people only accept this "for a season."

There is still remaining the testimony of Moses, in whom the people trust: but the people believe only in the *letter* of his writings, and until they read Moses in the *spirit*, they have no witness of the Christ. Jesus has truly said: "We speak that we do know, and testify that which we have seen, and no man receiveth our testimony." *John iii:11.*

When the spoken word is not received by that which is without, spiritual thought turns within, and waits on consciousness for the higher revelation; it is this:

The Father and the Son represent the Universal and the Individual. These belong together, as a vision of one includes a vision of the other.[j] These two can never become one, by the Son entering into rest with the Father at the end of the world process. For this coming together of two would represent two parts forming a mortal unit: but the end of the world process is *Unity*, and not a mortal *unit*.

The Individual is not merged in the Universal, for "the Son hath life in himself." The Son implies the Father, and without a Father a Son cannot be.

When Eternal Consciousness dawns upon the spiritual vision, we reject the conceptions of Universal and individual, for we find in consciousness the root of divine Unity, from which both Universal and Individual—the Father and Son—have come forth to us.

---

1 Hosea vi:6.
2 I Sam. xxi:6.
3 Num. xxviii:9, 10.
4 Matt. xii:6.
5 John vii:22-23; Luke xiii:10-16.
6 John x:33-36.
7 Gen. i:2.
8 Matt. xi:27.
9 John iii:35.
10 I Cor. xv:28.
11 I Cor. xv:22.
12 Phil iii:20-21.
a I Cor. xv:47.
b John viii:12; xii:46.
c Dan. xii:2.
d V. xxviii:19, and Isa. xxvi:19.
e V. xxii:17, and Acts x:42.
f John xii:47.
g I Pet. iv:5.
h John vi:39.
h John vi:44.
i John viii:17-19.
j John xii:45.

Denver, Colo. Mrs. M. W. Reed.

The Association confirmation statement of the I. D. S. A., when made in connection with any treatment given by a member, is very effective, as through it all members unite in the treatment. Let members use it and note the effect of such united affirmation of truth. We would be glad to have them write us the result of their observation.

SEND IN YOUR MITE!

AS THE days of the International Congress of Scientists draw near, the committee in charge of finances find that at least $400.00 additional to what is now in hand must be secured before the 15th of May; and as the labor of this work has fallen on a few members, we now ask all Scientists in love with this larger Christ movement who have not already sent in their contributions, to send in their mite. We trust so confidently in the Christ spirit that animates the lovers of Truth, that we have no lack of faith but that the required means will come to us to care for these temporal expenses, and we have the knowledge, also, that we shall be blessed with marvelous spiritual good from these gatherings of good saints at Chicago. Send in your contributions to headquarters, 328 Seventeenth Street, San Francisco, Cal.

Extracts from Letters.

C. L. Cramer—*Dear Friend:*

We have been blest the last week by a visit from Mrs. M. E. Cramer, which was pleasant and profitable, and we know that we were blessed in all ways by her presence with us. Though her stay was so short, she awakened a general interest. She taught three classes a day, and gave to each and every one of us just the words we wanted to know to advance us in light, love, and truth. I know that God blesses her with good in her work of love and harmony wherever her work calls her.

Pueblo, Colo. L. M. K.

I am a reader of your journal, and I find it very instructive as well as helpful in my daily life. I had a number of copies of Harmony sent me by friends; I read them and send them on, and I believe it is spreading God's Truth all over this country.

Point Edwards, Ont., Canada. J. T. H.

The soundness and insight of a great deal of this "Christian Science" literature is a revelation to me, and your own article in the October number, met with accidentally, was such an intimate satisfaction to me, that I cut it out and sent it to a suffering friend in Paris. If I could only realize God as you do! My intellect springs upon this truth like a hungry man upon food, but I want to *know*. God is my heart, and that is what I do not know yet.

I. B.

CHICAGO, ILL.

HARMONY: Please pardon my delay in renewing my subscription of HARMONY. I love it and thank you for the beautiful words of truth it brings each month. W. H. S.

TRIPOLI, IOWA.

DEAR FRIEND:

Your kind favor of February 26th at hand, but could not answer sooner. I enclose names of candidates for membership to I. D. S. A. Association; also the $16.00 already paid in.

I have been here nearly eight weeks; have taught one class of twenty-seven, and another of sixty-five. I hope to get a good many names and considerable funds during the next month, for the I. D. S. A. I shall do my best.

One year ago the name "Christian Science" was not tolerated here. So much for overcoming.

My heart and soul are with you in this *grand* work. God is blessing you and guiding you in every move you make.

Your sister in the Truth,

ESTELLE NICHOLS.

BOOK NOTICES.

LESSONS IN TRUTH, by H. Emilie Cady. Price, 25 cts. Published by Unity Book Co., Kansas City, Mo.

This is a course of twelve lessons which will be complete in three booklets of four lessons each.

The first four lessons are a statement of being, thinking, denials and affirmations. They are a simple, clear statement of Truth, which all may easily understand and apply in healing themselves and others.

For sale at this Office.

INFINITE LOVE: A Sacred Song. Words by Mary E. Butters; music by Mark M. Jones. The melody is simple and pleasing, and it is particularly adapted to solo singing in Science meetings.

For sale at this office. Price, 35 cents.

CHRISTIAN SCIENCE DEFENDED. Reply to a Critic, by R. C. Douglass; price, 10 cents. This little booklet is a complete and convincing answer to the criticism of those who object to a religion that teaches present salvation.

For sale at this office.

MODEL CO-OPERATIVE HOMES. We have received the pamphlet of the "COLEMAN-STUCKERT MODEL HOME CO." "The object of this Company is to introduce and promote model home building and co-operative housekeeping, by forming local associations in all sections of the country."

We see in this movement a tendency toward a unity of interests that must eventually lead to the recognition of the true brotherhood of man, and the realization that that brotherhood exists because of the fatherhood of God. Mrs. Mary Coleman-Stuckert, Pres't; 101-102 Auditorium Building, Chicago.

KORADINE.

A fascinating story for All.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

THE METAPHYSICAL PUBLISHING CO.,

503 Fifth Avenue, New York.

PUBLISHERS, IMPORTERS AND DEALERS IN

ORIENTAL LITERATURE—Occult, Philosophic and Scientific.

Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.

MONTHLY

The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.

THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.

CRAMER'S
CALIFORNIA GALLERY.
402 Kearny Street,
CORNER PINE, SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"
Cloth, $1.25.

IDEAL SUGGESTION . .
—THROUGH—
. . MENTAL PHOTOGRAPHY
FINE CLOTH, GOLD, $1.25.
Also, by the same author,
GOD'S IMAGE IN MAN
Fifth edition, 258 pages, cloth, $1.00.
ALSO.
EDWARD BERTON (a novel,)
Fifth edition, cloth, $1.25; paper covers, 50 cts.
Any of above sent postpaid on receipt of price.
Lee & Shepard, Boston,
PUBLISHERS.
Sold in California by M. E. CRAMER, 228 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 60 cents; cloth, $1.25.
THE MIGHT KNOUGH. Price, post paid, cloth, $1.25.

FLORIDA RURALIST
25 cents a Year.
The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

THE ESOTERIC.

THE ESOTERIC is devoted to teaching methods for self-culture and development, by calling attention to natural forces active within every human being, and giving primary and simple methods for guiding and controlling them.
It contains most elaborate testimonials from adherents. Subscription price, $1.50 per year. Sample copy free.
Address, ESOTERIC PUBLISHING CO.,
Applegate, Placer Co., Cal.

DR. THOS. L. HILL,
DENTIST.
OFFICE: ODD FELLOWS BUILDING,
Southwest Corner 7th and Market St., San Francisco
Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 4 to 5. Gas given.

Books published by
H. H. SCHROEDER,
Editor and Publisher of
"DAS WORT."

Geistige Nahrung, by P. Millis...Linen $1.00
Leather,..... 1.25
Pearls of Wisdom, by P. Millis...paper .50
Bauhenkourner um Wege, C. Heydtmann 05
TRACTS IN GERMAN,
No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.
For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT,
TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

Mrs. Florence Cecil Gilbert.
Healing and casting out sin by the Spirit (Power) of God. Especially successful in healing absent patients.
243 WEST FIFTIETH STREET,
New York City, N. Y.

PRACTICAL HEALING for MIND and BODY
BY JANE W. YARNALL.
Is considered by scores to be the book of books in Metaphysical literature. It is being called for from all over the world. It does what it claims to do, viz: gives clear, simple, practical directions for obtaining Health. It teaches you how to heal yourself, and how to keep well. It should be the daily companion of everyone seeking health, for either body or mind. Made in cloth only; price, $2.00, postpaid. Published by
P. M. HANLEY PUBLISHING CO.
For sale by M. E. Cramer.

Free Public Library, Sacramento, Cal'a.

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
A		
Alden, Carrie S	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	575 Thirteenth street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing	617 South Seventh St., Terre Haute, Ind.
B		
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. F	Teaching, Healing, Lecturing	S.W.Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. F	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Attica, Kansas.
C		
Charles, Geo. B., B.S., S.S.D. Charles, Lizzie W., C.M., F.D.	Lecturers, Teaching, Healing, Ed's Christian Metaphysician	President Ill. Metaphysical College, Room 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	328 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	328 17th St., San Francisco, Cal.
D		
Daniels, Mrs. Rosaltha M.	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. E. C.	Healers	La Crosse, Wis.
E		
Eckman, Mrs. Sarah	Healer	2056 Gough St., San Francisco, Cal.
F		
Fillmore, Charles. Fillmore, Myrtle.	Teachers, Healers and Editors	501 Hall Building, Kansas City, Mo.
G		
George, Mrs. E. L.	Instructor and Healer	Golden Gate, Cal.
Gilbert, Mrs. Florence Cecil.	Healer	243 West 50th street, New York City, N. Y.
H		
Hill, Ada A.	C. S. Teaching and Healing	1524 N. Madison Ave., Peoria, Ill.
Hatch, Eugene	Healing and Teaching	Sparta, Texas.
L		
Larson, Mrs. Christine	Teaching and Healing	1440 Court Place, Denver, Colo.
M		
Matthews, Mrs. I. L.	Christian Psychopathist. Healing and Classes; Absent heal'g with cor'pdnce. Lessons	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence	1831 Cherry St., Kansas City, Mo.
N		
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer	3rd E. 4th St., I.O.O.F. Bl'k, Waterloo, Iowa
P		
Plunkett, John J., and Irene DeV.	Teaching and Healing	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
R		
Root, Mrs. J. Anderson	Christian Teaching and Healing	1455 Washington Street, Oakland, Cal.
S		
Sullivan, Rev. D. L.	Teaching and Healing	1300 Olive St., St. Louis, Mo.
Sloan, Jas. I.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C. S. Teaching and Healing	2407 N. 12th St., St. Louis, Mo.
Shaul, Mary D.	Healing	1006 Pine Street, San Francisco, Cal.
W		
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

The money to defray the expenses of the Congress has been advanced, but it is expected that the Association will refund it, as it is not right that any one person should bear the greater part of expense of a cause in which all are interested. We thank those who have already responded, and feel sure that enough will do so to cover all present expense. We are certain that the Congress will so open all hearts that they will gladly give of the little or the much that they have, so that we may, if possible, have at least the beginning of a fund to spread the truth still further. E. A. E.

Book Notices.

The Mind Cure: Dr. Alice B. Stockham is to conduct a department of Mind Cure in *Health Culture*, a quarterly journal of practical hygiene. A practical and sensible consideration of the subject will be given that will be likely to attract much attention.

This magazine is issued by the *Health Culture Co.*, 32 E. Fourteenth St., New York, at only fifty cents a year.

The Power of Silence: An interpretation of life in its relation to health and happiness, by Horatio W. Dresser. Contents—The Immanent God; The World of Manifestation; Our Life in Mind; the Meaning of Suffering; Adjustment to Life; Poise; Self-help. In the preparation of this volume the author has had the benefit of the researches of Dr. P. P. Quimby, of Belfast, Me., the founder of healing through mind. Its object is to present a positive, hopeful and stimulating philosophy of self-help and of wise adjustment to daily life. Cloth, 219 pp., $1.50. Sent, postpaid, on receipt of price. H. W. Dresser, 481 Beacon Street, Boston, Mass.

The West Gate Theory of Vibrations, with drills, exercises, and full directions for practice; by C. H. Mackay, founder of W. G. Brotherhood.

We have received a copy of the lesson on vibration. It is an exhaustive and important one to the student of the theory. It contains twelve pages of text and three pages of carefully prepared drills, exercises, concentrations, etc., and the student is supposed to faithfully and regularly study it during the entire course. Price $2.00.

The purpose of this course is to fit the student for teacher and healer, by first coming into comprehension of his dormant powers of mind and body. These lessons contain the most simple and practical instructions to this end. The course consists of sixteen lessons, and extends through a period of eight months.

Terms, $1.00 per month. Address,

1293 Washington St., Boston, Mass. Charles H. Mackay.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. JUNE, 1895. No. 9.

The Christ Method of Healing.

"AND Jesus put forth *His* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

Jesus taught that healing was done through the operation of the law of God. His unvarying success in healing the sick, proves that when the law is obeyed, health is sure to follow.

This being true, health is our normal and lawful condition, for the law which restores health is the one by which man is created. There is only one way then, by which health can be enjoyed, for if obedience to the law is health, disobedience must be the opposite, or sickness. Health or disease must therefore indicate obedience or disobedience to the law, and tell us whether we have entered in at the straight gate of truth, or have gone in the broad way of error.

If we live according to the law of God, the result is sure to be health and harmony; and if we violate it, the result is just as sure to be inharmony and sickness. It is necessary to observe the whole law if we would have perfect health, for it is the will of God, and if it is violated in any respect whatever, to that extent it is disobedience of His will, and must result in the appearance of conditions the reverse of Himself; and He being perfection, and therefore, ease, it must result in the appearance of imperfection and disease.

It is evident then, that the complete success of Jesus in healing the multitude, as well as in individual cases, was due to His fulfilment of the law, both in precept and in practice, for He lived in perfect accord with His teaching; and in the fifth chapter of Matthew, he impresses upon the disciples the necessity of making their thoughts, words, and acts correspond to their knowledge of truth, if they would fulfil the law. He says, "Think not that I have come to destroy the law and the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfiled. Whosoever therefore shall break one of these commandments, and shall teach men so, he

shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

As there is but one law, there is but one way of fulfilling it, and that is by the recognition of perfect union with God, for His will being the law, He is the only one that can either know or do His own will; hence, all our ways must conform to the will of God, and whatever we conceive Him to be, we must claim for ourselves and all others. We must take the attitude of Jesus and claim to be one with the Father, and if one with Him, we are one with all He is. If He is power and love, we must claim that we are the same; if He is health and harmony, we must claim that as our inheritance, and we must demonstrate the truth of our claims in all our thoughts, words, and acts, for they are the fruits by which we know whether we believe our claims to be true or false. "Wherefore, by their fruits ye shall know them."

If we claim that we are power and do not demonstrate it, or if we claim that we are love and love our neighbors as ourselves, and do not act towards our neighbor as we would towards ourselves, or if we claim to be health and do not express health, it is evidence that we do not believe our claims to be true, and we must, therefore, believe in our hearts that they are false; hence, our affirmations only express a hope for that which we desire and do not express, that faith which is the substance of the thing hoped for.

Works are the evidence of our belief or disbelief in our claims of at-one-ment with God. Jesus says, "The works I do in My Father's name, they bear witness of Me." When we mentally comprehend our oneness with God, and do not do the works of God, it is evidence that we have been governed by appearance and have come to a false conclusion, and have accepted falsehood for truth.

This is what Jesus overcame. He was governed entirely by His knowledge of truth, and no appearance was allowed to influence His judgment. In this way He overcame falsehood with truth, and false conceptions with true ones; this is the overcoming referred to when He says, "I have overcome the world," and is the overcoming meant where John says, "He that overcometh shall inherit all things." Then the Christ Method of Healing is to fulfil the law by overcoming our false beliefs by the knowledge and practice of union and at-one-ment with God.

PLANTING SEEDS.—A question among all gardeners at this season of the year is, what seeds shall I plant? We are just now in receipt of a 100-page catalogue from J. J. Bell, of Binghamton, N. Y., telling all about what to get and where to get it. Flowers as well as vegetables. This valuable book mailed free to all who plant gardens, and we advise our readers to send for it.

...e Public Lib...
...ramento, Ca...

LESSON IN PURPOSE.

PURPOSE.
CONCENTRATION.
PRINCIPLE.
DETERMINATION.
SUCCESS.

THE first step towards success in any undertaking is perfect FAITH in yourself. Know that you yourself are an instrument chosen by the law of Divine principle to carry out your purpose.

The second step is to have perfect faith in the fullness of the God power working in and through you.

In this position you have recognized your ability to connect with the channel of truth to which you have unlimited access. Appeal to the God in yourself. It knows only success and prosperity; then appeal to every man and woman and make them serve you by bringing their thoughts into captivity with your own.

You must then realize that you are sons of God, co-workers with Divine principle, mastering and gaining dominion over all things. We must have dominion over the power of money. Harness well every thought; do not allow them to wander; hold and guide every thought to your purpose.

Believe in SELF. Believe in the fullness of the power of God.

Make the MAN first. To make the man, you must recognize your ability to connect with the channels of Truth to which you have an attraction. Appeal to belief in yourself. HOLD THIS EVERY DAY. Appeal to the MAN first and bring out all his possibilities, and keep appealing, appealing, appealing. Then appeal to other men and make them your helpers; bring their thoughts into captivity to your own. "Establish thou my thoughts, O, Lord! I want to be established in Thee." Bring back my wandering thoughts to me.

We must now recognize that we are the sons of God. We are not the true sons of God until we have attained dominion over all things. We must have dominion over the power of money. Hold back these wandering thoughts; hold the thoughts of the Son of God and do not let these wandering thoughts in.

PURPOSE. After you have made the *Man*, and the *character*, and held the thoughts of *self*, hold yourself in *Purpose*.

Sacramento, Cal.

Purpose; the *place*, your *Anchor*. Hold the Purpose, the Place, and everything will be attracted to that purpose.

PURPOSE—DESIRE—PRAYER. *I can and will accomplish this purpose.*

PRINCIPLE. Hold your purpose in the silence. Your silent holding will do more good than anything else you can do. If you form your Character in Principle, everything you do shall prosper. If you hold the Father-Mother principle, you will produce the Divine Son, or the Trinity, and whatsoever you do in this principle shall prosper. Then you are the Tree of Life and will bear its fruit in due season.

DESIRE is your prayer. The desire must be held fully in the silence. Enter into the temple and ask God in the Silence.

To pray is to live in the presence continually. This is the help to come from the outer self, and the inner Christ will lead you. You have not a desire but you can open the door to it. If you take this lesson and hold to your purpose, you will realize it just so sure as you have the desire.

Make the place. Just as soon as you do this, everybody is your servant, and must bring you something to put in it. Don't be anxious. Never hold a doubt. Doubts and anxiety defeat our purpose. *Hold the people in abiding truth.* The Gospel is the power of God unto salvation to every one that believes. Through thoughts we gather forces, and all our force is of God. We gather around us intelligence. We gather to ourselves the harvest, or the answer to our prayers. After this method we multiply ourselves unto the Lord. If you work in the Law you are just as sure to *accomplish* your purpose as to work for it.

CONCENTRATION.

To Concentrate is to bring your thoughts into captivity in obedience to your purpose. Your thought is your capital, your stock in trade, your principle, your friend, your stronghold, your motive power. Concentrate all your forces and you will bring friends to help you—and you are told that all earth and hell cannot prevail against you. You are holding your thought, your mind, your will in principle, and in God's law; you cannot help but succeed. You want the power of God to help you. This is your *powder*, your *dynamite*. Get the power of both of these in yourself and mould it into *determination*. Believe in *yourself*. Have faith in God. Have faith in God's power within you. Have faith in the truth that "*I and the Father are one.*" Have faith that I have unlimited power. Have faith that in God I have an ever present help. As my day is, so shall my strength be. I am *determined* to use this power.

Make friends of the mammon of unrighteousness. The kingdom of Heaven is in everybody. Get everybody to believe in you, so that they add force and multiply you. This is your capital, your stock in trade: Every attitude that you hold to them, they will reciprocate. Look at the outside of things just as people look at it, or in other words, go to their window and look out. View the outside from their standpoint. Hold the subject up before yourself just as they look at it. Affirm their oneness of thought with you. Affirm, affirm, affirm. *I decree and declare it, that this desire, this purpose is the truth. I decree and declare that it is established unto me.*

Three times a day will I make my high and holy affirmation in the upper chamber, in one place, at one time—holding these high and holy affirmations; never changing my thoughts or words, or my decree or aspiration—knowing that my ideal shall be filled—my highest ideal shall be filled.

Never doubt or subtract from yourself. Never doubt or subtract from your business. Never doubt or subtract from your desire. Never doubt or subtract from your *purpose.* Never relax in your determination to hold to these high and holy thoughts. In the ideal I hold that these high and holy thoughts shall bring me into the *fullness of the Christ on earth.*

I decree and declare that I will multiply this work unto the Lord. I decree and declare that I will work in divine intelligence.

I will hold this great spiritual truth till I have opened the channels and avenues of truth till all have been taught. I will hold the people unto this desire until all have been filled. I will preach unto them the Gospel of multiplication unto themselves. I will preach unto men the gospel of Spiritual Truth through my holding this high position. I will do in this business, a little landscape gardening; I will set the plant and then cultivate and water it till it brings forth fruit an hundred fold.

Love your business. When you love your business you can put your strength with such fullness into it. "Love is the fulfilment of the law." Praise your business. Bless your business. Be master of your business.

Know your man. Speak of your private business matters to those only who are with you in this thought. Draw every man's fire first, or, find out his position first. Find out every man's position through the spirit. It is the Spirit that kindleth. *Touch his spirit in the silence, and his spirit will answer to your spirit.*

Hold the lines. I will be master. Any one that wishes to ride with me must ride behind. Make roads; gather forces as you go. Be active and constant. *Never let go long enough for the magnet to stop attracting.*

(Secret)—*Never let another hold the reins, or soon you will be left behind.* Be master, never be driven.

Keep the forces active in all their manifestations of magnetism. Draw powers to you; ask and receive. It is the forces of Law that you send out to be acted upon by others, in compounding interest, when you receive your double. You must get your double, and you will get it when another acts with you. In the silence keep in mind the unbroken thoughts that will attract. *Never hold a thought that will work against you.* Never say, "I am afraid this man will go against me." Every time you say, "I can't," you open the door for an enemy to come in, and every time you entertain a wicked thought you open the door for an enemy. Every time you let go this faith—this highest affirmation of Truth, you are weakening your lines. Continue to strengthen them; multiply them in power until the combination draws, or, until your cause has won.

I will hold myself always in perfect poise; thus establishing me in my position like iron. Everybody likes to look at something strong. Keep yourself strong in your manhood. Enter the path and look for results, knowing that they are there. Have faith in your expectations. Never kill your desire by doubting, or by lack of faith.

In your mind, hold the minds of men in the changeless universal mind. Hold them so firmly that it will become manifest that you are the magnet that draws. Turn your thoughts toward the object which you wish to capture and hold them there steadily; thus you create forces in the minds of others and they will unite their forces with yours to aid you in accomplishing your purpose. Even if they be enemies they will say something that will help your cause.

Never judge your cause by its appearance; you cannot tell by appearances how a thing will go—the wrong side of the web may be towards you. But hold to that perfect faith, that *if you believe you have received, you have received it.*

Our prayers are not answered because we waver and are unstable minded. *Never doubt for a moment*, because if you do, it will dam up the channel through which your desire must come.

Be led by the Spirit. God is my mighty counselor. God is my protection, nothing can harm me. Enter into the temple and ask God in the silence for intelligence, wisdom and guidance, and *his spirit will always lead you aright.*

All is for the best. Never let any conditions or circumstances that may come up so reflect upon you in any way that you cannot say that it is for the best. *All is for the best.* Though some apparently adverse thing cross your path, it is for the best. It may be to wean us from something or teach us some lesson. Know that it is for our best good in reality. *When we concentrate our thoughts and bring all things into captivity to this Truth, we have a power that the whole world cannot prevail against.*

"The Gospel is the power of God unto salvation to every one that believes." I am a minister of love. I am a minister of peace. I am a minister of success. I am a minister of life to all humanity. I am that messenger.

Never for a moment be dismayed or cast down, for God is your ever present help. Have courage; ever feel that God is your support, and then nothing adverse can come to you.

Success is the object of my purpose. Hold unwavering faith; *if you believe you have received, you have already received.*

Never for a moment hold for anything less than perfect success.

Continuing to affirm, "God is my strength, I am strong." I am invincible, for the very Angels have charge concerning me. I am now in the kingdom of heaven, and it is my Father's good will to give me the kingdom. I am to ask largely that my joy may be full. I must be powerful in strength, in faith, in riches, in all good works and words, for as I am lifted up I lift the world up under me.

I must ask no less than my elder Brother's fullness of character. I am like minded with him in my flesh; I will manifest Him in my business; I will manifest him in my thoughts; I will manifest him in my words; I will manifest him in my acts, and I will claim all of these for my neighbor as well as for myself.

I decree and declare that all this is established unto me now.

When you decree a thing it shall be established unto you. Not one word, not one jot nor tittle shall pass away, but it shall be accomplished whereunto I hold it and bless it.

I am God made manifest in the flesh. My hands shall ever hold his blessings for the people. Through my thought I will ever recognize wisdom for the universe. I will hold my thoughts in God's.

I am too pure to even hold iniquity. I will hereby raise my standard of principle around which the whole universe, both visible and invisible may relate. I am minister of Truth; I fear no evil. I will hold myself as possessing all things; not one shall ask of me in vain. My Father worketh

whither I work. Freely I will ask; freely will I give. I have access to every avenue of Truth; I have access to the fountain of eternal love; I have access to the fountain of universal wisdom. I am unlimited in this Truth that makes us free. I am an epitome of all that there is, and in this *ever-living power* I hold my DETERMINATION.

I hold this in determination. I am determined.

This is my capital; my stock in trade. It is my *gunpowder; my dynamite* —the *climax of all my power*. It bears me up and carries me over difficulties, discouragements, doubts and fears, to *success*, the goal, the boon, the object of my desire, prayer and purpose.

SUCCESS.—*Success is the climax, the fruit.* Success is my high ideal, and this ideal I will carry out in law and principle to the glory of God and the welfare of my fellow man.

Denver, Col. EVA HULING.

THE UNITY OF THE GOOD AS SHOWN IN UNLIMITED SUPPLY.

GOD is one, and in Him is all supply, all there is. The only way to realize this Unity of the All in one living estate, is by pure reasoning. Let go all your ideas of material universe, fleshly bodies, and factors of evil and matter, with all their attendant train of seemings. Blot them out from your consciousness for a few brief moments, and let us look at the soul of creation.

God, the Good, is not a personal being; neither is He a cold principle. He is living being, everywhere present, as divine author, spiritual substance, and nothing really has substance except God. Every infinitesimal atom of this eternal, immutable substance is *life*, love, truth, spirit, good, all-presence, all-power, all-knowledge, mind. God is greater than principle, so we cannot speak of Him as the principle of life. He is the all; therefore, He includes in Himself all principles. "My Father is greater than all," said Jesus.

As God is the all, nothing can have eternal being or reality that is not included in Him. He is first cause, the one, Eternal Mind, and He continually thinks in Himself perfect thoughts. As He thinks, He creates out of His own spiritual essence perfect entities, which are, like Himself, eternal and unchangeable. God's thoughts or creations are innumerable. None of His creations express all of His attributes, save one; but the soul of each is the expression of God in it. "Manifold are thy works, O God!" yet all these creations live, move, and have their being in the one God. Each individual cre-

ation, through the great law of universal love, forms part of the unbroken harmony in the unity of the good, or God.

There are no jarring notes in the music of the great oratorio of "The Creation." The music of the spheres is one grand, harmonious symphony. Through time and eternity only one song is heard. "God is all, and there is none beside Him."

The highest thought or creation of God is spiritual man, the Christ-man, made in his image and likeness; that is, possessing all the attributes of God, being made of his substance and gifted with the power of evolving to the plane of consciousness where he can say, "I and the Father are one." As we come to this plane of realization, we know that what is God's is ours also by divine inheritance.

God, Spirit, is the great, universal store-house of supply. Every kind of good we can imagine or desire is contained within this boundless and omnipotent source of unlimited supply. The golden key which unlocks this store-house of treasures to us is found when we come into conscious realization that, "I and the Father are one."

Now, having realized the unity of the good, as Spirit, we may for a moment glance at what would be if God were not all. We will use the seven waters of denial to wash away the dust that seems to disfigure the bright surface of the celestial mirror, and lift the veil that appears to stand between us and the clear shining of the pure substance, Spirit, or God.

Yes, says Mr. Practical Common Sense, but what are you going to do with the material universe and our physical bodies?

Well! as you are speaking after the manner of men, I suppose I must answer you on the same plane in order to be understood.

If you stand before a mirror you will see your reflection as long as you stand there. When you step away from the mirror you won't ask what becomes of the shadow.

If you are in a state of consciousness where you have only evolved to the plane of believing that you have a fleshly body apart from God, and that the plastic medium which expresses thought, that we term matter, is a reality, or eternal verity apart from the spiritual universe and spiritual man, created by God in the great forever and pronounced by him very good; then it follows that you are in the condition expressed by the vision of the great seer.

He saw all mankind represented by a beautiful woman chained in a dismal cave filled with dark shadows. She was bound with her face to the shadows, and her back to the opening, and she moaned and moaned because of the

darkness. The beautiful sunlight filled the mouth of the cave almost to where the woman stood; but while she was bound in the darkness and facing the shadows, she could not realize light and freedom. Suddenly she seemed changed with mystic power, and with one strong, decided movement, burst the flimsy bonds she had believed so strong, and facing the light saw her mistake and went out of the cave into the sweet, warm sunshine, happy and free.

"Who would be free, *themselves* must strike the blow."

The fall of man is the delusion of believing that there can be any substance apart from Spirit, any life apart from God, any mind except the One Mind.

The resurrection comes to each and every one of us, here and now, when we of our own volition turn from mortality's shadows and listen to the voice of the Christ within, and let the hot sunshine of immortal Truth dissolve the mists of matter and evil. Then we return to our first estate (from which we have wandered only in realization), and we can say with Jesus of Nazareth, "Before Abraham was, I Am." Having overcome, we can now sit down with our Father on the throne of power.

The seeming descent of Spirit into states of consciousness of matter and evil is a school of experience to each one of us, and it is Good, for by it we evolve into conscious realization, step by step, that we are created to have dominion, and that "all power is given unto me, in heaven and in earth."

Notice, we do not come into conscious realization of our divine heritage, except as, by our own volition, we put from us our beliefs that human selfhood, evil and matter are eternal realities, and acknowledge them as only states of consciousness, existences which come and go.

Remember that Being is eternal, divine. Existences continually change. At best they are only inverted, dwarfed, distorted and imperfect pictures of the real.

Only the full blaze of Truth shining steadily will melt the iceberg of false thoughts which holds mankind in bondage.

Did you ever watch the ways of a post and its shadow? When the light is feeble, the shadow is long and dark; as the light increases, the shadow diminishes, and at midday, when the sun in the zenith of its power shines hot upon the shadow, it disappears. Where did it go? It was lost in the post. Consumed by the bright light. It was nothing anyway.

When by thinking, speaking and living truth, until we are one with it so that we lose our consciousness of a seeming mortal life, then at this noon-

tide of light from the sun of righteousness, we find that God is working with us and through us and by us and for us to do His will. When we learn that the Christ of us is all that has any being, and when we know that the kingdom of heaven can never truly come to any of us until the without is as the within; then we forever let go the idea that we have any existence apart from God.

When the feet of our understanding are washed clean in the seven waters of denial, which is the true baptism, we enter our own mansion. We come into the habitation of Spirit and say, "I am meek and lowly of heart." "All power is given unto me." "My Father is greater than all."

The moment we fully realize that "spirit is the only reality," we begin to manifest it in our lives by improved habits of thought, speech, conduct, and power to control conditions and environments by the word of Truth.

Sacramento, Cal'a.

Not all in a moment can we obey the law, and "Be ye therefore perfect even as your Father in Heaven is perfect." The water-lily coming up through the stagnant pool, looks upward and grows, step by step, toward fruition. It neither complains of the character of its environments, nor is affected by them. It draws its nourishment from its pure spirit life within, and keeping its sweet face turned upward to the warm sun, it grows silently and steadily until the hour strikes, and lo!—the pure white fragrant blossom unfolds to view and sheds its rare perfume all around.

So silently and steadily must we evolve towards the Christ-plane where all mists of evil and matter are being cleared away, we shall suddenly awake to find the kingdom of heaven fully come; the without as the within. This will be resurrection day, and we shall find that conscious Spirit will manifest by perfect externals.

"The new body of the perfect, revealed to the wise ones under the symbol of the resurrection, will be as perfect as the soul, a growth from within outwardly, the reverse of the manifestation now known to your personal sense as physical growth."

The universe will be as clear as crystal, and our bodies lily-white and immortal.

The moment we fully realize that God is *Life*, and that "In him we live and move and have our being;" that we are made of His substance, we begin to draw life from the unlimited source of all life, and the only limitation there is will be our word concerning it. "Without the word was nothing made manifest that was made."

Life is my strongest word. It is by holding that "God is my unfailing Life," until I cannot speak the words without being thrilled with a new influx of life, that I have been enabled to accomplish superhuman work in this cold Greenland of the West.

Understanding that God is love, all-powerful and ever present, and realizing that I can draw from the fountain head strength to make it manifest, has shown me how to say to those who seem to hate me, "You and I are folded in the mantle of love. I love you with the pure love of the Spirit," until they repent and become my warmest and truest friends. Holding that God is omnipotent love steadily, while we sternly refuse to see anything else but perfection, will gradually melt away all mists of persecution and opposition from our midst, and let the pure white light of spirit shine forth.

Saying to the culprit: "God is now active in you as love," will consume all the external dross that seems to hide his real nature, and melt away the mists from our own eyes concerning him. Of course we must be patient and steadfast in holding these true words until they manifest.

Until we can see the Christ in every one, no matter how covered up it may appear to be, we cannot speak it forth. Let us never lose sight of the fact that we are all one in Christ Jesus, "Till we all come, in the unity of the faith and of a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

"Only the good can come to me, my life and my world. All is good and good is coming to me every moment," held persistently, will bring from the universal store-house of God its manifestation of visible good to our brothers, sisters and ourselves.

Holding that, "Only the Truth is real, it is here now, all-powerful and all knowing," will cause many a shadow to disappear and the sapphire light of Truth that surrounds the throne of God to bathe us in its pellucid brightness.

In exact proportion to our realization that there is no evil in omnipresent good will be our power to demonstrate that God is our abundant supply of all we need or desire. Gold is a symbol of good. If we believe that the good is all there is, we shall not lack finances to carry on our work. I have proved this.

I used to have a very strong belief in evil, and it has drawn to me some unpleasant experiences; but the experiences were good, for they opened my eyes to the light and showed me how to rise to a higher plane of thought.

Standing alone as I have been in the external, like a hardy tree in the desert, folks have been very little to me in the way of help. But I am learning how to draw my unlimited supply from God. It is wonderful sometimes how means will come to me to carry on the work.

I have been fighting the "Battle of Waterloo" for one year and a half. It is a field that has seemed like Sodom and Gomorrah, and as to financial supplies, afforded very little—a barren wilderness. Yet from the unlimited source of all supply I have drawn a supply equal to the demand. In that I have not yet demonstrated a supply greater than the demand, proves conclusively that I have not yet consciously evolved to the plane where I can only see good at all times, for "He that shutteth his eyes from seeing evil and stoppeth his ears from hearing evil, he shall dwell on high." "Bread shall be given him."

In my early life I went through places that seemed hard to the sight of the eyes and the hearing of the ears, and joy was a sealed book to me. When I became a disciple of Truth, I learned that by the side of my greatest need would be found my greatest blessing, and so I have triumphed over what seemed sorrow by praise and thanksgiving. I have been accustomed for years to praise and thank the Father for every little blessing that comes into my life, and it has worked wonders with my environments.

If we are at a plane where we desire gold for selfish purposes, it will not come to us; but when we are consecrated in our lives to Truth, and desire the kingdom of God above every thing else, and need means to carry on the work of preaching the gospel, I have demonstrated sufficiently to prove to myself and others that we have an unlimited storehouse to draw from, and the golden key which unlocks for me that storehouse is this formula:

"I praise and thank Thee that all my wants are abundantly supplied *now*, and all my prayers are answered. I thank Thee that Thou hast heard my prayer and that Thou hearest me always. Blessed be God, which hath not turned aside my prayer, nor his mercy from me." Every gift, great or small, that comes to me, every blessing, every pleasure, is a signal for me to pray this from the heart. Every day I begin with the use of the 145th Psalm, and I repeat this whenever a cloud breaks, a shadow leaves me, a persecution ceases. Through this means I have been carried through seeming persecutions and trials, that have been akin to those of the early martyrs, save that my external life has been unharmed.

I came to Waterloo one year and a half ago, a stranger, with $2.00 in my purse. Now I have the prettiest of offices in town, hold my Sunday services

in the finest hall, have the finest choir, and audiences numbering from 150 to 250 people. Besides this our Unity Society, composed of those who have been through from two to five classes, under my instruction, and are pledged to stand for Truth, numbers thirty-four members. "Not I, but the Father that dwelleth in me, he doeth the works."

Only as we can demonstrate their truth, have our words any value to mankind. I give you these details because I know that I have found the key to unlimited supply, although not yet perfect in the use of it. What I have proved I give unto you.

The Father is moving me to found a College and a church for the truth, and I expect to draw my funds from the unlimited Source of the All-Good.

My faith grows with every opposition. The harder I am pressed the closer I feel to God. "If God be for us, who can be against us."

Dear Hearts! I have greatly desired to meet you face to face and listen to the words of wisdom given you to speak by the Holy Spirit; but I must not forsake my post now. Yet, although absent in the flesh, I am with you in spirit, in glorious communion. "There is no separation in spirit."

"May the peace and love of the Holy Spirit abide with you always." Amen.

Waterloo, Iowa. ESTELLE NICHOLS.

...e Public Libra...
...acramento, Cal.

THE WORK.

The work of calling the International Congress of Scientists has fallen on a few members, but all have given of their labor gladly, without money and without price.

We trust so confidently in the Christ spirit that animates lovers of truth that we have no lack of faith but that the required means will come to cover all temporal expenses. We hope that God's bountiful supply will be so shown to all members, that they will be encouraged to give of that bounty, towards a fund for increasing and broadening the work. Then the Association will be able to carry out the intention of its founders, of sending Science literature, and perhaps teachers, into places and among people who have heard nothing of the power of Truth. S. A. E.

UNIVERSAL AND INDIVIDUAL TREATMENT

I. D. S. A. Health thought, to be held from June 1st to July 1st:
"God is our bountiful supply. He gives health, peace and prosperity."

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

EDITORIAL CORRESPONDENCE.

DEAR HARMONY:—

I have just concluded my four weeks work in St. Louis. Mr. Cramer having arrived yesterday morning, we leave this evening for Chicago to complete arrangements for the Congress.

My work in this great city consisted of lecturing, teaching and healing; holding meetings auxiliary to the I. D. S. A., and in the interest of the Congress; also that of arranging and getting out the program.

I commenced my work in the afternoon on the day of my arrival by giving a talk to Scientists and friends at the residence of Mr. and Mrs. D. L. Sullivan. I have lectured before "Societies" numbers 1, 2, 3, 4. The classes taught constitute a Primary, Training, and two Theological, which were greatly enjoyed by students and teachers. I have never witnessed greater demonstration of harmony, "Peace on earth and good will towards men," than was manifested among the members of these classes. They accepted the teaching in the "new and living way," which is truly educative. They are letting the light of the impersonality of Truth shine, thus glorifying *The One*. The beauty of at-one-ment is apparent, and there is a feeling of unity existing between the workers in St. Louis that is most holy, and which bears fruit of the ground of eternal substance of Love, in which they are so firmly rooted and established.

One of the most gratifying experiences it has ever been my pleasure to meet with, was the manner in which the principle workers, upon my arrival, met and consulted as to the best method of advancing the work and interesting the people in the classes.

Mr. H. H. Schroeder, Rev. D. L. Sullivan, and Mr. R. S. Hill, each have a large following, and their Sunday services are well attended. All are excellent healers, and their unwavering faith and love of Truth is converting many of the most thoughtful people of St. Louis.

All the Scientists whom I have met in this city are interested in the I. D. S. A. movement, and are working for the Congress.

The Sunday Schools are another important feature in connection with the work here; in them the children are receiving a knowledge of the Truth of Being, which is the true basis for all education. We would like to see more children brought into them, for there is nothing that will ever serve to make them satisfied with their efforts, short of a knowledge of who and what they are, and of their relationship to each other. One Sunday School is held at 2301 South Broadway, conducted by Mr. Schroeder and Mr. Hill. The scholars are taught in both German and English, Mr. Schroeder having charge of those taught in German, and Mr. Hill the English classes. It is a large and prosperous school.

I had the pleasure of visiting the one held at Eleventh and Louis Streets, conducted by Mr. Dixon. Though not known as a public worker, we found him to be a natural teacher, one able to impart knowledge so that the little ones can comprehend. Their happy, bright faces were evidence of their understanding of the truth of themselves. I shall always remember my visit to that school as one of the most pleasant incidents of this trip. Every child shook hands with me, and said they had wanted to see me. The singing of those little ones was truly surprising, and their whole demeanor showed satisfaction, joy and pleasure.

International Congress of Scientists.

Blessed be the gospel of divine truth which will be proclaimed from the International Congress of Scientists.

By the time this HARMONY reaches you, the Congress, beginning in Chicago May 27th, will probably be in session. We know that the unity and harmony that is in divine truth, will express itself in that Congress, resulting in great good to the Scientists, and to the world at large.

The Chairman of the Local Advisory Council advanced the money necessary to complete the payment for the hall, believing that the amount will be made up by the members and their friends.

All this work is done from a purely universal stand. How freely then should we give, contributing to the work of the Lord out of the money he has entrusted to us, be that little or much.

Send in your little; it will be judiciously used by the Association, and any surplus will be used in spreading the truth over the world. S. A. E.

Brief History of the International Divine Science Association.

ON May 17, 1892, such was the feeling among a few progressive spirits to see the value of co-operation and organization in spreading the knowledge of Divine Science, that a meeting called by Mrs. M. E. Cramer resulted in the establishment of the International Divine Science Association, with a membership at that time of about twenty-one persons. The Association at present has over five hundred members, scattered all over the country from Maine to California, and from Canada to the Gulf, who meet once a year in congress to manifest their devotion to method of Christ living and doing.

The work of the Association is to establish in the minds of the people that they are associated together by virtue of the universality of the Infinite Law, and of the endless revealment and possibilities of the Infinite Goodness, or Christ, in each one, and that to this end are we born into the world. This Divine teaching cannot be measured by any scale of human value, as the Association recognizes that God is the only power, and that its business is to uplift men to the Christ Life which was manifest in Jesus of Nazareth, and thus ourselves become living reproductions of Christ, His work our work, His voice our peace, joy and harmony.

The work already done by the Association is very gratifying to its members. Divisions have been organized in many States, and the Second International Congress of Scientists, called to meet in Chicago May 27, 1895, will be the largest in the history of the Association. It is the plan of the Association to publish Divine Science literature in the German and American languages for free distribution throughout the United States and Germany, and eventually place able lecturers in the field to advocate and present the teachings of Divine Science, thus laying the foundation of the beautiful Truth as taught by our Saviour, and feeding hungry humanity with that alone which will satisfy the longings of the human family.

This is the work of the Association, and its principles are so broad and its love for humanity so unselfish, that it would call all alike to join hearts and hands in this great revolution that will alone set humanity free in living the same life that was in Christ Jesus, and in this co-operation of all that is divinest in each one of us, the salvation and healing of the nation is the only result. This alone is what the Association aspires to accomplish, and it requires the best thoughts and unselfish activity of its members in this Christ-like work; and the blessings of our Divine Father will follow us all the days of our life, and guide and direct its labor in His name only.

W. H. Daniels.

INTERNATIONAL BIBLE LESSONS.

MAY 26th.

JESUS ON THE CROSS. *Mark xv: 22-37.*

GOLDEN TEXT: "*While we were yet sinners, Christ died for us.*"—*Rom. v: 8.*

"GOLGOTHA, the place of a Skull," is a type or a figure of that place of dead belief in Mentality. A place of empty opinions—"*dead*," because not being found in principle. They who bring Jesus here are ignoring truth, and giving instead of Divine thought, "Wine mingled with Myrrh," symbol of unholy, untrue, and unjust decisions about the living. The truth, that there is One Spirit and one Body, is set aside, when every man "takes a part"—for life is *indivisible*, so also is the manifestation of life. A belief that claims to be a *part of God*, and holds "self" as that part, is condemned by truth—"That which leadeth into captivity shall go into captivity."

Man is not a *part of* God. The righteous man says, "I and my father are one," and that one is *inseparable*—in being and existence.

Now, I am not divided, but whole, and the two thieves, one on the right, the other on the left, are suggestions that the past and the future are "Saviours," disregarding the eternal now of being one.

The worldly belief is in a Saviour of the *past*, that deeds done in the past make the *now good*; or that which shall be done in the future can make peace for the present, forgetting the truth that is found written, Eccl. i: 9, 10, 11: "The thing that *hath been*, it is that which shall be, and that which is done," is that which shall be done. There is no remembrance of former things—neither shall there be any remembrance of things that are to come." To judge of that which is, by appearances, is the way of the Destroyer, and not the "way of life." So they say: "Let us see something done *now* that is according to our beliefs, and seeing, we may believe." "Save thyself" is the voice of one that does not understand the salvation that *is* omnipresent, omnipotent and omniscient. Mocking chief priests are self-righteous opinions that claim to know more than God; but it matters not, their unbelief can not make the truth ineffectual. Rom. iii: 3.

"Jesus on the Cross," does not mean in Divine Science, Jesus agonizing in physical torment, in giving up the body in the worldly belief of death. Jesus knew the truth—that God joined the form to the formless through immutable law. He received this truth from the Father and demonstrated the body indestructible, through knowledge of God. "The Cross" is blending the visible with the invisible, the union of God and God manifest, and with faith

of God in the truth of being. Christ Jesus died or became insensible to all beliefs adverse to Life. "Jesus giving up the Ghost" is truth triumphing over error.

"The vail of the Temple" is rent in twain, when the two are made one. He is our peace who hath made of the twain one new man.

June 2d.

THE RESURRECTION OF JESUS.—*Mark xvi: 1-8.*

GOLDEN TEXT: "*The Lord is risen indeed.*"

LESSON TOPIC: *A risen Saviour.*

THE "Risen Saviour" is not a man living in a certain time, in a certain place, to whom all the world looks as their Redeemer because of what *He did*; but it is the truth of what each individual *is* here and now—a higher, broader, and fuller consciousness of self. Jesus of Nazareth knew this truth, and loved it—the truth that His life was "God Life," and said "I am Life," rising into a consciousness of self above or higher than form, but including the form, not as me, but mine, as one cause and effect. At the "rising of the sun," very early, the first day we come to see our Lord. The Angel, male and female, perfect man, comes and rolls the stone away from our consciousness and sits upon it. The Stone rolled away is the old belief of self that shuts and fastens the door to Life. When we look in the *right way*, "the way of Life," we see the stone rolled away. We see that a separate self is not the truth of the "me." All the world is seeking Jesus which is crucified. They have laid him where he cannot be found. Jesus can never be found except where *God places him*, and as long as men seek him in the place they put him he will not be found by them.

They who seek and they who find are they who know self as *Spirit*, for "like attracts like." Mary, the Virgin conception, is Spirit and Life, with nothing between it and God. "The seven devils cast out" are types of all adverse beliefs, which must go from us all before we can see God the Son, *one Life* hid with Christ in God, on its visible and true body. Worldly opinion, rigid and certain in its own way, will not give up its belief of righteousness, but claims it knows Christ, without the signs following, without the perfect body. To know and find Christ, who is our Life, is to find, following, "*Jesus*," the resurrection body. No one can find "*being in God*," as the Son of God, without finding the body of God, which is form, lifted up where it was—whole and free from the power of sin, sickness and death. The Christian follower of Christ finds what *He* found, and he, when risen in

us, shows us all, his flesh as our flesh, his body as our body, then says to us all: Go ye and preach this God-spell *truth of atonement* to every creature. The truth of the union of God with his works.

JUNE 9TH.

THE WALK TO EMMAUS.—*Luke xxiv: 13-32.*
GOLDEN TEXT: "*He opened to us the Scripture.*"
LESSON TOPIC: *A Suffering Saviour.*

THE eyes of the world are holden that they do not behold the truth of Christ Jesus as the All in All.

Emmaus interpreted, is "Hot Springs," and means not a place geographically located, but state of consciousness, toward which all are walking, and sooner or later will find the fountain opened within, perpetually springing forth with the consuming fire of Divine Love.

While we reason together and commune, in Spirit and in truth, Jesus meets us all and goes with us, expounding unto us in *all* the Scriptures the things that belong unto himself, our peace. He says unto us all: "Why are ye troubled, and why do thoughts arise in your hearts." The world is so uncertain about the body, all in their walk toward Emmaus are exactly in belief as represented in the 38th and 39th verses, "troubled to *have* this one question solved: What about the body? Tell us more about the body." Jesus says: "Why are ye troubled? Behold *my* hands and my feet, that it is I, myself." Jesus, the Christ, when he comes to us in power of the truth, shows us *His* hands and *His* feet as our hands; he gives us the knowledge that these very bodies we have are the same flesh as His, for His teaching is one body with many members.

Many do not believe "with *joy*," but ask for greater signs, and many go no more with him when this great revelation comes, but turn back to beliefs based upon appearances and reject this form as unholy, because they claim they cannot understand that it is born of God. When Christ opens our understanding the Scriptures are no longer a sealed book, but as clear as the noonday sun, the open record of an open self, the perfect correspondence of the unwritten word, which was in the beginning.

Repentance and remission of sins must be preached (if preached at all) in the name of Christ Jesus, among *all nations*, beginning at Jerusalem. "Jerusalem," means city founded in peace, and we must begin to preach freedom from sin where the *beginning is*, or we have not full salvation. Man begins in

God, and man perfect in God possibilities is the beginning perfect as the "I am" of all, before thought, which is action, and word, which is the result of action. "The promise of the Father sent of Christ upon you" is the Father's consciousness, and is the Holy Spirit, which means the Spirit of Wholeness. Jesus carried up into heaven, was the coming to His consciousness that He was Life itself and was before thought. He was parted from his disciples, in that he looked upon his disciples as within him, as thoughts or manifestations of his. He passed from the consciousness of individuality into Universal Being.

JUNE 16TH.

PETER AND THE RISEN LORD.—*John xxi: 4–17.*

GOLDEN TEXT: "*Lord Thou knowest all things. Thou knowest I love Thee.*"

LESSON TOPIC: *An ever-watching Saviour.*

THREE is the rule by which everything is done that is done. Jesus appearing the third time is the full consciousness that "I am the Way, the Truth and the Life."

Jesus saying: "Have ye any meat?" is the voice of Christ continually within asking if we recognize true Being. He says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

To eat of the flesh of the son of man is true meat, and this means to partake of Christ—"to be as He is." The right side of the ship is righteous Being, and the multitude of fishes caught in the net is the infinite possibilities in mind, when the mind of God is seen to be the only mind.

Jesus said to Simon Peter, "Lovest thou these possibilities within you more than beliefs? If so, feed my lambs." Which means, If ye love me—love impels to action—then you will manifest that love in every thought and word. "The three times" is the fuller expansion within us of love and the demonstration thereof.

Peter was impetuous—quick, but not fixed in answering truth. Jesus bade him turn not to the right nor left, but "follow Him." Jesus taught him what death he should die to glorify God, that he must lose all sense of self that could see anything but God, and that he was not to question, but be still and let the signs follow. Peter would sometimes forget and think there must be "*doing*" before being, but Jesus, the Christ, reminded him often to follow in His consciousness of Being, and the feeding of the lambs and sheep would be the result of his love.

The bread and fish are types of mind and the action of mind; of knowledge and the result of knowledge, which is the thought that makes manifest that knowledge. To be still and know the possibilities within mind is to set in motion thought which diffuses those possibilities in infinite variety of forms.

The reading of this 21st Chapter of John, if left in the letter, gives little or no comfort to a seeker for truth, but when the casting of the net and the multitude of fishes caught are seen to be a symbol only of our looking upon the righteous side, Divine Being, and there find our God-given possibilities, it means to us, "Life, health and happiness, here and now."

C. S. Alden.

Extracts from Letters.

"I have received your notices of the I. D. S. A. Congress, and will be glad to be present. Be assured of my hearty co-operation in thought, word, and deed, with every effort made for the spread of the knowledge of Truth, which is destined to fill the earth. Enclosed find one dollar for membership fee. Yours for Truth."

"I love you all, wherever you may be, and decree for you success in the uplifting and enlightening of humanity by the International Divine Science Association to be held in Chicago. May this grand doctrine continue to grow and increase until the whole world can see and recognize the allness of God, and the peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus. Yours in Truth."

"May the Congress be a success, and may all feel the outpouring of the Holy Spirit through the true thoughts of the Disciples of Christ.

"Enclosed you will find one dollar towards the Congress. I would love to be with you all when you meet, to hear all those good lectures.

Yours with Love."

"Your card received. I wish to be considered and placed as a member and co-worker in any and every way within my opportunities.

Yours in Christ."

"Enclosed please find one dollar towards the Congress. I believe that it will accomplish a great deal of good. I would gladly give more if I had it.

Your Sister in the Truth."

"Your card at hand. I would be pleased to have some circulars to hand out to relatives and friends. My love goes out for you all as brothers and sisters, in Christ Jesus."

"I am glad to send the enclosed amount to help in this glorious work. My wishes are to do all the good I can."

"You will find enclosed one dollar, for which put me down as a member to I. D. S. A. Whatever is in my power to aid you, I shall cheerfully do in Love and Truth. Yours in Love."

"Inclosed you will find one dollar. That is all I have at present. If I can I will send you more. Oh, how I wish I could do more, but shall do the best I can."

Questions and Answers.

Q. When is the resurrection to be?

A. As God is infinite and is life, He could not have created death, which is absent from and the opposite of Himself; hence, "God is not the God of the dead, but of the living." As God did not create death, He has no dead to resurrect. So as Paul says, "For since by man came death, by man came also the resurrection of the dead." The resurrection is, therefore, when man no longer believes himself to be separate from God, but recognizes his divinity, by realizing his perfect union and oneness with Him. This is being raised from the dead, belief of separation from God, into living knowledge of at-one-ment with him, and is the only resurrection there is, and as Paul says, must come by man himself.

Q. Please explain St. John viii: 44.

A. The devil is the adversary or the adverse of God, and He being all of truth, that which is the adverse of Him is falsehood; Jesus said that he that hateth his brother is a murderer. It is only in falsehood that a conception of hate or death can abide, for truth is love and life, and can have no conception of anything unlike itself. Falsehood never originated in truth, for it cannot be contained therein, and when a lie is spoken it is only a lie that can speak it, hence it speaks of its own, and is the father of it.

Q. Why is one successful as a healer and another unsuccessful?

A. There can be but one who heals and that is God, for He being infinite must be and possess all the power there is, and is therefore the only healer. Jesus said that of himself he could do nothing, that it was the Father in him that did the works. He always claimed his success in healing was due to his complete realization of his perfect union and oneness with the Father. This realization is the acknowledgement that it is God that does the healing.

The successful and unsuccessful healer may have equal knowledge of the truth, but knowledge of itself does not heal; it is doing the truth that heals, and as it is necessary to be the truth in order to do it, the one who has the greatest realization of being the truth, or of being in union and at-one-ment with God, will be the most successful healer.

Second International Congress of Scientists, 1895.

The International Divine Science Association called the Second International Congress of Scientists to meet in Chicago in May, 1895. The Congress convenes in the First M. E. Church (corner South Clark and Washington Streets, opposite City Hall), May 27, at 10 A. M., and is to continue to and include June 1st.

There will be three sessions daily, from 10 A. M. to 12 M.; from 2:30 to 4:30, and from 7:30 to 10 P. M.

Every Session of the Congress will be alive with the Spirit of Truth, and will be of equal interest to each and all.

The Mothers' Session of Practical Suggestion, under the direction of Helen Van Anderson, is a special feature of the programme.

The Children's Session, under the management of Miss Cora Stockham, will be an afternoon of great value to all interested in the true education of children. This session will especially enlist the interest of parents and children.

Prof. LeRoy Moore, Musical Director, is a teacher of vocal culture and a singer of world-wide reputation; his name is a guarantee for the musical part of the programme.

The Morgans, of Topeka, Kansas, a company of royal entertainers, are to be with us and assist in the musical part of the programme. Their numbers will be filled out and announced.

The company consists of Mr. A. T. Morgan, Baritone Soloist, and Ladies' Quartette; Carrie V. Morgan, Soprano Soloist; Nina L. Morgan, First Alto and Whistler; Helen Morgan, Second Alto; Lucia Morgan, Second Soprano. They will furnish special music for each session.

The last three sessions will not be the least in this wonderful week of the demonstration of Peace on Earth.

PROGRAMME OF THE

Second International Congress of Scientists, 1895.

General Subject:—THE TRUTH.

No paper to exceed twenty minutes in delivery. The bell will be rung three minutes before expiration of time, to allow conclusion of address within prescribed limits. After each paper, ten minutes will be devoted to discussion upon the subject of the paper, which is open to the congregation.

MONDAY, MAY 27, 1895.

Morning Session—10 A. M.

MUSIC, BY THE CONGREGATION.

Opening Address ..... M. E. Cramer
Solo, "Come unto Me" ..... *Coenen*
Prof. LeRoy Moore.
Introduction of Speakers and Responses.

MUSIC.

Congregational Benediction of Health.

Afternoon Session—2:30 P. M.

MUSIC, BY THE CONGREGATION.

Address of Welcome ..... Anna W. Mills, Chicago
"The Rational of Metaphysical Healing" ..... Nicholas Boyd, San Francisco
"Divine Baptism" ..... Miss Susie C. Clark, Cambridge, Mass

MUSIC.

"Man's True Freedom, *Now*" ..... Mrs. Ada Hill, Peoria, Ill

MUSIC, BY THE CONGREGATION.

Closing Treatment for Universal Supply ..... A. P. Barton, Kansas City, Mo

Evening Session—7:30 P. M.

MUSIC, BY THE CONGREGATION.

Poem of Greeting..... NISS NINA L. MORGAN, Topeka, Kan
Solo..... R. S. HILL, St. Louis
"The Spiritual in Art"..... Miss JOSEPHINE E. LOCKE, Chicago

MUSIC.

"The Unity of Educative Subjects"..... MRS. E. V. KRAM, Denver
Solo, "Jerusalem"..... *Parker*
Prof. LEROY MOORE.
"Transforming Power of the Ideal"..... REV. E. S. GREER, Dundee Junction, Or

MUSIC, BY THE CONGREGATION.

Treatment given by the Congress for the Realization of At-One-Ment of Spirit and Body..... ESTELLE NICHOLS, Waterloo, Ia

TUESDAY, MAY 28.

Morning Session—10 A. M.

MUSIC, BY THE CONGREGATION.

"Cyclones from a Mental Standpoint"..... CARRIE R. DARLING, Pacific Grove, Cal
"The Great Demonstration"..... R. C. DOUGLASS, La Crosse, Wis

MUSIC.

"The Gospel of Cheerfulness"..... FANNY M. HARLEY, Chicago
"Oh! The Gladness of It"..... MRS. ADDIE MELLETTE, Boulder, Col

MUSIC, BY THE CONGREGATION.

"An Association Treatment for Universal Freedom"..... M. E. CRAMER

Afternoon Session—2:30 P. M.

MOTHERS' SESSION OF PRACTICAL SUGGESTION.

MUSIC, BY THE CONGREGATION.

"Motherhood, from the Christ or Truth Standpoint"... HELEN VAN ANDERSON, Boston
"Parenthood"..... DR. ALICE B. STOCKHAM, Chicago
"The Influence of Silent Thought in the Home"..... MARY D. FISK, Denver

MUSIC.

"Suggestions for the Second Mother—Teacher of Children,"
..... IRENE DE V. PLUNKETT, San Francisco
"The Glory of Motherhood in Divine Science"... VINTIE ROOT MCDONALD, St. Louis
Music, "Salutation"..... *John Green, St. Louis*

BY THE CONGREGATION.

Evening Session—7:30 P. M.

MUSIC, BY THE CONGREGATION.

"Unity"..... MRS. SCOTT SAXTON, Denver
"The Soul"..... MRS. EMMA SOLOMAN, Battle Creek, Mich

MUSIC.

"What is Man?"..... HENRY WOOD, Roxbury, Mass
"How shall we Make the Best of Ourselves?"..... URSULA N. GESTEFELD, New York
"Health Treatment"..... EMMA SOLOMAN

MUSIC, BY THE CONGREGATION.

WEDNESDAY, MAY 29.

Morning Session—10 A. M.

MUSIC, BY THE CONGREGATION.

"Individuality"..... MARY E. BUTTERS, St. Peters, Minn
"Job"..... REV. D. L. SULLIVAN, St. Louis
Solo, "From the Depths"..... *Campana*
Prof. LEROY MOORE.
"Love"..... MARY E. ASH, Terre Haute, Ind
"Prayer"..... ESTHER MARION, Chicago

MUSIC.

Healing Service..... Conducted by Rev. D. L. SULLIVAN

Mental, Spiritual, Christ and Vital Scientists, Christian Metaphysicians, Truth-Seekers, and Liberals, by name, all forgetting name and distinction of doctrine, and recognizing but one purpose, that of unifying the work. It was considered by all a good "six days labor," a complete and finished work. The papers were all highly instructive, and the one idea of "Peace on Earth" was actualized throughout the entire Congress, and many cases of healing were among the "signs following."

THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION was organized May, 1892, and is founded in the At-One-Ment of God and His works. One of its purposes is that of holding International Congresses, National and State Conventions.

The object of calling these Congresses is to bring together workers and scientists of every name, from all parts of the world, on a platform so broad that all may freely express their highest conceptions of Truth, and compare methods of practice, to the end that the Law of Love which impels to Action may be fully demonstrated, and Wholeness realized.

The means to defray the expenses incurred in this congressional movement depends entirely upon membership fees and dues, and subscriptions from scientists and friends.

The Association particularly requests your co-operation, and invites you to become a member and co-worker; also to interest your friends and acquaintances.

Membership fee in the Association, $1.00.

Yearly dues, $1.00. Commencing May 1st, payable to I. D. S. A. Headquarters, 328 Seventeenth Street, San Francisco, Cal.

During the session of the Congress, those wishing to join the Association, or pay dues or make donations to assist in this work, are requested to hand in their names to the Secretary.

It should 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 into 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.

INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

NOTES.

So long as Scientists talk and think more of their differences of opinions than of the principles in which they are at one, they will grow more and more widely apart, and become just as creed bound as are the churches to-day. The aim of the I. D. S. A. is to show that all Scientists may unite on the common ground of the broad principle of the omnipresent good, and meet together for the purpose of advancing the cause of Truth in the world, and yet not in any way interfere with the individual work of each. Truth will show herself in varied forms, through the different manifestations of Being, which we each are, but we must learn to give to all freedom to express Truth in their own way, knowing that if they are not against the truth they are for it. We are sure that the Second International Congress will show how much of Unity and Harmony there may be where Divine Love allows perfect freedom of expression to every one.

KORADINE.

A fascinating story for All.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

VANDALIA AND ILLINOIS CENTRAL LINES

ST. LOUIS TO CHICAGO

—ROUTE OF—

"THE DIAMOND SPECIAL"

SOLID VESTIBULE TRAIN OF COMPARTMENT AND BUFFET SLEEPING CARS, FREE RECLINING CHAIR CAR, PARLOR SMOKER.

Leaves St. Louis Union Station, Daily, 9.10 P. M.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

THE METAPHYSICAL PUBLISHING CO.,

503 Fifth Avenue, New York.

—PUBLISHERS, IMPORTERS AND DEALERS IN—

ORIENTAL LITERATURE—Occult, Philosophic and Scientific.

Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.

MONTHLY

The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.

THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.

Public Library
Sacramento, Cal'a

Afternoon Session—2:30 P. M.

MUSIC, BY THE CONGREGATION.

"Ægis of Liberty"..... Mrs. J. Barton, Kansas City, Mo
"Association, the Fulfilling of the Law"..... C. L. Cramer, San Francisco

MUSIC.

"The Science of Life"..... Frank E. Mason, Brooklyn, N. Y
"Christian Science Health Building"..... Clara Elizabeth Choate, Boston

MUSIC, BY THE CONGREGATION.

Universal Treatment..... By C. L. Cramer

Evening Session—7:30 P. M.

MUSIC, BY THE CONGREGATION.

"From Chaldea to Calvary"..... Mrs. Amanda Kerr Lewis, Denver

MUSIC.

"Das Wort"..... H. H. Schroeder, St. Louis
Solo, "One Hour with Thee"..... *Moore*
Prof. LeRoy Moore.
"Overcoming"..... Estella Nichols, Waterloo, Ia
"God in the Flesh, as seen through the Collateral Science of Medicine,"
..... Dr. James Potter Mills, Chicago

MUSIC.

Praise Service..... By H. H. Schroeder

THURSDAY, MAY 30.

Morning Session—10 A. M.

MUSIC, BY THE CONGREGATION.

"Pearl Gatherers"..... Mary D. Fisk, Denver
"Let"..... R. S. Hill, St. Louis

MUSIC.

"Health Germs"..... Dr. Alice B. Stockham, Chicago
"Wisdom"..... Rev. Geraldine D. Robinson, La Crosse, Wis
Healing Service..... Conducted by Mary D. Fisk and R. S. Hill

MUSIC.

Afternoon Session—2:30 P. M.

MUSIC, BY THE CONGREGATION.

"Love, the Divine Substance"..... Eugene Hatch, Sparta, Tenn
"Love, the Potentiality of Life"..... W. P. Phelon, M. D., Chicago

MUSIC.

"Supernal Love"..... Rev. Dr. Strickland, Benton Harbor, Mich
"Love in Action"..... Anna W. Mills, Chicago

DOXOLOGY.

"Closing words of Praise"..... By Anna W. Mills

Evening Session—7:30 P. M.

MUSIC, BY THE CONGREGATION.

"Patriotism"..... Col. A. C. Fisk, Denver
"Christ Ministry"..... Helen Van Anderson, Boston

MUSIC.

"The Greatest Thing in the World"..... Carrie S. Alden, Oakland, Cal
"Subjective Unity"..... James I. Sloan, Kansas City, Kan

MUSIC, BY THE CONGREGATION.

Healing Words..... By Carrie S. Alden

FRIDAY, MAY 31.

Morning Session—10 A. M.

MUSIC, BY THE CONGREGATION.

"Immaculate Conception"..... E. J. Castle, Chicago
..... Abbie Morton Diaz, Belmont, Mass

MUSIC.

"Revelation"....Dr. W. C. GIBBONS, Minneapolis, Minn
"Nature Symbols"....E. A. SHELDON, Hartford, Conn

MUSIC, BY THE CONGREGATION.

Healing Words....By H. J. CASTLE

Afternoon Session—2:30 P. M.

CHILDREN'S SESSION, CONDUCTED BY CORA L. STOCKHAM.

MUSIC, BY THE CONGREGATION.

Music....By HULL HOUSE CHILDREN
Conducted by MISS ELIZABETH NASH, Chicago.
Play, as Educative....CORA L. STOCKHAM, Chicago
Music....HULL HOUSE CHILDREN
Story....
"Conscious Good"....Col. F. W. PARKER, Chicago

MUSIC.

Evening Session—7:30 P. M.

MUSIC, BY THE CONGREGATION.

"What of the Dawning Day?"....A. P. BARTON, Kansas City, Mo
"Resurrection"....SARAH WILDER PRATT, Chicago
Solo, "Calvary"....*Rodney*
Prof. LEROY MOORE.
"I am, I Ought, I Will, I Do"....Prof. GEO. B. CHARLES
"Jesus Christ"....JAMES P. HARPER, Westport, Mo

MUSIC.

Treatment, Baptism of the Holy Spirit....Dr. W. C. GIBBONS

SATURDAY, JUNE 1.

Morning Session—10 A. M

Musical Service.
11:45 A. M. Public Reception.

Afternoon Session—2:30 P. M.

MUSIC, BY THE CONGREGATION.

Symposium of Faith.

OPEN SESSION—QUESTION.

The Reason why I am a Scientist.
Five minutes will be allotted to each speaker.

MUSIC.

"Benediction"....By Rev. Dr. STRICKLAND

Evening Session—7:30 P. M.

MUSIC.

"The Beauty of Holiness"....M. E. CRAMER

MUSIC, BY THE CONGREGATION.

Solo....*Moore*
Prof. LEROY MOORE.
A word of "Fare Thee-Well" from our friends.
Music, "God be with us till we meet again"....By the Congregation
Benediction by the Congress.

Love is the Law which Impels to Action.

GENERAL ANNOUNCEMENTS.

The First International Congress of Scientists was held in San Francisco in May, 1894, continuing six days. The interest increased with every session up to the close of the Congress. Never before was there such a gathering; there were Divine, Christian,

CRAMER'S CALIFORNIA GALLERY.

402 Kearny Street,
CORNER PINE, SAN FRANCISCO.

First Class Work, at Reasonable Prices. Enameled Photographs a Specialty.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"
Cloth, $1.25.

IDEAL SUGGESTION . .
—THROUGH—
. . MENTAL PHOTOGRAPHY
FINE CLOTH, OCTAVO, $1.25.
Also, by the same author,

GOD'S IMAGE IN MAN
Fifth edition, 258 pages, cloth, $1.00.
ALSO,

EDWARD BERTON (a novel,)
Fifth edition, cloth, $1.25; paper covers, 50 cts.
Any of above sent postpaid on receipt of price.

Lee & Shepard, Boston,
PUBLISHERS.
Sold in California by M. E. CRAMER, 402 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1.25.
THE NIGHT KNOCK. Price, post paid, cloth, $1.25.

FLORIDA RURALIST
25 cents a Year.
The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

THE ESOTERIC.

THE ESOTERIC is devoted to teaching methods for self-culture and development, by calling attention to natural forces active within every human being, and giving primary and simple methods for guiding and controlling them.
It contains most elaborate testimonials from adherents. Subscription price, $1.50 per year. Sample copy free.
Address, ESOTERIC PUBLISHING CO.,
Applegate, Placer Co., Cal.

DR. THOS. L. HILL,
DENTIST.
OFFICE: ODD FELLOWS BUILDING,
Southwest Corner 7th and Market St., San Francisco

Office Hours: 9 A. M. to 5 P. M. Consultation Hour: 1 to 2. Gas given.

Books published by
H. H. SCHROEDER,
Editor and Publisher of
"DAS WORT."

Geistige Nahrung, by P. Millis...Linen $1.00
Leather,..... 1.25
Pearls of Wisdom, by P. Millis...paper 50c
Samenkoerner am Wege, C. Haydtmann 25

TRACTS IN GERMAN.
No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and Words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.
For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT.

TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

Mrs. Florence Cecil Gilbert.

Healing and casting out sin by the Spirit (Power) of God. Especially successful in healing absent patients.

283 WEST FIFTIETH STREET,
New York City, N. Y.

PRACTICAL HEALING for MIND and BODY
BY JANE W. VANSALL.

Is considered by scores to be the book of books in Metaphysical literature. It is being called for from all over the world. It does what it claims to do, viz: gives clear, simple practical directions for obtaining Health. It teaches you how to heal yourself, and how to keep well. It should be the daily companion of everyone seeking health, for either body or mind. Made in cloth only; price, $1 00, postpaid. Published by
P. M. HARLEY PUBLISHING CO.
For sale by M. E. Cramer.

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	573 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	647 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. F.	Teaching, Healing, Lecturing.	S.W.Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. F.	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Attica, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D.	Lecturers, Teaching, Healing.	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., P.D.	Ed's Christian Metaphysician	Room 1508, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1731 Pine St., San Francisco, Cal.
Crasher, Mrs. M. E.	Teaching and Healing	326 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	326 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
	E	
Ekman, Mrs. Sarah.	Healer	2054 Gough St., San Francisco, Cal.
	F	
Fillmore, Charles...	Teachers, Healers and Editors.	521 Hall Building, Kansas City, Mo.
Fillmore, Myrtle.		
	G	
George, Mrs. H. L.	Instructor and Healer	Golden Gate, Cal.
Gilbert, Mrs. Florence Cecil.	Healer	243 West 50th Street, New York City, N. Y.
	H	
Hill, Ada A.	C. S. Teaching and Healing.	1524 N. Madison Ave., Peoria, Ill.
Hatch, Eugene	Healing and Teaching	Sparta, Texas.
	L	
Larson, Mrs. Christine.	Teaching and Healing	1440 Court Place, Denver, Col.
	M	
Matthews, Mrs. L. L.	(Christian Psychopathist.....) (Healing and Classes; Absent (heal'g without'pdnce. Lessons)	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 15 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence	1832 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle.	Advanced C.S. Teacher & Healer,	308 E. 4th St., I.U.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing.	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder.	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Prnick, Will R., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson.	Christian Teaching and Healing,	1055 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. O. L.	Teaching and Healing	2930 Olive St., St. Louis, Mo.
Sloan, Jas. I.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C. S. Teaching and Healing...	3407 N. 12th St., St. Louis, Mo.
Shaul, Mary D.	Healing	1006 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

Business Meeting of the Second International Congress of Scientists.

The first business meeting of the Congress was held Friday noon, between morning and afternoon sessions.

The meeting was called to order by the President, and the place of next Congress was voted upon. There were several applicants for it. The most prominent were Boston, Kansas City and St. Louis. Boston received 26 votes, Kansas City 27. After some discussion another vote was taken, when Kansas City received 35 and Boston 18. The vote was then made unanimous for Kansas City. Those who were in favor of Boston were for the spread of Divine Science in the East, bringing for their argument what seemed *to them* the *greatest good* for the people.

Saturday Morning.—Second Business Meeting.

President called the meeting to order, and the first subject for consideration was appointing Chairmen of Committees on State Organization, with power to increase said committees. The purpose of the committees is to organize auxiliaries to the I. D. S. A.

Committees on Organization.

Mr. C. M. Welch, of Topeka, Chairman, for the State of Kansas; Mrs. Bussey, of Jackson, Miss Emma Solomon, of Battle Creek, for Michigan; R. S. Hill, H. H. Schroeder, Rev. D. L. Sullivan, of St. Louis, for Missouri; Miss Estelle Nichols, of Waterloo, for Iowa; Sarah Wilder Pratt, of Chicago, for Illinois; Dr. E. L. Wilton, of Walla Walla, for the State of Washington, Idaho, and Montana; R. C. Douglass, of La Crosse, for Wisconsin; Mr. Thad. Butler, of Huntington, for Indiana; Mrs. Helen Van Anderson, of Boston, for Massachusetts; Mary D. Fisk, of Denver, for Colorado; Mr. Frank Bollinger, of Akron, for Ohio; Ursula N. Gestefeld, of New York, for New York.

These chairmen are empowered to associate others with them in organizing throughout the States for which they are appointed.

A resolution was passed, authorizing the President of the I. D. S. A., in connection with the Advisory Council, to appoint other chairmen of like committees for other States, invested with power to associate others with them.

A. P. Barton, of Kansas City, Missouri, was appointed Chairman of local Executive Committee of Arrangements for the coming Congress, in May, 1896, to act in conjunction with the Advisory Council of the I. D. S. A. in appointing four others, and making necessary arrangements for the third International Congress of Scientists.

KORADINE.

A fascinating story for All.

Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

We recommend you to buy this book; it is interesting and helpful to all. A little girl who had been reading Koradine, said to her mother a few days ago: "Mamma, this is a real good book; there are really very beautiful things in it." As the child was charmed by the beautiful things this book contains, so are all charmed and the attention engaged by all who read it.

A composite book, being the joint production of the pens of Alice B. Stockham, M. D., so widely known as the author of Tokology, and Lida Hood Talbot, Interpreter of Delsarte. It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all ages and both sexes.

Bible Truth Publishing

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. JULY, 1895. No. 10.

Opening Address by the President, to the Second International Congress of Scientists, Chicago.

Dear Friends and Co-Workers:

We meet this morning, not on the common ground of opinion and human judgment, but upon the holy ground from which grows the tree of life, bearing eternal fruit of love.

In the spirit of truth, that we know and love so well, we rejoice that we are able to come together in this meeting, and to realize what is the light of life, which we are to let shine unto the perfect day of peace, health, and satisfaction. Let us each and all rejoice in the spirit of the true brotherhood, and be exceeding glad that we are privileged to meet in this glad morning hour.

May we not liken our meeting in this "Divine Association" unto the union of the tree of life—inclusive of its limbs, twigs, leaves and fruit? Are we not of one mind, since the basis of science divine—the science of being, or life—is that the one all in all of truth is an infinite mind, omniscient, omnipotent and omnipresent? In the spirit of this truth, let us *be* thankful that we are called to meet upon a platform so broad as to include all scientists, irrespective of name, worldly opinion, or human authority; one where each may freely express his highest conception of truth, without criticism, to the end that through the "new and living way" eternal life and immortality be brought to light.

There is an underlying principle upon which all scientists agree, which is the basis for all scientific research and conclusion. The statement of what this principle *is*, is called *the Statement of Being*. This *principle* or *mind* of substance, intelligence and power, is to be strictly adhered to in solving the problem of life, and realizing the truth of our being, and the divinity of an eternal selfhood. This principle includes both being and existence; the manifestor and the manifested; God and creation. All conclusions drawn from the statement of being are true of what it is, hence all demonstration is within being. I remember how glad I was, and how rejoiced in heart, when

first I realized where I was to look for, and to find, true demonstration. From the standpoint of being, which is God's standpoint, demonstration is ever apparent.

It is clear that all true statements are self-evident they embody and bear witness of the truth of what *I* am. The demonstration of *health, mental peace* and *prosperity*, are signs following a *knowledge* of *being*, which is a knowledge of *self;* and as God is self manifesting, so must man, His image and likeness, be self manifesting. It is clear that the only seeming differences there are between scientists are the conclusions arrived at, and this is due to the fact that the infinitude and limitlessness of the principle has not been embodied in the conclusions. To all scientists the principle stands for *wholeness*, which means *health, right habit of thought, word* and *deed* It *means mental, moral* and *bodily freedom*, and loving just and honorable dealing, one with another.

We are to conclude that if the principles of Divine Science were universally applied in all the relations of life, it would adjust and satisfactorily settle the social, political, and financial questions. Since all analysis must proceed from principle, God—*who is He? What is He? Where is He?—is the first consideration in the solving of the problem of life*, and in the ascertaining of what are our own possibilities in relation to the solving of the problems pertaining to the interest of humanity.

Dear friends, scientists have no creed; are not bound by form or ceremonies; are not limited by opinions and beliefs. They know no *religion higher than truth;* that which brings conviction of the truth of what the Infinite Whole is, and of what *we* are.

The basis of this Congressional work is the union of the God of the universe and the universe of living things. Science proves that all living things exist now within the realm of consciousness, and thought is controlled, not by battling, nor by resistance, but by thinking according to principle which reveals the truth of our being, and brings into existence a new and true environment. As it is understood that God is Spirit, the works of the Spirit are to be spiritually considered.

The importance of the meeting of this Congress cannot be overestimated. Spiritually speaking, the magnitude of the movement is as unlimited as the limitless.

On May 17th, 1892, the I. D. S. A. was organized at Home College; and the basis of Association recognized by all who took part in organizing was, the union of the Infinite and Omnipresent God, with His living works. It was understood to be an association purely spiritual and impersonal, one in

which the works of God and His way of working is to be recognized and made known in the interest of humanity.

At that time the spiritual basis of association upon which the I. D. S. A. was founded, was written up, and published in HARMONY. This occurred at a time when the general trend of thought was toward disorganization and disassociation, and as stated in the published intentions, one of its purposes was the calling of International, National, and State conventions. The first International Congress, held through its instrumentality, was named "THE INTERNATIONAL CONGRESS OF SCIENTISTS," which met in San Francisco. Its motto was "*Unity*." It was not known as the "Unity Congress of Scientists;" nor as the "International Unity Congress," but was known as "The International Congress of Scientists." This name was adopted by those who were engaged in the active work of the Congress. This is also the name under which the second International Congress is called. It was considered the most inclusive name that could be adopted, in that it represents all associations, and not one more than another.

At the organization of the Association, it was decided that it was advisable to elect the officers for a term of four years. This was done that the work for which the Association was organized might be thoroughly established, and its underlying spiritual principles made known. It was believed that the purposes could, in this way, be more effectually carried out than by making any changes. The wisdom of this decision has been proven by the work accomplished.

The term of the officers elected at the time of organizing, expires in May, '96; and thereafter it was designed that the election of officers take place annually.

Before another Congress convenes, or at the time of its convening, one term of office will have expired. The present officers believe that the right ones will be chosen by the members of the Association to take hold and carry forward the work to the furtherance of this great spiritual movement throughout the world. It is owing to faithful work and strict attention to detail on the part of those actively engaged in this movement, that the Congress meets in Chicago, and is brought to a successful issue. The encouragement, aid and support that we have received from all sections of the country, have been so freely given, and with such heartfelt sincerity, we feel that we cannot return sufficient thanks to those who have rendered this service, many of whom are with us to-day.

Mrs. Carrie S. Alden and myself left San Francisco on the 13th of February, for Denver and other central points along the line to Chicago, in the interest of the International Divine Science Association, and this Congress.

Since Mr. Cramer and I arrived in Chicago to arrange for the opening of the Congress, we have met with a warm welcome, and a ready response and willingness to serve upon all committees necessary to the completion of the work. The Association is sincerely thankful to all who have in any way assisted in carrying forward this work. Dear friends, in this Divine Association in which we meet, is secured to us peace on earth, for our meeting place is the divine relationship of a universal brotherhood already established in the Fatherhood of God. For this reason we know to a certainty that the immediate influence of this congressional work upon the world of thought cannot be too highly estimated. It will illumine the prevalent liberal thought of the world. Its power to unify has been proven, for the first International Congress of Scientists was a living demonstration of the truth that where two or three work together in the unity of the Spirit, wonderful are the signs following. In many respects the first congress was a most remarkable gathering. There were Divine, Christian, Mental, Spiritual, Christ and Vital Scientists, Christian Metaphysicians, and Scientists of Spirit, Truth Seekers and Liberals by name, all forgetting name and distinction of doctrine, and recognizing one principle from which to work, that of unifying the work. The papers were all highly instructive, and the one idea of peace on earth was actualized throughout the six days work. Many cases of healing were naturally among the signs following.

The brotherhood of man, which is established in the Fatherhood of God, will, I am sure, be manifestly apparent in all our dealings, one with another, throughout this Congress.

The Truth of Being, of who and what I am, why, and for what I am here, must ever be glad tidings of great joy, alike to each and all. It must ever be the crown of glory. The new Mount Zion of absolute consciousness. In this consciousness true association *is;* we do not make it, we are awake to it.

The brotherhood of man, which so many are seeking to establish, *is;* we do not make it, but are awake to its truth; it is in consciousness, and is the revelation of the Fatherhood of God.

We know that all nations of people who are seeking knowledge are hungering and thirsting for the truth of Being, and are ready to welcome the truth of this Divine Science Association, which is the basis of the call, and of the coming together in this meeting, to do a work in the interest of all people.

There are brothers and sisters who would gladly have joined us here to-day, but though absent in person, through their affirmations of at-one-ment they abide in ceaseless prayer for its success; to *them our hearts* respond with love divine.

In this Congress the word association stands for the at-one-ment of God, and His works; of life and the living; it stands for the true relationship found to exist in the meaning of the words of the One who said, "That which is born of Spirit is Spirit." This word proves accurately the truth of the scriptural statement that God is no respecter of persons.

As Scientists with different names, we come together to do the work of one living and true principle, by being the truth which we advocate. This is mutual confidence, yea, and more, it is faith; it is an understanding that of the fullness of the word of life have we all received; and grace for grace. This coming together does not suggest the least surrender of anything that we respectively believe, or have proven to be truth. Knowing that a wider mutual acquaintance and freer interchange of views upon all the great questions on the programme to be dealt with will advance the work, bring to light the highest truths of being, and satisfy the heart's desire.

In the present state of developement of this great science movement, we see many reasons why the workers should come together and prove by association that in truth there are no real differences. That with divine understanding worldly opinions fade away, and seeming differences vanish as darkness with the dawn of day, then comes the incentive to deeper interior self-examination.

To this spiritual feast, dear friends, I bid you welcome; we meet in the consciousness of truth, "in honor preferring one another." The very basis of this convocation is union; this does away with the supposition that *I* have that to give which you have not, or that others are not ready for. Each speaker will therefore be understood by each and all. Let one other point be clearly stated; those who attend this Congress meet on the common ground of equality, hence their individual and local work will in no wise diminish, for this international work is the universal side of everybody's individual and local work. It will be necessary to adhere strictly to the programme. The views expressed by each speaker will stand upon their own merits. The general subject of the Congress is truth; the idea is to make the truth of Being the basis for true education.

In that love in which there is *no fear*, we understandingly meet each other. This day "The Light that lighteth every man is known to be *the I*,

the Me, the Self." The peace and progress of life eternal is with us, and is everywhere apparent, dispelling the dark clouds of sectarian strife.

Now the idea of perpetual youth is revealed in our hearts, and we love the true and living way which has established us in health *unfailing*, and faith *unwavering*, in life *undying*, in peace *unchanging*. This day *true association* is formed, the true relationship revealed.

The International Divine Science Association is a name that will gladden the hearts of those who know its true meaning, and who worship God in spirit and in truth in every clime. Those who bear its meaning in their hearts, hear also the silent voice of the *spirit* saying, *I am It, be Me.* It is the true spiritual brotherhood of man, also the brotherhood of man's work.

In the name of the At-one-ment of God and His works, I greet you.

Address of Welcome.

In the afternoon of the first day the opening feature was an address of welcome by Mrs. Anna W. Mills, of Chicago. The speaker said, substantially:

Officers and Members of the I. D. S. A.—Dear Brothers and Sisters: The beautiful privilege has been bestowed upon me of speaking to you words of welcome. I assure you that the message which I bring must pass beyond the bounds of formality and of necessity come straight from my soul.

My greeting to you must be three-fold. First, personally and individually, for I see before me the faces of some from distant cities, whom I have known for many years and have not seen for months. My manner of greeting to you will be, if possible, like that of one my childish experiences, when I was chosen by my schoolmates to be Queen of May, and was placed at the head of a procession, which marched to the woods. A throne of flowers was built for me, a wreath was placed upon my head, and a lily scepter was placed in my hand, and I was asked to be ruler—queen over all the fairies and sprites in the woods that afternoon. When seated in dignity upon my throne, my subjects coming before me and bringing me flowers (I hope you have each one had the pleasure of being May Queen some time in your childhood), I spied my mother and little sister coming through the path which led to the throne, and instantly, without ceremony, deserted my throne of dignity and ran forth to give them my childish greeting, and my queenship was forgotten. This expresses my first manner of greeting to you, my friends, whom I see scattered over the halls. But, secondly, I welcome you in the name of the truth students, who, with me, have worked in harmony and unity for months and years

in the sacred cause of uplifting the higher thought. Once in my youth, at a public performance given by a literary club, I was sent out before the curtain, more to bid the people welcome and to tell them, "The best that we have is for you." So I feel that I speak the voice of many here to-day, who are united with me to welcome those who come among us to join hands and voices in the great cause. In the third place, my greeting is beyond all this, and reaches out to those for which the International Divine Science Association stands—a principle which is the light which has led us together and is leading us on. How appropriate the name! It stands, in the first place, for an unlimited unity in the name "International Divine," not of the sense or of the intellect, but of the soul. Its ultimate is not suppositional, but positive, as the word science stands for. And it is towards this principle which these words stand for that I will speak and reach out my hand to give it greeting.

The incoming of divine science into the heart as a practical reality means the outgoing of the dogmatisms and creeds and doctrines and enslavements of ignorance. It means a new race of men and of women, a new heaven and a new earth, a new soul and a new body. My friends, I love this truth. It is the only thing that ever satisfies. I have laid everything that I ever possessed upon its altar because I have discovered in it a base upon which I can stand, and stand securely. I have discovered that the treasures which I gather while following this principle are not destroyed by moth or rust, and that no thief can break through these high walls of reality and steal them away. I know what it is to serve the world and to receive the world's commendation and its condemnation. I know what it is to lose money and friends, and hope and heart, and to be misunderstood, and to have my warmest efforts trampled under foot and my tenderest sympathies thrown back into my face while trying to give tribute to Cæsar and to serve the world. I do not know over what road you have come, but I will venture to say that your experience has not been totally unlike mine.

I was always looked upon as one of the happy people of the world, and yet in my soul I was distressed until this divine science threw its light upon my path and showed me a way to light. I love the great broad platform of unity which this divine truth extends. It makes no distinction of persons. The rich and poor meet together upon it, and the Lord is the maker of them all—an international universal brotherhood and sisterhood, neither Jew nor Greek, neither bond nor free, neither male nor female; no dividing line.

This divine principle which you are seeing glimpses of is unifying in every respect. It unites spirit, soul, and body. It teaches man how to control conditions, disease, and death, and to find power and happiness called heaven through overcoming, not through being overcome by, sickness and death. It blots out the false conception which man has had of himself as a sinful, erring creature, and shows him his true origin and his true destiny, and teaches him to receive the benefits of his God-like and God-given inheritance. To strangers or newcomers—we are all new—we will say: "Do not judge of the principle by those you see trying to practice it." We are all beginners. We have so long been told that we are worms of the dust and sinners, it is difficult to turn from old teachings to new and believe that we are anything but outcasts, lawbreakers, and fallen.

We welcome that principle which seeks not to make for itself any reputation. The Master sought not to gain the approval of the world to build up personal reputation, but to bring peace to men. His personality is swallowed up in the universal principle which He stood for; you may know the divine by its universal ring. The singer is forgotten in the song. "See Thou tell no Man." We welcome this assembling together, which means added power through the unity of high purpose, that an object may be accomplished of a greater work of giving.

It has been predicted that there is to be a breaking up of all organizations throughout the world. But we do not believe that an organization founded upon principle or impersonality, can ever be broken up or turned from its purpose, be that as it may—*silence*. The science of silence is eternal truth. Individual must be the work, but united in the universal. It is glorious to see a body of souls united in this great, unselfish thought. Where two or three are gathered together the law of unity is demonstrated. *Science;*—we welcome the redemption of this word out of its physical, out of belief and hope, into facts, and signs, and works. A scientific result.

All hail, thou glorious dawn of life celestial;
Welcome thou day of unsurpassing light,
When men and woman true, dare lift the standard
Of the Divine and universal right.

Oh, unity, thou eldest-born of heaven,
Within thy chains no link can ever break;
The sons of truth no hand hath power to sever,
None will the Omnipresent love forsake.

Roll on, thou wave of purity, forever,
And let thy waters reach from shore to shore,
Washing away the soil of earthly sorrow,
Cleansing the soul from sickness, evermore.

Poem of Greeting,

written by

Nina Lillian Morgan,

for

The Second International Congress of Scientists.

Welcome, thrice welcome to this hallowed place,
You who have gathered here in Truth's own name!
Welcome, each earnest voice, each happy face,
Where shines a radiance lit by inward flame.
Mighty the reason, glorious and grand,
Why we have here assembled at this time:
You have come from over all the land;
From northern coasts, from sunny southern clime,
From eastern shores, from broad plains of the west—
Know well the wondrous meaning of it all;
Know that we here are met in union blest,
That in our hearts God's greatest truths may fall.

All things are changing; we are at the dawn
Of that new time when Truth shall hold full sway,
Together here, by one great impulse drawn,
We meet to hail the coming of that day.
One, in our motives, purposes and aims,
One, in our hope and faith, and in our love,
One, in our aspirations and our claims,
Lift we our thoughts from earth to things above.
O, earnest ones who seek for Truth, be still—
Be still within you, minds; be still and know
That God is here, and feel the mighty thrill
Of His own life through all your being flow.
And as in ancient times, we have been told,
The Pentecostal fire flashed into sight
And touched with living, leaping flames of gold
The gathered host, baptising them in light:
Ev'n so may we, thus met in unison,
Be bathed in God's own Spirit, pure, divine,
If we but realize that we are *one*,
And through us let His living glory shine.

Oh God, we feel thy pulsing life in us,
And in our consciousness new joys, new powers
Awaken as we hold communion thus;
While thine own mighty heart keeps time with ours.
Oh! may this gathering such a centre be
Of love, and joy, and faith, and wondrous light,
Of peace, and happiness, and harmony:
Of truth in all its certainty and might,
That all the waiting world shall feel the force
Of the electric current that shall speed
From heart to heart, full swiftly in its course,
Arousing startled souls to sudden heed;
For o'er their darkened sense a light shall break,
A light they ne'er have seen before, and when
From out their dreams of error they awake,
Christ shall indeed reign on the earth again.

Notes on the Congress of Scientists.

The Second International Congress of Scientists was in every way an unqualified success. The thought of those who attended both Congresses, is that the arrangement of the programme for the second was better than that of the first; the grouping of the subjects for different sessions were considered a happy inspiration. The papers and addresses, as a whole, were grand presentations of truth, each in their own original way. The universal verdict was that the work accomplished was greater than the most sanguine had hoped for. Much more was accomplished than can be summed up, as is apparent in the general report. The perfect unity and harmony prevailing throughout all the sessions, was a demonstration of Divine Love, which was made apparent in many instances of healing, some of which we will mention now; and will tell you of other cases in future numbers of HARMONY.

One lady who was healed on Monday, the opening day of the Congress, and who had informed the president of the fact, made an open confession during the "musical and praise service," the following Saturday morning, which was under the charge of Prof. Moore, whose overflowing love and enthusiasm inspired the whole audience, and many were on their feet at the same time, desirous of testifying to benefits received from the science, and for what they

had to praise God. This lady said: "Professor, I have for years been one of the worst cases of dyspepsia, and was a great sufferer. On Monday I met a friend who told me that a Science Congress was being held in the First M. E. Church, and said, 'you had better go down there, you may be healed.' I came to the Congress on Monday, and the moment I stepped inside the door of the church I was thoroughly healed of all my troubles, and have had no realizing sense of them from that hour." Prof. Moore replied: "That is right, sister, God made you whole, and you are every whit whole this moment;" and turning to the president, said, "Is not that right, sister Cramer?"

Another case was that of one who had been a scientist for years, and had demonstrated in many ways, but there were certain physical ailments that she had failed to overcome. She had received treatment from many scientists, and had given up trying to get well. Wednesday morning, while the president was opening the Congress with a universal treatment, the Congress repeating it in concert after her, the lady said to herself, "Why do not I enter into the meaning of these words, and try to bless the whole world as do these people? I immediately entered into the spirit of the treatment, and again that evening I took up the same idea for myself, and I was from that day thoroughly healed of all bodily ailments, and with the healing came great illumination." She said: "Mrs. Cramer, I cannot tell you how blessed I am; it is beyond description."

Twice during the week of the Congress, the president wishing to ascertain how many there were in the audience who had been healed, asked that those who had in any way been mentally, morally, or bodily healed through science, rise to their feet. On the first occasion all the large audience stood up, except about twelve; on the second occasion, with a large audience, all except about twenty-five arose to their feet. Prof. Moore then asked how many of those who had remained seated, wished to be blessed by the truth as the others had been, when all arose to their feet. This was conclusive testimony of the truth of the statement, "Know the truth, and the truth shall make you free."

The entire proceedings of the Congress were a lovely demonstration of the Spirit of Truth. If to any there seemed to be another spirit present, we failed to observe it, and we have known the Congress in all the detail of its workings from the time it was called; and its beginning and its end are both in the *One* who said, "I am the beginning and the end."

People from all sections returned to their homes, thoroughly satisfied with the work accomplished, and filled with enthusiasm, and determined to do all in their power to spread the work.

INDIVIDUAL CONCEPT OF THE CHRISTIANITY OF THE UNIVERSAL CHRIST.

"IN my Father's house are many mansions." "I go unto the Father; for my Father is greater than I." [John's Gospel, Chapter xiv: 2d and 28th verses.]

We understand the Christ principle to be realization of conscious individual unity with the Father in the fullness of His creative power and understanding; unity with the one cause, which is being, and includes the whole law of being, and is therefore, a prophet, and more than a prophet when a prophet is understood to be only an exhorter or interpreter of the law of Being. Hence, the Christ attainment is the head of all that is below in the scale of advancement toward conscious unity, conformity and oneness in all things; and being in this full stature of understanding of that which is the head of all, is able to explain and teach all, because of his being at the head of all, and in conscious communion with the presence of being, which is the inner consciousness of universal existence.

While the twelve Apostles represent the twelve conscious states of understanding in advancement toward the full attainment, or the full stature of regeneration or resurrection of the mind or human intellect in its various stages of realization of the one life of all that lives, the Christ recognizes these twelve stages as stages of all the human race turning towards recognition of the Christ unity, and chooses to teach all humanity from the inmost higher concept of love for all. The disciples or students of life have comparatively but a limited realization of their latent inherency of unity with all life, consequently, being in different stages of realization, the twelve distinctions of humanity show forth in the same *one love*, corresponding to the intellectual and moral conception of the one undivided love. There are three that appear to be in closer communion within the greater love—the greater understanding of love, and the love perception of unity, not because of respect of persons, but because of a higher regenerate state of understanding and appreciation of their advancement in capacity and correspondence toward other stages of realization of truth. Love embraces all within the arms of the Christ love.

When Christ is risen, or brings forth a concept that there *is* but *one life*, he chooses all types of mankind to be taught in exact harmony with the order of unity and holiness of all life manifesting in all types, which are in reality only differentiations in their special sphere of activity, and their correspondingly developed states in charity and love of good, according to their ever expanding understanding and realization of the same love—the *one love* which cannot be divided.

God is Love. God is One; Infinite; All. Discord is a negation, and can only arise from a negative mental state; by negative intellectual attention to the negative side of expression, as being reality in itself; thereby not cognizing the real Oneness, which is unmanifest to the superficial observation of the intellect. The intellect is dominated by negative mental conditions through cognizance of separation resulting from recognizing methods of power in manifestation, postulating as *Love*, to imitate expression; hence, ultimating in incomplete comprehension of righteousness; and is, therefore, a mental government of bondage and fear—captivity—as one cannot be conscious of freedom while in conscious bondage through transgression of the law of liberty; which is *one* Law of Unity.

Christ, the One—at one with the Father—or any other name that corresponds to the same state of attainment—rules by Love, the infinite attractive power of righteousness, which was and is in the beginning. Love attracts. Fear repels and begets fear, and holds everything in its fear of losing what it seems to itself to have, and all it has is false thoughts of common negative beliefs or uncertainties; while the Christ love is life—is endless, immortal.

As a man thinketh, so is he apparently to himself—practically and mentally. In the Christ love, "I and the Father are one."

Knowing the Father as All in All, is to realize a holy consciousness of all presence behind the veil of appearance. The multitude and the disciples are apparently going away when saying to the twelve, Will ye also go? Recognition of immortal life answers Love's atonement within. Lord, to whom will we go? Thou hast the words of immortal Life.

I recognize only one Life; one Spirit of Love, belonging to this Life; moving all life for good into a greater aspiration to make manifest more goodness and more harmonious activity, especially in those who are foremost in the effort to convene the Congress in love to accomplish more good.

Yours, in the Unity of Truth and Love,

W. T. Jenkins,

(To the Executive Committee.) Oakland.

Book Notices.

The Philosophy of P. P. Quimby. Those interested in the Science o Mental Healing, will find this book very readable, giving, as it does, a sketch of the life and methods of work of its first exponent, by one who was personally acquainted with him. It contains, also, a portrait of Dr. Quimby, and selections from his manuscripts. This book is written by Annette Gertrude Dresser.

Sent postpaid, on receipt of price. Orders should be sent to 481 Beacon Street, Boston, Mass.

"The Way, The Truth, The Life."

No. 60, G. H., complete. "All the way my Saviour leads me."

"Christ, The Way," appears before me,
I can never turn aside;
Can I doubt the demonstration
Of the Spirit as my guide?
Sweetest peace hath filled my being,
'Tis of love I wish to tell,
For I know, while He abideth, } *Repeat.*
Pain has flown, and I am well.

Christ the truth already frees me,
From the seeming foes I dread,
Overcoming ev'ry trial,
In the strength of living bread.
Sin is vanquished, and the tempter
Fails to use his charms on me.
For the promise can't be broken, } *Repeat.*
Know the Truth, ye shall be free.

Christ, the Life, now lives within me,
Fills me with the power to heal,
Naught, by any means can hurt me,
Nor the poisoned draught shall feel.
Thus from hence I'll preach this gospel,
Freeing all from sin and strife;
Realizing that the power } *Repeat.*
Is the Way, the Truth, the Life.

Topeka, Kas. J. L. Johnston.

Universal and Individual Treatment.

I. D. S. A. Health thought, to be held from July 1st to August 1st: "I have overcome the world."

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

EDITORIAL CORRESPONDENCE.

After the close of the Congress, Mrs. C. A. Alden taught a class in the rooms of Dr. Weeks and Prof. Moore, which, as usual, proved satisfactory to the students and opened the way for her to go to Jackson, Mich., to teach.

I gave three lectures, according to agreement, and after settling up matters of business connected with the Congress, Mr. Cramer and I left, June 11th, for Denver, by way of St. Louis, Kansas City and Topeka. We stopped in St. Louis two days, and were guests of D. L. Sullivan and wife, at whose home we greatly enjoyed ourselves by talking and living the Congress over again, and in learning of their grand and ever-increasing work, as well as that of others in that city, of which we shall speak more fully in future. Mr. Sullivan, R. S. Hill, and H. H. Schroeder and others spread the news of our arrival, and on the second evening the friends gave us a reception at the parlors of Mr. and Mrs. Schroeder, where we met many of our friends, and told them all about the Congress. It is always delightful to meet, socially, the warm-hearted friends of St. Louis. They are all working for the I. D. S. A. and its congressional work. Pleasant and profitable was our call upon our brother and sister editors of the St. Louis Magazine, Mr. and Mrs. Gilmore, who attended the Congress at Chicago, and are interested in every advanced movement.

On our arrival at Kansas City we were met at the depot by Captain Harper, who, on the part of our unity friends, informed us of a meeting to be held that evening in Charles and Myrtle Fillmore's unity rooms, and invited us to attend, which we did, and found a goodly number assembled. They invited us to tell about the work of the Congress, the recital of which interested them all. The following morning we called at the office of *The Life*, where we found its genial editor, our friend and co-worker, A. P. Barton, and talked over matters pertaining to the third International Congress of Scientists, and of the spread of the work for the general good. Another meeting had been appointed at the unity rooms for the following evening. When we were asked if we would speak to any subject, our reply was that we would like to meet the friends socially, and then make the meeting just what they wanted it to be. There were more out the second evening, and among them were the principal work-

ers. Charles Fillmore opened the meeting in the usual manner; then, with the spirit of generosity, earnestness and love which is characteristic of him in all his work, told the audience that Mr. and Mrs. Cramer were with them, on their way home to San Francisco, from the Congress of Scientists; then asked us to tell them of the purposes of the association, and what we would like to have them do in Kansas City during the coming year in the interest of the work and the third I. D. S. A. Congress, to be held there in May, 1896.

After we had set forth the purposes of the association, and outlined the work accomplished since its organization, others followed, among whom were A. P. Barton, Charles Gillmore and Captain Harper. We have never seen a more beautiful spirit of harmony and unity than was apparent at this meeting. All were of one mind in welcoming the coming of the Congress in Kansas City in the spirit of truth in which the work is founded. Already have they, in thought, made almost every necessary plan for its local work and general success. A. P. Barton, the chairman of the local executive committee, has wisely formed his committee. They are a unit in their purpose, and have planned to enlist all the local Scientists in the work.

We arrived in Topeka the following day (Sunday afternoon), and found that the Topeka branch of the I. D. S. A. had engaged Unity church for a meeting. Notwithstanding the extremely hot weather and short notice of our coming, there was a goodly number out to listen to our report of the work in Chicago. The members of the association were particularly interested in the work accomplished at the Congress.

We were glad to learn from the president of the Topeka association, C. M. Welch, of their prosperity. He says that "because of the spirit of the movement, the membership and the work increase of themselves without any any effort. Our meetings are veritable love feasts. We have so increased in number that parlors in private houses will not accommodate us." They think they will soon provide a public place for meeting and have reading rooms. He is already engaged in the preparatory work for organizing auxiliaries throughout the State of Kansas. They have promised that we shall hear often from this living branch.

We are now in Denver, to complete unfinished work, and will return home from here.

Report of the Proceedings of the Second International Congress of Scientists, Held in the First M. E. Church, Chicago, May 27th to June 1st, 1895.

THE Congress opened at ten o'clock, according to the programme, with a large, attentive audience.

The President called the roll of speakers and invited each present to occupy the seats upon the platform, preparatory to the introductions and responses.

The opening hymn, written by Prof. Le Roy Moore, of St. Louis, was then sung by the congregation:

"We feel thy presence, Oh my God,
In all its wondrous power,
Filling our hearts with love divine,
In this glad morning hour."

Prof. Moore, the musical director of the Congress, is a teacher of vocal culture and singer of national reputation. His singing was a leading feature of the Congress.

The President then announced the general subject for the Congress:—THE TRUTH.

The silent thought was based upon the text of the day: John xiv:13.

She said, "Let us ask for wholeness and believe we have received." Then followed singing the hymn by the congregation: "Joy to the world the Truth is Come."

The opening address by the President was well written and attentively listened to. It will be found in full in this number of HARMONY. Prof. Le Roy Moore then sang the beautiful solo, "Come unto Me," which was greatly enjoyed.

At the conclusion of the address the speakers were introduced to the audience, and each responded in well chosen words, showing their appreciation of the work in hand.

Mrs. Helen Van Anderson, of Boston, was the first of the workers present to be called upon, and spoke in glowing words of the gladness in meeting for the purpose of working together in UNITY.

Mrs. Mary D. Fisk, of Denver, pleasingly presented the names of the speakers for the afternoon, and dwelt upon the immediate work in hand, and called attention to the interesting subjects to be dealt with.

Geo. B. Charles—Chicago—said: "Chicago being the centre of America, can and does furnish you a welcome. We are all unspeakably glad to be here."

Mrs. Sarah Wilder Pratt, Chicago: "We are here to sing as one soul. We are that great drawing power that is to lift all unto us."

Miss Estelle Nichols, Waterloo, Iowa: "Praise God! the hour has come when we may all meet on the ground of at-one-ment. Each one striking his separate note in harmony, so every tone shall ring in unison.

The Congregation at the close of these remarks united in singing the doxology.

Mrs. Fanny Harley, of Chicago, then very acceptably gave words of greeting to all, and was received with applause.

Rev. D. L. Sullivan, of St. Louis, said, in the language of a story, with which he prefaced his remarks: "We are here to break the legs of the two thieves of delusion, "Retrospection and Procrastination," by finding the wonderful possibilities of Being. We will dissolve, also, two thieves hanging to our heels, known as *aspiration* and *desire*."

Mrs. C. S. Alden, of Oakland, Cal., said: "We rejoice not in this glad meeting that the devils are subject unto us, but that 'our names are written in the Lamb's Book of Life.'"

Dr. W. P. Phelon, of Chicago: "We are here to lay aside all selfish thoughts and unite in power with the One God who rules the Universe."

H. H. Schroeder, of St. Louis: "It is good to be here, to be of one mind, in one place. Let us together rejoice in the Unity of God and the Brotherhood of Man."

Mrs. Emma Solomon, of Benton Harbor, Mich.: "Let us all unite in the silent thought that the Peace of God is now manifest in us all, here and now."

Rev. Dr. Strickland, of Benton Harbor, Mich.: "Let us all rejoice in the knowledge that leads unto glory, light and truth."

Mrs. Ada Hill, of Peoria, Ill.: "We have come up to the feast of the passover—'to pass from one to another the truth' of Life and love. Eat ye this bread, all of you."

R. L. Douglass, of La Crosse, Wis.: "'Watchman, what of the Night?' Intellectualism has called darkness light, but the Watchman answers, 'Behold the day dawneth; the old Heavens are being rolled together as a scroll. This is the dawn of a new day.'"

R. S. Hill, of St. Louis: "We are stars in the firmament of Glory—radiating centres—of God. 'All that the Father hath is mine.'"

Mrs. Esther Marion, of Chicago: "We welcome you all to Chicago. You are here with blessing for us all. We are all children of one family. We should be at home in this consciousness. This is to us the resurrection morning. Thank God."

E. J. Castle, of Chicago: "'Consider the Lilies how they grow.' We behold these faces of Divinity spread out before us, and know the Father through the Son. 'I that speak unto you, *am he*.' The concentration *of all* is in *these words*."

C. L. Cramer, of San Francisco, Cal.: "The broad platform upon which we meet makes us all acquainted. Our work in this Association is to practically demonstrate the Brotherhood of Man in the Fatherhood of God."

Prof. Le Roy Moore, of St. Louis, Musical Director of the Congress, tells the story of his conversion and said: "Lincoln and Douglas proclaimed the great truth that freed the nation from slavery, so that our country *stands united*. Now we find that glorious truth which unites us to God and frees *us* from the slavery of sin."

This morning session closed by the Congregation singing:

"There is One God—below, above;
Truth is His name, His nature Love,"

written by M. E. Cramer.

AFTERNOON SESSION.

Opened by singing Hymn No. 7, on the programme:

"Revive Thy work, O Lord,
Thy mighty arm make bare."

A few moments of silence followed the words of the text for the day, repeated by the Congress: "The Law is *Being* before doing—*Creator* before Creation. To ask in the name of the Holy One is the way of receiving."

The Congregation then joined in singing—

"God moves in a mysterious way,
His wonders to perform."

The President then introduced Mrs Anna W. Mills, of Chicago, who gave the address of welcome. Readers of HARMONY will find it published in full in this number. It was beautifully presented, under three heads, as a Trinity in Unity.

Mrs. C. S. Alden, Recording Secretary of the Association, then read a letter sent by Nicholas Boyd, of San Francisco, setting forth a few statements relative to the "Rationale of Metaphysical Healing," and also offering regrets that other duties prevented him from presenting the paper in full. Discussion followed the reading of the letter, and the subject was ably considered by Rev. D. L. Sullivan, Mrs. Helen Van Anderson, Dr. Charles and Dr. Burner.

"Divine Baptism," by Miss Susie C. Clark, of Cambridge, Mass., the next paper on the programme, was read by Prof. George B. Charles, of Chicago. Her paper contained many beautiful thoughts, and was appreciated by the audience, many being her personal friends. Discussion followed by Bro. Weeks, of Chicago, and others, and several spoke of being healed by and through Divine Baptism, even before knowing the truth under the name "Divine Science."

Mrs. Ada Hill, of Peoria, presented the subject, "Man's True Freedom Now, as *Reasonable, Logical, Practical, Satisfactory.* It is the Bible of Jesus Christ's Doctrine—Om-ni-Science." She said: "If you deal with Jesus Christ you deal with Life. If you deal with Life you deal with freedom."

Discussion followed by the following participants: Mrs. Alden, Mrs. Johnson, Mrs. Harley, Mrs. Mills, Dr. Sullivan.

The paper, "God's Controversy with the Nations," by our brother Quaker and vital scientist, Victor B. Hall, of Philadelphia, was read by Mrs. Sarah Wilder Pratt, of Chicago, and was considered one of the best of the Congress.

Rev. D. L. Sullivan closed this session by giving a universal treatment upon the text, "If you drink any deadly thing, it shall not hurt you." He said: "You are to drink (swallow) your own false beliefs, fears, doubts, and they shall be dissolved. Truth is a sure antidote to all poisonous beliefs and opinions.

THE EVENING SESSION.

The President opened the evening session by the Congregation singing Hymn No. 19, on the programme—

"My God, how endless is Thy love,
Thy gifts are every morning new."

The poem of greeting by Miss Nina Morgan, of Topeka, was recited by her sister, Miss Lucia Morgan, and was considered a production worthy of great praise, and demonstrated the recognition of truth by this talented young authoress. We present it to our readers in full on another page.

"The Spiritual in Art" was an artistic production of an artist indeed, who understands from the standpoint of the Most High the expressions of the Divine. She said the nature of Jesus Christ stands pre-eminent in art because of the Divinity in Man."

The Morgan family then gave a number from their beautiful quartettes, and were recalled with worthy applause.

The paper by Mrs. C. V. Kram, of Denver, Col., "The Unity of Educative Subjects," was read by Mrs. Carrie Alden, of Oakland, Cal. The paper was one of great interest to all educators, and presented thoughts upon the basic study—geography in unity with all other studies—that should command the attention of all. This paper will appear in HARMONY at some future time.

The Congress was then entertained and greatly uplifted spiritually by the singing of the sacred solo, "Jerusalem," by Prof. Moore, who was recalled, giving another solo, with his own great power manifested as the power of the one spirit in song.

"Transforming Power of the Ideal," by Rev. E. S. Greer, of Dundee, Or., was next on the programme, and, the brother not being present, it was read by Miss Lulu Moore, of Chicago. The paper itself was received with loudest praise. It seemed to strike a chord in the hearts of all, and Miss Moore, who read the paper, gave it a touch of perfection in her rendering that no other could have done. Many thought this paper should be published in pamphlet form. It will be found in later editions of HARMONY.

The Congregation then sang the closing hymn, and the benediction was pronounced by Miss Estelle Nichols, of Waterloo, Ia. Miss Nichols' spirit of love radiated a calm and peace that none will ever forget.

TUESDAY MORNING, MAY 28TH.

The President opened the Congress by asking the congregation to sing Hymn 14—

"The morning light is breaking,
The darkness disappears."

The text for the day was then brought before the audience for consideration and thought, for the silence was taken from the same.—John xv: 11.

The first paper was read by Mrs. Carrie Alden, of Oakland. It was prepared by Miss Carrie R. Darling, of Pacific Grove, Cal., upon the subject: "Cyclones from a mental standpoint," and as is the *nature* of cyclones, it made *its impression*. It contained stirring statements of truth, that aroused the interest of all.

"The Great Demonstration," was given by Mr. R. C. Douglas, of La Crosse, Wis. "This is reached through understanding," said the speaker. "Jesus brought life and immortality to light." Discussion followed by Prof. Moore, Dr. Phelon, and others.

The beautiful trio, "Still, Still with Thee," was given by the Morgan sisters, and was greatly appreciated by the audience.

The next paper on the programme, was "The Gospel of Cheerfulness," by Mrs. Fanny Harley, of Chicago. She said, "The fact that our real being is perfect, pure, and holy, should sustain us in conscious gladness every moment. Discussion followed by A. P. Barton, of Kansas City, Mo., Dr. Eaton, of Washington, Mrs. Welch, of Topeka, Kansas, Mrs. Anna Mills, of Chicago.

The paper written by Mrs. Addie Mellette Boulder, of Colorado, "Oh, the Gladness of it," was beautifully read by Miss Lou Moore, of Chicago. "The Gladness of knowing the Divine Life is All," was the substance of the paper, but expressed in many ways instructive and entertaining. Discussion

followed by Mrs. Ada Hill, Mrs. Beatty, Dr. Miller, Dr. Weeks, Mrs. Welch and others.

The audience then sang the healing song, "Peace, be Still," and the President, M. E. Cramer, gave the universal treatment for freedom.

TUESDAY AFTERNOON.

Congress opened by singing hymn—

"Revive thy work, O Lord,
Thy mighty arm make bare."

Helen Van Anderson, of Boston, presiding officer for the session. The first address was given by Mrs. Van Anderson, on the subject, "Motherhood, from the Christ standpoint." Every word was well chosen, and she was listened to with marked interest throughout her discourse, which was not given from manuscript. Discussion by A. P. Barton, of Kansas City, Rev. D. L. Sullivan, St. Louis, Mrs. Anna Mills, Chicago, Mrs. C. S. Alden, Oakland, Cal.

The next paper was upon the subject of "Parenthood," by Dr. Alice Stockham, of Chicago. It was handled in a masterly way, and is one which all parents should understand from the *highest* standpoint. Dr. Stockham presented the many important points of her subject most beautifully, to the delight and satisfaction of her hearers. Discussed by Prof. Moore, of St. Louis, Mrs. M. E. Cramer, of San Francisco, Dr. Berner, of Chicago.

The Solo by Mr. Morgan was most appropriate for the occasion, and well rendered.

Mrs. Mary L. Fisk, of Denver, Col., spoke without notes, upon the "Influence of Silent Thought in the Home," and won the hearts of all her hearers with her golden words of truth.

Mrs. Irene De V. Plunkett, of San Francisco, not being present, her paper, "Suggestions for the Teacher of Children, the Second Mother," was read by Miss Lucia Morgan, of Topeka. It was very instructive, giving object lessons from nature, by spiritual correspondence.

Congregation then united in singing Hymn No. 19—

"My God how endless is thy love.
Thy gifts are every evening new."

At the close of this session, the Congress received a message from the Vital Science friends, of Philadelphia, reading: "God, our Life, energize *each fully* with the whole spirit of the universe." THE VITAL FRIENDS.

EVENING SESSION.

The evening session was opened by singing Hymn 15—

"O worship the God that is Infinite Love;
O gratefully sing His power that we prove."

Silence of a few moments followed, holding the thought of the day. The first paper was given by Miss Emma Solomon, of Battle Creek, Michigan, and was enjoyed by her many friends who were present, as she is an experienced teacher and healer.

The whistling solo, by Miss Nina Morgan, "The Last Rose of Summer," was greatly enjoyed by all; she was recalled with loud applause, and gave as an encore, "The Mocking Bird."

Mrs. Helen Van Anderson, of Boston, read the most excellent paper by Henry Woods, of Roxbury, Mass., upon the subject, "What is Man?" He says, "He is not a body having a soul, but a soul having a body." "Husks of traditional theories fail to satisfy this question, what is man; but the son of righteousness has arisen to answer, and through him emancipation is an accomplished fact. The living Christ seeks personal representation now." Discussion by Mr. Barton, Rev. D. L. Sullivan, Mrs. M. E. Cramer.

"*How shall we make the best of Ourselves,*" was the subject chosen by Ursula N. Gestefeld, who was present to speak upon the subject, much to the delight of all. She left no point untouched in her complete handling of the subject. She speaks with the greatest ease and grace, and never fails to entertain and instruct, because of truth realized. She says, "Build after the pattern shown you on the Mount, the injunction given to Moses. We have been ignorantly building according to the dust model, and yet praying 'Thy kingdom come, Thy will be done.'" Discussion by Dr. Weeks, Mrs. Van Anderson, and others.

The lesson closed by the treatment and blessing given by Miss Emma Solomon.

WEDNESDAY MORNING, MAY 29TH.

Although the weather was the hottest ever known in Chicago at this time of year, the body of the house was well filled with people at the hour of opening, and all united in singing Hymn No. 4—

"God moves in a mysterious way,
His wonders to perform."

Text for the day, "Sanctify them through Thy truth; Thy word is truth."—John xvii: 17.

The first paper was by Mary E. Butler, of St. Peters, Minn. "*Individu-*

ality," read by Prof. Geo. B. Charles, of Chicago. It was well written, and brought to many interested listeners much food for thought. Discussion followed by Prof. Moore, Dr. Weeks, Dr. D. L. Sullivan and others.

The second subject was announced as "Job," by Rev. D. L. Sullivan. Bro. Sullivan is the unwritten word, and spoke as the *I am* that knows the truth, and was convinced of the same, taking "Job" as a basis for his remarks. No discussion.

The bass solo, "From the Depths," by Prof. Le Roy Moore, was one of the finest numbers on the programme.

"Love," by Mary E. Ash, of Terre Haute, Ind., was read by Mrs. May True, of Chicago. All acknowledged this presentation as uplifting and beautiful, and the writer as one who had known the power of the Word.

Mrs. Esther Marion, on the subject of "Prayer," was most kindly received by the audience, and especially by the Chicago press. No one of the speakers received more gracious acknowledgment by the papers than Mrs. Marion.

Dr. D. L. Sullivan gave the Universal Treatment: "You are the perfect peace promised by Jesus Christ."

WEDNESDAY AFTERNOON.

The opening hymn, sung by the Congregation, was No. 5 on the programme—

"Arm of the Lord—Awake! awake!"

Silence—"Sanctified by the Truth."

The first paper, "Ægis of Liberty," by Mrs. Josephine Barton, of Kansas City, Mo., was read by A. P. Barton, her husband. None failed to appreciate all the points in this paper. The subject was treated scientifically, historically, and spiritually, and displayed the wonderful power of the writer in the diversity of gifts as one illumination. Discussion followed by Dr. Phelon and Dr. Sullivan.

Dr. Alice Stockham then read a letter from Mrs. Palmer, of the Green Acre movement in Elliott Manse, giving the programme for the summer school and its speakers.

A paper was then read by Charles L. Cramer, of San Francisco, Cal., "Association the Fulfilling of the Law." This was logically and scientifically treated, and was listened to with interest by all. Discussion followed by Dr. Berner, Prof. Moore, Dr. Alice Stockham, Dr. Sullivan, Mrs. M. E. Cramer.

Mr. Von Reynolds then gave "Bright Star of Night," bass solo, which was received with applause.

Mrs. Clara E. Choate, of Boston not being present, her paper, "Christian Science Health Building," was read by Prof. George B. Charles, of Chicago. It was a most excellent paper and was well received.

WEDNESDAY EVENING.

The evening session opened with Hymn No. 19—

"My God, how endless is Thy Love,
Thy gifts are every evening new."

Silence, with the thought of "Sanctification that is in Truth." The Congregation then sang two hymns before opening the regular programme.

The first paper, "From Chaldea to Calvary," was read by Dr. Alice Stockham, of Chicago. It was written by Miss Amanda Kerr Lewis, of Denver, Col., the Rocky Mountain poetess, and was a poem in prose. It most skillfully and artistically brought forth the immortal tracing of Love all down the ages to the present time. Discussion was led by Mary L. Fisk.

A quartette by the Morgan girls, four-part anthem, was beautifully rendered.

The next paper was written and read by H. H. Schroeder, of St. Louis, Mo. Bro. Schroeder gave the paper which was his word, "Das Wort," the Spirit and Life, and the influence of that Spirit is unlimited in power, presence and knowledge. Discussion was heartily engaged in for the allotted time by Mr. Weeks, Mrs. Van Anderson, A. P. Barton and others.

Prof. Moore gave, by request, the beautiful solo, "Jerusalem."

Miss Estelle Nichols, of Waterloo, Ia., gave a very attractive and instructive lesson on the subject of "Overcoming, based upon revelation."

Dr. James Porter Mills, of Chicago, took for his subject, "God in the Flesh as seen through the collateral *Science of Medicine*." Dr. Mills interested his hearers upon subjects which he was perfectly at home in, and gave all most valuable suggestions that those less familiar with the subject had never considered. He was listened to with marked attention and interest throughout his discourse.

THURSDAY MORNING, MAY 30TH.

Opening Hymn—"Joy to the World, the Truth has Come."
Silence—"Behold thou art made whole." John, v:26.
Text for the day—John, v:14.

The first speaker of the day was Mrs. Mary D. Fisk, of Denver, Col., who was welcomed gladly by the audience. She chose her subject in obedience to Spirit, and her success in presenting her beautiful *word picture* was due to her faithfulness to God, the Giver. "Pearl Gatherers," was the subject. She skillfully painted in the minds of her hearers a marine view, with the divers for the precious gems ready to seek, and drew her beautiful correspondence

as she proceeded step by step to unfold our finding the Christ—"the Pearl of Great Price." Discussion followed by Prof. Moore, Dr. Sullivan, Dr. Mills, R. C. Douglass and Mrs. Van Anderson.

R. S. Hill, of St. Louis, with his subject of "Let" (little word of three letters), created a lively interest in the audience, and one of the most interesting discussions of the Congress followed. This paper was of so great import as to receive a call for publication as soon as it was heard.

The vocal solo, "Infinite Love," by Mrs. Stanton, was greatly appreciated.

"Health Germs," by Dr. Alice Stockham, of Chicago, was ably written by the able and popular writer, with whom all Scientists are more or less familiar. Every point in this lecture was practical and instructive, and was presented in a manner that gave the greatest satisfaction to her hearers. It was followed by an interesting discussion.

Mrs. Hoxie, of Chicago, read, by request, a paper (in place of Mrs. Robinson's, who was not present and whose paper had not been received). The subject of Mrs. Hoxie's paper was "Inspiration." It was beautifully prepared and presented.

THURSDAY AFTERNOON, MAY 30TH.

This afternoon session was considered to be one of the grandest meetings of the Congress.

This was the "Love Session," all the papers treating the subject in divers manner, but from one centre, the great heart of the Universe. The first speaker (Dr. W. P. Phelon, of Chicago, the very embodiment of the subject himself,) spoke upon "Love as the Potency of Life," and called forth a ready response in the minds of each and all as every word fell from his lips. He said Supernal Harmony is God love—"the love that is God is the potency of the living on all planes." Discussion followed.

Dr. Strickland, of Benton Harbor, Mich., was the right man in the right place, and no other could have supplemented the work as he did in this part of the programme. "Supernal Love" was his subject and was a mighty setting forth of a mighty Spirit. At the close of this paper the audience was like the "burning bush" which Moses saw.

Anna W. Mills, of Chicago, closed the session with a paper upon "Love in Action," that won every heart, not only to the words, but to the speaker. "Love in Action" was personified in the living presence of the individual herself.

THURSDAY EVENING.

"Patriotism," by Col. A. C. Fisk, of Denver, was a grand subject handled by a gentleman of broad, comprehensive ideas. The tone of the paper was the highest conception of harmony in the true patriot, based upon eternal justice and infinite love.

Helen Van Anderson, of Boston, gave a synopsis of the "Christ Ministry," and all who heard her agreed in pronouncing her address clear, concise, and convincing in logic, and wanting nothing in beauty, power, and ease in its delivery.

Carrie S. Alden, of Oakland, Cal., Secretary of the I. D. S. A., whose paper was entitled "The Greatest Thing in the World," made her strongest point upon the "Knowledge of Being, now Eternal Life."

"Subjective Unity," by James I. Sloan, of Kansas City, was listened to with interest, and though the hour was late, and the audience somewhat tired with the heat, the attention of the people to the last was held without wavering.

C. S. Alden and M. E. Cramer gave a united benediction, "All Mine are Thine, and all Thine are Mine, and I am glorified in Them."

FRIDAY MORNING.

After singing the opening hymn, Mary D. Fisk, of Denver, directed the silent thought in *her own most happy manner*. Text for the day, Luke xviii: 16.

"The Immaculate Conception," was the subject of E. J. Castle's discourse, and the brother treated his subject in perfect harmony with the *truth* as it is for all men, at all times, in all places, regardless of all beliefs and opinions. It is the very basis of the christianity of the Christ.

Mrs. Gertrude L. Campbell, of Chicago, "Success vs. Failure," showed the highest success was to manifest God in the flesh. *Freedom* was the dominant note in this most interesting and pleasing paper. Discussion was free, and many would have spoken had there been time. Those who spoke to the subject were D. L. Sullivan, A. P. Barton, Estelle Nichols, R. S. Hill.

Mrs. Helen Van Anderson, of Boston, read the paper by Dr. Gibbons, upon "Revelation," and Mrs. Beatty, of Peoria, read the paper upon "Nature's Symbols," by E. A. Sheldon, Hartford, Connecticut. Both papers were worthy of the best interest which they received from an attentive audience.

FRIDAY AFTERNOON.

Children's session, conducted by Miss Cora L. Stockham, was one of the most pleasing features of the week, and drew the largest attendance, as all are deeply interested in the children. Thirty beautiful children dressed in white, occupied the platform; "The Hull House Children." They were directed in their songs by Miss Elizabeth Nash, of Chicago; piano accompanist, Miss Harriet Brown. *Everyone* admired the children and their sweet voices, and all agreed that the method of "*guided play*," was the grandest educator for these babies.

Col. F. W. Parker, the much beloved educator of America, whose honored name is dear to all teachers, spoke upon the text, "He that doeth Righteousness, is Righteous," and as is his usual style, carried everyone with him in full agreement with his words of wisdom and power. Discussion by Dr. Stockham, R. S. Hill and Mrs. Helen Van Anderson.

Mrs. Helen Van Anderson, of Boston, told a story of the "Seed," which interested young and old.

The children sang their songs as the closing benediction.

FRIDAY EVENING.

"What of the Dawning Day," by A. P. Barton, of Kansas City, was universally accredited with one of the most powerful and spirited addresses of the Congress. Bro. Barton emphasized the fact that *fear* was the cause of all inharmony.

Prof. Moore sang with the spirit a beautiful bass solo, "Calvary."

Mrs. Sarah Wilder Pratt, of Chicago, gave a lesson on the "Resurrection," that was worthy of the highest praise. This paper, with many others, made its lasting impression in the minds of her hearers.

Prof. Geo. B. Charles, of Chicago, read a paper upon the subject, "I Am, I Ought, I Will, I Do," presenting skillfully the connecting link between these four statements.

Saturday Morning.

Text for the day—"I and My Father are One."

The musical service was conducted by Prof. Moore, and consisted of songs and testimonies, interspersed.

Many testified of good received during the Congress, some of healing, others of spiritual unfolding, others of thankfulness for health and harmony realized by invited friends who had attended the meetings, who were before strangers to the truth.

The general reception was greatly enjoyed, and at the close of the morning session the closing business of the Congress was conducted.

Afternoon Session.

The meeting opened with congregational singing, and the audience then listened to the "Reasons why I am a Scientist."

Those of the speakers were Mr. Welch, Dr. Mills, Prof. Moore, Helen Van Anderson, A. P. Barton, Dr. McCollister, Mrs. Mills, Dr. Eaton, Col. A. C. Fisk, Mrs. E. B. Harbert, Mrs. M. E. Cramer.

Among the most beautiful testimonies was that of A. P. Barton, of Kansas City, whose statements will long be remembered because of his tender and faithful tribute to the wife of his youth, who then, as now, has been his guide into paths of peace and ways of holiness.

The President, M. E. Cramer, said: "I am not a Scientist because of twenty-three years of individualism, for I recognize no physical causation to operate in this matter, and no stepping stones to truth, but I am a Scientist because of the direct revelation of God, who is 'the Way, the Truth and the Life.' Direct manifestation of God in me has convinced me of the truth of Being, or Divine Science."

The singing of the Morgan sisters was one of the most interesting features of the closing session.

Mrs Dr. Stockham extended a general invitation to those attending the Congress to be present at her home in Evanston on Sunday afternoon and evening.

Saturday Evening.

The President, M. E. Cramer, of San Francisco Home College, gave the address of the evening, "The Beauty of Holiness." Every one expressed great satisfaction in the well-rounded and complete statements of truth. The address was educative and entertaining, and many found light in it that had never before understood the way of God in Creation—as the way of At-one-ment and unity of life and the living, here and now.

The "Words of Farewell from All" was not a sad feature, but one of joy and good will, one of great gladness that in Truth and One-ness there is the eternal presence of Health and Wholeness, in which there is no separateness.

The congregation sang the closing hymn, led by Prof. Moore—

"God be with you till we meet again."

Sunday afternoon Reception at Dr. Alice B. Stockham's home, Evanston.

The beautiful home and grounds of Dr. Stockham were thrown open for the entertainment of those who were in attendance at the Congress, and many availed themselves of the opportunity afforded of enjoying her hospitality. The programme consisted of music, recitations and remarks from those of the workers present. Dr. Stockham proposed two-minute speeches upon the subject of the "*Kingdom of heaven on earth*," which furnished a good ground for the after proceedings. Many spoke to the subject, after which both silent and oral treatments were given.

All spoke of the perfect harmony of the occasion. The lawn about the house presented a living picture of rest and happiness in the groups gathered in comfortable positions on the ground, or in chairs provided by the generous hostess. The guests began to gather about 2 P. M., and returned to Chicago by moonlight, each carrying away with him the pleasant memory of the happy occasion. The President, Chairman and Secretary of the I. D. S. A. were invited to dine with Dr. Stockham, who met them at the depot with her carriage and drove through "Stockham Park" and many fine shaded avenues, thus giving them a general view of the beautiful suburban town before going to her home, which was greatly enjoyed and appreciated. Upon arrival they were met and warmly welcomed with the true spirit of love by Miss Cora, her daughter, who is also her co-worker in every good cause.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

THE METAPHYSICAL PUBLISHING CO.,

503 Fifth Avenue, New York.

PUBLISHERS, IMPORTERS AND DEALERS IN

ORIENTAL LITERATURE—Occult, Philosophic and Scientific.

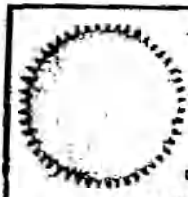
Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.

A MONTHLY

The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject orally presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.

THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.



THE GREAT

Southwest SYSTEM.

Connecting the Commercial Centers and Rich Farms of

MISSOURI,
The Grand Corn and Wheat Fields and Thriving Towns of
KANSAS,
The Fertile River Valleys and Trade Centers of
NEBRASKA,
The Grand Picturesque and Enchanting Scenery, and the Famous Mining Districts of
COLORADO,
The Agricultural, Fruit, Mineral and Timber Lands, and Famous Hot Springs of
ARKANSAS,
The Beautiful Rolling Prairies and Woodlands of the
INDIAN TERRITORY,
The Sugar Plantations of
LOUISIANA,
The Cotton and Grain Fields, the Cattle Ranges and Winter Resorts of
TEXAS,
Historical and Scenic
OLD AND NEW MEXICO,
And forms with its Connections the Popular Winter Route to
ARIZONA AND CALIFORNIA.

For full description and illustrated pamphlets of any of the above states, or Hot Springs, Ark., San Antonio, Tex., and Mexico, address Company's Agents, or

W. B. DOBBRIDGE, General Manager. H. C. TOWNSEND, Gen'l Pass. & Tkt. Agt.

ST. LOUIS, MO.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"

Cloth, $1.25.

IDEAL SUGGESTION
—THROUGH—
MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 256 pages, cloth, $1.00.

ALSO.

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent postpaid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by H. E. Cramer, 318 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1 25.

THE RIGHT KNOCK. Price, post paid cloth, $1.25.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAN WORT."

Gelaiige Nahrung, by P. Millis....Linen $1.00
Leather,..... 1.25
Pearls of Wisdom, by P. Millis....paper .50
Haemenhoerner am Wege, C. Hegelmann .25

TRACTS IN GERMAN,

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT.

TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction Absent treatment given.

Mrs. Florence Cecil Gilbert.

Healing and visiting out also by the Spirit (Power) of God. Especially successful in healing absent patients.

243 WEST FIFTIETH STREET,

New York City, N. Y.

PRACTICAL HEALING for MIND and BODY

BY JANE W. YARNALL.

Is considered by scores to be the book of books in Metaphysical literature. It is being called for from over the world. It does what it claims to do, viz: gives clear, simple, practical directions, Maintaining Health. It teaches you how to heal yourself, and how to keep well. It should be the daily companion of everyone seeking health, whether body or mind. Made in cloth only. Price, $1.50, postpaid. Published by

F. HARLEY PUBLISHING CO.

For sale by M. E. Cramer

FLORIDA RURALIST

25 cents a Year.

The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own forage for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Ocklawaha, Fla., for free sample copy

THE ESOTERIC.

THIS [illegible] is devoted to teaching methods for self [illegible]re and development, by calling attention [illegible] natural forces active within every human [illegible]ng, and giving primary and simple methods [illegible]f guiding and controlling them.

It contains most elaborate testimonials from adherents. Subscription price, $1.50 per year. Sample copy free.

Address, ESOTERIC PUBLISHING CO.,

Applegate, Placer Co., Cal.

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S.	Teaching and Healing	736 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary E.	C. S. Teaching and Healing.	617 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie,	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. F.	Teaching, Healing, Lecturing.	S.W.Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. F.	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Attica, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D.	Lecturers, Teaching, Healing,	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., F.D.	Ed's Christian Metaphysician	Room 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	328 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	2053½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles	Teachers, Healers and Editors.	511 Hall Building, Kansas City, Mo.
Fillmore, Myrtle,		
	G	
George, Mrs. E. L.	Instructor and Healer	Golden Gate, Cal.
Gilbert, Mrs. Florence Cecil	Healer	243 West 30th Street, New York City, N. Y.
	H	
Hill, Ada A.	C. S. Teaching and Healing.	1524 N. Madison Ave., Peoria, Ill.
Hatch, Eugene	Healing and Teaching	Sparta, Tenn.
	L	
Larson, Mrs. Christine	Teaching and Healing	1449 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L.	Christian Psychopathist. Healing and Classes; Absent heal'g with cor'pdnce. Lessons	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, F. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Judge J. L.	Healing and Teaching by correspondence	1832 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer	308 E. 4th St., I.O.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2919 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson	Christian Teaching and Healing,	1055 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing	2930 Olive St., St. Louis, Mo.
Sloan, Jas. I.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C. S. Teaching and Healing.	2407 N. 12th St., St. Louis, Mo.
Shaul, Mary D.	Healing	1026 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. K.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

Stereo. calif., Calif.

Chicago Workers.

When the editors of Harmony arrived in Chicago to arrange for the opening of the Congress, they found willing workers on every hand, ready to assist in making preparations and carrying forward the work to its completion. None could have been more thoughtful and kindly disposed than were Dr. Alice B. Stockham and Dr. Eugene Weeks, in furnishing rooms in which to meet friends and hold business meetings. Two meetings only were necessary to complete all arrangements and form the following committees: A Press Committee; one on Decoration; one to receive incoming Delegates; a General Reception Committee; one to provide Ushers; another to attend to the bulletin board; a Bureau of Information; a Committee to provide an organist; also one on Invitation, and later another was formed to solicit membership to the Association. This shows that many willing hands make light work.

Each member of these committees resolved to work as if the entire success of the Congress depended upon them. The success attending their efforts was evidence of the fulfillment of their resolution; everything was certainly done at the right time and in the right way. The book tables, from which many bought literature, were a great convenience to the people.

Professor Leroy Moore, Musical Conductor of the Second International Congress of Scientists, who is a teacher of vocal culture, and a singer of wide reputation, has contracted with the Metropolitan Conservatory of Chicago as first vocal teacher. The institution is fortunate in securing the services of one so competent to fill the position.

Our Book, Basic Statements and Health Treatment of Truth, has been translated into the German language, and is being published by H. H. Schroeder, Editor of *Das Wort*. It will appear in a style similar to the English edition, and the price will be the same, fifty cents. For sale at the office of *Das Wort*, 2407 North Twelfth Street, St. Louis; also at this office, 328 Seventeenth Street, San Francisco.

Mrs. C. S. Alden, Recording Secretary of the I. D. S. A., is now teaching in Jackson, Michigan. She taught several classes in Chicago, before going to Michigan, and brought her students to realize the Truth of what it is to *Be*. She writes that her time is so closely occupied that it is impossible for her to continue the Bible Lessons at present for Harmony. We hope, however, that she will be able to do so by the time our next issue is ready for press.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 7. AUGUST, 1895. NO. 11.

THE SPIRIT OF TRUTH AND THE SPIRIT OF FALSEHOOD.

"BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

There has always been an almost universal belief in the existence of both good and evil spirits. They are believed to be real entities, and have about equal power, the one for good and the other for evil, and man is supposed to be subject to the influence of both; and if directed by the good, the end is to be peace and life, but if by the evil, it is to be sorrow and death—hence the constant struggle to become the good and to escape the evil. This conception is the result of the belief in separate personality, or in separation from God and each other.

John in this epistle undoubtedly personified opinions and beliefs, and spoke of them as realities, in order to make himself understood by those to whom he was writing.

To the majority of mankind, opinions and beliefs, no matter how false, so long as they are entertained, appear to be as real as that which is known and has been proven to be true; and are looked upon as belonging to, and as being part of the personality or character of each separate individual, and are therefore supposed to be a part of, and to represent the real man. Opinions being many, John spoke of them as spirits, not spirit, for he says, try the spirits whether they are of God, because many false prophets have gone out into the world. But in speaking of the spirit of God, which includes His qualities or attributes, he speaks of it as the one spirit, thus recognizing the unity and oneness of all that belongs to God.

He evidently knew that false opinions and beliefs are not realities, and that the only way to destroy them is to practice that which is true, and therefore real; so he gave those to whom he was writing a guide by which they might know how to recognize and know the spirit of God.

He says, hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ whereof ye have heard that it should come, and even now is already in the world.

This statement is so simple and clear as to the method by which all may know how to realize the presence of God, and at-one-ment with Him, that none need mistake the way. The only question is, are we willing to follow this guide to the knowledge and practice of all truth; if we are, we must know who Jesus Christ is, and what it means for him to come in the flesh. We must realize that He is the truth, God with us, the Son of God; and being the Son, he is heir to all the Father's possessions.

We must know that for Him to come in the flesh is to be in the flesh now, not nineteen hundred years ago, in the flesh of one man, but in the flesh of all; hence we are to recognize him as having come in our flesh, and as being there now.

We are to know that all God's attributes and possibilities are like unto Himself, and that his son is heir to the same and is now in possession of them; hence, whatever our conception of God may be, we must have the same conception of the son, which is all that God has brought forth. The knowledge is not sufficient of itself to bring a realization of the conditions which all believe may be realized by obedience to the law of God.

It is only by putting the knowledge into practice in our every day lives, that we can realize its truth. So it is not a religion to be practiced one day in the week, but every day; and if practiced according to the directions given by John, all our thoughts, words and acts must be in harmony with the confession, that Jesus Christ is come in the flesh.

It may be asked, how are we to know that they are in harmony with this confession? John says, believe not every spirit, but try the spirits whether they are of God. As spirits represent opinions and beliefs, we are to try our opinions and beliefs, whether they are of God. To do this, we must take them to Him and see whether they agree with that which He is, and with His opinion and belief, which is His knowledge of Himself; if they do, we know they are of God, for they are at one with Him; but if they do not agree, we know that they are not of God, and are therefore the adverse of Him, and are the adversary spoken of in the Scriptures. As He is all, there can be nothing for Him to believe in but Himself, hence when His belief is expressed, it is Himself expressed.

We all have an intuitive conception that God is all power, goodness, perfection and love, and therefore can possess no quality the adverse of these.

This, then, is the standard by which the spirits, or our opinions and beliefs are to be tried; when we take them to God we are to ask ourselves the question, do they represent our highest conception of what God is, do they belong to him, and will He accept them as His own? We know that He will receive His own, but He will not, neither can He receive error which is not His own.

For that which does not belong to Him is not of Him. Then all the beliefs to which mankind seem to be subject must be tried by the standard of God and His attributes, and if found to disagree with all that belongs to Him, they are to be cast out as that spirit of anti-christ, which is already in the world. This can be done by accepting those which have been proven by the test to be at one with God, and rejecting those which have not, and are the opposite, or adverse of Him; and He being all, and being all truth, that which is the opposite or adverse can only be falsehood. When we apply this test to the spirits of hate, fear, anxiety and doubt, and take them to God and ask Him to accept them, the answer is, I am love, and love casteth these out; it is for you, accept it and be free. If we believe in pain, sorrow, sickness, poverty, and ask ourselves if these represent God or His attributes, the answer comes, He is peace, joy, health and plenty, for He possesses the universe.

When we take to Him the beliefs in imperfection, corruption, mortality and death, and ask him to accept them, His answer is, I am perfection, incorruptible and immortal life, and I accept nothing unlike myself. I am the spirit of truth, these are the spirits of falsehood.

When the spirits have been tried by this method, we know that to accept the spirit of truth, and live according to that spirit, is to be free from all the ills to which flesh is falsely believed to be heir.

But to accept the spirits of error and live according to those beliefs, is to be servant to all the ills to which flesh appears to be heir. If all the opinions of mankind are tried in this manner, how many of them will stand the trial and prove to be the spirit of God? How many of them will confess that Jesus Christ is come in the flesh? How many of us are willing to subject our beliefs to this trial, and live in thought, word and act, according to the decision rendered? Are we willing to lay aside all dislike, criticism or condemnation? All beliefs in death, disease, and all the seeming ills that the world is trying to escape?

This must be done if we try the spirts and receive none but the spirit of God, and acknowledge that He is come in the flesh, and thus fulfil his law.

When humanity adopts this method of judging, and lives accordingly, there will be nothing to dislike, nothing to criticise or condemn. The body

will be seen as pure, holy and perfect, for it will be seen as the body, or Son of God, and He will be known as the builder and occupant of it. All bodies will be known as one, the body of Christ; not of some personal or individual man, separate from all other men, for God will be recognized as all in all.

The belief that we possess a personality and individuality separate and distinct from, and independent of all other personalities and individualities, is the spirit which we will be less inclined to try according to this law, than any other, for it seems to be as firmly fixed, and held to with as much tenacity and faith, as the knowledge that we live. But if we are to accept, and be only the spirit of God, it must be put on trial, for the law makes no exceptions; all beliefs and opinions must be subject to the judgment of truth, and if found wanting must be laid aside as false. Then when the belief of individual separation from each other is tried in this manner, and we ask ourselves if it is true, the logical answer is, if Jesus Christ is come in the flesh of one, he is come in the flesh of all; and it is one flesh. If God has given His spirit and life to one, He has given it to all, and all are one spirit. Hence it is one spirit and one flesh in all. To believe, therefore, that we have an individuality separate and distinct from all other individualities, we must believe that we are separate and distinct from the one spirit and the one flesh, and therefore separate from God, which is a denial of His infinity and unity.

This conclusion having been proven to be false, must be rejected as one of the false prophets which are gone out into the world.

It is the one which, when rejected, will destroy all conception of separation from God or each other. In following this course there is no loss, as is generally supposed of individual consciousness, understanding or intelligence; but on the contrary, it is to gain that which belongs to all individuals, and is to be at-one with the consciousness, intelligence, understanding and love of the one Infinite Father. It is to realize the truth of John's statement, that, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, and we know and believe the love that God hath to us, for God is love, and he that dwelleth in love dwelleth in God, and God in him.

In this attitude we cannot love ourselves without loving our brother, neither can we love our brother without loving ourselves, for we are at-one with all. It is the overcoming so much spoken of; it is the overcoming evil with good, which is the only way to fulfil the law and enjoy the health, peace and plenty which its fulfilment brings. There are no spirits but those of truth and falsehood: the one is the spirit of God, and exists from eternity to eternity; the others are false opinions and beliefs, and have no power or existence in the presence of truth, and when taken to the truth to be judged, are utterly destroyed, and John has given us an infallible method by which to do this.

All's Well.

Sweet-voiced hope, thy fine discourse
Foretold not half life's good to me;
Thy painter, fancy, hath not force
To show how sweet it is to be.
Thy witching dream
And pictured scheme,
To match the fact, still wants the power;
Thy promise brave
From birth to grave,
Life's boon may beggar in an hour.

"Ask and receive," 'tis sweetly said,
Yet, what to ask for, know I not;
For Wish is worsted, Hope outsped,
And aye to thanks returns my thought.
If I would pray,
I've naught to say
But this, that God may be God still;
For Him to live
Is still to give,
And sweeter than my wish, His will.

O wealth of life beyond all bound:
Eternity each moment given:
What plummet may the present sound,
Who promises a *future* heaven?
Or glad, or grieved,
Oppressed, relieved,
In blackest night, or brightest day,
Still pours the flood
Of golden good,
And more than heart full fills me aye.

My wealth is common; I possess
No petty province, but the whole;
What's mine alone, is mine far less
Than treasure shared by every soul.
Talk not of store,
Millions or more
Of values whice the purse may hold;
But this divine—
I own the mine
Whose grains outweigh a planet's gold.

I have a stake in every star,
In every beam that fills the day;
All hearts of men my coffers are,
My ores arterial tides convey;
The fields, the skies,
And sweet replies
Of thought to thought are my gold dust—
The oaks, the brooks,
And speaking looks
Of lover's faith and friendship's trust.

Life's youngest tides joy-brimming flow
For him who lives above all years;
Who all immortal makes the Now,
And is not taken in time's arrears,
His life's a hymn
The seraphim
Might hark to hear, or help to sing;
And to his soul
The boundless whole
Its bounty all doth daily bring.

"All mine is thine," the sky-soul saith;
The wealth I am must thou become,
Richer and Richer, breath by breath,
Immortal gain, immortal room.
And since all his
Mine also is,
Life's gifts outrun my fancies far,
And drown the dream
In larger stream,
As morning drinks the morning star.

Send in your subscriptions of $1.00 per year for HARMONY. It is sustained entirely by subscriptions, and in this work of giving the Truth to the world we need your co-operation.

HARMONY will give advertising rates for business cards of a suitable nature at a reasonable price.

All subscribers of HARMONY should have an extra copy of the July number to circulate among their friends. It contains a full report of the Second International Congress of Scientists; also, the Opening Address, by the President, M. E. Cramer; the Address of Welcome, by Anna W. Mills; and the Poem of Greeting, by Nina L. Morgan, is equally interesting.

Send for a copy at once. Price, only ten cents.

Know Thyself.

Address delivered at the First International Congress of Scientists, San Francisco.

FRIENDS, with great gladness do I stand before you all to-night, to speak in the cause of this great Light that is in our midst—this Light of Truth. The greatest message that it has unfolded to me, and which I take great delight in telling unto you, is that it has given unto man the knowledge of himself.

When I was thinking of this Congress, these words of the Master came into my mind,—and we have no other words that we can better follow than the words of the one who proved them all, who knew himself because he knew his God—Jesus Christ. You remember when he sent out the seventy disciples, they came back rejoicing, saying, "Lord, even the devils are subject unto us through thy name;" and he said unto them, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven." Rejoice that ye have found yourself, and know what it is to stand up and say, I live, I am.

Every one who has studied and is studying in this great Light that is given unto the world as Christian Science, or Divine Science, is rejoicing daily that he can say unto those that are sick, Be healed; is rejoicing daily that he can say unto those that are troubled with the great burden, sin, Christ takes it all away; are rejoicing daily that he can say unto those who live in constant fear of physical causation or material laws, You are free; fear not, God is your protection.

Yes, it is with great gladness of heart that we live in this work of healing the sick and making sin nothing, knowing how to say, God condemns you not; go in peace, be free. But deeper than this is that inner joy which is within us all—the joy when we in our hearts can say, "Father, I thank Thee that I am Thy child." Oh, what simple words to say, I am the child of God; but oh, the might that is in them. They hold the power of salvation. "I am the door," the Christ declares; and those words that declare one's divinity, when truly spoken, in meekness and lowliness of heart, form the great door that opens for us the inner Divine Life, which is the Kingdom of Heaven.

Are we seeking for God? We cannot find God until we pass in through the holy temple of Man, and find God in Man, and Man in God. "No man cometh unto the Father except through Me." That "Me," that "I," was the

one who says, "Before Abraham was, I am;" it is that great, holy name of Being which God spoke unto Moses when He said, "I AM is My name through all generations." It is our family name—I AM. It is the I, the ego of all. Not the I that is attached with the superficial man, or a physical body—no.

Take that name, I AM, sit in the stillness, and with the meekness of the sincere Truth-seeker repeat it over and over again; sink into the depth of it, and find out what it means to say, I AM. Then you will begin to enter into that Door which will lead you into the Kingdom of Heaven, the Presence of God in Man.

We all know that a house represents something that will protect us, and we go from that which is without into the house for protection, for covering, for warmth, for comfort in all ways. When we pass through this Door into that Tabernacle which is the Presence of God, we have passed then into that Tabernacle or Temple which is our protection, our defense, our deliverance, our comfort.

Friends, we do not stand for healers of the physical body, but we stand as living servants of Truth, to say unto every man, "Look within thyself and realize what you are." You need not bow down to sickness; you need not lament and cry over the bondage of sin; you need not lay yourself low and stand helpless and powerless before the hand of fate, or destiny, or death. Know what you are; know what it is to say, I am a man; know what it is to say, I am a woman; know what it is that breathes you, and moves you, and thrills you with consciousness; there lies the secret.

The first thought that will come to almost every one, in listening to the discussions that come from this platform, is, what are we going to do with evil, and what are we going to do with matter, and what are we going to do with the physical body? Those have been questions that have come up in the minds of the listeners here.

If you are looking for Truth, you are looking for something that is higher than all these things, because you want deliverance from all these things. Man wants to rise above the pain and the disease and the trouble of the body; he wants to rise above the power of temptation and sin; he wants to rise and be free from the bondage of materiality. What will do it but the power that is Almighty—the power that was in the beginning—God?

Therefore, my friends, if you are seeking for Truth, let me tell you you must begin at the very centre of Truth; you must begin with God. Do not begin with your body; do not begin with evil, and the sin, and the corruption,

and the sickness that are in the world. Do not begin with the mortal, human nature, that has every contention and contradiction within it, but begin with Truth itself, which is God, and take your stand in God; and then take the next question: if God is, and God is Life, and I know myself a living being, what can I be but the creation of that Life? God is Spirit, perfect, holy, immutable Being; and if I, as a living being, am the expression of the Life that is Spirit, what can the "I" of man be, then, but perfect, pure, holy, immutable Being? And so you have stepped in your consciousness from God to man; you have stepped from Creator to creation; you have stepped from Father to Son, and you have finished the work.

God declared in the fulfilment of his work: "Let us make man in our image and likeness, and give him dominion over all creation," and the work was finished.

So when Jesus came to bring this great Truth unto man, he said, "Take no thought for your bodies what ye shall eat and what ye shall drink, or wherewithal ye shall be clothed;" "Judge not by appearances;" "Resist not evil," all of which mean, cease to find evil, cease to be troubled about material laws, take no thought of your eating or your drinking, of the physical causation that the world has studied and studied about until materiality has grown and weighs upon man like a mountain. But, he says, "Seek first the kingdom of God," learn the law of creation, the righteousness of God, and all these things shall be added or unfolded unto you. There is the beginning, and there is no other beginning that can be made.

It is not to cause you to see at once all that you will know in years to come that we speak unto you these few days, but it is simply that each one of you will start at the beginning; and if you begin aright there is no fear, you will end in the full consciousness of being in the kingdom of God.

But the trouble is, my friends, we have all begun wrong, we have begun with the outside and we have said here is the body, and therefore body is man; and the body has been worshipped apart from him, and life apart from its maker; hence it has, as it were, taken on and has now manifested unto man something separate from life, something separate from harmony, something separate from holiness, and man stands as evil, sinful, corruptible, and subject to death. But if we will begin in the beginning we must see man as he is in God, pure and holy, spiritual, and not subject to any law but the law of God, and bearing only one name, and God said "It is good, very good." The very first statement then that is to bring man to a knowledge of himself, is this statement, "I am the child of God;" and as the child of God, man is

the image of holiness, the expression of love, the work of perfection. "And God said," and the work was done. Do you see the significance of God's speaking? It is the law of creation. When Divine Mind thinks, Divine Mind creates. To think is to create, and God stamping man with His power, stamped man with the power to think, and hence stamped man with the power to create.

Know thyself; know the might of your thought; know the consequence of your word; know the result of every motive that moves your will to action. "By your words you are justified, or by your words you are condemned." By your thought you either put yourself in the kingdom of heaven, or you put yourself in the tortures and agony of that shadow-world which is stamped with sin and sickness, and sorrow and death.

It is a known fact that what you feed an animal upon will form his conditions. Change of diet will cause him to show forth changed conditions, according to his food. The naturalist says that if you will feed a worm on green leaves he will become green, if you feed him on red berries he becomes red. This is a significant fact. What man feeds upon he becomes like. The true feeding is the action of mind; it is with your thoughts that you feed yourself. What is the usual, the everyday drift of your thought? Is it a constant complaining? Is it a constant fretting? Is it a constant worrying? Is it a constant crying against the laws of the land, against the condition of affairs? Is it a constant cry of hard times, and difficulties, and trouble? Is it a constant wailing over sin and death? If you but realize that every one of those thoughts are making a record for you which, when it is finished, comes forth as a similar experience, would you not gladly change your song? Would you not gladly find a principle by which you can go from morning until night saying, "All is Good, God reigns supreme?"

Do you know that the material, natural scientist to-day is revealing to the world this wonderful fact, that as the voice goes forth it is producing form? Have you heard of the experiment, that as a man sings or throws a tone upon a surface of soft wax that the vibration begins to shape that wax, and the result is a leaf is defined; and as the tone is changed it will define a flower? And it has been proven that the higher you raise the pitch of the voice the more petals will come on the flower. When you look forth at the outer, ask who has determined, or what has determined your present form, your present expression, and know it is that which comes out of your heart, and out of the heart of all mankind. Then as we see the significance of our thought, as we see the significance of the great power to think that is bestowed on man, we

must find a principle by which we can think correctly, a principle by which we can control thought so that it will be good, pure, holy, and spiritual. That is why Jesus said, "Learn first the Kingdom of God and His righteousness," that is, right thinking; learn first of all or above all to think as God thinks, and all will be God-like. Let the thought that rolls over your consciousness be ever from the one principle, All is Good. Man is created in the image and likeness of God; find that Divine Image in your neighbor, and you will have no difficulty in keeping the law of love; find that Divine image in your neighbor, and you see how divine healing is accomplished; find that Divine image in yourself, and you will find all that you have ever searched for, and you will understand what the Psalmist meant when he declared: "I shall be satisfied when I awake in Thy likeness."

Oh, my friends, seek one thing, to know yourselves, to know that inner life, that inner presence. When you have found it, you will have found the Christ. "Lo, I am in you, and ye are in Me," and when ye have found the Christ ye will have found the Father, and ye shall be in me and I in you, and we shall be perfect in One, perfect in God. Know thyself, know the God within you.

ALICE CHAPMAN.

THE TRANSFORMING POWER OF THE IDEAL.

Written for, and Read at the Second I. C. S.

THERE is a current opinion that an *ideal* is something unsubstantial, unreal, having existence only in the realm of fancy. The so-called "practical" people who cherish this delusion, have numerous epithets of doubtful compliment for those who love and seek to manifest the things which are ideally good, and true, and beautiful, but which are far beyond the comprehension of their material-minded critics.

Mr. Stone, the hard headed business man, says: "Now, there is my friend, Mr. Starr; he is a kind, gentle, beautiful character, one of the best of men, but he is of little use in this matter-of-fact world. He is simply one more of those totally impractical idealists. That this is an erroneous belief, the whole course of history goes to prove. Who have been the greatest benefactors of mankind? Who have been the saviours and inspirers of the world in all ages? Surely not those who pride themselves on their "practical" abilities, and cry "impossible," whenever ideals are proclaimed which lie outside the narrow horizon of their mental vision. No, they have been those "impractical" women and men who have dared to stand alone on the

mountain peaks of idealism, pointing to the eternal sky where shine the everlasting stars of truth and justice, beckoning to the upper spheres of life.

What would this world have been without its idealists and dreamers? Its Isaiahs, Shakespeares, Michael Angelos, Platos, Beethovens, Emersons, Buddhas, Christs? *They* are the really sound, practical natures who have recognized the divine possibilities of man, and have thus saved the race from mental and moral death. Their visions of immortal ideals, embodied in song, in statue, in poetry, in literature, in architecture, in spoken parable, have thrilled millions of human hearts, and awakened them to the reality and glory of the spiritual or ideal world. What wonder that Emerson exclaimed, "With the ideal is immortal hilarity the rose of joy."

Our lives are determined by the ideals we cherish. This is true also of nations. The influence of a single lofty soul has sometimes been sufficient to shape the course of a nation's life for centuries. Greece had its ideal of beauty, and to this day its works of art are the study and admiration of the world. Rome had its ideal of military glory and political sovereignty, and a race of soldiers and law-givers was the result. Only after the nation forsook its ideals did it become corrupt, and pass into oblivion. The prophets of Israel gave that people an ideal of righteousness, and the literature of the Hebrews collected in the Old Testament, is an inspiration to millions. Buddha gave to India an ideal of contemplation and sympathy, and the Hindoos are remarkable for mystic powers, metaphysical acumen and tenderness toward all living creatures. Jesus set in motion an ideal of love and service, and the great world is gradually being transformed into a holy kingdom, whose watchword, is, "The Fatherhood of God, and the Brotherhood of Man."

The eloquent Thomas Starr King once said, with intense conviction, "The ideal is the real." This is the truth. The truth is at the same time the only reality and the absolute ideal. In proportion as our thoughts embody truth, they are ideal, and are beautiful, exuberant, and powerful. The transforming influence of ideals is even more apparent in the case of individuals than in the history of nations. Who has not seen a face of common features instantly illumined and made beautiful by the subtle influence of a lofty thought, a deep emotion, or a strain of mystic melody? The following incident, related by a traveler in Egypt, is an illustration of this thought. The writer is describing a visit to the dancing Dervishes. His attention was attracted to one of the Dervishes, an old man of hideous aspect, whose ugliness was extraordinary. But as the music entered more and more into the man's

spiritual nature, and rendered his expression and movements mere ripples and waves of a prevailing undercurrent, a rapid change was observed in his countenance. The furrows and blotches were smoothed away, and his features were illumined until "his face was as the face of an angel." The beauty and glory of the music had entirely transfigured it.

The ideal is the "soul of things," the form-creating power. Beautiful ideals create beautiful forms through which to express themselves. So the poet, Spencer, teaches:

"So every spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight.
For of the soul, the body form doth take,
For soul is form, and doth the body make."

In the light of this truth we see the wisdom of always looking for, and dwelling upon—the ideally beautiful and good. The cynic who is ever finding unlovely things, manifests the inharmony he sees in form and actions. On the other hand, the idealist who sees goodness and beauty everywhere, himself becomes good and beautiful. There is profound wisdom in obeying the following precept, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think* on these things." This same truth was recognized by the ancient Hebrew, who said: "As a man thinketh in his heart, so is he." If we meditate so intently upon the ideal things that the mind and affections become wholly centered upon them, then will the ideal become flesh and blood in a glorified personality. Here we stand in the presence of a great mystery; "there where being passes into appearance, and unity into variety." The eternal principle of life flows through us as the sap through the flowers and trees of springtime, and becomes visible in the forms furnished by the ideals we hold. If the ideal we hold for ourselves is not exclusive of such conditions as sickness, poverty, old age and death, we will surely realize those conditions. If we refuse to entertain those guests, and resolutely and constantly work for the kingdom in which these things are unknown, it is our privilege to enter into that glorious realm of spiritual realities where all is peace, and harmony, and love. In this ideal kingdom of the Spirit, which is potential in every soul, "there shall

be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

For every living thing, there is a certain *ideal* of perfection which to realize is its destiny and life-work. The most glorious ideal we can build in imagination is possible of realization. For what are these visions of a heavenly kingdom and the irrepressible longings for perfection given, if not for the purpose of being fulfilled? If our holiest ideal is but a delusive phantasm, then is the power that brought us into being the Prince of Liars, and life a mockery. This cannot be. On the contrary, it is the seeming poverty and wretchedness of life which is the delusion and the snare, and it is the ideal of a blessed life where truth and love and plenty reign, that is the grand reality.

As the solar sun pours down his life-giving beams upon the receptive earth, causing it to bud and blossom and bring forth fruit abundantly, so the sunshine of a holy ideal irradiates the mind of man and quickens into action all his dormant powers; buds of hope shoot up, blossom into affections and ripen into the fruits of the spirit: gentleness, goodness, peace, love, joy. (Gal. v: 22). In proportion as we recognize the inner kingdom of the ideal, and believe in and affirm its divine possibilities, in that proportion will its transforming power and transcendent beauty come forth into visible supremacy and make us wise and beautiful and free.

Life, with its tasks and burdens, its joys and sorrows, its love and mystery, has one object of inconceivable grandeur: that the ideal shall become the real; the actual realization of the Kingdom of Divine Unity, the Fatherhood of God, the Brotherhood of Man. This is

"The one far-off divine event,
To which the whole creation moves."

E. S. Greer.

Universal and Individual Treatment.

I. D. S. A. Health thought, to be held from August 1st to September 1st:

"Trouble and ignorance are gone! the Light
Has come unto me, by Thy nature, Lord!
Am I fixed! In Thy eternal freedom!
According to Thy word, so will I do!"

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

EDITORIAL NOTES.

ON our return from the International Congress of Scientists, we visited St. Louis, Kansas City, and Topeka, and arrived in Denver June 17th. We remained there until July 17th, when we left for San Francisco. The month was pleasantly and profitably spent with loving friends and Scientists in the beautiful cities of Denver and Boulder. While in Denver, we were happy guests of Col. and Mary Fisk, who are workers and natural leaders in all advanced movements. Their home is a veritable *house of good*, and proves to be *peace on earth* to those who enter therein.

The main purpose of our stop in Denver was to complete the unfinished work of a normal course of instruction in Divine Science. Soon after our arrival the class came together, and the unfinished work was taken up. On Thursday evening after our arrival, we gave a talk in Unity Church, in which we repeated the sweet story of the congress, showing its harmonizing influence in healing and adjusting all unto one Principle. By request, we repeated the same on Friday afternoon, to a large congregation, assembled in Mrs. Huling's rooms; at the close we were invited to speak to them on the following Sunday morning, in Plummers' Hall, and especially requested to present the subject we had chosen to speak upon at the congress, "The Beauty of Holiness." We accepted the invitation, and spoke to a large and appreciative audience.

On the same Sunday, in the afternoon, we gave a lecture, subject, "*Divine Science, its present and future outlook*," in Unity Church, which was opened to us through the kindness of its Pastor, Mr. Haskell, and trustees. Out of these lectures grew a primary and healing class, and many came to us

Unity Church
Mr. Haskell, Pastor

for private council and healing, which, in connection with the normal work, kept our time fully occupied. In closing our public and private work, *each one freely spoke* of spiritual or bodily benefit received, among whom were the following:

One little girl who came to us for treatment said that she was so short-sighted that when in school, sitting on the front seat, she could not see what was written on the blackboard. After having had four treatments, she said, "I was surprised when riding on the street car to see how clear the signs and everything in the windows appeared to me; I could see the things distinctly, and read the signs." She also told us how she demonstrated over a burn received while exploding a firecracker. "I burned my finger, and it immediately occurred to me to say there is *no pain*, which I said several times, and it disappeared at once."

A lady who had worn glasses more than twenty years, whose condition was such as to compel the use of two pairs, one to see objects near by, and the other to see those at a distance, while attending our lessons given in Denver in February, laid aside the pair used for seeing at a distance, but continued to occasionally use the others for reading and sewing. She joined this last class, and after receiving a few treatments laid aside the other pair, and said she was thoroughly healed, and as evidence of the fact, she presented us with a beautiful piece of fine lace work which she made without her glasses before the class closed.

Another was healed of a chronic cough and headache. The teaching caused her to realize that she was well because God was Omnipresent health, therefore there could be no disease present. It gave her great satisfaction to be able to demonstrate the truth of this understanding by healing others. She told the class that in a few hours time she removed all traces of what seemed to be a felon coming on her finger. At another time we will speak of other cases.

Boulder Work.

While in Boulder we taught two classes, Primary and Healing, and Theological. We were guests of Judge and Mrs. Wright, at whose house the classes were held. Their home, surrounded by trees and vines, is most appropriately named "The Bird's Nest," and is a veritable Eden. We found the Judge and Mrs. Wright, who were among the first settlers in Colorado, and their daughter Mamie, to be among the most genial, whole-souled people it has ever been our lot to meet. The ten days spent at their peaceful home will not soon be forgotten. Although holding the position of County Judge, Mr. Wright finds time to do considerable healing, and some of the cases healed

through his instrumentality are grand demonstrations of the power of truth.

The result of our work in Boulder was the organization of the Boulder Auxiliary to the I. D. S. A., with a membership of thirteen. The officers elected to serve the first year were, for President, Miss Francis A. Rand; for Vice-President and Chairman Advisory Council, Judge Alpheus Wright; for Recording Secretary and Treasurer, Mrs. Malinda Embree; for Corresponding Secretary, Mrs. Sarah Wright.

The Advisory Council consists of the following names, in addition to the above officers: Mrs. Catharine A. Farnsworth, Mrs. Henrietta F. Drummond, Mrs. Sadie P. Lynch. Miss Rand, the President, is much beloved in the city and surrounding country, and devotes all her time to the work. We expect that a large delegation from Boulder will attend the next Congress.

There were several cases of healing during the Boulder class. A young lady who had gone from Missouri to Colorado in search of health, and who was thought to be in consumption, said at the close of the class of seven lessons, "I am well, my cough is gone, my fear is gone, and I know that I am healed. I feel that I would like to go and tell of this wonderful truth everywhere."

After a lecture which I gave in Boulder last March, a lady spoke to me of her eyes, and said that she had worn glasses a long time, that her eyes had been very weak, but that she had wanted to lay the glasses aside, and had not been able to do so. She had been told by a healer to wait until she felt ready. While she had been benefited in some ways by the science, she had made no progress in this respect.

I said to her, "you do not need to wear glasses, do not believe that you do." No words had ever brought the conviction as to the attitude she should take, as did these. So she thought, if I have more faith in glasses than in God, I had better cease my efforts. She took them off immediately and has not put them on since. Previous to that time she had been unable to drive her horses by night, or to see to read at any time without her glasses. As soon as she took them off she could see to do all these things, and drove home that night without them. When I went to Boulder in July, she spoke to me after the first lecture, and said, "Mrs. Cramer, I have not worn glasses since you were here and told me that I did not need to wear them." She joined the class, and after having taken four lessons, her husband said, "I have been waiting to see if you would speak of the change that has taken place in your eyes since you have been going to the class. They have rounded out, and are larger and brighter." So bright was her face that the class talked of the

change, and said she had grown very pretty. It was truly a transfiguration of expression. There were other instances of healing equally interesting, both in Denver and Boulder, of which we will not speak at present, lest our notes grow to long for publication. After completing the work in Boulder we returned to Denver and finished the work there. Five of the normal class organized in March, completed the course and graduated.

Ordination Services.

These services were held in the parlors of Mrs. Fisk. The rooms were well filled with students and friends who greatly enjoyed the exercises.

The services were the natural and fitting conclusion of the work so successfully accomplished by the students.

During their examination they occupied the place of teachers of Truth, or Ministers of the Gospel of Divine Science, and their answers to the numerous questions asked, gave evidence of Divine understanding and of ability to teach science accurately. They have each demonstrated the freedom of Truth in God's appointed way, which they have made their own way, and which is satisfying, yes, even satisfaction itself unto them. They have proven themselves excellent healers, that the power of truth is unto wholeness. They are therefore fitted to obey the command of Jesus, "To go forth, preach the gospel and heal the sick," proclaiming that the kingdom of heaven is at hand.

The graduates are Mrs. Anna Shackelford, Mrs. Ada George, Mr. Orla George, Miss M. Eugenia Smith, Mrs. Thomas H. Smith.

On the evening of July 17th (our last evening in Denver), the Denver auxiliary to the I. D. S. A., of which Mary Fisk is President, met in her parlors. The meeting was a most interesting and enthusiastic one. By request, some of the very interesting congress papers were read and discussed. It was apparent to all that this is an active and living branch of the I. D. S. A., Universal. They decided to meet every Wednesday evening. Many resolved to furnish papers and take an active part, by writing and speaking on subjects of interest and profit.

At the close of this most interesting meeting, some time was spent socially, after which Mr. Will Cooper, a prominent furniture dealer of Denver, accompanied us to the depot. We took our Pullman sleeper about midnight, which pulled out for San Francisco in the wee hours of the morning. Our journey was a pleasant one; we enjoyed the company of San Franciscans all the way home, and were a happy party, pleased to reach the shores of the Pacific once more.

Our son, "Frank," met us in Oakland, with a smile that came from a heart overflowing with gladness, and reported that the business, of which he was left in charge, had gone on successfully in every way.

We arrived at HOME COLLEGE Saturday morning, the 21st, and found all things in order. The College room had been decorated profusely by loving hands, with a variety of beautiful flowers, such as California always affords. The meetings had prospered under the leadership of Mrs. Sarah Eckman, and the signs had followed in a number of cases of healing.

The work of the Secretary, Miss Marguerite Hering, had in no way burdened her, and all accounts were straight, so there was not a jar or a mistake anywhere because of our long absence from home.

All the officers and members of the I. D. S. A. were faithful to their work, and verily, success was written everywhere before us on our return.

On Sunday, the College rooms were filled with loving friends to greet us and hear something of the story of the congress.

Dear friends, we are now ready to take up our work in all its various departments again, in HOME COLLEGE.

Address us, 328 Seventeenth Street, San Francisco, Cal.

JOIN THE GLORIOUS WORKERS.

Send in your name for membership, and join the glorious movement. God has blessed every effort for its advancement. The Association, which is the at-one-ment of God with His works, is *eternal and universal;* hence, all who join find a deep and abiding pleasure in advancing the loving work of the I. D. S. A.

Your fees and dues of $1.00 each will practically aid in the congressional work, and assist the Association in carrying out its other purposes, one of which is that of publishing Divine Science literature in different languages. Its purposes are worthy of your consideration. Talk to your friends of this work, and you will find they have long desired an opportunity to aid and feel themselves at-one with a movement of this character.

The membership fee on joining is $1.00, and yearly dues $1.00, which are to be paid annually, from May to May. This is a small sacrifice, but as the law of giving is the law of receiving, it insures a great and blessed result.

ROSALTHA M. DANIELS,
Corresponding Secretary, I. D. S. A.

First Lesson.

Preface.

"The Truth Shall Make You Free."

EXISTENCE is the expression of Infinite Love. It is the very fullness of all good and lovely things, and is so at all times, in order that God may express unlimited love and blessing. But in order to receive the fullness, man must "lay hold" upon it. In *exact* proportion as you render service to the Truth, will it yield returns to you. Sin, sickness, poverty, and death, are the settled convictions of the race. They are nothing but beliefs and conditions. They are no part of you; they are not in God's plan. The truth concerning existence (which belongs to God), utterly destroys them, root and branch. Man must understand himself, and *be* himself, and to be himself, he *must* be invincible health, exultant strength, power, wisdom, peace, and all noble attributes.

The object of these lessons is to prove to you the unity of life; the divine scientific association of God with His works. To prove to you that an understanding soul demonstrates a robust body by the natural law of expression. To tell you what Jesus, the Christ, *meant*, when he said, "If ye abide in me, and my words in you, ye shall ask what ye will, and it shall be done unto you." But the promise is given with a condition, "*If* ye." And he who would reap the fruit must sow unto the law. He must work in God's appointed way. Self-will or pride of opinion have no place here. Divine Science is generally compared to mathematics, the most positive of sciences, and like the law of numbers, *it is*, and all who would reap the benefits of understanding, and use it, must adjust themselves to it. For *it* stands immovable forever.

Lesson.

"I am God, and beside me there is none other." God is Infinite, All. God is Circumference and Centre. God is Spirit. God is Mind. "There is nothing but Divine Mind, and Its manifestation." Like produces like. God is Mind, man is God's image (character) and likeness, consequently man is mind, and not matter. The body is mind. God is Mind, Action, and Result. That which we call the universe, is the result of the thought of God. The nature of God is love; the motion or thought of God is love; the body (of God) is the manifestation of love.

The lesson man must learn, is that he does not live, but God lives in him, and when man realizes that God works through him, to will and to do His good pleasure, then does he enter into conscious health, strength, power, peace, and plenty.

The Hebrew meaning of the word evil, is "a missing of the mark." The Greek meaning is "falling short." It is not a positive condition, it is a negative one. It is not an entity, it is simply a lack. This is why a condition of sickness is to be met, not by dealing with itself, because it is nothing but a lack of knowledge, but by supplying the knowledge (or recognition) which manifests health. Health is the manifestation of positive knowing; sickness, of *not* knowing. When the child says five and five are nine, who would waste time in following out the mental process which causes him to voice the error? We instinctively correct the negative claim by supplying the positive statement of truth. We say, five and five are not nine, *because* five and five *are* ten. Now, the individual *must* get his realization just in that way. For instance, the individual sees his defective eyes, just as the child sees his result of nine, and if he holds his attention to the body, and refuses to let go and retreat into the formless Mind to get the changeless Truth, he is acting just as the child would, were he to say, "It *is* nine, because *I see it.*" Give this point your attention a moment. *Can* the eternal principle that causes five and five to be ten, change? Would not the child be "kicking against the pricks?" Who suffers for this mental attitude? Life is just this sort of thing. God is Principle, Solution and Example. The example (existence) is within Him, even in His bosom, and if we should solve it we must hush what we think about it, and *search* for what God thinks about it. "Come, let us reason together," saith the Lord. The acceptance of this invitation means the acceptance of such fullness of blessing that you will not be able to receive it without building new barns. This is *all* we have to do. To turn away from and disown old habits of belief, and reason with God in every appearance that presents itself, is that prayer of understanding that heals the sick and fills every lack.

Now, *how* shall we reason together with God? We start where all things start, in principle. We say, God is All; He is Infinite, consequently, no point of space is so far that God is not there. He is All Knowledge, All Power, All Presence, All Action. He is invisible, consequently, all that I see must be God in expression. If God is Mind, Action, and Result, then "all things which are seen, are not made of things which do appear," but are the thought forms expressed by God's Mind, and held within it. Illustrate to yourselves, by thinking how a machine is held in perfect form within the mind of the inventor.

God is permanent Good, uncreate and formless; thought is the action of formless good; and form is the result of the action of formless Good, and this

result *must* be formulated good. This result is the body of God, the Universe. The individual is a center of consciousness resting in the universal, not separated at any one point from all other form. "No man liveth unto himself, and no man dieth unto himself." There is One Law, One Life, One Body. The first step of the reasoning with God, is seeing the unity of all things, visible and invisible. This unity can be seen only from principle. You can reason with the Lord (the Law) and see from whence your brother must have come, but if your thought begins with your brother, you will *never* solve your problem, because you start with effect instead of cause. Look only *at* the "One God and Father of all, who is above all, and through all, and in you all." You *must* give up the old habit of judgment and comparison. This is not easy to do. It is that "over-coming" which is to be crowned with so many blessings. For man is not to overcome things, but his beliefs concerning them. The method is, to disown or deny them. Do it in this manner. God is all there is. I am the Christ of God; the ideal formed by God, and held always in His mind. In me there is *no* judgment, opinion, or comparison. I have no knowledge but the knowledge of God, which is that all things are good. I have no belief of fear or inharmony within me. I have no will but the will of God, which is that all good shall be expressed in all living. I acknowledge this, and rejoice therein. Amen and Amen.

Denver, Col. ANNIE G. SHACKELFORD.

Free Public Library,
Sacramento, Cal'a.

A TREATMENT.

I now perceive you in the image and likeness of Divine Being, whence comes all life, love, health, peace, satisfaction and success. There is but one Source or Cause, and all existence is like unto its cause. "That which is born of spirit is spirit." You are a perfect expression of the perfect expressor. I see you as a perfect manifestation of the real—you have no place for anything else. You glorify God in all His works, and now are you anointed with the power of the Holy Ghost.

Denver, Col. ORLA GEORGE.

The September HARMONY will have the very interesting paper, "Cyclones from a Mental Standpoint," which created great interest at the congress; also, "Nature's Symbols," by E. A. Sheldon, of Hartford, Conn., a paper that everyone will want to read.

We keep all kinds of Divine Science literature for sale, and take subscriptions for all Science magazines and papers. Send orders to us for literature.

Notes on the Congress.

THE true spirituality of the International Divine Science Association and its congressional work is now dawning upon the thinkers of the science world, and creating love in their hearts for the practice of unity. The natural tendency of the science movement is toward objective harmony. The principle of life is one, its method of expression is one law; hence the natural tendency of Science Divine to unify the work, to reveal the true brotherhood of love. In the science of being there are no sectarian walls, no partitions to be removed; one eternal Good claims us all, and our motive is that of the good.

These congresses are a means by which to educate the people and friends. The reason why the power of this association is beyond computation is because it is just what it is; the at-one-ment of God with His works. Nothing can prevail against *It*. In *It* is established all good works. Not only are many people healed at these gatherings, and many illumined with the true impersonal light that lighteth every man, but the influence of this association is felt in every part of the world where the Spirit of Truth is acknowledged in its universality.

We are receiving letters daily from the different prominent workers who have attended the second Congress, saying, "The interest in our centers has increased; people inquire in person and by letter for teaching and healing." So as we have said from the beginning, this association work interferes not with any person's individual work, but is a source of strength and power to increase and multiply when it is accepted in its true spirituality.

On the opening day of the Congress in Chicago, a gentleman stepped up to Mr. Cramer, introduced himself, shook hands with him, and said, "I am the man with whom your secretary corresponded about halls. I went to some little trouble to look up halls, to send you a list of prices, seating capacity, etc. I do not know anything about this science, but if it is what you claim it to be, and it will do what you claim for it, you ought to heal my daughter. I have a daughter at home lying sick with spinal disease, who has been confined to her bed for one year." Mr. Cramer's reply was, "All right, we will heal her; it will do all we claim for it." Mr. Cramer then introduced him to me, and after a short conversation about his daughter, I made essentially the same statement, "She will be healed." Mr. Cramer said, "My wife and I have our hands full, but we will find some one to go to your house and treat her." On our way that evening to our rooms we talked with Rev. D. L Sullivan about the case, and told him it was necessary for some one to

take the case who had time to visit her. He at once said he would go. The case was not spoken of again until Wednesday, when Mr. Palmer, the father, said to Mr. Cramer, after listening to Mr. Sullivan in his main address this morning, "I felt I would like to have him go and see my daughter." Mr. Cramer then introduced the two gentlemen, and Mr. Sullivan accompanied Mr. Palmer to his home. After the second treatment, Miss Palmer got up from her bed and went out on the porch, and the third day she visited friends across the street; she was thoroughly healed. See extracts from letters.

Several came to me and said, "I want to tell you how I have been blessed since this congress opened; so numerous are the spiritual blessings, that I feel myself to be in new surroundings; even a new world." These things we know must be the natural signs following the true teaching.

Another case of instant healing was that of a lady who stopped me as I was passing down the aisle, and with an eager and earnest look related her story. "I have had chronic inflammation of the mucous surfaces for years, and ulceration of the stomach, and as I was on my way to the doctor's office, a friend told me of the congress being held in this church, and insisted that I come with her, which I did on Monday, the opening day, and I was healed as soon as I came into the church; even before I took my seat, my trouble all left me."

Before the congress closed, several applications were made for places on the programme for May, 1896. There will unquestionably be many auxiliary societies that will send delegates, so the prospect is that the programme will be made up with the names of delegates and those who apply for places thereon. The programme of the late congress was made up by invitation, and *included the names of all who responded to the invitation.* Those who were not engaged in the active work of getting the names and subjects together at a certain time or date, may readily think others might have had representation instead of some appearing twice on the programme; but we feel that we have no right to put people on the programme who do not, for any reason, respond to the invitation; neither do we think their names belong there, unless they take sufficient interest to send them in, with subjects, in time for the programme. We have had supreme harmony in both congresses by adhering strictly to the programme as it was made up.

The association cannot be responsible for those whose name and subject appeared on the programme but who failed, for good reasons of their own, to either be present in person or to send papers. The few who did the work and know how much effort was made, money spent, and precious time devoted,

think that just as it could be it should be, and are happy in saying the programme was all right as it was, and could not at the time have been any better.

It was necessary to call upon those who attended the congress and were taking part in it to give the treatment at the close of each session, which is the reason for several of the names appearing more than once on the programme.

EXTRACTS FROM LETTERS.

Dear Mr. and Mrs. Cramer:

Mrs. Welch and I have had real pleasure by your visit to us on your return home. The society was much strengthened, and we are yet growing in truth and grace. We are having our meetings regularly, and great interest is manifest in the Truth; we are closely united in faith and love; we are determined to know nothing but the Truth as it is in Christ Jesus. I see no other way to keep in the right way. I am fully persuaded that we are liable to pick up things that are not Truth, and the only way to escape this error is to keep close to divine scriptures. I never knew the importance of searching the scriptures as now. The silence is the place to get inspiration. It came to me that I ought to have my "eye" single, then my whole body would be full of light.

We have a meeting to-night; I am beginning to stir things in the State, and hope to have your thought in the matter. When I contemplate what you have done to unify the believers in the Truth, I am led to glorify God for the power He has given us.

I am so glad you came to Topeka, and I heard the Truth as you have experienced it; it lifts me up above the small cares and makes me see who "I am." I am so glad I went to Chicago and heard the many things said at the Congress. They are just beginning to unravel to me, and as I think along the line of thoughts presented, they come up to help me out.

I was much pleased with July number of HARMONY. May peace and prosperity ever attend you. Mrs. Welch and Edith send their love with mine, to you.

Topeka, Kansas. C. M. WELCH.

Extracts from letters from Mr. and Mrs. Palmer, of Chicago, to Mr. and Mrs. Daniels, of San Francisco, concerning the healing of their daughter Lulu, during the Second International Congress of Scientists:

June 30, Mrs. Palmer writes: "I wish I could do as great things for you as you have for me and mine; through you and Mr. Daniels we learned of the Congress of Scientists, and we soon found our way there. Mr. Sullivan,

one of their best healers, came out here Wednesday evening to see Lulu. He came again Friday evening. Saturday morning Lulu called for a wrapper, and when her papa started down town she walked alone out on the porch and bade him good bye. She put on a sun bonnet and sat on the steps awhile, and went to the front door when the mail carrier came, ate lunch at the table for the first time since the 10th of June, 1894. I can not in any way describe my feelings. I finally went to my room and tried to express my thanks to the Father of all blessings, but have almost drowned myself in tears, and am still crying for joy. My daughter Stella says she can do nothing but watch Lulu, and I fear it is a dream. Lulu has been up five hours to-day, and when we got home from the Congress Stella told us she had been washing the supper dishes."

On June 16th, Mr. Palmer writes: "On Wednesday I heard Dr. Sullivan, of St. Louis, in his main address, and some way I felt that he was the man that I wanted to go out and see my daughter. Mr. Cramer was not at the Congress that morning, and I had to wait till afternoon before I could get things moving. I then went to him and asked him if he could arrange for the doctor to go out to the house with me. He said yes, and made arrangements as speedily as possible. The doctor went out with us at 5 P.M., and gave a treatment, and was out again Friday and gave another. She got up, and has been up ever since. I can hardly realize yet that it is not all a dream. It upsets all my theories. I told you in my last that I would not accept anything that I could not see a scientific basis for, on the sense plane, but here I am, face to face with this great truth of Lulu's healing, and on that plane there is not a shadow of an explanation."

July 14th, Mr. Palmer writes: "She goes down town twice a week to take vocal music lessons, and last night was off to a party. And would you believe it, it is five weeks since she was in bed, seemingly for all summer, and all time for that matter. But the blessing, great as it has been to her bodily, does not stop there, for she has been brought into full realization of the blessed truth that has made her whole. And what is more, for me the resurrection morn has also come, and henceforth, forever, 'All Thine are mine, and all mine are Thine.'"

It is amazing to see what ignorance the writer of the article published in "*Freedom*," of July 1st, styled "Congress of Divine Scientists," has shown of the purposes of the I. D. S. A., and of the very nature of the congress, and of the work accomplished there. The writer does not show sufficient understanding of the universal purposes of the congress to even call it by its right name.

SUNDAY SERVICES.

Divine Science services every Sunday at 2:30 P. M., Home College, 328 Seventeenth Street, San Francisco.

The International Divine Science Association meets at HOME COLLEGE every Thursday evening, at 8 P. M.

The HOME COLLEGE monthly meeting is held the first Wednesday of each month, commencing at 2:30 P. M. All these meetings are open to the public. All are cordially invited.

HOME COLLEGE OF DIVINE SCIENCE,
328 Seventeenth Street.

On Wednesday, August 7th, at the monthly meeting, to which all are invited, a Primary and Healing class in Divine Science will be organized. The meeting will commence at 2.30 P. M. Those wishing to take this course of instruction will please apply in person or by letter. The class will meet Thursday, the 8th, at 2.30 P. M., and thereafter for eight consecutive days. The Primary class teaches fundamental principles.

At the close of this class a Theological course will open. This class is for the scientific and spiritual study of the Bible. These lessons are worth everything that health, happiness, and prosperity imply, to all who take them. The Christ method of healing is taught and demonstrated, which knowledge enables students to realize that they are made whole, and to help others to know the same truth—to heal themselves and others.

Following this course a Normal class will open, which is for the special training of teachers. In this course is explained all detail of the Science, and the students are required to demonstrate their understanding and competency to teach, by writing lessons and answering questions. They are given three lectures to copy and study, which are an analytical and condensed statement of the Science; a clear and concise basis from which to teach.

After completing the course and passing a satisfactory examination, they are given a beautiful diploma, and recommended as teachers or ministers of the word, which to know makes free.

The terms for these classes are within the reach of all. Price for Primary course of eight lessons, five dollars; Theological course of twelve lessons, ten dollars; the Normal course, complete, with diploma, twenty-five dollars.

HOME COLLEGE COURSE OF INSTRUCTION IN DIVINE SCIENCE, BY CORRESPONDENCE.

The full College course of instruction consists of four departments: PRIMARY, TRAINING, THEOLOGICAL and NORMAL.

The PRIMARY teaches fundamental principles.

The TRAINING, mentally, disciplines in right thinking, which is freedom, health, satisfaction and prosperity.

THE THEOLOGICAL is for the scientific and spiritual study of the Bible, and ministry of the word.

The NORMAL is for the special training of teachers.

By correspondence, the Primary and Training are ten dollars, each; the Theological, fifteen dollars, and the Normal, thirty dollars.

Any part, or all of this course can be taught just as thoroughly by correspondence to those living at a distance, as by present or personal instruction.

M. E. CRAMER, President.

C. L. CRAMER, Vice-President.

NOTES AND ANNOUNCEMENTS.

We have constantly and successfully treated both present and absent cases during our absence, and will continue in this work. We are both devoting our entire time to the work, that we may do all within our power to aid humanity, individually and collectively, in every practical way. So we will continue to receive applications for healing. For terms, apply in person or by correspondence.

The name of Mrs. Carrie S. Alden, Secretary of the J. D. S. A., who reported the proceedings of the Second International Congress of Scientists, as published in July HARMONY, was not attached to the report, owing to an oversight of the printer.

"WHAT OF THE DAWNING DAY?"—The address by A. P. Barton delivered before the Second International Congress of Scientists at Chicago, May 30, 1895, is published in full in *The Life*, of June 26th.

"THE ÆGIS OF LIBERTY," written for the Congress by Mrs. C. J. Barton, and read by her husband, is published in full in *The Life* of June 19th. They are both fine articles, well written, and full expressions of the power of freedom. All should read them. Send to *The Life* for them.

The Executive Committee of Kansas City, of the I. D. S. A., appointed to make arrangements for the Third International Congress of Scientists, to be held in that city, consists of A. P. Barton, Chairman. Capt. J. P. Harper, W. D. Oldham, Mrs. Myrtle Fillmore, Mrs. Sarah E. Elmendorph, and Mrs. E. Boyce.

The Association has in this Committee a body of united workers that will do all necessary to insure complete success, and work in the interest of all.

Part of the work of this Committee will be to make arrangements with railroads for rates, and the securing of a suitable hall, and plan for the accommodation of those attending.

Mr. and Mrs. Cramer visited Oakland Branch Friday evening, July 26th, and told the story of the congress to many of Mrs. Alden's students. They meet every Friday evening, and are prospering spiritually.

The first regular meeting of the I. D. S. A. since our arrival at home, was held at headquarters, HOME COLLEGE, Thursday evening, July 25th. The rooms were well filled by members and friends, who were deeply interested in the account of the proceedings of the congress, and some of the cases of healing which took place during the week of its sessions. All were highly gratified at the results accomplished, and felt that they were amply rewarded for the months of persistent work necessary to insure the success of such a meeting. One of the Congress papers was read, and was greatly enjoyed by those present; it gave them some idea of the excellence of the papers read and addresses delivered at the Congress. Treatments were given, both universal and individual.

CLUB LIST.

HARMONY and DIVINE THOUGHT,	$1.50
HARMONY and UNIVERSAL TRUTH—"BLUE BIRD,"	1.50
HARMONY and ST. LOUIS MAGAZINE,	1.50
HARMONY and PROBLEM OF LIFE,	1.50
HARMONY and CHILD GARDEN,	1.50
HARMONY and DAS WORT,	1.50
HARMONY and THE LIFE	1.50
The regular price of above mentioned magazines, without HARMONY, is	1.00
HARMONY and ESOTERIC MAGAZINE,	2.00
HARMONY and UNITY,	1.25
HARMONY and THE AMERICAN FARMER,	1.25
HARMONY and CHRISTIAN METAPHYSICIAN,	1.25

THE METAPHYSICAL PUBLISHING CO.,

503 Fifth Avenue, New York.

—PUBLISHERS, IMPORTERS AND DEALERS IN—

ORIENTAL LITERATURE—Occult, Philosophic and Scientific.

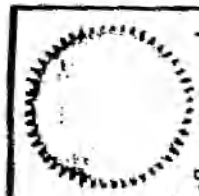
Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.

MONTHLY

The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.

THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.



THE GREAT

Southwest SYSTEM.

Connecting the Commercial Centers and Rich Farms of

MISSOURI,

The Broad Corn and Wheat Fields and Thriving Towns of

KANSAS,

The Fertile River Valleys and Trade Centers of

NEBRASKA,

The Grand Picturesque and Enchanting Scenery, and the Famous Mining Districts of

COLORADO,

The Agricultural, Fruit, Mineral and Timber Lands, and Famous Hot Springs of

ARKANSAS,

The Beautiful Rolling Prairies and Woodlands of the

INDIAN TERRITORY,

The Sugar Plantations of

LOUISIANA,

The Cotton and Grain Fields, the Cattle Ranges and Winter Resorts of

TEXAS,

Historical and Scenic

OLD AND NEW MEXICO,

And forms with its Connections the Popular Winter Route to

ARIZONA AND CALIFORNIA.

For full description and illustrated pamphlets of any of the above States or Hot Springs, Ark., San Antonio, Tex., and Mexico, address Company's Agents, or

W. B. DODDRIDGE, General Manager. H. C. TOWNSEND, Gen'l Pass. & Tkt. Agt.

ST. LOUIS, MO.

BOOKS BY HENRY WOOD.

"The Political Economy of Natural Law,"

Cloth, $1.25.

IDEAL SUGGESTION

—THROUGH—

MENTAL PHOTOGRAPHY

FINE CLOTH, OCTAVO, $1.25.

Also, by the same author,

GOD'S IMAGE IN MAN

Fifth edition, 258 pages, cloth, $1.00.

ALSO

EDWARD BERTON (a novel,)

Fifth edition, cloth, $1.25; paper covers, 50 cts.

Any of above sent post-paid on receipt of price.

Lee & Shepard, Boston,

PUBLISHERS.

Sold in California by M. E. CRAMER, 128 Seventeenth Street, San Francisco.

BOOKS BY HELEN VAN-ANDERSON.

IT IS POSSIBLE. Price, post paid, paper, 50 cents; cloth, $1 25.

THE RIGHT KNOCK. Price, post paid cloth, $1.25.

Books published by

H. H. SCHROEDER,

Editor and Publisher of

"DAS WORT."

Gelstige Nahrung, by P. Millis...Linen $1.50
Leather,..... 1.25
Pearls of Wisdom, by P. Millis...paper .50
Samenkoerner am Wege, C. Heydtmann .25

TRACTS IN GERMAN,

No. 1 The Omnipresence of God.
" 2 Explanation of Scripture.
" 3 A Letter to a Patient.
" 4 The Omnipotence of God.
" 5 Satisfaction and words of Healing.
" 6 The Good Shepherd. Price, 5 cts. a doz.

For Sale by M. E. CRAMER.

MRS. SARAH WILDER PRATT.

TEACHES a class each month, 2919 Indiana Avenue, Chicago, Ill.; also, takes a very few patients into her home, healing them through instruction. Absent treatment given.

Mrs. Florence Cecil Gilbert,

Healing and casting out sin by the Spirit (Power) of God. Especially successful in healing absent patients.

213 WEST FIFTIETH STREET,

New York City, N. Y.

PRACTICAL HEALING for MIND and BODY

BY JANE W. YARNALL.

Is considered by scores to be the book of books on metaphysical literature. It is being called for all over the world. It does what it claims to do, viz. gives clear, simple, practical directions for obtaining Health. It teaches you how to heal yourself, and how to keep well. It should be the daily companion of everyone seeking health for either body or mind. Made in cloth only: price, $1 50, post-paid. Published by

P. M. HASKEY PUBLISHING CO.

For sale by M. E. Cramer.

FLORIDA RURALIST

25 cents a Year.

The cheapest Agricultural and Horticultural journal in the South. Tells you how to make farming on sandy lands profitable; how to grow your own feed for stock; how to make winter gardens; how to grow oranges. An 8-page monthly journal. Send to publishers of Florida Ruralist, Interlachen, Fla., for free sample copy.

THE ESOTERIC.

THE ESOTERIC is devoted to teaching methods for self-culture and development, by calling attention to natural forces active within every human being, and giving primary and simple methods for guiding and controlling them.

It contains most elaborate testimonials from adherents. Subscription price, $1 50 per year. Sample copy free.

Address, ESOTERIC PUBLISHING CO.,

Applegate, Placer Co., Cal.

HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or town mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME.	PRACTICE.	ADDRESS.
	A	
Alden, Carrie S.	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
Adams, Joseph,	Instructor in the curative power of the real Gospel.	575 Thirteenth Street, Oakland, Cal.
Ash, Mary F.	C. S. Teaching and Healing.	617 South Seventh St., Terre Haute, Ind.
	B	
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Cal.
Barton, A. P.	Teaching, Healing, Lecturing.	S.W.Cor. 5th and Main Sts., Kansas City, Mo.
Briggs, Mrs. C. F.	Teaching and Healing	667 Eleventh Street, Oakland, Cal.
Brown, W. M.	Teaching and Healing	Attica, Kansas.
	C	
Charles, Geo. B., B.S., S.S.D. / Charles, Lizzie W., C.M., P.D.	Lecturers, Teaching, Healing, Ed's Christian Metaphysician	President Ill. Metaphysical College, Room 1408, Masonic Temple, Chicago, Ill.
Christian Science Home	Healing and Teaching	1231 Pine St., San Francisco, Cal.
Cramer, Mrs. M. E.	Teaching and Healing	328 17th St., San Francisco, Cal.
Cramer, C. L.	Teaching and Healing	328 17th St., San Francisco, Cal.
	D	
Daniels, Mrs. Rosaltha M.	Teaching and Healing	136 Haight St., San Francisco, Cal.
Douglass, Mr. and Mrs. R. C.	Healers	La Crosse, Wis.
	E	
Eckman, Mrs. Sarah	Healer	205½ Gough St., San Francisco, Cal.
	F	
Fillmore, Charles / Fillmore, Myrtle	Teachers, Healers and Editors	511 Hall Building, Kansas City, Mo.
	G	
George, Mrs. E. L.	Instruct[illegible] and Healer.	Golden Gate, Cal.
Gilbert, Mrs. Florence Cecil.	Healer	243 West 50th Street, New York City, N. Y.
	H	
Hill, Ada A.	Te[illegible]ing and Healing.	1524 N. Madison Ave., Peoria, Ill.
Hatch, F. [illegible]gene	[illegible]g and Teaching	Sparta, Texas.
	L	
Larson, Mrs. Christine	Teaching and Healing	1440 Court Place, Denver, Colo.
	M	
Matthews, Mrs. L. L.	Christian Psychopathist. Healing and Classes; Absent; heal'g with cor'pdnce. Lessons	Dimond P.O., Fruitvale, Alameda Co., Cal.
Miller, P. J.	Teaching and Healing	The Copley, 18 Huntington Ave., Boston, Mass.
Morton, Jud'n J. L.	Healing and Teaching by correspondence,	1832 Cherry St., Kansas City, Mo.
	N	
Nichols, Miss Estelle	Advanced C.S. Teacher & Healer,	308 E. 4th St., I.U.O.F. Bl'k, Waterloo, Iowa
	P	
Plunkett, John J., and Irene DeV.	Teaching and Healing	518 Eddy Street, San Francisco, Cal.
Pratt, Sarah Wilder	Teaching and Healing	2519 Indiana Avenue, Chicago, Ill.
Penick, Will R., Jr.	Spiritual Science Healing	Box 668, St. Joseph, Mo.
	R	
Root, Mrs. J. Anderson	Christian Teaching and Healing.	1055 Washington Street, Oakland, Cal.
	S	
Sullivan, Rev. D. L.	Teaching and Healing	2950 Olive St., St. Louis, Mo.
Sloan, Jas. J.	Healing and Teaching	1049 Trout Ave., Kansas City, Kans.
Schroeder, H. H.	C. S. Teaching and Healing.	2407 N. 12th St., St. Louis, Mo.
Shaut, Mary H.	Healing	1106 Pine Street, San Francisco, Cal.
	W	
Wilson, Mrs. J. R.	Healing and Teaching	1125 Ellis Street, San Francisco, Cal.
Webster, Mrs. M. P.	Healing	3017 Laguna Street, San Francisco, Cal.

Science Literature.

We are headquarters for the Pacific Coast for all Divine Science and Metaphysical literature. We ask our readers and friends to send to us for catalogue, and such books as they wish to purchase. Any book not on the catalogue, published either in America or Europe, can be obtained for those wishing them.

We keep all kinds of Divine Science literature for sale, and take subscriptions for all Science magazines and papers.

Under the heading, Books of the Day, all books sent for review will be promptly acknowledged, and will receive further notice in their order.

Any book on catalogue will be mailed to any address on receipt of price; those not on the catalogue will be obtained for purchaser on receipt of regular price. All remittances should be made by post office order on Station C, to C. L. Cramer, 328 Seventeenth Street, San Francisco.

Notes and Announcements.

Mrs. C. S. Alden, Recording Secretary of the I. D. S. A., and Principal of the Oakland Branch of Home College, has been in Jackson, Michigan, for some weeks, and has had a busy time, having taught a good many classes in that city. She writes that she has finished her work there, and will go to Lansing next to lecture, and may teach a class; from there she intends to go to Grand Rapids, Michigan, for the purpose of lecturing, teaching classes, and doing whatever she finds to do to spread the gospel of truth. She holds herself ready to go wherever she may be called. Those wishing a clear and convincing presentation of the truth of Divine Science, which gives freedom from environing conditions, should secure her services as a teacher. Address her at present at 509 Jackson street, Jackson, Michigan. (To be forwarded.)

The Christian Metaphysician for May and June contains a full and most excellent report of the Congress of Scientists, as did also the July number of *Universal Truth*. *The Life*, in its June issues, also gave its readers a very clear report of the proceedings, and many interesting items about it.

In the First Lesson in August Harmony, "The Truth Shall Make You Free," by Annie G. Shekelford, she is made to say in fourth paragraph of the lesson, in speaking of what God is, that He is invisible. It should have read, "He is indivisible."

Harmony will give advertising rates for business cards of a suitable nature at a reasonable price.

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

VOL. 7. SEPTEMBER, 1895. No. 12.

NATURE—SYMBOLS.

Read at the Second International Congress of Scientists.

"Beautiful are the heralds
That stand at nature's door,
Crying, O traveler, enter in
And taste the Master's store.

"So some kneel down and enter
With reverent step and slow;
And calm airs fraught with precious scents
Breathe round them as they go.

"Gently they pass from sight and sound,
The sunshine 'round them sleeping,
To where the angels, Faith and Love,
The inner gates are keeping.

"Then backward rolls the wondrous screen
That hides the secret place,
Where the God of nature veils himself
In the brighter realms of grace.

"Now, those who have not bent the knee,
May smile at this, my story;
For although they enter at the temple gate,
They know not the inner glory."

To gain a clearer insight into one's meaning of a term or word, as expressive of an idea, we must try to find just what his definition is. For an illustration of nature in its simples and compounds as expressed in everything visible, let us take something in the line of our own more conscious creations; language, for instance, as expressed in letters, as simples, and words, as compounds; language standing for or illustrating nature, while the letters and words are the symbols.

From the standpoint of our illustration, we shall find that nature, instead of being our teacher, is rather the means through which we express our unfoldments; being, as it were, a spiritual thermometer, indexing our spiritual temperature. That the alphabet and letters combined into words are pliable to our use, and can be formed and reformed to suit our varying needs, seems very clear to us. But to say that nature, with its symbols, has no more life or entity in its plane of activity, perhaps, seems unreasonable.

In every station or condition in which man finds himself, nature will be found corroborative of, or in harmony with his views. We always decide what nature is by stating what our attitude is towards it. We often give nature credit for originating things that have no deeper source than our own crude thinkings. The ignorant thought of the ancient made the sun revolve around the earth.

If color represents moral qualities, and these are pictured on the windows of the soul, then we are continually looking through these colors into nature, and we might be somewhat startled to find that we do not often look farther than our windows for nature.

If our meditations be true, by what authority can we affirm that nature is not portraying divine, eternal truths beyond our ken? In other words, it is the symbol of perfection, and we, in our ignorance, gaze upon it with a look as innocent of its true import, as an ox would gaze upon a painting of Raphael, or the ancient, in his conception of the sun's relation to the earth. But right here the suggestion comes, the Infinite is changeless: therefore its symbol must be changeless, or nature is not true. Do we not feel positive that the laws of mathematics are changeless? and yet what varied expressions are possible, and only possible through its changeless nature.

To sum up, will we not naturally arrive at the conclusion that nature, like language, appears to have two definitions; one, the ideal, which we express in a measure through our works; and the other, the process of understanding, which we miscall nature, or language?

How we do gain, little by little, these glimpses of the beauties which are portrayed about us, is as mysterious as how the grasses grow. But placing the question one side for the present, being dimly conscious that it is the outpouring of one's self, we can learn more as corroborative truth of that inward working by observing the various phenomena about us.

If our mechanical tools are a more remote incarnation of truth, then nature, as the ideal, stands as teacher. The growing child, as it becomes life-conscious, develops its own activities in supplying its needs; and from this as

a base of thought, the practical application of natural things witnesses the birth of imagination, in the invention of machinery and tools.

These reproductions of ours from the natural kingdom are very dear to us, and we more or less fall down and worship these graven images. But we must sometime learn that in the phenomenal expressions we have merely the process of understanding, we are only getting the names of real entities—simply comprehending the alphabet of things. The end of all our expressions of intellect has this in view. All arts, religions and governments are the imitations through which the discerning eye of the soul must pierce before it can become a Son of God in realization.

Man now feels that he has practically fathomed the sea; all continents are known, and earth's size and shape are no longer a mystery. But there are other countries whose shores are, apparently, as carefully guarded by a sea of mystery as our own country, from the ancients. Unconsciously we have created this sea and intensified its mystery. To many of us the boundary of this sea has a jumping off place, called death, as marked as the ocean had to the ancient mariner. He coasted along the shore and returned, and later, as he gained in imagination, crossed to another world and returned; but once cross *this* sea, there is *no* return.

Yes, to us the horizon of our own vision is the jumping off place for all time. But our vision may lack intelligence. In the light of history have we any proof of the reality of our horizon? Was not the ancient mariner honest in his belief, and does not the modern mariner, through Columbus's daring spirit, smile almost with incredulity that any one could hold such a view of the ocean?

Now, there are many who feel that they have actual proof that their friends who sailed this sea have returned. Why should we laugh to scorn the account of some one's seeing this or that person in robes somewhat similar to our own, thinking they should be arrayed in heavenly robes instead, when we take so kindly to our friends returning from a sunny clime wrapped in furs, that the change in our climate necessitates? We do not expect them to come to our colder shores with their summer garments on.

In regard to this phase of manifestation, we must sometime find it, too, is no more than a symbol, not infinite life. The mariners found on the new shores life in the main like their own. Ponce De Leon thought to find the fountain of youth in the new world; but did not. A symbol, whatever its nature, is just what the name implies. The written symbol, L-O-V-E, carries in it to the understanding one, an attribute of being that the letters in them-

selves alone, do not carry. And their value remains the same if the letters are in white, on dark background, or dark, on light background. Our entrance into the school of life is somewhat analogous to the child's entrance into the school. It accepts the letters and signs as real entity, and finally grasps to a realizing sense, that *love* stands for the reality in which it has been enfolded by its mother through all its existence.

Man first uses what he observes in nature for his purely external or symbolic needs. But as his understanding gradually opens to a new consciousness, that is, that he is undergoing the process of birth into a realm of life on a different basis, learning from this insight the lesson of worship, learning that everything is governed by spiritual law, symbolized by its visibility, how wonderfully beautiful do the objects about one appear thus illumined. One is now in possession of a power within himself that no one can dispute. It gradually unlocks the symbolic meaning of death. One draws from the landscape corroboration of life! life! life everywhere. This power is his, and the beauty of it all is, no one is defrauded. He has entered into possession of the piece of property that his Father has given him to till. Ponce de Leon, instead of finding this fountain of youth in crossing from one side of the ocean to the other, simply symbolized what is so often expected to happen in crossing from one form of symbolism of life to another in this phenomenal world.

The old, old ocean, as we first saw it, furnishes us with a suitable illustration for this state of unfoldment. It is the child's L-O-V-E illumined. As we look back, we can see that it was all there, but we did not see it. In this new light we cross the ocean; we watch the waves reunite behind us as the boat forges ahead, in a seam more closely woven than that of any man's work. We know the prints, some of them illumined by fire, are, in the course of a few hours, entirely obliterated. No steamer can expect to follow in the wake of another, to land on the other shore. Each has its own course. The law is the same throughout all realms, and man has so completely copied himself, that every steamer has its own compass and chart, in the guise of individual conscience, and must make its own headway against the prevailing winds and tides, never twice alike. When we meet on the other shore we instinctively know that it is the other or only side, and never think of entering into details of the keel prints in the water, the illusions, by the way.

Looking through windows formed by law and order, transforms everything to the way of life. Through this mystical death of old things passed away, we land upon a new shore of conscious knowledge, not weighed

down with the cares and responsibilities, self assumed, of running God's universe, but as little children taking our first lesson. Is there anything that now appears quite so beautiful as this living, pulsing temple to worship in, whose dome is besprinkled with other worlds?

Is there anything that can quite come up to the very blossoms at our feet to tell of love? Is there anything more fitting than the lowly vegetation, in describing the unity of life in its growth? Is there anything quite so beautiful as the lesson of diversity in unity, in the varieties of plant life, each delving into the same storehouse and weaving different structures, in the rose, the violet, the apple, the oak?

This is, indeed, the springtime of a new experience. What a wonderful school is opened to us now? We see the myriads of little children arraying themselves in their festive robes, the guiding hand back of all, making no mistake. The seamless case, known as the acorn, is now unlocked, and its life expands into the mighty oak; the peach stone whips out its crayon, and immediately outlines the peach tree; and so through the varied list of ideals clothed in expression, each has its own work to do, and its own season wherein to do it. Life is a poem without beginning, and without end. Nature lays the plot at the feet of thought; mind interprets to the soul, worship! worship! worship everywhere. The bird's morning anthem heralds the advent of our most wonderful symbol, the Sun. I do not wonder there were Sun worshippers in the past, a vast type when known in its entirety. What a wonderful illustration of the growth of the soul we have before us every day, in the sun and our earth. Day by day we have this living bible before us; daily does it aid us in revising our printed book. There is a deep and mystical relation between the Sun and the Earth.

While we in our superficial light note the different colors in the prismatic ray, we are also beginning to note these same colors in plant life, and the Sun, too, is the agent. As we reason on, the chemical analysis shows our bodies are composed of the same elements as the plants. If we think and reason, can it be that they, too, think and reason? But the most wonderful thought of all is the link between the Sun and everything terrestrial. The Sun must be the sign of a grand spiritual being, writing out its inspiring messages in everything visible, bidding us to unlock its mystery at every turn. The Earth is a most stupendous telegraph office, and yet how few messages are received.

Nature, from this point of view becomes a wonderful book, and on its wide margins what comments we find written by us of old. These comments,

I fancy, constitute the world; for they are as foreign to the meaning of the things in themselves as are our comments on the actions of one another. But as the value of a lecture is more in what it suggests to us than what is said, so these sermons in nature, meeting us every moment, are valuable to us in what they suggest, and to themselves in what they are. What a sermon of hope Bryant reads in the "Fringed Gentian," and yet how foreign may its own thought be to his.

As one enters more fully into the contemplation of his own being, how beautifully similar does the visible world portray his meditations; he becomes startled by the vastness, compactness, and comprehensiveness of things about him. Each truth is so interwoven with every other truth, that while searching for one particular phase, many other phases are found so closely linked that their secrets are also revealed; and one is gradually faced by myriads of roads demanding attention.

One particular avenue in its practical application to our mental activities has interested me. In nature it is known as imagery, and its more remote incarnation, in our arts, as photography. Here in nature we have a camera taking pictures of life and activity entirely unknown to us, viz: the crystallization on fences, the fern tracings on sidewalks and windows, and I think the coating on a pool, shows signs of a different dialect of the same language. These layers of frosts, ferns, and brakes, have an identical process with the vegetation. Layer on layer quickly changes the visible fern into a solid block of ice, a form of coal made out of liquid vegetation.

I wish to speak of the hints given me through this vegetable growth written on my window during a cold spell. One morning I noticed my name written out in full on a frosted pane, in a friend's handwriting. A day or so later, as layer on layer of leaves was imaged on the window, the exquisite lines of the first night's work disappeared, as also my name. The friend departed, the weather moderated, and one morning I was somewhat startled to see my name reappear. The solution was that the warmer weather had taken off layer after layer of frost, and had returned to the one through which my name had been engraved.

Frost work and finite imagery are closely allied. How many times do we photograph layer upon layer of social, religious, and business relations upon our minds! The most prominent of the many thoughts was how many little incidents adverse to the natural growth in the past are covered up, forgotten, yet in some unaccountable way they come up before us, just as my name reappeared upon the glass.

It occurred to me how few times had we ever partially succeeded in erasing the personality written all over our mental windows, so that we might see through into a realm transcendently beautiful. But to look into this realm is not satisfying; to be of it, to pulse with it, is our wish. My intuition tells me that to love the rose and leave it on its stalk, feed on the grain and kine, and leave them in the field, is the passport of admission to this more glorious realm.

Hartford, Ct. E. A. SHELDON.

QUESTIONS AND ANSWERS.

Q. How shall I make this Science practical in my home life, in demonstrating individual independence financially? My husband does not seem to see my needs.

A. The only way to make the Science practical is to practice the Science in all our affairs. The Science teaches that both your husband and yourself are divine, and at one with God, and are therefore at one with each other. This being true, you are independent of, and at the same time interdependent upon each other. The way, then, to practice the Science towards your husband and yourself, is to recognize his divinity in all your thoughts, words, and acts towards him. In doing this, you in practice affirm your own divinity and recognize and acknowledge the perfect equality existing between you, and the right of each to whatever may be possessed by either or both. You are to recognize that your needs are his needs, and that he recognizes them as his own, and that because of his divine nature he is just as willing to supply them as he is to supply his own. Let your affirmation be, My husband is just and righteous and understands my needs, and I am free and independent. This course, if persisted in, will bring the results intended, for it is not from the plane of desire, but from the consciousness of principle.

Q. In treating for a pain in the body, is it consistent to say, there is no reality in pain, for there is no sensation in matter?

A. We should always treat understandingly on the plane of absolute truth, for it is only truth that can cast out falsehood. What is called matter, being the manifestation of infinite mind, and being eternal in substance, and indestructible, none of its qualities can be destroyed, for the reason that if they could be, it would be a partial destruction of the substance itself; so if there was pain in matter it would be one of its qualities, and would be coexistent with and as indestructible as that in which it existed; hence, it would not be possible to destroy pain in the body without destroying the substance of which the body is composed. It is, therefore, perfectly consistent to deny sensation in so-called matter, if there is any belief that pain inheres in it; for sensation of pain is only the false thought and belief about it, and therefore has no reality; hence, is not in the body.

Dear Brothers and Sisters of the Congress:

Upon receipt of that delightfully bulky programme, a wave of longing to be present and share in the *good things* therein represented came over me, but I quietly put it down, or rather rose on the crest of it to the perception that *work* was everywhere, and quite as important in one place as another. Your table is most bountifully supplied, and one who is more needy than I may take my vacant place.

I hope the paper, which is my contribution, may fit into its own appropriate niche, and assist in rounding the work of enlightenment to its completion. I was obliged to alter the *title*, but have embodied the ideas as they came.

I remain, in earnest desire for the manifestation of Truth, your loving well-wisher.

Pacific Grove, Cal. CARRIE R. DARLING.

THE BREATH OF LIFE.

Read at the Second International Congress of Scientists.

"And the Spirit of God moved upon the face of the waters." Gen. i: 2.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." Gen. ii: 7.

"And they heard the voice of the Lord God walking in the garden in the cool (Hebrew wind) of the day." Gen. iii: 8.

"For they have sown the wind, and they shall reap the whirlwind." Hosea viii: 7.

A careful comparison of the characteristics of religion and science, and their relations to each other, shows that all religious writings are expressed in peculiar forms of language that act as a veil or covering to the germinal meaning, and *this* form of revelation from God to man, through the avenue of intuition, we speak of as allegorical. The function of science is the *removal* of this veil or covering, and the disclosure to the perception of humanity of germinal truth so concealed; this process of revelation from God to man is wrought out through the channel of his *reason*, and we speak of it as analytical. Man's knowledge, therefore, is drawn from *one source*, with two branches, and until what he *feels* and calls religious impulse is harmonized or reconciled with what he *sees* and calls scientific insight, he may believe, he may desire, he may hope, but he cannot *know*. The evidence of *feeling*, and the evidence of sight, constitute the two polarieties of knowledge. Alone, each may deceive by apparent weakness; *together*, they form the rock upon which *all truth* is eternally builded, the *infinite* philosophy. Man, in his relation to the

Deity, stands as child and pupil to that parent and teacher. As children, then, we turn to the Everlasting Wisdom for instruction, and seek to *know* the significance of breath. The Biblical passages quoted, *present* it in its religious aspect as an animating principle received as the *direct gift* of God, and transforming the passive manifestation into the active, and we may interpret it as an awakening of consciousness to a realization of its own capacity for motion.

Religion *asserts* or *affirms*; science *explains*, so as to make the affirmation intelligible. Starting with the assertion that man was made of the dust of the ground, and received breath direct from God, we wish to know what corroboration science has to offer. Men by its aid have analyzed themselves, and that which "moves upon the face of the waters;" demonstrated the identity of the body with the mineral constituents of the earth, and that breath is a perpetual influx from a vast ocean from which all things derive their activity. Without it, all action would instantly cease, but the scientist through recognizing its potency, does not realize that what he denominates atmosphere, or air, the theologian refers to as spirit; or that in studying the science of the invisible atmosphere, he has unconsciously passed into the realm of spiritual force.

The enthusiasm which clings to mysticism as a necessary adjunct to religion, cannot help but hate and ignore the revelations of science. It desires half truths, and to know and be known only in part; and to such, a clarified understanding seems both painful and blasphemous (as if one could not learn the whole truth, and yet retain the posture of utmost reverence for its author.) Indeed, the fearlessness of scientific research brings its own reward, and *proves* the *All-Good*.

Turning to the testimony of science, let us learn what it reveals of the characteristics of air. Relatively, air is the most valuable: since consciousness continues longest when food is withdrawn, a shorter time upon the withdrawal of water, and ceases instantly upon the deprivation of air. Food and water, evidently, are dependent upon the proportion of air they have absorbed, for their relative values. All substances hermetically sealed betray no activity. Upon exposure to the influence of the air, action at once commences. The earth, upon the performance of whose good offices all depend, is, in its turn, dependent upon the atmosphere. A student of physiology as a universal fact, regarding the earth as a crude organism, may be pardoned for doubting the old theory that the planet receives its heat from the sun. It is evident that the perpetual energy called heat, which is a result of the process of

combustion, is manufactured by the earth, as by the human economy, through its own physiological action. We know that it maintains a system of internal fires, in which mineral elements are digested as food; that fire, creating warmth, cannot proceed without the absorption of air, therefore, it is reasonable to suppose that the earth by means of its myriad pores, must breathe; that by this breathing it maintains its activity, and develops from within the impetus for its daily revolutions. The mineral breathes; that is, it absorbs the oxygen of the air, developing rust; the plants breathe, and the breath of the plant and animal is so arranged, that the association is one of perfect harmony. Upon breath the human being is absolutely dependent for the manifestation of activity. The air is the purifier or regenerator of the circulation, which is brought into contact with it by means of the air-cells of the lungs. Breathing in, is called inspiration, or spiritual influx; breathing out expiration, or spiritual efflux. The breath in motion produces a wind, which in silence traverses the passage of the nostrils, but in articulation, forms the body of the word, the informing principle of the word being the idea which the word makes manifest.

The passage from Genesis, describing the voice of the Lord God speaking to consciousness hidden among the leaves of a tree, as wind discoursing, is easily understood, without being mystical, from the standpoint of scientific apprehension; since it is known that wind, which is the breath or spirit of God moving upon the face or surface of all things to vivify, refresh, and cleanse from stagnation, is the active agent in the production of the articulate word. From the scientific standpoint, also, it is easily understood how all planets, swimming in this vast ocean of spirit, and breathing its life-giving properties, sustain themselves and their offspring, and by slow growth attain perfection. It is easy likewise to understand the quotation from Hosea. The emotion (or moving out) of an angry impulse, expressed in vehement words, produces violent vibrations or winds within the sensitive atmosphere. Such words are in reality wind-seeds, and as all seeds produce in the harvesting a large increase upon those sown, the whirlwind is the inevitable result in reaping what has been wind-sowing. The writer does not wish to be considered a crank, but it is her most solemn and earnest conviction that violent storms upon the earth's surface are directly due to the vibrations of angry passions. These produce the shock and tumult of war, explosions of fire arms, the shouts and cries of excited combatants. Even the scolding tongues of the irate father and mother, and irritated children in family quarreling, help to swell the volume of vibrating causes. "Lo, the poor

Indian, whose untutored mind sees God in everything, and hears Him in the wind," intuitively recognized storm as an expression in some way of anger, and presumed it to be a manifestation of displeasure on the part of the Manitou.

If the mentality of a sphere persists in sowing violence, and the law is to reap an increase upon that which is sown, it seems reasonable to infer that an opposite course would be productive of a corresponding result. At any rate, it would be well worth a trial, and we all bid God-speed to all efforts tending toward the establishment of "Peace on earth, good will to men," in every form.

CARRIE R. DARLING.

"SWEET HOUR OF PRAYER."

No. 113, G. H., No. 1.

The sweetest prayer, is silent prayer,
While working at my daily care,
I make my wants and wishes known
By asking in an undertone.
I have no seasons of distress;
Instead, I have Christ's righteousness.
I always keep the tempter's snare
Hid from my sight with thoughts of prayer.

My place of prayer is everywhere;
There is no place he is not there
To own and bless in faithfulness,
While I, my love, to Him confess.
And since I know "the truth, the way,"
His word hath taught me how to pray;
Believe ye have, and banish care,
You have the answer to your prayer.

His promise is forever sure,
To all that are in heart so pure
That thoughts of evil come not there,
And take the place of humble prayer.
He knows our wants before we speak,
And if we first His kingdom seek,
"All things are ours; we'll get our share,
While trusting Him in silent prayer."

Topeka, Kans. J. L. JOHNSON.

Notes on the Congress of Scientists.

During the late Congress a gentleman who was a regular attendant, and whose voice should have been heard among the many live speakers, said to us, "I have watched the movement of the I. D. S. A. with great interest, and have discerned the power of the Spirit in it from the beginning. It has now proven beyond all question that nothing can prevail against it. The opinions and beliefs that were couched in fear, that predicted its failure, were not the spirit of the movement, hence are not apparent in the congress, and have no part in its success; neither, indeed, can they see it.

"One great lesson of faith has been taught the people during this congress. The people of Chicago usually give very largely in collections; and no collections having been taken during the week to defray the general expenses of the association and its congress expenses, was certainly a strong example of faith."

Dear friends, only a few times during the congress were finances spoken of by the President, and at such times only to mention the fact that the fees were one dollar, and the yearly dues one dollar, and that the latter ran from the first of May to the first of May; holding that fees and dues would be sufficient to pay all expenses, and that membership in the association was preferable to collections for it.

The cost of the congress to the association was eight hundred and five dollars, and the receipts to date have been eight hundred dollars. This shows that the faith in the Association being able to meet all expenses was well founded. The cost was less, by about two hundred dollars, than it was supposed it would be during the time arrangements were being made. We publish the following extract from *The Life* of June 26th, which shows the estimation of the possibility of the movement, and the success attending it by those who understand the spirit of its purposes:

"The outlook for this movement is big with promise. Already, after having held only two convocations, we confess the utter inadequacy of words to formulate a statement that would convey any sort of idea of what has so far been accomplished. And only just now is there beginning to be anything like a general waking up of Metaphysical thinkers on the subject. The tendency is to unify action, universalize brotherly love, break down sectarian walls and concentrate all upon one grand purpose. But this is by no means all: The healing, educative and awakening influence exerted among the people is simply beyond computation. Many people are healed at these meetings and many brought into the light of Truth. A. P. Barton."

This voices the spirit of the communications that we are daily receiving.

I. D. S. A. NOTES.

The following extracts from letters will show how the workers who were not present at the congress, but were represented by valuable papers, appreciate the work accomplished. Miss Susie C. Clark writes: "I shall ever rejoice in the success of the I. D. S. A."

Dr. Clara E. Choate writes: "I do most truly appreciate your grand efforts. I am *glad, glad* of all the *good*. I will help you in every way that I can. I sent the good thought, which I am sure did help along. I am glad of your success, which is only first beginning."

MEETINGS OF THE I. D. S. A.

The second meeting of the Denver branch of the I. D. S. A., which was the first held after the departure of Mr. and Mrs. Cramer, was held in the home of Col. and Mrs. Fisk, which home has been most generously offered to the use of the young "branch" until it grows a little stronger. Mrs. Fisk presided, and decided that the meeting should be an informal one. A strong thought was given by Mrs. Fisk for the silence, which was followed by the singing of Mr. Johnson's adaptation of "Beulah Land." Mr. Zeigler then read a pleasant paper on the "Power of Thought in the Home." Mrs. George spoke of the healing power of thought, and gave a forcible example from a patient of her own. Mrs. Lewis gave a very lovely account of the effect of thought upon a boy, pronounced unruly, given by a playmate.

Mrs. Wooton gave a very dear little talk on the Overcoming of the World by Omnipresence. This was followed by an open discussion, when Mrs. Fisk summed up the results arrived at, in her own happy manner, and dismissed the meeting with a benediction.

The third meeting of the Denver branch of the I. D. S. A. was held on July 31st, Mrs. Fisk presiding. After the silent recognition of Omnipresent Truth, Mrs. Fisk emphasized the realization by reading a most comprehensive statement of truth from the Sanscrit. This was followed by a very beautiful paper, written and read by Mrs. Lewis. Mrs. Lewis took the Greek myth of Danar, and interpreted it from three standpoints—Nature, Intellect and Spirit. Mr. George read a very clear and forcible paper on "The Law of Expression." Then Col. Fisk read the paper on Patriotism, which was written for the congress. It would be impossible to discuss this essay in a few lines. Even Col. Fisk has written nothing stronger or more comprehensive. Then came a paper on "Thought," by Miss Una Ruple. This was very suggestive, and was followed by a general discussion. Mrs. Fisk gave the closing address and benediction.

A. G. S.

Universal and Individual Treatment.

I. D. S. A. Health thought, to be held from September 1st to October 1st:

"My knowledge that I am infinite and immortal Life, is my freedom from sickness, poverty and all sense of suffering."

A Treatment.

Dear Brother: You are one with the Father; your Being is perfect. You are illuminated with Life, Love, and Truth. Your eye is single unto perfect light and understanding. You perceive your at-one-ment with God, and that there can be no separation. I deny all belief in imperfection, or that the race belief in sickness, sin, and death, can effect spirit; henceforth you are free. You are illuminated with the Christ consciousness, and are buried in the bosom of the Father. I decree and declare that not one word shall pass away, but shall accomplish whereunto it is sent. It is finished.

Denver, Col. Ada B. George.

October Normal Class.

The first Wednesday in October, at 2:30 P. M., I will begin a Normal Class in Home College. Those wishing to enter this class are requested to apply early. Those living at a distance, who intend to come and take the special training and preparation for teaching, which this class alone can give, should apply at once, as it is necessary for them to have the *subjects* upon which they are required to write lessons for this course.

People are now looking to this center as never before for a systematic and thorough course of teaching and training, which will make clear all the principal points of the science of Being, and free them from their present state of confusion relative to what Being is, and what existence is, that is so much talked about. Hence, those who understand and can accurately present this teaching, are in demand. As there is a call for more of this class of teachers, we want to see them in the field.

M. E. Cramer,
President Home College.

We had the pleasure of receiving a call from those well-known workers of Chicago, Dr. James Porter Mills, and his wife, Annie W., who were on their way to Honolulu to spend their vacation and enjoy a season of silence. We regret that their stay in this city was limited, as they arrived here only a few days before the sailing of the steamer.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

We will send HARMONY one year to a club of six subscribers, for $5.00.

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

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

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

CHRISTIANITY, GNOSTICISM, DIVINE SCIENCE, CHRISTIAN SCIENCE.

IN examining the relation that these great subjects hold to each other, for the purpose of discovering resemblances, or differences, the reality and truth of them must be determined, and stand, according to the relation they hold unto *Wholeness*, the law of the universe, that ever declares that like begets like. If it be found that either is the truth of at-one-ment, the same must be the atonement for the false claim of separation, made by the others.

"Gnostics (knowledge), is the collective term for a number of early christian sects, which were known besides by special names, derived from their respective founders. Gnosticism sprang up in the first century; it had spread over the whole civilized world in the second; and it was fiercely and unremittingly combatted from the second to the sixth century by Judaism, Platonism, Neo-Platonism, and above all, by Christianity.

With respect to the relation of the Gnostics to the Orthodox church, however, we must observe that they feigned a naive surprise at not being fully recognized as most faithful followers of Christianity, and members of the large christian body. All they aspired to, they said, was to be allowed to form a small central circle within the large outer circle, to be a kind of Theosophic community consisting of the more advanced members of the church; indeed, they not only adhered, for the most part, to the outward forms of christian worship, but occasionally even surpassed it in pomp and splendor. And such was the fascination Gnosticism exercised over the mind, that, had it not been for the innumerable schisms in its own camp, which prevented its alliance with the political powers of the day, it would have stood its ground much longer."

Gnosticism practically influenced its adherents in two totally distinct ways, according to the views they took of the creator of the universe, and of the created universe. The Gnostics called matter, or body, "evil and darkness," and seemed uncertain whether, in its operations, it were active or passive. They also believed there was a mighty being called "Demiurge," who formed the world out of already existing matter. The "Alexandrian" Gnostics held that matter was inert or passive; the "Syrian" Gnostics, on the contrary, held that it might be active.

One class, in their attempt to free themselves from bondage, became ascetics, austere, rigid and uncompromising. The view, however, of the other portion of the Gnostics, led them on the other hand to the practice of the grossest sensualism, in token they said, of their utter contempt for matter, and still more for the Demiurgos—body, and its enjoyments; things terrestrial, in short, had as little to do with their mind, which was one with the Supreme Deity, as had matter with God. Transgression there was none, because there was no law.

"Demiurge," means the one that created the world and man out of matter; in other words, it was what they supposed the Jewish Jehovah to be, and they knew not how to express to the full, their utter contempt for the Jewish Jehovah, or Demiurgos, which they believed to be the original source of everything evil.

The view that the Gnostics took, seems to be the same as the claim made in the present day, by those who believe in mortal mind, and that it, though being false, made the visible universe, and reason that the universe being the appearance of falsehood, it is an illusion, hence God knows nothing of its existence; and in practice, affirm that as all visible things, including the body, do not belong to, and are not known by God, they have no existence, in fact, are not. The influence of these views on those who hold them (notwithstanding their constant denial and affirmation), is the same as it was with the ancient Gnostics. It leads to the two extremes of selfishness: that of indifference to the welfare of others, and to the gratification of the desire for display through the use of that which is claimed to be material and false.

We are daily receiving letters from those who have studied this most subtle theory of Dualism, and now wish to escape the intolerant bondage of its claims for mortality, by obtaining a higher and broader view of the science of Being, or the Christ consciousness of at-one-ment. The following from one of our correspondents, will serve to show what many have experienced at the hands of the adherents of this doctrine: "Their intolerance, narrowness,

and peculiar methods, have become so prejudicial to the true interests of the Higher Thought, that the term 'C. S.,' has come to stand for many things which entirely misrepresent impersonal truth. I am aware that you do not use the term, but so many do, that it seems to me that a little effort should be made to set the public right in this matter." We have never used the name, because we have not endorsed the theory taught, or the practice of that special school. The name rightfully belongs to those who have adopted it to designate that particular teaching.

As the Gnostics believed that God was Spirit, and was eternally perfect, and did not include what is called matter, but that matter was evil, the source of sin, sickness, and death, the question between them and the christians for several hundred years was, is Christ God, or is he not. The Gnostics, believing that the substance of the visible universe was not of God, and Christ appearing in visible form, they held that there was a time when Christ was not—hence, was not God with us. Christians held that Christ was God, and included all creation within himself; that God made the world, and all things therein, "seeing that He was Lord of Heaven and earth, dwelleth not in temples made with hands." That "I and my Father are one," and not two; "I am the Way, the Truth, and the Life;" "He that hath seen me, hath seen the Father;" "Before Abraham was *I am*." They held that the word that was *with God* and *was God*, became *flesh* and *dwelt among* us; for the same was the light that lighteth every man that comes into the world. They further held that the true teaching was, that like produces like. "That which is born of spirit is spirit;" that "A good tree cannot bring forth evil fruit." Therefore, the body was to be seen to be Spirit—God substance, exactly the same. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." "There is *One* spirit and *One* body." "God is Spirit, and they that worship Him must worship Him in Spirit and in Truth." This means to worship Him as All in All; as One Spirit and One Body. There is no way under Heaven, or in the universal life plan, by which the body can be saved, but by seeing it as Truth and Life, the same as the body of Christ. As there is no salvation except in Truth, and none for anything but Truth, if it were possible for there to be a "mortal mind," or "Demiurge," to create or make a body of error, there would be no salvation for it; Truth could not save it, for as the body could not *be* one of Truth, it could not be contained therein.

The similarity of invention offered by the followers of these teachings for the salvation of the body, is striking. The Gnostics believed that "Demiurge,"

—a false God—by mingling with chaos, formed an animated world, including man, but could not impart to him a divine rational soul. Therefore, the highest, the really good God, added the divine rational soul.

Not long since, in conversation with one who believes that mortal mind made the universe and man visible, he said to me: "Mrs. Cramer, neither you nor I are the children that God made." My reply was, "I understood you in previous remarks, that you were one with God; that you had realized the truth of immortality and eternal life. Since there is but one Life, or God and Father of *all*, if He did not make us, pray tell me who did?" To this he replied, "Ye are of your father, the devil, as Jesus said." I then asked, "How is it that you are one with God if the devil created you?" He said, "We are God's children by adoption." Is not this sufficient to show that the beliefs of these modern scientists, and the ancient Gnostics are the same? To say that I was surprised at the thought of God adopting the devil's children, would hardly express my feelings. Truly, many inventions have been wrought out for the salvation of what is supposed to be the works of "the devil," and this is so, for the reason that they do not single the eye to truth, and entirely separate the body from error, and behold it as full of light.

We refer to the "Statement of Being," in the eighty-fifth edition of *Science and Health*, by Mary G. B. Eddy, as evidence that the basis for the difference that existed between ancient Gnosticism and primitive Christianity, is the same as that existing in the present day between the Christian Science of that school, or Eddyism, and the DIVINE SCIENCE OF THE CHRISTIANITY OF THE CHRIST. Those who follow this teaching, claim that matter is mortal error; that the body is the product of mortal mind, and that mortal mind and its product are false from the beginning. Is not this at-one with Gnosticism, merely substituting "mortal mind" for Demiurge, and "matter" for Hyle?

DIVINE SCIENCE is the christianity *of* the Christ, and includes the truth of primitive christianity. It claims that the visible universe is the divine manifestation of Infinite Mind. It is the manifest truth and life. The acknowledgement of this, is the way by which all are saved. "No man cometh unto the Father but by Me,"—at-one-ment—which saves from separation. Christ, the Son of God, the same in substance and reality, as the Father, said: "I am the Way, the Truth, and the Life," and the teaching is, "That God so loved the world, that He gave His only begotten—this Way, this Truth, and Life—that the world through *it* might be saved." The only condemnation being the non-acceptance of the Way, Truth, and Life, or the word that is now come into the world. "Hereby know ye the Spirit of God; every spirit that

confesseth that Jesus Christ *is* come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now already is it in the world."

Students of Christian Science say that Divine Scientists go too high; that they enter into the Godhead. It is true that they find themselves within the Godhead, for it is self evident that *I* must be the expressor, or I could not do the Father's will, or work, or see, or know what is His will and work. To fulfil the Law of Being, we must be that which expresses itself. "For God sent not His son into the world to condemn the world; but that the world through him might be *saved*." We are not in the world to *condemn* the *body*, but are here to bear witness of the *truth*, which to do is freedom and wholeness, in which is no condemnation. We follow the teachings of Jesus, the Christ, and enter where he taught the world to enter.

The following portion of the "Athanasian Creed," represents the understanding of the early christians in relation to this question:

"For the right faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world. Perfect God, and perfect man." * * * * "Who, although he be God and man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God." "One *all together*, not by confusion of substance, but by unity of person." "For as the reasonable soul and flesh is *one* man, so God and man is *one* Christ."

The Gnostics held that there was a time when Christ was not, therefore, the time must come when he would cease to exist. The Christians held that there never was a time when Christ was not, for Christ was God manifesting Himself, and in *Him*,—this *truth*—there was direct manifestation of God in all creation; hence the Christ was eternal with God. Christ Jesus was and is the greatest known scientist, and he taught that he was both God and man. He also taught the equality of the two, which is the atonement for the false belief of their separation. The name or title, "Christ," is given or applied to this at-one-ment.

The new life that was prophesied would come to humanity with the coming of Christ (the at-one-ment of God and man), was by birth, a birth free from sin, one of equality; and this birth is in the conception of the *Infinitude* and *Omnipresence* of *God*. So freedom from sin, is freedom from all belief or

claim of separation from God; and freedom from iniquity, is freedom from all supposition of non-equality. To claim separation of body and spirit, and non-equality of the two, is to claim that the body is *conceived* in sin, and *born* in iniquity. The new birth consists in knowing the natural man to be the spiritual man. This is the *birth* of which Jesus spoke to Nicodemus. This birth is death to the false beliefs about the body, and is its salvation.

There is a threefold purpose to be found in the record of the coming of Jesus, the Christ. First, to show what God is; second, to show that what is called matter,—the body—is not evil, but that it is misused by the false beliefs held about it: hence he healed the sick, and raised the dead, and thus preached the Gospel, and did God's will in so doing; third, to make known the means by which to cease its misuse, and thus to redeem the body, that we might have life and have it more abundantly, and to bring eternal life and immortality to light. The means is the "new birth," which is that of equality—*oneness* or equality, of *spirit*, and *body*. The birth of conception into equality with God.

This new birth, free from sin, necessitated or included a new death; hence, the second death is death unto sin, so called, which is death of the claim of separation and inequality. The same is followed with baptism of the holy spirit.

The teaching of Divine Science is not that there was a time before creation that God was all in all, and that he created the universe out of nothing, and that there is something now that was not and is not Himself, but the teaching is that "I proceeded forth from my Father," and that he dwelleth in ME; and that I came in my Father's name, as himself made manifest. The teaching is, that "In so much as ye have done it unto the least of one of these, my brethren, ye have done it *unto me*, for there is one life; suffer little children to come unto me, for of such is the kingdom.

Divine Science declares that as nothing can be manifest that is not before it is manifest, that the truth of the visible universe is to be found in the nature of the supreme Mind or Spirit, and not apart from it. Its real spirituality and the nature of its true substance will be forever hidden from the belief that pronounces against it.

The Divine Science practice consists not in casting pearls of truth "before swine," a people made of error, but rather of teaching the people perfection of Being, of spirit and body, and treating the people as if they were as perfect as *their* Father in heaven is perfect.

In Divine Science we are called to *be*, and then *do*. The gospel picture of man, is a most perfect delineation of Being. We are called to imitate the Christ, and not only that, but to put on the Lord Jesus Christ, and thus be not separated, for "the way, the truth, and the life" of Divine Science is all inclusive; is absolute health, peace, and prosperity. To live the Life, is to abide within the "I am," or the ME, that lights all; is to stand in the universal Spirit and let light shine. Be, or abide in Christ, and let His words abide in you, and you may ask what ye will and it shall be done unto you.

Being, is existence as opposed to non-existence, since God is all in all. "In Him we live, and move, and have our being." To be at all, is to be what is. Therefore, our idea of God as a supreme being must necessarily be acknowledged to be our idea of an eternal selfhood. "Art thou he that should come, or do we look for another?" Is not the one here that has been looked for? Shall we not accept him? "The righteousness, which is of faith, speaketh on this wise: say not in thine heart who shall ascend into heaven (that is, to bring Christ down from above), or who shall descend into the deep" (that is, to bring Christ up again from the dead). "But what sayeth it? the word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach."—Rom. x: 6-8.

He is our peace in whom man and God are one.

Extracts from Letters.

The following extracts from a letter from a young lady who took the Home College Primary and Theological lessons of us while we were in St. Louis, shows that she has understandingly accepted the teaching. What she has accomplished is evidence that her faith in the *truth* of the *teaching* is well founded:—Editor.

"Yesterday all the Science Sunday School children were taken to Forest Park. All the Scientists that could go went with us; we had a splendid time. I met a number of your students, with whom I talked about a Normal Class to be taught by you in the spring. We expect a large class. All of your students are busy studying their notes, preparing for the Normal Course. Wherever you go, all are speaking and spreading the truth. Since I have met you I never *feel* myself alone; wherever I go I can hear your words of truth.

I praise God, and give thanks each and every day, to think that you came that long way to free us. I never felt so good before. I gave a lecture in our home, and everyone enjoyed it. There were thirty-two present.

Before I took my stand, I thought of what you told us, 'Always remember who and what you are; and see in others what they are, and not what they seem to be.' The blessing of love and joy came pouring out just as you said, 'When the cup is filled to the brim, the water will flow freely.'

Brother R. S. Hill followed me, and told them how much he enjoyed what I had said, and that my cup was full; for, I understood the Law of the Spirit, and all there was to do was to let that be which is. All the choir girls were there, and brought their song-books, and some of my friends came who had never heard the Science talked before. I had a case of a young married woman, and to all appearances she seemed to be at her last. As we know life is forever the same, that there is no beginning and no end, I knew she could be reached, and in one hour she had a grand change. Her husband did not think very much of Science, but this brought him to light. So when his wife was better he would not have it any other way but that I should teach his wife. I told him I had never taught anybody, but he would not have it that way. He said you healed my wife and now I know you can teach her what you know; so I opened a class. I am teaching his wife and her mother; we are doing splendid work, and now I am glad I did teach them; they are so attentive. Your Basic Statements is our guide and helper in our work. The lady I told you about was healed, and her brother got work, and the baby was healed of a belief in spasms; and they told me of a little boy that met with an accident and that his leg must be taken off, which was the claim of the doctor. So I said, we will say no more about the case, and will come unto understanding and know that the boy is well now, and that his leg is his own and that he will keep it.

The doctors were waiting for the ninth day to come to take the leg off, and to their great surprise they saw that the boy was doing finely, and they did not know how to account for it.

I have been invited to go to the country and lecture. I have accepted the invitation; for all shall know the Truth, and the Truth shall make them free.

St. Louis. Miss Lena Burt.

Mrs. Carrie S. Alden writes from Jackson, Michigan: "I have had the very best success in Jackson in gathering together the class of people that always hear gladly; and in giving them the *word pure*, they have power to speak in the *one name*.

Send in your subscriptions of $1.00 per year for Harmony. It is sustained entirely by subscriptions, and in this work of giving the Truth to the world we need your co-operation.

The Law of Expression.

Read before the local branch of the International Divine Science Association, at Denver, Col., July 31st, 1895.

"THE Law of Expression" is a phrase used to illustrate the steps from formless being to visible existence.

We accept "God" as the word which denotes the permanent good, uncreate; the power that is "omnipotent, omniscient, and omnipresent;" the one in whom there is no time or place—"yesterday, to-day, and forever the same." God, then, is the source and cause of all that is; therefore, the law of expression begins where all things begin—in God, unity.

In mathematics, the figure one, the unit, is the basis of all calculation. Through the activity of the calculator the unit may illustrate an unlimited number and variety of examples. So God, through His law, is continually manifesting, and each of his expressions is of the life, substance, and power of the expressor.

All are familiar with the Trinity, composing the Godhead as recorded in the Bible—Father, Son and Holy Ghost.

"Divine Science teaches that the *true spiritual meaning* of the Godhead is embodied in the truth that three inherencies or potentialities essentially constitute the one Infinite Mind, and that this truth is known and is understood by it before manifestation of its possibilities takes place."

These three inherencies may be called Father, Son, and Holy Ghost; Spirit, Soul, and Understanding; or, Mind, Idea, and Consciousness—the three trinities being synonymous. The latter (Mind, Idea, and Consciousness) is the one preferred for instruction.

God being Infinite Mind, all manifestation must proceed therefrom. God would not manifest without first having an Idea; and this would remain latent were He not *conscious* of His own Idea. A God conscious of His own idea could not be inert. There must be action. Thought is action—it is a coming forth from the formless into form. It is the first-born of Mind, and was with Mind in the beginning.

Thought is on the plane of action, the second plane in the Law of Expression. Inherent in thought are true motive and feeling. They are the ideal of the Infinite; the perfect image and likeness of the Creator.

Thought produces word—the third plane of the trinity. Inherent in word, are deed and sensation. This is the plane of visible existence, and represents the finished work. "And the Word was made flesh, and dwelt among us, full of grace and truth."—St. John, 1:14.

I am, I think, I speak, is a correct illustration of the Law of Expression. I must be before I think; I must think or act before I speak or produce. It is evident, then, that the word or product cannot influence or control the thought or action. It is equally true that the thought or action has no power over the Mind. *Thought has no power other than that derived from the Mind or thinker.* It is the vessel which conveys the Good from its Infinite Source to the point of manifestation. Word, or the visible universe, is the effect produced by such transportation.

There is no disconnecting link in this analysis of being and existence—no separating the effect from the cause. As Being is Wholeness, all manifestations are harmonious examples of the Infinite Whole.

Standing on the platform of Truth: knowing that God and God manifest is all there is, one not only sees God manifest in all things, but sees all things in God. Is it desirable, is it profitable to diagnose a case of seeming error—something apparently adverse to the real and true—and trace with scrutinizing gaze and fixed attention the byways of a shadow in a vain effort to get back to the truth?

The mathematician never follows the course of his error to find a correct result. He thinks of the principle, goes back to the beginning, and commences anew. He never separates the example from the principle, and a correct answer is his finished work.

In Divine Science we must work in principle. What is it to work in principle? Go to the Beginning, conscious of the fact that in God are unity, health, success. Follow the Law of Expression from the uncreate through the action or thought plane to the third plane—the result of action, or visible existence. Realize that as all things come from God, in Him they must abide. You cannot conceive of separation from the Omnipresent; you can have no comprehension of a power that could antagonize the Omnipotent; whence comes a knowledge concerning anything that is not conceivable to the Omniscient?

The Law of Expression has been the means of awakening in my consciousness a knowledge of my true relation to God, my fellowman, and the visible universe. It has brought to my perception the unity of God and existence; and that as the one is eternal and impersonal, so is the other impersonal and eternal. It has taught me that mentality is the perfect symbol of the Holy Ghost—the ideal creation of Infinite Mind; and, being created, has now and shall ever have, form; and that inherent in true mentality are the possibilities of God.

Denver, Colorado. ORLA GEORGE.

HARMONY.

Dear Readers, Friends, and Lovers of Truth:

HARMONY has now been published in the interest of the Impersonal Truth for seven years. It has made its regular monthly visits to many homes, and to as many more hearts, where it has been warmly welcomed with love, and held closely in its embrace as a daily companion and counsellor. This is the substance of the loving words of true appreciation which you have given its editors during these years of work and expenditure. In this interior co-operation and assistance is a most pleasing and satisfying reward, and your financial assistance has been a beautiful showing of your love for Truth. We believe we have not failed in any of our intentions, but instead, have fulfilled them, and even accomplished much more than was planned for in the beginning.

Our work has been one confined to the *sweet, happy now*, in which we have neither looked back to the past, nor forward to the future; neither have we known regrets, nor had hopes, but instead thereof, have had a constant, ever-abiding and unfailing faith in the Truth of Being, or Divine Science.

When away from HOME COLLEGE, teaching, and from my post of duty in the office of HARMONY, I almost forget that I am the mother of such a child as HARMONY, and quite forget to work for its interests, and to look after its many needs. Not until its financial wants press themselves upon me in the form of bills to be paid, do I think there is anything for me to do to meet such demands. In view of these facts, and the constant expenditure accompanying this work, its editors especially solicit your co-operation during the entire coming year. Will you kindly continue to assist us by promptly renewing your subscriptions, and further, will you not feel yourselves associated with us in this work of usefulness, by the securing of one new subscriber? We would refer you to the following Premium Offer, which we gladly extend to all for three months for the advantages this may be to you, or to your friend.

The only way by which a Divine Science Magazine can be sustained is by patronage. It should be earnestly recommended to the neighbor and friend by *you* who love its teaching. Those who can, should have an extra copy to circulate among those who are seeking for freedom, but have not been directed to the path that leads thereto. Let us all agree to work for HARMONY the coming year as if its success depended upon the efforts of each. Your assistance in the work of widening its circulation will lighten the work of its editors very materially, and give them opportunity to devote more time to the

finishing of not only its work, but the vast and mighty universal work that is being accomplished through its pages. Mighty is the working power where there are many loving hearts and hands united.

Lovingly,

M. E. Cramer.

PREMIUM OFFER.

With the eighth volume of HARMONY, *which commences with the October number*, we offer the following premiums to new subscribers, and to those who renew their subscriptions:

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, $1.25.

Two copies of HARMONY for one year, and BASIC STATEMENTS, $2.00.

HARMONY for one year, and book of lessons, SCIENCE AND HEALING, second edition, $2.25.

Two copies of HARMONY for one year, and book, SCIENCE AND HEALING, $3.00.

For six dollars we will send six copies of HARMONY, and one copy of SCIENCE AND HEALING.

HARMONY for one year, and one handsomely bound copy of either second, third, or fourth volumes of HARMONY, $2.25.

Two copies of HARMONY for one year, and bound volume of HARMONY, $3.00.

For six dollars, six copies of HARMONY for one year, and one bound volume of HARMONY.

HARMONY for one year, and the four booklets: WHO AND WHAT GOD IS; FAITH AS A GRAIN OF MUSTARD; THE FINDING OF GOD; NOW IS CHRIST RISEN, $1.25.

Two copies of HARMONY for one year, and the four booklets, $2.00.

HOME COLLEGE MONTHLY MEETING.

Mrs. Sarah Eckman, presiding, opened the meeting by reading from the Scriptures. The strong and powerful idea which she presented for meditation was "Love Now Abounds." The trend of her very helpful talk was that to show forth Truth in the world we must manifest it in ourselves, and when we harmonize with the All Good, we see no inharmony; then everything that comes to us to do, is the Lord's work, and there is no drudgery. She further spoke of a lady who came to her for counsel, who had been wrongfully accused, and who wanted to go to work and hunt up all the causes, and see how it came about. I told her I would let things be as they were; let the whole matter alone, and stand still and let God do the work. She took my advice, and found that all things adjusted themselves, and came out all right.

Mr. Kennie spoke of having listened to some lectures on the Science, which, because of the conflicting statements made, showed him the necessity of students being started right. He greatly appreciated his first lessons here in the College, because Mrs. Cramer was so particular in having them make the right beginning. As the mariner frequently takes his bearings in order to ascertain his whereabouts and properly direct his course, so our teacher constantly held the principle before us, and insisted upon our taking our bearings; that we might see our relation to it, and direct our course accordingly.

The remarks made by the following speakers—Mrs. Josephine Wilson, C. L. Cramer, Mrs. Anderson, and M. E. Cramer—partook largely of the nature of the thought advanced by Mr. Kennie. Mrs. Wilson related the facts connected with two interesting cases of healing through her instrumentality. Mrs. Anderson told of the healing of a man whom the doctors had given up. Also that of another young man who, through a slight understanding of the Science, had overcome the habit of smoking and swearing. The meeting closed with a universal benediction, all realizing that many helpful thoughts had been expressed, which were educational in every practical way.

Our Late Class.

A more receptive class has never been taught in Home College than the primary and healing class which closed August 16th. No excuses were made, nor argumentative questions asked. All quietly drank in the Truth with love for it, and perceived it to be their freedom. One lady who had a severe cough, and feared death would result from it, was thoroughly healed of the cough, and of all fear. She now enjoys a fearless state of understanding and health. Another student who had for years suffered from dyspepsia and nervous prostration, with, of late, a sense of numbness throughout her body, was thoroughly healed with four lessons. Others were made happy and whole; and all said they had gained a higher state of realization of pure being than ever before. There is no teaching higher than that of At-one-ment.

Book Notices.

The Power of Silence; an interpretation of Life and its Relation to Health and Happiness. By Horatio M. Dresser. Price, $1.50. Publisher, Geo. H. Ellis, Boston, Mass.

This volume should interest every student of truth. It aims to teach a philosophy of health, harmony, and happiness, through a perfect understanding not only that God is, but by knowing what He is, and by knowing

the relation of man and the universe to Him. Its analytical method of treating these questions appeals directly to the reason of the reader, and when understood furnishes a sure foundation for the demonstration by actual experience of the truth of the philosophy taught. Many of the most vital and difficult problems of life are considered from the individual plane of experience and the universal plane of being, pointing the way for the adjustment of thought and act to the spiritual plane of understanding, thus expressing the divine Idea, which is freedom from and control of conditions and circumstances and its application to every need, and when lived must insure success and harmony.

It shows that the realization of power is to be found in the depths of silent meditation, rather than in the confusion of words.

The book is not intended for light reading, but requires careful study in order to understand the full scope of the author's conception of the possibilities and power of man. We commend the book as one well worthy to be read and studied by all who take an interest in the subject of which it treats.

TRUTH IN SONGS; for the lovers of truth everywhere. By Clara H. Scott, Austin, Ill. Author of "The Royal Anthem Book," "Happy Songs," etc. This is a leaflet containing four simple and beautiful songs expressive of perfect unity with, and absolute trust in, the one omnipresent God. The musical setting is appropriate, and they are specially adapted to congregational singing. Price, 5 cents each; 25 cents per dozen; $1.00 per 100, post paid. For sale by the author.

HOME COLLEGE COURSE OF INSTRUCTION IN DIVINE SCIENCE, BY CORRESPONDENCE.

The full College course of instruction consists of four departments: PRIMARY, TRAINING, THEOLOGICAL and NORMAL.

The PRIMARY teaches fundamental principles.

The TRAINING, mentally, disciplines in right thinking, which is freedom, health, satisfaction and prosperity.

THE THEOLOGICAL is for the scientific and spiritual study of the Bible, and ministry of the word.

The NORMAL is for the special training of teachers.

By correspondence, the Primary and Training are ten dollars, each; the Theological, fifteen dollars, and the Normal, thirty dollars.

Any part, or all of this course can be taught just as thoroughly by correspondence to those living at a distance, as by present or personal instruction.

M. E. CRAMER, President.
C. L. CRAMER, Vice-President.

Sunday Services.

Divine Science services every Sunday at 2:30 P. M., Home College, 328 Seventeenth Street, San Francisco.

The International Divine Science Association meets at Home College every Thursday evening, at 8 P. M.

The Home College monthly meeting is held the first Wednesday of each month, commencing at 2:30 P. M. All these meetings are open to the public. All are cordially invited.

Our Book, Basic Statements and Health Treatment of Truth, has been translated into the German language, and is being published by H. H. Schroeder, Editor of *Das Wort*. It will appear in a style similar to the English edition, and the price will be the same, fifty cents. For sale at the office of *Das Wort*, 2407 North Twelfth Street, St. Louis; also, at this office, 328 Seventeenth Street, San Francisco.

CLUB LIST.

Harmony and Divine Thought,	$1.50
Harmony and Universal Truth—"Blue Bird,"	1.50
Harmony and St. Louis Magazine,	1.50
Harmony and Problem of Life,	1.50
Harmony and Child Garden,	1.50
Harmony and Das Wort,	1.50
Harmony and The Life	1.50
The regular price of above mentioned magazines, without Harmony, is	1.00
Harmony and Esoteric Magazine,	2.00
Harmony and Unity,	1.25
Harmony and The American Farmer,	1.25
Harmony and Christian Metaphysician,	1.25

THE METAPHYSICAL PUBLISHING CO.,
503 Fifth Avenue, New York.
PUBLISHERS, IMPORTERS AND DEALERS IN
ORIENTAL LITERATURE—Occult, Philosophic and Scientific.
Including a full line of Mental Healing Works, by the best writers. Catalogue free to any address.

THE METAPHYSICAL MAGAZINE.
MONTHLY
The only first-class Magazine in the world devoted to the Higher or Metaphysical side of every important subject of life, presented in a trustworthy manner by the best writers of the day, in all parts of the world. Always the best. Subscription price, $2.50 per annum. Single copies, 25 cents. At all news stands, or mailed to any address upon receipt of price. Agents wanted in every locality.
THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York.

INDEX.

PAGE

A Divine Message 12
Advisory Council 57
Association 58
An Idyll of the Spirit 72
All for One, and One for All 81
A New Religion 247
Address of Welcome 304
All's Well 331
A Treatment 376, 352
Books of the Day 33, 65, 70, 134, 166 198, 230, 262, 266, 311, 359
Books by Henry Wood 126
Business Meeting of the Second I.C.S. 298
Committee C. S 53
Call for Second I. C. S 56
Conversation of Jesus with the Woman of Samaria 60
Christ Method of Healing 171, 215, 267
Creative Thought 195
Correspondence 248
Chicago Workers 330
Christianity, Gnosticism, Divine Science, Christian Science 377
Divine Science and Healing 165
Denver Letter 194, 229
Extracts from Letters, 18, 59, 98, 135, 151 198, 261, 355, 383
Editorial Correspondence 261, 313, 345
First Lesson on Being 163
Friends in Truth 243
God's Law 30
Give and it shall be Given unto You. 234
Harmony Scientists' Directory 1, 37, 69 101, 137, 169, 201, 233, 265, 297 329, 361
He that is not Against Us, is for Us .. 25
Home College Monthly Meeting 59, 96 134, 162, 197, 236, 388
Hard Times Topics tabooed 43
Harmony 167, 387
Healing Through Silence 239
Home College of Divine Science 337
Important Notice 2
I. D. S. A. Notes, 18, 49, 82, 117, 155, 182 202, 243, 294
International Bible Lessons 44, 76, 111 143, 173, 207, 237, 284
International Congress of Scientists. 282
Individual Concept of the Christianity of the Universal Christ 310
Instructions in Divine Science by Correspondence 358, 390
Jesus of Nazareth 138
Join the Glorious Workers 231, 149
Korsdine, 102, 138, 170, 230, 263, 294, 298
Letter to Congress of Scientists 149
Lessons in St. John 138
Loving Kindnesses and Tender Mercies of Our God 203
Logic of Divine Science 255
Lessons in Purpose 269
Notes and Announcements, 31, 64, 82, 99 135, 163, 228, 358, 362
Notes on the Congress of Scientists .. 308 353, 374

PAGE

Our Workers 5, 41, 71, 139
Our Sunday School 63, 95, 157
Oakland Branch of Home College 166
October Normal Class 376
Our Late Class 389
Opening Address by the President to the Second I. C. S 299
Poem of Greeting 307
Paragraphs 80, 105
Precious Jewels 106
Premium Offer 388
Questions and Answers 79, 114, 145, 175 209, 245, 289, 369
Report of the Proceedings of the Second I. C. S 314
Special Premium Offer 4, 40
Special Notice 104, 138, 170
Suffer Little Children 106
Second I. C. S 115, 153, 290
Spiritual Experience, and Consciousness of Being 119
Spirituality of Association 185
Special Notice, Congress of Scientists 222
Second I. C. Circular 223
Send in Your Mite 261
Sunday Services 357, 391
Science Literature 402
To Our Subscribers and Readers 2
The Congress of Scientists 13
The Law of Expression 15
Thoughts of Health 20
The Science of Being 21
The Conversation of Jesus with Nicodemus 26
The Christ Method of Healing, 51, 103 157, 235, 267
The Sermon on the Mount 85
The Religious Parliament Extension. 107
The Light of the World 128
Teaching and Healing Throughout Galilee 158
The Time of Man 189
The Sabbath: The Accusation 190
The Second I. C. S 216
The Parable of the Tares 217
The Work in Denver 232
The Work in Pueblo 234
The Father and Son 257
The Unity of the Good, as shown in Unlimited Supply 274
The Way, The Truth, and The Life. 312
The Spirit of Truth, and the Spirit of Falsehood 331
The Transforming Power of the Ideal 341
The Truth Shall Make You Free 350
The Breath of Life 370
The Law of Expression 385
Unbelief 12
Universal and Individual Treatment 52 82, 127, 162, 184, 216, 248, 280, 312 344, 376
Unveil Thy Bosom 167
Unification 261
Words of Cheer 33, 65, 135, 167
What is due to Science 247