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CHRISTIAN SCIENCE JOURNAL.

For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds .- PAUL.

VOL. IV.

DECEMBER, 1886.

No. 9.

SCIENCE AND PHILOSOPHY.

REV. MARY B. G. EDDY.

wisdom to profit by it. To ask wisdom of God is the beginning of wisdom.

Meekness moderating human vanity inspires wisdom and procures divine power; so when alone we have our thoughts to watch, in our families our tempers, and in society our tongues. Human lives are yet uncarved, in the rough marble, encumbered with crude, rude fragments, and awaiting the hammering, chisseling and transfiguration from His hand.

Great only as good, because fashioned divinely, were those unpretentious and colossal characters Paul and Jesus. were modes of Mind cast in the moulds of Christian Science; Paul's by the supremely natural transforming power of Truth, and Jesus' by his original scientific sonship with God. Philosophy has never produced, nor can it reproduce, these stars of the first magnitude-fixed stars in the heavens of Soul. When shall earth be crowned with the true knowledge of Christ?

When Christian Science has melted away its cloud of false witnesses, and the dews of divine grace, falling upon the blighted flowers of feeling, shall lift every nor mortal mind.

MEN give counsel, but they give not the | leaflet spiritward, and "Israel after the flesh," who partaketh of their own altars, shall be no more; then "Israel according to the Spirit" shall fill earth with the divine energies, understanding, and everflowing tides of spiritual sensation and conscious-

> When mortal mind is silenced by the still small voice of Truth that regenerates philosophy and logic, and Jesus as the true idea of Him, is heard as of yore, saving to itching ears and dull disciples, "I and the Father are one," "Before Abraham was, I am" - co - existent and co - eternal with God, and this idea is understood, then will the earth be filled with the true knowledge of Christ. No advancing modes of human mind made Jesus; rather was it their subjugation in the mind of the virgin Mother.

> When the belief in material form, mortal mind, sensual conception, dissolves through self-imposed suffering, and its substances are found substanceless, then its miscalled life ends in death, and death itself is swallowed up in Life—Spiritual Life -whose myriad forms are neither matter

When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts witnessing to one Creator—then earth is full of His glory—and Christian Science has overshadowed all human philosophy and being is understood in startling contradiction of human hypotheses,—and Socrates, Plato, Kant, Locke, Berkely, Tyndall, Darwin and Spencer shall sit at the feet of Jesus.

To this great end Paul admonisheth, that we "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus as the author and finisher of our faith." So shall mortals soar to final freedom and rest from the subtlety of human wisdom and human woe.

God is the only Mind and Father of all, and only the spiritual universe and man, and their eternal individualities, are His own image and likeness. God, the only substance and divine Principle of creation, is by no means a creative partner in the firm of error named matter, or mortal mind. He eliminates His own idea wherein Principle and idea are not one—or God and man are one—and who could say which that one was?

"His ways are not as our ways." The Divine modes and manifestations are not those of the material senses; e. g. intelligent matter, or mortal mind, material birth, growth and decay. They are the forever-existing realities of Divine Science; wherein God and man are perfect, and man's reason is at rest in God's wisdom, who comprehends and reflects all real mode, form, individuality, identity.

Blind theology has led the blind; Christ's logos gives sight to these blind, ears to these deaf, feet to these lame—physically, morally, spiritually. Theologians make the mortal mistake to believe that God, having made all, made evil; but the scriptures declare that all that he made was good. Then, was evil part and parcel of good?

Philosophy vaguely hypothesizing creation as its own Creator, puts cause into effect, and out of nothing it would create something, whose noumenon is mind, and phenomenon matter!—an evil mind, whose modes are material manifestations of evil, and that continually, until self-extinguished by suffering.

Here revelation must come to the rescue of mortals to remove this mental millstone that is dragging them downward, and refute erring reasons with the spiritual Cosmos and Science of Soul. We all must find shelter from the storm and tempest in the tabernacle of Spirit. Truth is won through Science, or suffering; O vain mortals, which shall it be? And suffering has no reward, only when it is necessary to avoid guilt or fulfil goodness. And pleasure is no crime, only when it strengthens the influence of bad inclinations, or lessens the activities of virtue. The more nearly an erring so-called mind approaches purity, the more conscious it becomes of its own unreality, and the great reality of Divine Mind and true happiness.

The ego that claims selfhood in error and passes from molecule and monkey up to man, is no ego, but simply the supposition that the absence of good is mind and men; when its greatest flatterer, identification, is piqued by Him who compensateth vanity with nothingness,—dust with dust.

The mythology of evil and mortality is the material mode of a suppositional mind; while the immortal modes of Mind are spiritual, and they pass through none of the changes of matter, or evil. Truth said, said from the beginning, "Let us (Spirit) make man perfect," and there is no other Maker, and a perfect man would not desire to make himself imperfect. These modes declare the beauty of holiness, and that His manifold wisdom shines through the visible world in glimpses of the eternal verities. Even through the mists of mortality is seen the brightness of His coming.

We must avoid the shoals of a sensual religion, or philosophy, that misguides reason and affection, and hold fast to Christian Science as the Word that is God, Spirit and Truth. This word corrects the philosopher, confutes the astronomer, exposes the subtle sophist, and drives diviners mad. The Bible is the learned man's masterpiece, the ignorant man's diction ary, the wise man's directory.

I foresee and foresay, that every advancing epoch of Truth will be characterized by more spiritual apprehension of the Scriptures, that will show their marked consonance with the text-book of Christian Science Mind healing. Should interpreting the Word in this "new tongue," whereby the sick are healed, evoke new persecutions and anathemas from the sensual world of letters, wait patiently on the Lord and He will renew your strength. But in return for individual enemies, what a recompense, to have healed, through Christ, the sick and sinner, made the public your friend, and posterity your familiar.

[CARD.] PHILOSOPHICAL REALISM.

A mistake occurred in the advertisement of the above book. Brother Gill informed me that if he advertised the book in the CHRISTIAN SCIENCE JOURNAL he should append to the advertisement the following extract from the book: "The work is not written from the standpoint of Christian Science."

MARY B. G. EDDY.

ADDRESS OF MRS. EDDY.

My Dear Journal: I was an interested listener to the sermon of the Church of Christ (Scientist) on Sunday afternoon, November 7th.

I followed closely the earnest words of your associate pastor, Rev. Mr. Gill, as he gave his conceptions of the higher life, and the joy to be gained through Christian Science, the increasing realization that God is All in All.

I joined with him in the hope, that this law visibly.

society might soon command a building of their own, a Hall of Christian Science; and that it might be, as he said, an edifice to be in constant use; that is, open to all Christians, and not like other magnificent structures of service, a few hours only of each week.

Rev. Mrs. Eddy followed in a brief address. To the Pastor's words there was given that noticeable attention which characterizes the audience whenever and wherever Mrs. Eddy speaks.

I found myself wishing that afternoon that all the world had been a listener to her, as she gave the spiritual meaning of the word Home, which I understood as follows:

The home of the Christian Scientist is in the understanding of God. His affection and interests are there, and his abiding place is there.

The entrance to that home, she said, was through the footsteps of Truth, by following Jesus' words and works.

Human reason could not teach men this true following. Spiritual perception and inspiration must do this. Christian Scientists, she showed us, must build three tabernacles, and the building of these must be in the divine order. Christian Science teaches the great unreality of sin, and students of this Science, said the speaker, must meet and master the claims of sin in all its forms; thus, and thus only, demonstrating its nothingness.

First, there was the tabernacle reared to the living God, by self-consecration to the life of Christ—this includes the victory over sickness, sin and death. This tabernacle is the gospel of Jesus and no structure could be reared whose foundation was not laid thereon. To him who builds the first, the second is not hard.

The second tabernacle is made for Moses, by the fulfilling of the law, according to the Hebrew Decalogue. Nor was it sufficient that a man did not break this law visibly. The Penal law restrains

mortals to a great extent, through fear of punishment but the law of God is Love, constraining man.

In that silent sanctuary, hidden from mortals' sight, there must be moral courage, honesty, purity, and rigid, unswerving adherence to right. This home of Soul and tabernacle of Justice brought to light much spiritual power, so that healing appeared through Moses.

A union of Love and Justice, the gospel and law, is the certain home of the disciple, wherein he abides in the understanding and partakes of the power of God. Love, said Mrs. Eddy, when understood, detaches our affections from the human standpoint, and attaches them to the divine. It wings our efforts, inspires our struggles, heals our hearts, bruised in warfare with error, and enables us to lay ourselves willing offerings on the altar.

The third tabernacle was Elias. Whosoever hath inhabited the second may enter this, where prophetic vision is the reward of faithfulness, unselfishness, love. There thought triumphs over the din of error, and reads in "the signs of the times," with assured hope, the final "restoration of all things."

This Horeb-height is the unity of the law from Sinai, the death on Calvary, and the Revelation. It is the tabernacle of the Most High, the Mount of Transfiguration.

Thus spoke the Pastor and Teacher. This was the table which she spread for the hungry. These were the words of comfort and good cheer which shall touch, with living warmth, the workers in God's vineyard, wherever they may be.

With what wonderful fitness do they fall from the lips of her who has builded these three tabernacles. She who hits the hidden sin, will wrong no man, who will commit no sin herself knowingly, and will not cover iniquity, fearless of all consequences in espousing Truth,—who has given her life and labors with unceasing love, unselfishness and sacrifice, is she not the watchman to this age, who standing on the mountain top of prophecy, sees the signs of these times, and shows the traveller his way?

L. E. L.

THE SON OF THE VIRGIN.

THE "Immaculate Conception," is the finest thought ever entertained by man; the purest ray of Eternal Mind that has ever penetrated the atmosphere of our intellectual and moral world. It is the perfeet progeny of perfect Spirit. It is the idea that moral purity and spiritual elevation, have a power of fatherhood and motherhood, and have given expression thereof in the Son of Mary. High and holy is the thought. Let us take occasion at this Christmas season, to dwell upon this bright vision of supramundane beauty. The devout contemplation of it will change us into the same image, from glory to glory, by the Spirit of the Lord. Ascending steep ladders, or climbing precipices, it is necessary to look up. Equally necessary is it to look above ourselves in all our efforts to rise in spiritual intelligence and power.

Hence, to degrade the story of Jesus Christ, as some do, is to remove from man the mightiest moral and spiritual leverage he has ever known. If Jesus were unholy conception, as even some carnal priests have insinuated, his story, so conceived, honors animality and sin, instead of holiness and eternal Life. If his birth is conceived as of common origin and rank, though legitimate and pure, and then by superstition elevated, or rather, transformed into myth, we can, indeed, make it useful; but it has lost that divine and holy exaltation and sacredness, and all that peculiar power to uplift and sanctify the contemplative reader, imparted by the acceptance of the Gospel narrative.

The moral power of such a conception, is an argument in its favor. We would not, on this account, wish the genius of History to close her eyes; but we would require her to look at it, and rightly estimate its worth, instead of averting her gaze as if from an unnatural and incredible phenomenon. It is the duty of his-

tory to have no aversions, especially no aversions to her own highest possible attainments. She should not be in a constant mood to deny and belie her better self. She should, rather, view all things from this highest conceivable standpoint, and compare and contrast all things by this as the normal state toward which all are working, and thence be able to recognize and welcome all indications of, and approximations to it. Then the story of Jesus Christ would not be considered a priori improbable, and its ennobling influence would not be discounted in advance.

This holy conception is peculiar to the Gospels. There is nothing equal to it elsewhere. All other alleged incarnations previous to that time are very carnal, compared with this. Jehovah does not become human when visiting Mary, as all Greek and Hindoo gods do, when they beget sons and daughters by women. Here, it is a purely spiritual process in the fatherly action of God, and the receptive action of the virgin; and hence, the progeny is without parallel as spiritual, holy and divine, as well as human from its relation to the mother.

Christian Science advances and elevates the great thought involved in the sacred narrative. That thought was divine, and above the comprehension of the human race. Hence, some reject it, and the rest receive it in an inadequate and unworthy sense, as a thing utterly abnormal. In the fulness of time, and the ripening of human thought, Christian Science now comes forward to say that it is no antinature miracle; but the exemplification of nature, of spiritual nature, which outranks the physical, which, so far as it is real, and rightly conceived, is a subordinate form of the spiritual. The spiritual condition of the virgin, by her subjugation of the inferior nature, and her relations to human history and the providence of God, made her divine motherhood a natural necessity—the exemplification of spiritual law. She and her Son are, therefore, the types of the progressive perfection of all God's rational creatures to all eternity. They are an example and an inspiration and an infallible guide—if we could only infallibly follow them.

W. I. GILL.

CHRISTMAS.

MRS. WHITNEY.

What is the Christ of God? It is his touch, his sign, his making known, His coming forth from out the all-alone:

The stretching of a rod,

Abloom with his intent,
From the invisible. He made worlds so;
And souls, whose endless life should be to know
What the worlds meant.

Christ is the dear "I am,"
The Voice that the cool garden stillness brake,
The Human Heart to human hearts that spake
Long before Abraham.

With man whom He had made
God came down side by side. Not from the
skies

In thunders, but through brother lips and eyes, His messages He said.

Close to our sin He leant,
Whispering, "Be clean!" The High, the Awful Holy,

Utterly weak,—ah! infinitely lowly,— Unto our burden bent.

"My kingdom cometh nigh.

Look up! and see the lightning from afar;

Over my Bethlehem behold the Star

Quick'ning the eastward sky.

From end to end alway,

The same Lord, I am with you. Down the night

My wighter tong make all the mystery bright.

My visible steps make all the mystery bright; Lo! it is Christmas Day."

Thought is the property of him who can entertain it, and of him who can adequately place it.

Emerson.

THE world knows nothing of its greatest men.
SIR HENRY TAYLOR.

THE UNSEEN IN NATURE.-THE EYE.

BY H. P. S.

If you inquire of a scientific man how we see, he gives you an elaborate lecture on the mechanism of the eye. This does not account for the faculty of sight. cockchafer, with his six-sided prism, is probably endowed with a capacity of achromatic vision, compared to which Ross' finest instruments a small pool would be to his vision an ocean. Everything else proportionately enormous. A blue-bottle may enjoy, according to the laws of sound, a symphony of exquisite music, after it becomes inaudible to us.

This illustrates the self-conceit of the human sense in its habits of reasoning of its world as the only one. Brute instinct may be acquainted with a world of wonder just as real to them, of which we are entirely ignorant.

Things are not what they seem to sense. The mind is known to play tricks with the senses, seeing objects that had no physical existence. In that case, how are we to know that there is anything really existing, if the mind can see independently of the senses? This is what Mental Science is to prove. It shows that the mind can sometimes multiply some of these objects at pleasure. We have called this phantasy; but it is found to be nearer the reality.

The domain of the unseen has been considered the miraculous and superstitious. The supernatural of yesterday is the natural of to-day. The superstition of the past is the science of the present. Muller, the physiologist, speaks of "seeing different images in the field of vision, when he lay quietly to sleep." He says also, that they were not merely phantasy, but "are really seen" when awake. "The images seen in the dream are sometimes visible, come and disappear gradually."

theory; and says, "that the objects of mental contemplation may be seen as distinctly as external objects, and will occupy the same local position in the field of vision as if they had been formed by the agency of light." This proves that mental experience of ideas is as real as physical sensation, and that the world of matter must give way to that of mind. Boasted reason argues that this vision is the effect of disease and insanity. Admiting this, it must prove our theory; for the healthy mind knows that all objectivity is illusion; whereas the insane do not. The external world is no more real because we believe we are awake. Even for the sane to represent this inverted picture as the correct one, is no proof of his sanity. Anv mental impression, by recurring often enough, may be strengthened till it becomes an object of the senses. Artists striving to conceive of pictures, are haunted by its physical appearance, as Spinello was with These images are sometimes his Lucifer. seen by others distinctly, which accounts for some of the phenomena of spiritualism. Things are known only in their relations. If we lose all association of thought with any object, we at last lose the object. To recognize a person we had seen, we try to remember where he was first seen, otherwise we do not know him. Holding our identity as an idea of Soul with a loss of material sense, we do not lose the object. Plato dwelt much upon the greatness and reality of the invisible identities. use the faculty of observation, to him, meant blindness of spiritual sense.

The experience, where the external world fades out, comes only momentary; as Wordsworth, while going to school, lost all Sir Humphrey Davy physical relation. eloquently details this mental state. says, "that when he began to lose the perception of earthly things, trains of vivid visible images rapidly passed through my mind, and I existed in a world of Sir David Brewster reduced this to a newly modified ideas." After becoming

conscious of his surroundings, he exclaimed, "Nothing exists but thought. The universe is composed of impressions, idea, pleasures and pain." When Mrs. Eddy first discovered Christian Science healing, to her conception the universe of matter faded out, and all became MIND and harmonious existence, with no pleasure, or pain, or material sense; but an eternal bliss, and the continuance of being in Soul. What is it that occasionally comes to those who walk not after the flesh, but the spirit, as it did to Peter, when chains, iron doors, and keepers lost their substance and reality to him, but the realization that "All is Mind?" To see these facts in the light of a spiritual law, is to hold the world in the hollow of the hand. To the Infinite Mind, our globe must seem more like a transparent eyeball, than a mass of atoms. The meaningless riddle of matter fades in the dissolving view of the real.

> "Thus the seer With vision clear, Sees forms appear and disappear, In perpetual round of strange Mysterious change Unto his wondering eyes reveal Of things unseen before, In glimpses more sublime, The Universe of Mind."

> > LONGFELLOW.

As long as matter seems real, we are living in bondage, and know not the true confidence of the sustaining power of the Infinite. Slumbering on in the belief of matter there is peril; to dwell there, it shall be a valley of destruction of hope, desolation and despair.

> "O, beware! For sickness, sorrow and care All are there."

The loss of spiritual sense of things, is a loss of eternal Life. To regain it, we must cease reckoning substance and reality to matter. When the jailor at Philippi | sively circulated among the most despicsaw the insecurity of bolts and iron doors, able of the human race.

he cried, "What must I do to be saved?" In matter, as substance and Life, he saw there was no hope, or security. By dependence on drugs, men turn in despair to the unseen Intelligence, often finding no aid in material things. This must show our narrow and limited views of Jesus' plan of salvation. He came solely to demonstrate how to overcome the belief of matter.

Where is God?

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

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

". . . MALICE scorned, puts out itself; But argued, gives a kind of credit To a false accusation."

FOOL thou wilt be, though wisest of the wise; Then be the fool of virtue, not of vice.

EMERSON.

"Intellectual supremacy is no security against spiritual blindness and moral obliquity. . . The hope of reward is a more subtle sin than the fear of punishment."

Many people take no care of their money till they have come nearly to the end of it; and others do just the same with their time.

IDLENESS is a public mint, where various kinds of mischief are coined and exten-

JOY IN GOD.

O THOU who art the Father of us all, how often hast thou made me know the joy of happy intercourse with thee, when joining in the united worship of thy people; and oftener still, when I have sought, and not in vain, the hallowed delight of solitary communion. I thank thee for all the joys thou hast given me in the course of my days; especially for the interchange of elevating thought, for communion with many of the noblest of thy children, either by personal intercourse, or through their recorded sayings and doings. Therefore, how much more, how infinitely more, do I thank thee for the revelation of thyself, and that I am enabled to raise my thought to thee, in the blest experience that thy Spirit imparts to me a holy and sanctifying influence. In thought and faith and holy aspiration, I gaze on so much of thy spiritual beauty and loveliness as my finite vision can descry; and ever more of them I see, for here fresh light and supernal power descend upon me. I taste the felicity of the higher and holier realm, and partially antedate its coming blessedness and glory. As we see the farthest and widest when we look straight upward, so rise our souls the highest, and our vision takes in the broadest and grandest sweep, when we make thee the object of earnest and devout contemplation. This is the mightiest leverage for our spiritual elevation. By this we rise above, all the forms of error and sin, which thence fall away from us, and we become manifest with thine own holy life and beauty. Up here, on this holy mountain of thought and prayer, our faces shine in thy light, and we become transfigured. Our vision is prophetic, and the prospect is equally bright and boundless, for we see thee, the excellent glory. We have become divinely ennobled, and existence is a rapture. feel that even all the lower and contrasted

earthly life have lost their littleness and They shine resplendent in the holy and luminous manifestations of thy presence. We now see them as vitally related to our knowledge and experience of infinite good, and they therefore share all its honors. When we thus see light in thy light, the lowliest life and the humblest forms of being, are shorn of their intrinsic insignificance, and even pains, privation and defeat are turned into pleasure and victory. As we have sometimes gazed upon the black sky until we have seen the dense clouds divide, separate and disappear, giving us far off the clear shining of the starry heavens, so have we looked upward in faith and prayer, through various clouds of deep adversity, till we have seen right into the bright world of which God and the Lamb are the light, - more serene by far than all starry beauty and more animating and effulgent than the solar radiance. It is good to be here. But when the special glory is withdrawn, and we descend and reenter the common world, O Lord, let not only the memory, but some tokens of thy love and presence, go with us.

THOUGHT, GOOD OR EVIL.

"A MORAL compensation reacheth even to the secresy of thought. For if thou wilt think evil of thy neighbor, soon thou wilt have him for thy foe. And yet he may know nothing of the cause that maketh thee distasteful to him. The cause is unkind suspicion, for which thou hast thy punishment. And if thou think of him in charity, wishing or praying for his weal, he shall not guess the secret charm that lureth him to love thee.

and the prospect is equally bright and boundless, for we see thee, the excellent glory. We have become divinely ennobled, and existence is a rapture. We feel that even all the lower and contrasted experiences, affairs and events of our supreme. The human being who has risen

out of the life of self and entered into the Universal Life, has found the solution for many of the darkest and most perplexing of life's problems. Through working out the problem of living, if the Principle be understood, we can control the circumstances which effect the prosperity and happiness of ourselves; and we can also help to control the happiness and lives of others. There is a deep philosophy, as well as a wonderful spiritual truth, in the saying of Jesus, "It is more blessed to give, than to receive." В.

WHAT IS CHRISTIAN SCIENCE?

CHRISTIAN SCIENCE is a thorough annihilation of mortal mind, ignoring and denying its existence as reality or power, and a spiritual understanding of our true relationship to God, and the nature and reality of our eternal being. "All flesh is as nothing." This declaration, added to the knowledge, "God is all supreme. and there is no other power," proves to us that the would-be power of mortal mind, holding the world in bondage, having a throne erected, upon which sits his would-be satanic majesty, claiming to be all-powerful, and deceiving the children of men. It is from this nightmare of mortal thought that Christian Science is loudly calling you to awaken, to behold the nothingness of the "beast that shall bow to the Lamb," whose kingdom shall be given up to Christ's kingdom, and He, the only King, the only "I am," the only Power, and shall reign for ever and ever. If we go back to the great heroes who represented to us the volume of truth, we find that Moses had to annihilate Pharaoh; David put to silence the malice of Saul; Jesus conquered the enemy; the apostles followed in His footsteps; Paul carried on the work, and was, next to Christ, the greatest demonstrator of Christian Science, portraying its magnitude and beauty | Jesus taught, and was myself raised

in all his work. And now we have presented to us the "Comforter," unveiling according to promise the hidden manna, leading us unto Truth; and now that Christian Science is heralding its mission of mercy, and undoing the yoke and bonds from many a worn-out traveler, what must error do, but of old strive to scale the rampart of truth. It appears to us now in the form of the "great red dragon," whose doom is sealed, whose time is short, who must in deed and in truth find its final home in the "bottomless. This opposite of Christian Science, which is aroused by the desire of error to perpetuate itself, is the so-called animal magnetism or malicious mesmerism. Its most subtle argument is the claim to be of Truth and for Truth; and teachers and pupils of Christian Science, as taught by Mrs. Eddy, of Boston, in its purity and power, are only true who follow out her rules and instructions; and those who are honestly teaching and demonstrating Christian Science are those who are loyal to her - loyal to the requirements of science, and honestly and conscientiously going onward and upward through demonstration, cleaving asunder every error that clogs our footsteps, brushing the cobwebs away, and with clarion notes presenting to the world the realities of Life, Truth and Love.

Let our people beware of the "wolves in sheep's clothing"; and if they want to find the "Way, the Truth, and the Life," let them seek it in its purity. Be warned, and know from whom you are healed and taught. The sound of truth bears with it no error, and is sweet to the ear; and when properly taught our Science illuminates our Bible, and then we grow through understanding to the righteousness, joy, and peace that Paul knew; yea, "the peace that passeth understanding." I hope I am proving daily through demonstration that it is the way from hopeless disease by a genuine disciple of Christian Science. And when we ask, What is this Science? we can only say, it is the work of eternity to gather its precious pearls, and it is the gateway to immortality and eternity, and "Blessed is he that goes in thereat, for he shall have right to the Tree of Life, and enter in through the gates into the city."

A SINCERE STUDENT.

Extracts from Mrs. Eddy's Science and Health.

"DESPAIR and postponement are cowardice and defeat. Men were born to succeed, not to fail." "Whatever is selfacting and eternal, acts without being Again: "He who is immutably Right, will do right without being reminded of it." "You render the divine law of healing obscure and void to your own apprehension, by limiting (in belief, or in any direction,) the benevolence, impartiality, and omnipotence of God." "The spiritual sense of Truth can only be discerned by the honest, unselfish, loving and meek." "Spirit reconstructs a better body, when it has mastered our fears of matter in the strength of God." "There is no strength except that which, in humility, identifies itself with God."—J. Adams."Personal and material man is an atom of dust thrown into the face of spiritual immensity—a flickering sense, instead of an abiding consciousness of being." "The stronger the manifestations of sense, the weaker are the indications of Soul." "An immortal being should never be conscious of pain." "When the mechanism of mortal mind goes on undisturbed by fear, selfishness, or malice, disease cannot enter the mind and get a foothold."

Barylon, in all its desolation, is a sight not so awful as that of the human mind in ruins.

Davies.

GOD IS TRUTH.

T. J. FLUNO.

God is Life, Truth and Love. How may we know this? Is it simply because the Bible says so; or, does the Bible say so because it is so? "Let us know the root of the whole matter." If the former, then we might safely worship the Bible; if the latter, worship God. And this not because we value the Bible less, but God more. "Thou shalt have no other gods before me." The Bible is our text-book; it is true, but not Truth. God is Truth. We can not put principle in a book, or in Shall we be led by the finite words. Truth; or, shall we seek to lead the Truth? "God is his own interpreter, and he will make it plain." God is Truth; because there is nothing truer than truth out of which Truth could be evolved; i. e. it would ever require the principle and understanding of truth to make Truth. God did not make truth; He is Truth. And in like manner, it must ever require life to make Life. God did not, could not, therefore, make life. He is Life. And on the same basis we see that God is Love,unselfish Love, and there is in reality no other.

It is therefore clear that Life, Truth and Love are self-existant, and hence positive; and that which is positive must be embodied in the generic term truth. God is therefore Truth, Life and Love, the impersonal triune Deity. The Three-in one-principle, self-evident, self-existant, invincible, immutable Truth. The Spirit of Truth, and he who is led by it, will be led in the way of all Truth. For one ray of divine light let in through the portals of understanding, if followed to its ultimate, will open wide the gates of that city, of which it said, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man (mortal) to conceive the things that are in store for them that love

He who dwells in this, "dwelleth in the secret place of the Most High," and "His truth shall be thy shield and buckler." 'Tis the right hand of God that leadeth by the side of still waters, and in green pastures, because it leads into harmony, and the reign of harmony is heaven. a state or condition, and not a locality or place.

With God, the infinite and omnipresent Spirit, there is, or could be no place; 'tis one eternal here. Where God is, there is heaven, and God is everywhere; hence, "The kingdom of heaven is within you." "If so be that the spirit of Christ (Truth) dwelleth in you," i. e., is understood and realized by you, the absence of which realization, there could be no heaven for you.

That which is true, always bears the evidence of truth within itself. can result in nothing but harmony, and harmony can result from nothing but Truth. Hence, it saith to the winds and waves, Peace, be still! and there is a great calm. As God is omnipresent, and heaven is where God is, so heaven is everywhere. "Thy kingdom come, thy will be done on earth as it is in heaven." Wherever invincible Life, immutable Truth, and unselfish Love reigns supreme, there is When will this be understood and realized, as it is with God? If we seek, we shall find, and if we knock, the door of understanding will be opened un-Then shall we see as we are seen. and know as we are known. Now if God, the Spirit of Truth, or true Spirit, is something and everywhere, then Satan, the spirit of evil, or false spirit, is nothing and nowhere; else Satan must be in God, error in Truth, which is impossible. The true Spirit is something; the false spirit is noth-The sin is, that we make something out of the nothing, thus recognizing another power beside the one power. Moreover, if there be a devil, and he has power, God, the omnipotent and only Creator, from us, and it may be ultimately aug-

made him, and gives him power. Satan. or evil, only seemeth to be, but is not, and that seeming has no power except what we give it; as we give the hobgoblin power, by running before it; or the ignis fatuus, by following it; or the temptation to commit suicide, by yielding to it; or the desire for revenge, by thinking there is pleasure in it. But Michael (the spirit of truth,) will war with the old dragon (the spirit of evil,) and will cast him out of heaven (the realm of the real), and down to earth (the realm of the unreal), and put him into the bottomless pit (the nothing, into the great nowhere), annihilation.

Again, error is, and must be, a departure from Truth; hence Truth must be first, else there could be no departure; but out of truth there could come no error, therefore evil has no entity or origin, except as a deception, a delusion. A lie always has its origin in nothing; it therefore must return to its native nothingness. Evil can result in nothing but discord, and discord can result from nothing but And sickness, sorrow, pain, and evil. death, are discords, the fruit of evil, which Truth can, and will destroy. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men."

SPIRITUAL EXALTATION.

I have learned, O God, that it is not possible among imperfect men to escape all suffering, even by religion. We are not to be in the lion's den and yet never feel the lion's fang or paw; nor in the furnace and know no sense of burning. are to rejoice always, in spite of the pains we feel, and morally and spiritually triumph, though defeated, in the light of all merely earthly standards. We rejoice in thee when there is nothing else for us to rejoice in. This joy no man can take mented by all the pains we are called to Thy grace can secure this, and this I implore. Let me ever keep my eye on the unseen and eternal, and taste its power and glory, even while I am oppressed by the visible and temporal.

I am happy to learn that thou, O God, art not the Creator of substances and forces which are contrary and antagonistic to thy spiritual nature; and that matter, with all its imagined power for evil, is merely an illusion of the human mind, of temporary duration, and subject to the power of Mind. Let me in my entire being and mental action, rise to the level of this great truth, and then, to me there is nought but thee. I am lost in thy infinite perfection, and thy blessedness, without alloy, is mine; and it is the bliss of harmonious Intelligence, Love and Power. I find my own individual perfection by losing myself in thy infinite excellence.

GOD AS LOVE.

Is there more than one Life? No. Life has different expressions to finite sense; but God is the one only Life. Life is real, and it is eternal. It cannot cease to be, or give place to death. Life is a reality, death, being its opposite, must be an unreality. Nothing is real, in the spiritual sense, which is not eternal. Jesus demonstrated this Truth in raising the dead to Life, and in presenting himself in bodily form, after his enemies thought they had destroyed him. Let us eliminate death from our thoughts, it being the product of mortal mind, a dream from which we can only be awakened through the understanding of immortal Life and Truth.

We next consider God as Love, which if comprehended would be regarded as his crowning attribute. There is much in this phase of our life-experience which we call love that bears no relation to God as Love, it being a product or growth of by to manifest himself to the world; that

sensitive pleasure, not an emanation of Divine Mind, from which cometh love that is real, true and without alloy. If we hope to enjoy God as Love, and experience a foreshadowing, even, of its blessedness, we must look away from sense to Soul. Only from the standpoint of the real and eternal can we learn of God, who is perfect Love; and when understood begets perfect trust; which, when we have grown to realize, will destroy all fear, and enable us to claim the promise whereby we can heal the sick, and cast out devils, - error, in every case; a work we can only do in Christian Science in proportion as we advance in Love and Truth. When we attempt to apply God's law of Love in our daily lives, we discern how verily we fail in complying with the precept whereby we are commanded to love our neighbor as ourself, do unto others as we would they should do unto us, love those who persecute and despitefully use us. shrink from claiming such Christian graces; but it is a height we must and shall reach before we can enjoy the full fruition of Love.

We hear much about perfection in this phase of Life; but when the crucial test is applied, we find nothing which answers the claim except that in which we see the guiding hand of God. Love! what a word when measured from Soul; as good, as limitless, as eternal, as beautiful in thought as God, that which can only be measured by God! Thus we fail to comprehend Love in its verity, because we cannot fathom the source of Love. Only the still small voice of Truth and Love, made manifest to our consciousness through its silent action, can give us a foretaste even of its reality. What a theme to contemplate! We are lost in rapture as we try to consider God as Love.

But let us consider Love as expressed in the Only-begotten of the Father, Jesus the Christ, who took upon himself flesh where-

whosoever believeth on him might not perish but have everlasting Life. God so loved the world that he gave to us Jesus, who toiled among men. was despised and rejected, became poor that we might be made rich in Life, Love, and Truth; was reviled, but reviled not again; suffered himself to be betrayed into the hands of his enemies, was brought before Pontius Pilate, as a lamb dumb before his shearers, yet opened he not his mouth; was crucified between two thieves, - all in obedience to that mighty law of Love. Had Love been other than Divine, no such history could ever have been written. There never was, nor ever will be on earth such a demonstration of it as was that of Jesus on Calvary. Well may we sing of his mighty Love. If we are enraptured by the little foretaste of Love which we are privileged to enjoy here, in our finite state, what will it be when we shall come to enjoy its full fruition in heaven; when mortality shall be overcome of Life, and we shall know as we are known? That will be Love without alloy, dissimulation, or discord. There, Harmony and Love will ever blend; so also will every other term by which God is expressed. Love! Oh precious Love! May it be forever our A. LANG. conscious possession.

LEGAL PERSECUTIONS.

Christian Scientists have often been threatened with legal persecution for the good work they are doing, and in a few cases the attempt has been abortively made. In Georgia, they have framed a law which seems designed to make our action illegal. But it is in vain. Christian Science is the Science of Christianity, and this we must be allowed to formulate and practice. As we have no state church, so we have no anti-church state; and our religious freedom is not to be curtailed in the interest of a hoary and decrepid theory of physic, erected into a craft as a source

of wealth and social respectability. We claim the prerogatives of our national birth-right.

Besides, Christian Scientists practising their holy vocation, are not mere empirics and quacks. Most of these are in the ranks of our enemies, who use drugs, and pills, and knives, and blisters, and other such tortures. Our method is scien-It is based on Principle, and animated and guided by Principle. It does not experiment on the sick, the wounded and dying, as the old physical method does. We always know just what we are doing. They, therefore, are the empirics, and we are the scientists, as we claim. Besides, we make our work the subject of systematic study; and graduation from our chartered schools is guarantee of legal qualification; while our connection in Association and Church proves our social and religious standing and rights.

We therefore approve the following letter of H. P. Bailey to a friend:—

If you will turn to Mark, last chapter, fifteenth verse; also, the 16th, 17th and 18th verses, you will find your authority for what you are doing. When you go forth in Christian Science, trying to reform the sinner and heal the sick, you are practising your religion, and you require no license from state or city. You do not call yourself a Doctor and Physician. You are a Christian Scientist, and there is no law, either state or national, that can stop you, or interefere with you in this work. In regard to taking fees,— you are entitled to all any one is disposed to give you. Christian Science is your religion, and you are permitted to practice your religion, I know, in any state in this country. Go right ahead, and tell your wife not to have any fears, for this whole question has been mooted many times by threats of the M. Ds; but they have always found we were safe in our position, for we are simply living and practising religion.

Nothing is more simple than greatness; indeed, to be simple is to be great.

Emerson.

STREET SCENE.

Mr. Gill on street, looking for an approaching horse-car. A somewhat rural looking gentleman and lady slowly come up to him. Honesty, good nature and comfort are written all over them, especially the motherly, rubicund lady.

Lady. Are not you the gentleman who preaches for the Church of Christ, in Chickering Hall?"

Gill. Yes ma'am, I am. What interest have you in them?

Lady. I have a good deal of interest in them. They have done a great deal for me, and I cannot but love them.

Gentleman. Yes, Christian Science has been, and is, a great blessing to us.

Lady. I went on crutches eleven years, having hurt my knee by a fall. Oh, how much I suffered, I can never tell. I tried everything medical skill and surgical science could do. But all in vain. I grew steadily worse; and the last year I longed and longed for death as the only prospect of relief. One year ago, a Christian Scientist from Boston came to see me, and through her, by the grace of God, I was thoroughly cured, in one month. I am now perfectly well, and have been well ever since that time.

Gill. May I know your name and address?

Lady. E. W. B. We live at Saugus; and I wish you would come out and see us there, and spend a day or two with us.

Gentleman. Yes, we have a nice little farm and home there, and it's very pretty all around. Come, see us.

Gill. Thank you. I should enjoy it much. Good day. Good day.

Since the occurrence just related, the couple mentioned have studied with their Christian Scientist physician, and after that they have done exceedingly good work in healing. Long may their work continue!

A SCENE AT THE OFFICE OF THE JOURNAL.

Mature Lady. You Mr. Gill? Well, I want to see the Manager. But you can perhaps do. You are the editor, are you not?

Mr. Gill. Yes, and perhaps I can serve you. What do you wish?

Lady. I want to renew my subscription. It ran out last January, and I thought I would let it go; but it continues to come, and I cannot do without it. it is such a comfort to me, I cannot do without it. I am old now, sixty-four,twenty-two years a soldier's widow. Have a little pension, very little; but I am independent, and I am happy. Christian Science makes me happy. I was forty years an invalid, and the most eminent doctors prononneed my case hopeless. But Christian Science has given me health There is nothing the matter and hope. with me now, because, you know, there is no matter; and it's no matter what they say when you know you are all right. They try to discourage me as they always did; but I have got off my bed, and I can walk about as well as they can. There is just a little belief of deafness left, and that is better than it was; and that I am working at, and it's all right, only I wish I could hear you at church on Sunday.

Mr. Gill. Well, come, and take the front seat in the middle, and I think you'll hear. The seats are free, and you'll be welcome.

Lady. Yes, that's good; seats in church should be free. Well, thank you. Good day.

EARTHLY success is full of promise until men get it, and then it is often a last year's bird's nest.

HEAR ye not the hum of mighty workings?

KEATS.

THE PROPHECY OF THE TWO WIT-NESSES.

(REv. 11: 3-14.)

THESE two witnesses are infinite and eternal Love; "they shall prophecy a thousand, two hundred and threescore This does not refer to a period of time. There is no time in Christian Science. Therefore the figures of the number must be symbols of some Truth uttered by the two, infinite and eternal. Write the number in this way: 123×20 , and let us see what it means. What are the three worst errors in Revelation that were cast into the lake of fire and brimstone, and what was the order of their casting? It was this: the beast, false prophet, and dragon, - sensuality, malice, and mortal sense, - these three are the 1, 2, 3 in the number. The (x) "times" sign, or multiplier, shows them to be multiplied by the 20. The figure 2 in the 20 stands for the two witnesses, "infinite" and "eternal." The two witnesses, infinite and eternal Love, will show suffering in sensuality, malice and personal sense (1) to be infinite, that nowhere will they be found to be anything but suffering, it any one attempts to enter that state of (2) To be eternal, i.e., at mortal mind. no future period, forever, will those three cease to be suffering to any who would Thus you have an infinite, eternal, orthodox hell, which, in the intensity of its suffering, will forever keep anyone from going into it, - very far, at least. Thus, by infinite and eternal suffering, we have reduced sensuality, malice and personal sense to nonentity, nothingness. This nothingness is signified by the 0 in in the number 20. We now have our prophecy complete. "Sensuality, malice and personal sense are infinite and eternal suffering, nonentity, nothingness." "Days" signify "realizations of Soul." "Clothed in sackcloth" means, that the

teaching this prophecy are not known by the world to be the two witnesses.

Ver. 4. Their character as "two olive trees" is the understanding of Life, Truth and Love, applied to healing in its perfection; as "two candlesticks," they are the last two churches, the sixth and seventh; the "God of the earth" is Jesus Christ.

Ver. 5. If any, through malicious intent, try to hurt them, their utterance of understanding (fire) destroys the enemy with his own weapons.

Ver. 6. These have power (1) to shut off the sense of harm or pleasure which sensuality, malice and personal sense would claim for itself; (2) to develop the pure thought of students into a sense of love; (3) to bring to the conscious thought of mortals a sense of the suffering which sin brings.

Ver. 7. After each testimony they give of the suffering of sin, warning all, the sensuality, arising from a belief in the sciences of matter and mortal mind, shall cause people to persecute these two witnesses, disbelieve them, and deny the truth of their teachings.

Ver. 8. Malice will continue this false denial of Truth, placing it in animal magnetism, the great city Babylon, the street of which is Sodom and Egypt, sensuality and malice, where also our Lord was crucified.

Ver. 10. They who enjoy the senses material shall rejoice and make merry, and give to each other every new development of pleasure. Why? Because these two prophets were taking away their pleasure in sin; and when they succeed in holding on to it a little longer, they rejoice, and carry on their evil with greater intensity.

and personal sense are infinite and eternal suffering, nonentity, nothingness." coming sickness, sin and death is fulfilled, "Days" signify "realizations of Soul." the full realization of the Life which is "Clothed in sackcloth" means, that the Spirit, God, has come; they have built two individuals who are uttering and from a basis of the humility of under-

standing, a structure which towers aloft to the heights of heaven and God. They have roused, in all the fear to sin, that fear of the Lord which is the beginning of wisdom.

Ver. 12. The trumpet-voice of Truth acknowledges their work, and gives them the reward of having their statements realized. Personal sense, the cloud, is parted, and those who opposed them see the Truth of their prophecy, and the result, i.e., the harmony of Love.

Ver. 13. With this realization of Principle, comes a great overthrow of mortal thought, and the belief of breaking the ten commandments, through animal magnetism, will be overcome, and in this overthrow is destroyed the belief of planetary influence; and the identity of the individual, being the remnant which is rescued, is filled with the fear of the Lord, to give glory to Divine Love.

I. A. B.

WORDS FOR THINGS.

ALL nature, all existence, which is a living, substantial reality, metaphysicians have analyzed and sublimated into a ghost, called the "absolute," and to this ghost they have given a shadow, called the "relative;" and, then, they are unable to tell which is which or what is either. They follow closely the directions of Mephistopheles to the student: "See that you conceive profoundly what is not meant for human brains. A fine word will stand you in stead for what enters and what does not enter there. . . . Generally speaking, stick to words. You will then pass through the safe gate into the temple of certainty. . . . It is precisely where meaning fails that words come in most opportunely." A system may be built with words, the devil truly adds. And systems have been built with the terms "absolute" and "relative," and kindred terms used, without real and definite meaning, such as substance and noumena, as opposed to quality and phenomena.—Philosophical Realism.

GEMS.

OTHER men are lenses through which we read our own minds.

EMERSON.

In youth study—in maturity compose—in old age correct.

EACH plant has its parasite; each created thing its lover and poet.

Often people fancy the world is becoming Christian, when in fact Christians are becoming worldly.

The enterprising young firm of Thayer, McNeil & Hodgkins, dealers in French, English and American Boots and Shoes, at 47 Temple Place, Boston, have certainly proved that there was room for another store of this kind in our city where shopping is not a difficult task. Their determination to please all, and to carry none but first-class goods, gives them the patronage they so thoroughly merit. Just at this time their stock is unusually attractive.

At this season of the year when the holidays are here, one would do well before buying, to visit the well-known store of Palmer, Bachelder and Co., 146 Tremont street. Their rich stock of Clocks, Music Boxes, Opera Glasses, Choice Brica Brac of all kinds, Rings, Chains and Silver have been selected with the usual taste and care which characterize this firm.

MONEY-ORDERS AND CHECKS.

Money-orders and Checks, forwarded in payment of subscriptions for, or donations to, the Christian Science Journal should be made payable to The Christian Science Publishing Society, Tremont Temple, Room 6, Boston, Mass. If possible, please send us an American Express Company Money Order.

O TEMPORA! O MORES!

BY REV. JOSEPH ADAMS.

Mr. Editor: — Will you please (if possible) give a little space to the following:

Quite recently, my attention has been called to two or three articles in a Boston magazine, of such a nature as to allow, by direct implication, that my Teacher in Christian Science is regarded as being guilty of doing what I know to be utterly false. Let me give the quotation:

"The idea of filling the student's mind with fear of so-called Mental Malpractice, or Malicious Mesmerism, is slowly but surely dying a natural death."

Now if I had not heard this again and again charged upon Mrs. Eddy, by those who, like the writer, profess not to believe in Malicious Mesmerism, I should never have dreamed that he meant her; but the striking similarity of his remark to those I refer to, leads me to the conclusion that his asertion must be intended as a fling at my Teacher. If such is the case, I would like to say to the writer, and to all others who may entertain a similar idea, that the implied charge (if against Mrs Eddy) is without the basis of truth. Now I know whereof I affirm; for within the past year I have taken two courses of lectures on Christian Science of Mrs. Eddy, at the Massachusetts Metaphysical College, and in no one lecture has she ever tried, by word or implication, to fill my mind with a fear of Malicious Mesmerism. She has, however, given me distinctly to understand, that in my passage through this mortal belief of life, I shall be subject, like my blessed Master (Christ Jesus), to the same assaults of mortal mind (error). That the enemy will come in like a flood: but I need have no fear, as the Spirit of the Lord will lift up a standard against it, and that if I abide in the Truth (Christ), and practise what I preach, I shall vanquish every malicious foe.

I accepted this teaching, not because she declared it, but it commended itself to my judgment as being in harmony with the instructions of Jesus to his disciples. He told them that in the world they would have tribulation; that the world (mortal mind) would hate them, and seek to kill them; but that they were not to be afraid. for he had overcome the world, and by the same understanding of Truth they ognize it as evil claim and pot (but a belief only.) that is to be handled as Moses did the serp it is utterly destroyed by Truth by a daily life, that shall be as in simplicity, honesty, gentlenes power and love as that of the manual pot that they were not to be afraid.

would overcome it also. How often the Master urged his disciples to watch and If in belief there were no enemies to meet and overcome, why all this caution? and why that matchless form of prayer, in which we are taught to ask, "Leave us not in temptation, but deliver us from the evil"? Never, in all my religious experience, extending over a period of thirty-five years, did I realize as I do now, the malicious subtlety of mortal mind; and yet, never did I have less fear of it, thanks to the teaching of Mrs. Eddy; for by that I have learned that mortal mind is a nonentity, and that its power exists only in human belief, and not in reality, as orthodoxy (so called) would have me still believe. You will not wonder therefore, Mr. Editor, that when my Teacher is charged with filling the minds of her students with a fear of malicious mesmerism, that I rise up in protest against such a falsity, and say, not with feeling, but from a conviction of knowledge, It is not so! But she does not only follow in the way of the Blessed Master, but like the apostle Paul, surveying the arena in which the fight between Truth and Error is growing to a white heat, that was never equalled in the world's history, she is saying to her students, with all the emphasis of an impersonal love of Truth: "Finally, brethren, be strong through the Lord, and through the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of the world of the darkness of this age, against wicked spirits in high places. Wherefore, take to you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." This advice is not simply to ignore the malicious power of mortal mind in its various subtleties and manifestations, but to recognize it as evil claim and potent belief, (but a belief only,) that is to be met and handled as Moses did the serpent, until it is utterly destroyed by Truth, endorsed by a daily life, that shall be as beautiful in simplicity, honesty, gentleness, purity, power and love as that of the man Christ Jesus, whose words and life dissolved to nothingness the sin and sickness which

Home.

Whatsoever things are true, whatsoever things are honest, 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.

Paul.

Santa Claus in the "New Tongue."

"On Ben, 'tis only the first of December, and I've had a letter from Santa Claus already," said Amy Graham to her brother, as they walked across the fields, on their way to school.

"Nonsense," said matter-of-fact Ben, "You're always getting notions into your head, Amy. You can tell such silly things to girls who read fairy stories and such stuff; but you don't suppose a boy is going to believe them do you? In the first place, there is'nt any real Santa Claus to write you a letter; and if there were such a person, how would he know you from any body else?" Ben was really excited, and somewhat out of patience also with his sister for thinking such foolish thoughts. But nothing daunted, Amy answered all his questions and arguments together, by saying, "Well, when I show it to you, you will believe it. I have'nt seen it myself yet; but I know I shall find it just where Santa Claus said he had left it." "And I should like to know," retorted Ben, with something of a sneer, "when and where you talked with Santa Claus?" He was becoming impressed in spite of himself, with Amy's tones and manner of delighted assurance.

"I had a dream last night," she went on to tell him, "and in it I had a visit from Santa Claus, in which he said he had written me a letter; he told me just where it was, and gave me something to read it with: and if I find the jewel which tells me how to read it, hanging on the very tree he pointed out, I shall be so

happy,—oh! do hurry, Ben," she added, "before the letter melts." "Melts!" exclaimed Ben,—Amy, this is more foolish than ever: how can a letter melt? What is it made of?"

But never a word answered Amy. she sped, Ben keeping an unwilling pace by her side, until she reached a tiny pool, used in summer for the base of a fountain, but which lay now in the clear, cold sunlight, one shining sheet of ice. by its brink stood a rose tree, and there on one of the topmost branches hung suspended in an icicle what seemed a most radiant gem. Amy took it from its frozen resting-place, and as she held it in her hand her glad tears fell upon it. As they fell, they moistened it, and it glowed as with colors of living light. She held it up to Ben's astonished gaze, telling him that it was a tear which had dropped from the eye of a penitent sinner, saddened for the first time by the picture of a wasted life. It had frozen as it fell, and a spell lay upon it, because he died without hope. It must remain frozen until warmed by the loving tears of some fellow-creature. Then it must undergo a change, and become a beautiful lens, by which the tender, pitying gaze might look beyond the sight of mortals into the real As she uttered these world of Love. words, which she had heard in her dream, her brother's face settled into an angry frown of displeasure and unbelief. But Down on her knees Amy heeded not. she knelt, by the side of the pool, fitted the wonderful jewel to her eyes, and exclaimed with rapture : "'Tis true, 'tis true! Oh what beautiful colors! Oh what lovely letters!" But the brother saw only graceful arabesques of hoar frost and a deluded "Hush," cried Amy, as he was child. about to speak. "See! the warmth is melting the ice already. Listen quick, or it will all be gone." And this was the letter traced in radiant colors in the sparkglee at the freedom from the cold coverlet that was slowly disappearing.

MY DEAR CHILD:

I am not that Santa Claus whom you have known and loved so well. I am not he who can come but once a year gladden the hearts and homes of men, but who is doomed to a lonely exile all the rest of the long twelve months. apart, and sadly brief, are his visits, and the transient warmth they bring but makes the rest of the time seem only more cheerless. He can come but once, and that once must be when all the world lies cold and still in Winter's grasp; when brooks and streams have hushed their merry sounds; when birds are fled and blossoms dead. Shrouded in mist is his history: of his birth, no man knoweth; of his comings and his goings, who has ever learned? He often leaves things at the wrong place; and, sadder still, when did he ever have enough for all? So often he forgot, or did not know of some poor outcast to whom, because not written in his great book, Christmas meant only looking at happiness that belonged to others.

Many times has Santa Claus been forced to see that where he intended to bring peace, quarrels ensued instead. Those hateful evils, envy, pride and jealousy, have often followed close upon his gifts. Gay Christmas trees and bright festivals, where were gathered merry boys and girls in eager expectancy, have been the scenes of bickerings and disappointments. Weary of his failure to make them well, happy or good, Santa Claus is slowly disappearing from the thoughts of men as a mistaken road to peace.

And who am I who tells you this? Who is it that sees the false way going out, and the true one coming in? I am the Christ Child, the Prince of Peace. Though I am as old as God, I am a babe to mortals, since to each one separately must I be born. I am as unceasing as Truth; I am as eternal as Life; I am as joyous as Love; and I am always at hand.

On fleeter steeds than reindeer are my blessings scattered abroad; for they float on the pinions of every good thought. I am come that earth's weary children, groping for bodily gifts, might have life more abundant. All their names are entered in the book of books. There is

no gap on God's roll-call; and upon each and all do I shed alike unceasing bounties. There is no place where I am not; there is no time when human hearts are so cold or dead that Love cannot enter to warm and comfort and beautify. The more they in turn share with others, the more can I shower upon them. Gladly will they turn from the mythical, vague and empty dream of a Santa Claus, whose presents gratify but for the moment, after they have once entertained me, an angel visitant, in their hearts.

I am not born yet to any mortal who has pride, or self-love, or envy, or hate. To such as these, ambition and greed have barred the door to me. Only the tears of penitence and the fires of remorse can melt such frozen bolts and open wide the gates that I may enter. This is the real Christmas, dear. It is the dawning of my reality and nearness to each of God's children. When I am first born to a mortal's sight, I am the Bethlehem Babe in the manger, for whom there is no room at the inn, no place where sensual feasting and revelry abound. I am the simple idea of Life, Truth and Love. Cherish it, my child, by becoming like unto it. Warm this babe by loving the whole world; strengthen it by the courage to do right always; sustain it by clinging alone to the good, and by and by it will cover you with its protecting arms, and lift you into heaven. Thus are you a power for good; thus shall you destroy all forms of pain, all shades of sin, all fears of death.'

Slowly Amy rose to her feet, and looking about her she saw that it was Summertime; birds and flowers everywhere. She turned to speak to her brother, but he had gone. Where was she? Had she only fallen asleep and dreamed; and was there no beautiful Christ Child after all? Was she to go back to dolls and trinkets again, and never be able to heal the sick? Oh no, this could never be. She would wait and see. She would tell no one; but she would find some sick child, and tell him of the wonderful story; and if it healed him then she would know it was not a dream. And what shall we older children say,—we who are long since weary with the empty ghosts of Christmas past and Christmas present? Shall we call it a dream, or a reality? or shall we ask of that Infinite One who hides from the wise and foolish to reveal unto babes, that the tears of penitence make us, too, like little children, and enable us to look away from and beyond our puny lives into the very city of our God; wherein is no frozen heart, no erring thought, no Winter's blast of sin; but where all is warm, radiant, holy, happy.

L. E. L.

She Gained her Case.

"Max," of the Buffalo Express, says, the gentleman who has succeeded to President Cleveland's place in the old law-firm is the father of a pretty, blue-eyed, bonnie lassie, aged four. Sometimes she visits the office, and she has captured the heart of big Bachelor Bissell, the remaining partner. The other day she called upon the senior partner and retained him as counsel in her case. She wanted a goat, and also advice how to get it. She got both.

Having accepted a kiss as a retainer in the case, the President's former partner proceeded to advise his fair client. His legal intellect grasped the situation at once. His experienced and quick-working mind immediately seized upon the remedy.

"The thing for you to do," said he, "is this: Go right into your papa's office, and, no matter who is there, tell him you want a goat. If you only tell him once he may not hear you, so you had better tell him several times. Yes, you had better keep on telling him until you are sure he understands you." The little woman opened her big blue eyes in admiration of her lawyer's ability, and immediately proceeded to act on his advice. She marched soberly into her father's office, intent upon her mission. So absorbed was she in her purpose, that she paid no attention to the seven or eight prominent railroad men who were receiving and treasuring the precious and expensive words of counsel falling from the lips of the tall sycamore. She lifted her dimpled chin to the level of the paternal desk, and remarked in bell-like tones, "Papa, I want a goat."

The matter under discussion was an important one, and her remark was not noticed. She resumed: "Papa, I want a goat. I want a goat, I want a goat, I want a

goat, I want a goat, papa. I want a goat, I want a goat, I want a goat. Papa, I want a goat. I want a goat, I want a goat, I want a goat. I want a goat, papa, I want a ---" "Here! you run along into the other room, like a good girl, and you shall have a goat." It had at least been made clear to the paternal mind that something was wanted, and wanted badly. After the daughter had disappeared, the father was heard to remark that he supposed that was one of his partner's jokes. The little maid returned to her adviser's office, and told him of the success of her mission. "You know how to get goats," she remarked approvingly, and rewarded the lawyer in a coin which does not usually pass current in law offices .-Boston Traveller.

Oddly Addressed.

MANY oddly addressed letters daily pass through the post-offices. Several of the rhyming kind are somewhat remarkable for the poetical skill displayed by the writers.

A clever example is given in the following, addressed to Sir Walter Scott during one of his visits to London:—

Sir Walter Scott, in London or elsewhere;
He needs not ask, whose wide-extended fame
Is spread about our earth, like light and air,
A local habitation for his name.

Charles Dibden, the naval song writer, sent a letter to Mr. Hay, bearing the following address:

Postman, take this sheet away, And carry it to Mr. Hay; And, whether you ride mare or colt on, Stop at the Theatre, Bolton. If in what county you inquire, Merely mention Lancashire.

A letter addressed as follows was mailed in the Provinces, and was duly delivered in London:—

Where London's column pointing to the skies, Like a tall bully, lifts its head and lies, There dwells a citizen of sober fame, A plain, good man,—and Balaam is his name.

The letter was delivered without delay to a Mr. Balaam, a fishmonger near the monument.

Turning from poetry to prose, we find the

Turning from poetry to prose, we find the following vague direction:—

Mr.—, Traveling Band, one of the Four playing in the street. Persha [Pershore], Worcestershire. Please find him, if possible.

Another envelope bore the following:-

This is for the young girl that wears spectacles, who minds two babies 30 Sheriff street, off Prince Edwin street, Liverpool.

Mr. J. Wilson Hyde, in his book, "The Royal Mail," says that two letters, directed as follows, were duly delivered:—

To my sister Jean. Up the Cannongate, Down a Close, Edinburgh. She has a wooden leg.

The other was addressed :-

My dear Ant Sue as lives in the Cottage by the Wood near the New Forest.

"In the latter case," says Mr. Hyde, "the letter had to feel its way about for a day or two; but 'Ant Sue' was found living in a cottage near Lyndhurst."—Home Chimes.

PEACE.

When winds are raging o'er the upper ocean, And billows wild contend with angry roar, 'Tis said, far down beneath the wild commotion, That peaceful stillness reigneth evermore.

Far, far beneath the noise of tempests dieth, And silver waves chime ever peacefully; And no rude storm, how fierce soe'er it flieth, Disturbs the sabbath of that deeper sea.

So to the heart that knows thy love, O Purest!
There is a temple sacred evermore:
And all the Babel of life's angry voices
Vies in hushed stillness at its peaceful door.

Far, far away, the roar of passions dieth,And living thoughts rise calm and peacefully;And no rude storm, how flerce soe'er it flieth,Disturbs the soul that dwells, O Lord! in thee.

H. B. S.

NOBILITY.

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

ALICE CARY.

Notes and Comments.

A word in season, how good is it!

Proverbs.

Supreme Truth Perverted.

The doctrine that Mind is all, that there is only one Reality and Substance, and this the Infinite God, is easily perverted to the worst of purposes. From this, some force their way to the conclusion that all action and phenomena are good and right and divine. One of this class, speaking of a circus show, said it was a "beautiful manifestation of God." That is quite innocent, and twinkles with mirth. But the principle that all phenomena are manifestations of God sanctifies all impurity and iniquity and covers all moral horrors with the sacred mantle of Deity.

It is just here that Christian Science feels the necessity of the most strenuous maintainence of the doctrine that God is morally and spiritually good, and beautiful, and lovely; and that nothing but these can justly claim to be a manifestation of him. This only is real and true. All else is error and falsity and sin, and is to be repressed and destroyed. It is this which gives importance to the just exposition of the Real and unreal. It must be clearly seen and dwelt upon till deeply felt, that all disharmony, and everything which does not promote moral and spiritual good, are ungodly and unreal, a falsity and illusion, which ought to perish speedily, smitten through with the beam of Truth.

Hungry Joe.

Somebody who has seen Hungry Joe, the bunko swindler, since he went to prison, reports him as holding an apparently sincere belief in his possession of psychologic power. Asked what was the secret of his wonderful success in swindling intelligent and often experienced men, he replied: "It is mesmerism. I have the ability to partially mesmerize almost anybody whose attention I once gain. Did you ever hear of any other bunko man who could operate on the sort of individuals that I have? No, and you won't unless another mesmerist gets into the business."

THE first sure symptom of a mind in health, ls rest of heart and pleasure felt at home.

YOUNG.

Drugs.

ROGER BACON, the "Marvelous Monk," who seems to have anticipated many of the heretical tenets of his great namesake, ventures the remark that, "according to his honest conviction, a benevolent and absolute monarch could not do his subjects a greater service than to expel from his dominions all physicians and druggists, furca et tridente," at the point of the bayonet, as we would say nowadays.

It is probable that such an exodus would throw many honest tradesmen, herb-gatherers, almanac-printers, and bottle-manufacturers (not to mention undertakers) out of employment; but it is rather doubtful if the statistical records, or the absolute monarchy, would not gradually reconcile the inhabitants to their bereavement. Even in the century of Friar Bacon, a shrewd observer might have noticed the suspicious circumstance that patients could be dieted and drugged after the most contradictory methods without producing a perceptible change in the death-rate.—Phrenological Journal.

Principle and Person.

In various discussions and observations involved in conducting a Journal, unpleasant things have to be said sometimes of persons, and sometimes of the causes and interests with which they are connected. But these do not always go together. We may approve a movement or a party, when we condemn one or more of its adherents; or we may approve the men when we disapprove their cause. are distinctions which our readers should always remember. We are not responsible for more than is fairly involved in our own utterances; and we are not supposed to endorse necessarily, and in detail, all of a public report which we reprint, which may be done simply because it has by previous printing gained an interest. We may also see much that is good in a cause we cannot work with, because we see it involves, by choice or necessity, something we consider false and dangerous.

Yet we are also glad to remember that all error is not wholly evil in its action. As the vanishing system of medicine heals disease by what they confess to be poisons, so other vanishing systems of thought conquer error by error less deadly and better connected. The truth with which they are connected may be the means of neutralizing the evil. The error may be in many cases the first charm with

many readers, and but for the error the associated truth would not be looked at; and so, in in some such cases, Truth may allow error as a bait to catch men.

But Truth cannot disguise herself, nor approve the wrong. It is only by asserting her own proper quality and claims, in opposition to error, that the difference can be seen, and thence the destruction of error be effected. Hence our obligation to consistency and fidelity in upholding the banner of a true and pure Christian Science. We thus, in the most effective way, uphold all that is good in other systems and theories, and help to repress and destroy their evil and error.

WE extend our thanks to correspondents who have sent us some excellent articles for the JOURNAL, some of which, however, were too late for this number, and will enrich the next.

Our first article for this month is a real Christmas Carol, though not so announced, and it will make melody in many hearts.

The Editor has been titilated by seeing a doggerel bring his name into a rhyme with "thrill." Amusement is necessary to all though some people appear very awkward at it

MRS. U. N. GESTEFELD recently read a long and excellent paper on Christian Science before a Philosophical Society of Chicago, and it was soon after published in the Religio-Philosophical Journal, of that city, with criticisms, in a fair spirit. The Wisdom of Christian Science "crieth without, in the city she lifteth up her voice," and men are compelled to weigh her words, though it be in an old, belated balance.

DR. HARRIS has become a resident of 282 Columbus Avenue, where so able a Dentist will find a welcome in abundant work.

DR. SAWYER has so much work for the cause out West, that it is necessary to allow him his entire time for that, and to have a manager in Boston who can be constantly at his post.

No visor does become black Villany, So well as soft and tender Flattery. SHAKESPEARE.

Book Table.

The season is coming which is marked by beautiful custom and sweet association, in which everybody is asking what presents they shall make to friends and dear ones; and our times furnish an infinite variety of things good for such a purpose. But among them all there is nothing equal to a good book. Here is one just come from Cupples, Upham & Co., the latest poems of Whittier, who sings as sweetly as ever; and for songs of the heart he has no equal among American writers. "St. Gregory's Guest, and Recent Poems" is the title of this.

From Houghton, Mifflin & Co., we acknowledge the following holiday publications:

"Reckonings For Every Day—A Calendar of Thought;" arranged by Lucy Larcom. The compiler's name is sufficient guarantee for the excellence of this book, but a perusal of it will make the reader wish to own it. It is a book one would like to see close at hand. It is full of rich gems, culled with care and taste from the vast mines of thought. Some are familiar. but very many are quite new in this form. The pages are characterized by a fervent Christian hope and faith. It will be a favorite Calendar for the New Year.

"Holy Tides," by Mrs. A. D. T. Whitney, is an exquisite Christmas leaflet, and the many lovers of Mrs. Whitney's words will find her rhymes filled with the same aspirations for the higher life. Her little poems are mostly upon the Life and Love of Christ, the fellowship of Jesus with all men, the oneness with Him which is shared by those whose lives are sorrow-crowned, struggle-worn, yet victorious over sin. We bespeak a welcome for these "Seven Songs of Holy Tides."

"Ten Dollars Enough." Here is a book whose contents are as unique as its title; but it is really a wonder in its way. Housekeeping reduced to a system, made easy and inexpensive, is something which many women will hail as El Dorado. Certainly, very many useful hints, both moral as well as culinary, are cunningly interwoven into this story, which is really the experience of a young couple who lived well and very happily on Ten Dollars a week for provisions.

God, from a beautiful necessity, is Love.

TUPPER.

THE POTENCY OF HIGH DILUTIONS .- From French sources we derive the following incident: Madame de X-, feeling rather poorly, sent for her doctor, a homeopathist, and asked him to give her a "potion" which might make her able to go the same evening to a ball. The "Æsculapian" wrote his prescription, and the servant was at once sent to the chemist. On his return, as he met Monsieur de Xand gave him the potion. That gentleman, whose father was an allopathic doctor, dislikes Hahnemann's pupils, and thought it a rare opportunity of correcting forever his wife's mania for the principle of "Similia similibus curantur." He threw away all that was in the bottle, and filled it with fresh watter. Madame de X- drank with confidence the contents of the bottle, felt herself much better (or at least thought so, for c'est la foi qui sauve) a few hours afterward, and finally went the same evening with her husband to the ball, for which she had been longing so much for some The homeopathic doctor had been also invited. As soon as he saw M. de Xhe took him aside, and told him: "Now, awful unbeliever, will you dare any more in future to deny the prodigious effects of our medicines?" M. de X- began to laugh so loud that all the persons present asked him the reason of his hilarity. As, although the two gentleman differ on medical matters, they are, however on very good terms, M. de X-thought the best was to relate his fraud. The homeopathist, without being disturbed in the least, answered: "My dear sir, you must have shaken the bottle; one drop was left, very likely, and it was quite enough to operate the cure."-Phrenological Journal.

ENEMIES may be managed by setting them against each other; but to do this in our own camp would be fatal. Here the union which comes of a common love and a mutual confidence is safety and strength.

w.

HE must be a thorough fool who can learn nothing from his own folly.

O JOY supreme! I know the voice,
Like none beside on earth or sea;
Yea, more, O soul of mine, rejoice!
By all that He requires of me,
I know what God himself must be.
WHITTER.

Healing:

Communications and Cases.

AND try Me now in this,
Saith Jehovah of Hosts,—
Whether I will not open to you the Windows
of Heaven,

And pour out upon you a blessing.

MALACIII.

DEAR JOURNAL .- I wish to write a few lines for the benefit of the sick and suffering, and to let every one know what Christian Science has done for me. I had been an invalid for twenty (20) years. Most of the time did not know what it was to be free from pain, with ulceration, and vaginal displacement, and kidney trouble. For the past two years had been a great deal worse. The doctors thought there was no hope for me at present; but thought in time I might be better. When I was advised to try Christian Science, I was in constant pain through my back and hips and the lower part of my bowels. It was all I could do to get off from the lounge and get across the room. A good deal of the time I could not raise my feet away. If I tried, it seemed as if my hips would come out of place. could not stand, ride, or walk. In four weeks after Mrs. J. B. Brown, of Wentworth, N. H., began to treat me, I could ride two miles, walk a quarter of a mile, and could do my cooking and other light housework for three in the family. In seven weeks I started for Sacramento, California; came through without stopping and stood my journey nicely, and have been gaining ever since. I have very little pain now, and for days at a time I won't feel the least bit of pain. I thank God for what C. S. has done for me.

Your friend in trust,

R. W. M.

Sacramento, Cal. Formerly of Plymouth, N. H.

REV. MRS. M. B. G. EDDY:—To the Founder of Christian Science I cannot express my sincere gratitude and enthusiasm. I was a great sufferer for over two years, being afflicted with the Cerebro-Spinal Meningitis, and at the point of death for many weeks, also a very severe trouble with my knee, rendering me unable to walk at all for months, being an inmate of the Homeopathic Hospital for a

long period, returned home and gradually growing worse, my only hope was a return to the Hospital, where an operation would have been performed. Then a friend advised me to see Mrs. M. J. Smith, of Allston. I did so Dec. 1st, 1885; was under her care seven weeks; and was restored to perfect health, and have remained so since.

A. T. C.

Cambridgeport.

St. Johnsbury, N. B., October 10th, 1886.

DEAR Mrs. Dr. Brown,

10S W. 42d. Street, N. Y.

I thank the dear Lord that he directed you to call upon me before you left town. You know how prostrated I had been for weeks, with nervous exhaustion. I felt, while you were here, that in that hour I was healed; and 'tis true, I am well in body and soul; and I want to know more about Christian Science, and the glorious work you are engaged in. That God will abundantly bless and keep you, is the prayer of your friend and patient,

MRS. C. L. J.

EDITOR CHRISTIAN SCIENCE JOURNAL:—In accordance with my convictions of right, and desire to do good to all whom I can, I send you the following statement of my case, and the wouderful cure effected by Christian Science, through Mrs. O. E. Stevenson, of Beatrice.

I had been an invalid for over six years. I could walk only on crutches, and then not more than one-eighth of a mile. I had tried all remedies known to me, and all without avail. On June 12th, 1886, I sought the aid of the above named lady. I took four treatments. On the eighth day I walked two miles without crutches, my other complaints disappearing in proportion. In three weeks, I performed two and one-half days' work in the Barley harvest with comfort. I thank God for Christian Science.

S. B. Cole.

Winchester, Neb.

MR. EDITOR:— My husband has had for years a belief of throat, or bronchial difficulty. It responded to treatment from a Scientist in all the symptoms, excepting the cough would often return, particularly while lying down.

One morning I seemed intuitively to treat him for worms, and continued the treatments for nearly three weeks; when, to our surprise, he was *entirely* rid of an immense tape-worm.

Е. Н. С.

Portland, Me., Oct. 1st.

DEAR DR. BROWN:-I am rejoiced to be able to tell you that the last vestige of the tumor has disappeared. I cannot tell you how thankful I am that the dear Lord directed me to you. The idiot boy is so changed that you would hardly recognize him. He is so quiet and nice his parents are quite proud of him. When I think how he used to totter from one room to another, muttering all kinds of incoherent gibberish, and see him now so nice, I say to myself, What will not Christian Science do?

MARY V. T.

Portland, Me.

BELOVED TEACHER: - I received letters from my daughter here, of the rapidly failing health of her sick husband. He had been better for a few weeks, but had again relapsed, and was unable to go out, and reduced to a perfect skeleton with a belief of violent dyspepsia, if not something worse.

I started on the 19th, reached here the 21st, at once set aside all medicine and undertook his case. On the second day we walked through his rooms; stronger on the third day: we walked down town and back, a distance of about half a mile the fourth day. Yesterday we went riding a distance of eight miles; and to-day we go out pleasuring, after he has partaken heartily of many varieties of food. He has ordered a toboggan suit for going out soon to coast. Happiness reigns. He jumped up about two feet this morning, when a friend called to ask how he felt. "That's how I feel," he said, as he held his dish of mutton stew in his hand. Am demonstrating every day, and thanks be to the dear Father he answers me almost always before I am done speaking. All my treatments, in every instance, have through Him been successful.

J. H. L.

n

CHRISTIAN SCIENCE JOURNAL:-About one year ago, when my little boy was about one month old, I was taken down sick with what the Drs. called gastric tever. I had fearful distress at times. I tried three or four different Drs. without any benefit at all. Got so I could not eat three mouthfuls a day. lived for ten days wholly on injections in the bowels of nourishing broths, in the hope that after my stomach got rested it would bear a little food at a time. However, I was no better than before. I got so that I had to take laudanum after eating a few mouthfuls.

never heard much about the C. S. method of cure. I knew of one of my friends (who is now a Scientist,) who was cured this way, so I thought I would write her. After the first treatment, I got up and dressed myself (the day before could hardly turn myself without help), sat down to the table and eat whatever there was on the table and all I wanted, and so on for four days, without any of my old symptoms appearing, felt the best I ever did in my life. But not having the help around me and the encouragement I should have had, I did have some trials for a while; but since reading Science and Health and understanding more about this way of cure, I am perfectly well, can eat anything, and work all I want to.

M. J. W. Ellis.

So. China, Me.

Canon City, Col., Oct. 18, 1886.

MRS. M. B. G. EDDY:-

Will you kindly spare me a few moments, for the perusal of these lines from a stranger, and still one who feels under a debt of gratitude to you; for through the "Divine Science" brought to light by you, I have been "made whole." I have been cured of a malignant cancer, since that I began to study "Christian Science," and have demonstrated the truth of it in a number of cases. I have only studied your good books, have been unable to take the lectures, for want of means. I dare not think of it, for there is no prospect that I will be in a position to take the course at all. I do not allow myself to complain, but cheerfully take up my books and study, and feel thankful for this light. M. E. W.

Obstetrics.

I was called to attend a lady of whom the M. D. had said he did not think she could live through another child-birth. Yet, trusting in Truth, the promises of Scripture were verified, and harmony appeared. The lady got up alone four times the first day. The second morning she got up and dressed, and walked into the sitting-room alone, and sat up an hour and a quarter, writing a letter in the meantime. The third day she dressed and walked into the dining-room, took dinner with the family, and she took her meals with the family from that time. On the fourth day, she did not take the bed during the afternoon and evening. Fifth day walked out on the piazza. In ten I had days she went out for a ride, then made calls,

walking about one half mile after having attended to some household duties in the fore-noon.

T. S. K.

f om a letter to M. B. G. Eddy.]

A GENTLEMAN here had hired all the most skilled Drs. in the U. S.— nothing helped him. He was a ghost to look upon. I told him just to read my books. I talked to him, told him what he could do for himself if he but tried. He laughed at me. I was willing he should laugh, for it was very unusual for him to do this. He had my books two months, and last Sunday he returned them. I wish you could see him: he is well. He is happy, and told me he was going to write to you for the books this week.

March of Mind.

WITH one high hope which ever shines
Before you as a star,
One prayer of faith, one fount of strength,
A glorious few ye are!

Ye dare not fear, ye cannot fail, Your destiny ye bind To that sublime, elemental law That rules the march of Mind.

'Tis said, that Persia's baffled King, In mad, tyrannic pride, Cast fetters on the Hellespont, To curb its swelling tide.

The scorn of each succeeding age
On Xerxes' head is hurled,
And o'er that foolish deed hath pealed
Th' long laughter of a world.

Thus defeat, and scorn and shame,
Are his, who strives to bind
The restless, leaping waves of thought,
The products of the Mind.

Holy motives only can promote a Holy Cause; and mutual distrust and depreciation sap the sinews of its strength.

w.

WITH malice toward none; with charity for all; with firmness in the right, as God gives us to see the right.

LINCOLN.

HUMOROUS EXTRACTS.

"A LITTLE nonsense now and then, Is relished by the wisest men."

Sacredness of his Satanic Majesty.

Those who thus belittle Deity, very naturally exalt the devil as an almighty power of evil. A lady, the daughter of a clergyman, anathematizing Christian Science, recently said: "It is really sacrilegious; it claims there is no devil."

JACK, eating rotten cheese one day, Said: "I, like Samson, thousands slay." "I vow," quoth Roger, "so you do; And with the self-same weapon, too."

A wir being asked for a pun, said:
"If I were punished for every puny pun-I-shed,
I would not have a puny shed
In which to hide my pun-ished head."

A school-girl, during her examination, repeatedly called "patriarchs" "partridges;" whereupon one of the auditors remarked: "She is making game of patriarch." This, said Sydney Smith, was the most perfect pun he knew.

DEAN STANLEY'S parrot, which was a great pet, managed to escape to the top of an apple-tree in the garden. The Dean rushed after her, accompanied by his friend Dr. Vaughan. Polly looked down complacently upon her reverend pursuers, and gravely said, "Let us pray."

If there is one time more than another when a woman should be entirely alone, it is when a line full of clothes comes down in the mud.

LIVE while you live, the epicure would say,
And seize the pleasures of the present day:
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views, let both united be;
I live to pleasure when I live to thee.

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MRS. JOHN HUNTLEY, Grand Rapids, Mich.

I have so longed to see you, and bless you for the great good wrought in my family. An invalid husband, chronic cough and headache, had not slept well for years, entirely healed, rejoicing in health and strength, all within three weeks after I first saw your book, Science and Health.

MRS. M. H. PHILBRICK, Feb. 10, 1884. Cuba, Allegany Co., N.Y.

Your students speak in the highest terms of endearment of their inspired teacher. We have not words to express in this brief letter our indebtedness to the author of Science and Health. The author of that work needs no other monument.

Sincerely yours, E. W. SPAULDING, July 26, 1886. *Chicago, Ill.*

Many thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise

and say they do not understand it; but when they see the sick ones made well they are not always willing to believe it.

MRS. JOSEPH TILLSON, July 8th, 1884. South Hanson, Mass.

It is not quite eight weeks since my attention was first called to Science and Health and I think it the most wonderful, important and beneficial study to mankind since Christ. Born like yourself, of Orthodox and Puritan parents, I was ready to accept gratefully your instructions.

MRS. LUCY B. WRIGHT, Sept., 1884. Munroe, Wis.

Only He who knows all things, can fully estimate the good you are doing humanity.

MRS. J. H. ROBB, Feb. 26, 1885. Fackson, Mich.

I wish to communicate to you the case of a man who was a drunkard. profane, and a tobaccoeater, cured by reading your books. After a long spell of intoxication he seemed to hear a voice as from God,—before reading your books he disbelieved in such a Being,—that said, "Choose to-day, life or death." He chose life, was sobered in a moment; all desire for tobacco or liquor left him, and has never returned. He passes the saloon with a feeling of perfect indifference, so far as his appetite is concerned. There is much more connected with this case as seemingly miraculous; and still some people will keep your books from being read, and say, you cannot heal. You have made a family every whit whole, simply by your writings. That the combined efforts of every church in town could not have accomplished.

MRS. M. N. PHILBRICK,
Austin, Illinois.

It is a great truth you are giving to the world, and the suffering are greatly in need of it. I have read your works with a life interest.

L. H. PHELPS, June 20, 1884. Onset, Mass.

I have been most fearfully afflicted with neuralgia and nervousness. Have tried every remedy and many eminent physicians without any benefit. Could only obtain relief when under the influence of morphine. The last few months I have been treated by Mrs. Eberman of West Lake Street. Chicago. Went there for the purpose. I consider myself cured. I also think (so do others of mv family) that my cure is almost miraculous. This lady has performed other cures as remarkable, and all from READING YOUR BOOKS; and to her praise be it said, she works diligently for the cause and for the glory of God, never turning the poorest and humblest from her door, treating all alike, with or without remuneration.

With blessings on the great cause, I am, truly yours, L. EBERMON, March, 1885. Leavenworth, Kansas.

I would rather be the author of Science and Health, than to wear the crown of any Potentate on earth.

Jan. 1885. H. H. BLANDING, San Francisco, Cal.

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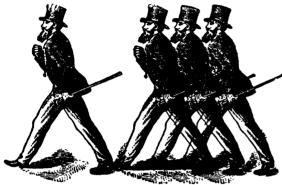
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