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SPECIAL NOTICE.

Owing to the fact of a large distribution of circulars, giving address of Journal at 19 Berwick Park, we beg leave to inform the public that Mrs. Sarah H. Crosse has resigned as Manager of the Christian Science Journal, and is no longer a member of the Christian Science Publishing Society. The present address is at 571 COLUMBUS AVENUE. See notice on page 270 of this issue.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. VI.

AUGUST, 1888.

No. 5.

SCIENCE AND THE SENSES.

REV. MARY B. G. EDDY.

[Substance of her address at the National Convention in Chicago, June 13.]

THE National Christian Scientist Association has brought us together to minister and to be ministered unto, to mutually aid one another in finding ways and means for helping the whole human family, to quicken and extend the interest already felt in a higher mode of medicine, to watch with eager joy the individual growth of Christian Scientists, and the progress of our common cause in Chicago,—this miracle of the Occident. We come to strengthen and perpetuate our organizations and institutions, and to find strength in union, - strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man. This "consummation devoutly to be wished" must begin with individual growth. The lives of all reformers must attest the authenticity of their mission, and call the world to acknowledge its divine Principle. Truly is it written:

Thou must be true thyself, if thou the Truth wouldst teach; Thy heart must overflow, if thou another's heart wouldst reach.

Science is absolute and final. It is revolutionary in its very nature, for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, "Having eyes ye see not, and ears ye hear not; neither can you understand." To weave one thread of Science through the looms of time is an omen of miracles. The risk is stupendous. It cost Galileo what? This awful price, the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants.

Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?

In no one thing seemed Jesus of Nazareth more divine than his faith in the immortality of his words. He said, "Heaven and earth shall pass away, but my words shall not pass away;" and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and speak louder than of yore. They are today as the voice of one crying in the wilderness, "Make straight God's paths; make way for health, holiness, universal harmony, and come up hither." The grandeur of the word and the power of Jesus' presence are again casting out evils and healing the sick; and it is whispered, "This is Science."

Jesus taught by the wayside, in humble homes. He spoke Truth and Love to artless listeners and dull disciples. His immortal words were articulated in a decaying language, and then left to the providence of God. Christian Science was to interpret them, and woman was to waken the dull senses, intoxicated with pleasure or pain, to the infinite meaning of those words.

Past, present, future, will show the word and Spirit of Truth — healing the sick and reclaiming the sinner — so

long as there remains a claim of error for Truth to deny or destroy. Love's labors are not lost. The senses that neither grasp the meaning nor magnitude of self-abnegation may lose sight thereof; but Science voices unselfish love, unfolds infinite good, leads on her forces, and will finally show the fruits of Love. Human reason is inaccurate; and the scope of the senses is inadequate to uttering the word of Truth, or teaching the eternal.

Science speaks when the senses are silent, and then the evermore of Truth is triumphant. This spiritual monitor, understood, is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home joys, the interchange of love, bring to earth a foretaste of Heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite.

The Christian Scientist loves man more because he loves God most. He understands this principle,—Love. Who is sufficient for these things? Who remembers that patience, forgiveness, abiding faith, and affection are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science? Who knows how the feeble lips are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated? He alone knows these wonders who is departing from the thraldom of the senses and accepting spiritual Truth,—Truth which even blesses this adoption by the refinement of joy and the dismissal of sorrow.

Science and the senses are at war. It is a revolutionary struggle. We have had two already in this nation, and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a struggle for the freedom of health, holiness, and Heaven.

The sense of Being which establishes harmony enters into no compromise with finiteness and feebleness. It undermines these foundations of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound. He who turns to the body for evidence, bases his conclusions on imperfection; but Science saith to the body, "Be ye also perfect."

The Science of Omnipotence demonstrates but one power, and this power is good, not evil, Mind,—not matter. This virtually destroys matter and evil, including sin and disease.

If God is all, and God is good, it follows that the all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion, the facts that disprove the evidence of the senses.

God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ.

A personal God, as often defined by lexicographers and scholastic theologians, is only a sort of infinite finite, an unlimited man,—a theory to me inconceivable. If the unlimited and immortal Mind could originate in a limited body, and eventually return to those limits, it would be forever limited.

In this limited and lower sense God is not personal. His being may be spiritually personal, but not materially personal. His being is individual, but not physical.

God is like Himself, and like nothing else. He is universal and primitive. His character admits of no degrees of comparison. God is not part, but the whole. In His individuality I recognize a loving Father, but His fatherhood is divine, not human. If this is what is meant by divine personality, I believe it, but in no other personality do I believe; and because the term is so often misused I hesitate about employing it in any sense.

God's ways are not ours. His pity is expressed in modes above the human. His chastisements are the manifestations of Love. The sympathy of His eternal Mind is expressed in Divine Science, which blots out all our iniquities and heals all our diseases. Human pity often brings pain.

Science supports harmony, denies suffering, and destroys it with the sympathy of Truth. Whatever seems material

seems thus only to the material senses, and is but the subjective state of mortal and material thought.

Science, and not myself, has inaugurated the irrepressible conflict between sense and Soul. I should war with this sense as one that beateth the air, but for the Science that outmasters it, and ends the warfare. This proves daily that "one with God is a majority."

Science defines omnipresence as universality, that which precludes the presence of evil. Omniscience is all-science. This verity annuls the testimony of the senses, which say that substance is perishable. To sentient matter a rock is substance; but to intelligent Spirit, Soul only is substance, far more impregnable and solid than the rock, for one is temporal, while the other is eternal, even "the substance of things hoped for," the ultimate and predicate of Being.

Mortality, materiality, and destructive forces, such as sin, disease, and death, morals virtually name substance; but these are the substance of things not hoped for. For lack of knowing what substance is, the senses say vaguely: "The substance of life is sorrow and mortality; for who knoweth the substance of good?" In Science, form and individuality are never lost, for outlines are thoughts, individualized ideas, which dwell forever in the divine Mind,—tangible, true Substance, because eternally conscious. Unlike mortal mind, which must be ever in bondage, the Eternal proceeds not from the temporal.

Neither does the temporal form the eternal. Mortal man, as mind or matter, is neither the pattern nor Maker of immortal man. Any inference of the divine derived from the human, either as mind or body, hides the actual power, presence, and individuality of God.

Jesus' personality in the flesh, so far as material sense could discern it, was like that of other men; but Science exchanges this human concept of Jesus for the divine ideal, even his spiritual individuality, which made him Immanuel, or "God with us." This God was not outlined. He was too mighty for that. He was eternal Life, infinite Truth and

Love. This individuality of Jesus was forever with the Father. Hence his saying, "He that hath seen me hath seen the Father." Even while his personality was on earth and in anguish, his individual being was at rest in the eternal rhythm of harmony. His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God, his individuality was safe in the Substance of Soul, the Substance of Spirit,—yea, the Substance of God, the one inclusive Good.

In Science all being is individual, for individuality is endless in the calculus of forms and numbers. Herein sin is miraculous and supernatural, for it is not in the nature of God. According to Christian Science perfection is normal, not miraculous. Clothed, and in its right mind, man's individuality is sinless, deathless, harmonious, eternal. His materiality, clad in a false mentality, wages feeble fight with his individuality,—his physical senses with his spiritual senses. The latter move in God's grooves of Science; the former revolve in their own orbits, and stand the friction of false selfhood until self-destroyed.

In obedience to the divine nature, man's individuality reflects the divine law and order of Being. How shall we reach our true selves? Through Love. The Principle of Christian Science is Love, and its idea represents Love. This divine Principle and idea are demonstrated by the healer.

I want my original to be immortal. I must gain the ideal, and discover my own individuality. I will love if another hates. I will gain a balance on the side of Good, my true Being. This alone gives me the forces of God wherewith to overcome all error. On this rests the implicit faith engendered by Christian Science, which appeals intelligently to the facts of man's individual Being in Science, to disdain the fears and destroy the discords of his personality in sense.

On our Master's individual demonstrations over sin, sickness, and death rests the anathema of the senses; and this demonstration is the foundation of Christian Science. His

physical sufferings, which came from the testimony of the senses, were over when he resumed his individual Being, after showing us the way to escape from this materiality.

Science has no conflict with Life or common-sense, if this sense is sensible. It is in harmony with Life, and its glorious phenomena. It upholds Life, and destroys the too common sense of its opposites—death, disease, and sin. Science is an everlasting victor, and the vanquished are unknown to Science, the omnipresent Truth. I must ever follow this line of light and battle.

Christian Science is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error.

Truth destroys error. Nothing appears to the physical senses but their own subjective state of thought. The senses join issue with error, and pity what has no right either to be pitied or to exist, and does not exist in Science. Destroy the thought of sin, sickness, death, and you destroy their existence. "As a man thinketh, so is he."

Because God is Mind, and this Mind is Good, therefore all is Good and all is Mind. God is the sum-total of the universe. Then what and where are sin, sickness, and death?

Christian Science and Christian Scientists will, *must*, have a history; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:

Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On, to the blest above,
Marched the one hundred.

A common object of affection makes the most common ground of interest and harmony between man and man. People differ more in their opinions and tastes and habits than in their loves.

WRIGHT.

WIGHT

MATTER A SHADOW.

MRS. ELLA V. J. FLUNO.

THE answer to the oft-repeated question, Is there no matter? involves another question, What is matter?

The word matter is defined, by standard authority, as the material, or substance, out of which any object or thing is made,—substance which changes in form according to the evolution of physical law, as seen in the mineral, vegetable, and animal kingdoms, in their various stages of birth, growth, and decay. Matter is also spoken of as something which relates to the metaphysical, as well as physical, world. The subject-matter of a sermon may be termed its substance.

Every word or statement in any language, defining thought, must be classed either in the scale with Truth, or in the opposite scale with error, falsity; and if matter is a word defining a thought of Truth, then it is evident that every object, of which we take cognizance, must be composed of substance, in some form. What proof may be found for the truth or falsity of this premise?

Again: What proof may be given for any real existence of substance, and what evidence have we that the object is not an illusion?

The materialist, reasoning from the basis of the finite, physical senses, concludes that matter, together with certain laws, or forces, constitutes the primal cause of all phenomena, or effects, and that "dust to dust" may be said of every object or manifestation of life and intelligence. Annihilation appears to him the inevitable doom; and the following axiom would prove the truth of his conclusion: Everything that has a beginning must also have an end. All nature, then, would be only a fleeting, temporal panorama of a seemingly real existence, a mockery of the very idea of things eternal.

The traveller, riding over a vast extent of prairie, and ignorant of the laws of reflection, thinks he is enjoying a fine view of a city close at hand, while the material city, of

which the mirage so kindly furnishes him a picture, is miles away. The scene presently vanishes, leaving the beholder to wonder over this optical illusion; and shall uncertain delusive appearances be accepted as the foundation of a super-structure which must stand the test of unchangeable truth?

Let us go back to the beginning, and see if it would be possible to find the origin of Substance, supposing there were no substance. What or whom could there be to create or produce it? Were there no substance, all would be shadow; for that which is without Substance must of necessity be shadow. Now shadow is only the absence of Substance; and so there could not be shadow unless there was first Shadow is only a negation, which means Substance. nothing, a supposition that there is no Substance, which is Substance must be self-existent, because there is nothing to produce it; and Substance must include all that is real, all that was ever made. Substance is therefore Truth; for Truth, like Substance, can not be created, there being nothing outside of Truth but falsity, which, like shadow, is only a negation, or nothing.

Substance must be Intelligence; for non-intelligence is only the absence of Intelligence, and Nothing can not produce Something.

Substance must also be a synonym of Life, Love, Mind, Soul, Spirit, God (or Good), there being nothing to create it; and these are not shadow, but reality. Good is supreme; and since there is nothing to create it, there can be nothing to destroy it; and birth, growth, and death, according to mortal conception, must ever be unknown in eternal selfhood.

Is Substance infinite or finite? If it is finite, Substance can not include all, and shadow must be something, to occupy space. This is a contradictory assumption, since Nothing has no power to become Something. Hence Substance must be infinite, and there can be but one Infinite, because infinity means that which is limitless, unbounded,—that which has no end, and which can not be outlined; for if Substance were confined within circumscribed outlines, this would imply limits.

Finity is the opposite of Infinity, and is shadow, falsity, nothingness; because Infinity is Truth, the eternal Substance, the all-in-all of Something.

The origin and ultimate of Substance is found within its own self-existent and unchangeable entity, in which beginning, end, and change, are never seen. Hence the Scripture, "I am Alpha and Omega, the beginning and the end,"—which means, without beginning and without end. Substance must forever remain one, complete, harmonious whole, an undivided unit.

Here we have abundant and unmistakable proof of the falseness of the premise, There is substance in the object; since its truth depends upon the subdivision of Substance into finite forms, or objects. What may, then, be said of the outlines, or objects, of which we take cognizance? May Truth self-evident be found to insure the real existence of these outlines?

We must take the one infinite Principle (in which may be included all the synonymous words indicating self-existent Being) for our foundation, and upon this rock we may safely build a house which will neither be shaken by the variable doctrines and theories of mortal belief, nor destroyed by the opening floodgates of Truth; for each portion of our structure will be measured by the rule of divine law, instead of the human. How may we distinguish between human and divine law, so that one may not be mistaken for the other? Human laws are temporal, discordant, contradictory, variable, and imperfect, without foundation in Truth; while the divine law may be known by its perfection, harmony, exactness, and by its invariable character. Divine law is self-existent and eternal.

In the Infinite Calculus the Principle is always discoverable, as are the problems which image, express, or manifest the Principle, together with the laws, or rules, involved in such a manifestation. The problem can no more be destroyed, and is no more subject to finite or physical law, than is the Principle.

Science discloses the undeniable fact that Principle has expression, or reflection; and this reflection may be known by the unvarying, unchanging, harmonious laws by which it is governed. Now image, or reflection, is not the thing The one never becomes the other. reflected. determined by the unchanging character of the Principle. Infinite Substance must be reflected by an expression which perfectly represents that Substance, and therefore must appear to be Substance, although it must forever remain only its expression. We have shown how Substance includes all that is self-existent. Its expression, then, must represent all that is self-existent, and must perfectly manifest, or picture,—that is, must appear to be—the one omnipotent, omnipresent, omniscient Life, Love, Truth, Mind, Soul, Spirit, God, forever infinite and eternal. immortal image, or likeness, never becomes mortal, but remains a never-fading, never-dying, changeless picture.

The words thought and idea may be used to designate this expression; as may also the terms man and earth, as used in the Scriptural record of spiritual creation in the first chapter of Genesis.

All the synonyms in language may oe used as steppingstones toward the attainment of the true idea; and when the voice of Infinite Intelligence is clearly recognized and understood, all finite conceptions and terms will cease to be used, and all mistakes and false ideas, or theories, will be needless, unknown, and forgotten.

Can we think of infinite Principle manifested in the thought, or idea, of color, form, and outline, independent of finite conception? Most assuredly! For instance: the circle, or sphere, is an outline or form, representing the infinite Principle,—that which is without beginning and without end; yet ignorance sees manifested in the finite conception nothing but a boundary line or a surface, belonging to an enclosed body or substance. Geometry reveals the infinite principle expressed in an infinite variety of outlines or figures, which can not become finite in any sense.

Shall mortal tongue, or finite ear and eye, attempt to measure the fathomless depths of divine Love, the summit-less heights of self-evident Truth, the boundless light of infinite Intelligence, the changeless perfection of imperishable Substance, or the eternity of immortal, deathless Life?

The idea of Life, Substance, and Intelligence has no real existence except as reflection, or expression, and every object or outline, appearing before our vision, is a thought or picture, an idea of Truth or falsity, of Intelligence or of non-intelligence, of Substance or of shadow; and herein is ignorance or blindness manifested, when the Principle producing the object is unknown, that the falsity, the shadow, or the non-intelligence may appear to be true, while the true appears to be false. All nature is a manifestation of the infinite Principle of Being; but finite, limited, or false sense would confine the Principle within the manifestation, thus destroying all sense of infinity; and this ignorance is the foundation of innumerable, discordant, distorted beliefs, or pictures, which appear very real, although nothing but illusions; and yet the unknown Principle is often held responsible for all the mistakes of ignorance.

The problem, expression, thought, idea, or man and the universe, are no more affected by this finite and mortal conception, or belief, than is God, the Principle of Being, the true Substance, "in whom is no variableness, neither shadow of turning;" and until we learn the all-in-all contained in infinite Intelligence, we can not discern the complete and perfect manifestation of that Principle.

We must become acquainted with the *what* and *why* of every object, or reflection, of which we take cognizance, before we may correctly declare the truthfulness or falsity of the appearance.

Matter is that inert, non-intelligent, lifeless substance, which may be moulded into finite forms; and since the true Substance is Life and Intelligence, unchanging in its infinity, matter must mean that which is false. Matter is therefore shadow, illusion, nothingness; hence the assertion, There is no matter.

PLANET AND SOUL.

H. E. CROSSWELL.

THERE are moments, during our present state of existence, when man loses faith in the world. Men cling to the visionary, while the battle of life goes on, with little else to feed upon,—little outside of that which the world offers as a reward for the struggle of years. When man suddenly discovers that the world fades, that it is transient, it is also disclosed to him that nothing can cause the brilliancy to return, and that the day of disappointment has surely come.

By reflecting upon this state of things, despair soon overtakes man, and he joins sides with the pessimist, saying: Man is here without his consent, swamped in the overwhelming conditions which surround him. Then skepticism cries: "The world is an unpardonable blunder; for man is like a bubble of the ocean, coming to the surface for a moment, and then gone forever, swallowed in the immensity that gave him birth."

With these thoughts crowding into man's life, and filling him with dismay, smothering what little he may possess of the reflection of God,—with none to answer the appeal of his heart,—he looks longingly to the philosopher and scientist. When they in their turn shake their heads, no wonder man says, with the atheist, "There is no God." Yet man feels that somewhere or somehow there must be a way out of the difficulty, that the pathway must sometime be made clear.

If he looks to religion as at present taught — coming down the ages from a credulous people, loaded with innumerable superstitions about a material God — man sees nothing but husks. If there is a kernel of truth in the intricate mazes of creed, it is concealed by greedy sensuality,— the very thing that does not satisfy,— and man is unable to find that kernel.

One who has outgrown the old orthodox religion can no more return to it, than the refined and cultivated can relapse into the murky atmosphere of the soil out of which they have risen.

The rubbish of the past has stifled many a noble thought, which might have blossomed into the reality of Truth; and the absence of Truth often enslaves man to opinions little better than those discarded.

The questions of ancient philosophers are echoes in the air of today. Those questions are:

First, Is man immortal?

Second, Is there any sure way for the recovery of lost health?

If these inquiries can be answered in the affirmative for these two questions contain all the restlessness and infirmity of the human race, one would naturally suppose the world ready to accept the answers. Now Christian Science has been answering these questions for at least a dozen years, and that, too, in the affirmative; but how few, comparatively speaking, there are who acknowledge its Truth.

As there is a reason for all things, there is one for this. Christian Science is expensive. It costs too much. To be a Christian Scientist, man must practise self-denial, give up the pleasures of sense, and live as taught by the Great Master, Man wants the questions answered by arithmetical rule. but his desire will never be gratified.

There is a rule. It is the law of Life, the Principle of which, if obeyed, will never bring death.

If material conditions yield to Christian Science, healing the sick through Mind, this proves matter to be nothing; and if matter is a nonentity, it must be a belief in its reality that leads one to think he ever receives pleasure or pain therefrom.

In treating this subject, some things must be repeated which previous expounders of Christian Science have said or written; but the facts remain, however much they may be reiterated.

Let us see if it is possible to make it clear to the reader that Mind is the only actuality in the universe; for if we can prove this by logic, and demonstrate it in practice, the rule is positive.

Suppose we start with matter, and look thereto for the birthplace of all things, including intelligence and life. To progress on a material basis, we must first admit matter to be self-existent, or actual, and then trace its unfolding manifestations through successive epochs, back to the first forms of life.

The solar system will answer our illustrative purpose, as well as the whole universe; so we will take up this system, and consider the time when our sun, the planets and their satellites, were one molten mass of fire, rotating through space with incredible velocity. During this activity the molten mass has a decided tendency to separate, like all bodies in rotary motion; and this it does by throwing off immense portions into space. In its turn each fragment thus thrown off repeats the same action; yet, by the law of attraction, all the parts are held in relative distances from each other, till finally we have the present system of sun and planets. At the period we are considering, their condition is still supposed to be liquid fire, or at least a very high state of temperature.

A cooling process goes on till the surface of our planet allows the formation of a crust, — a condition of land and water, — out of which, in some inconceivably mysterious way, life appears. In this life we find similar progression, but on a higher scale, till the crowning result is seen in the advent of man. Here we must pause, for now the materialist has found his limit.

We have seen, by allowing matter to be actual, that force, or motion, is one of its necessary conditions; and as Mind is both force and motion, that also must have its origin in matter.

By following out this line of logic to its highest result, human intelligence, we are inevitably led to accept the brain as the seat of the highest quality of matter. Do brains think? If so, whatever the thought may be, the laws of force and motion are obeyed, whose origin is the starting-point of matter. Do brains make a man guilty of murder? Then he obeys a mandate from which there is no escape; for it is the immutable law of matter which plays the criminal part, and from this law no man can appeal.

The conclusion is, Fate. This is the sad state in which man finds himself; yet this has been the logic taught by the most noted natural scientists of the past, as well as those of the present.

According to the above theory, this primitive chaos of the world must have held in its embrace all the sweet harmonies of a Mozart, a Handel, a Beethoven,—all the beautiful colors of the clouds at sunset, reflecting their brilliancy on the distant mountain-tops, and dying away in a soft, mellow haze on the verdant valleys below. The fragrance of the rose was there; love was there. Shall we dare say, God was there?

This speculative opinion is based entirely upon matter as the ultimate cause, — or, as Herbert Spencer calls it, an Eternal Energy. This theory is too dry, hard, and repulsive. It stultifies the loftiest aspirations of man, and bears no fruit. It leaves God out of the world.

What has humanity gained from this evolution of matter? Does man love his neighbor more affectionately? Does the theory annihilate selfishness? Does it satisfy the craving of man for the revelation of Truth? Nay! but from this very theory originates all the evil in the world.

How little man cares for a theory of the creation of matter when he is on the bed of pain, when shadows deepen and darkness comes on apace. Tell parents, who stand over the sickbed of their dying child, about centrifugal force, about laws of attraction, about the primitive chaotic state of the earth, — out of which their child came forth, and into which it must inevitably return, — think you their bosoms will swell with emotion, with gratitude and love for an Eternal Energy?

There is an influence more powerful than matter, whose presence man feels. It is the Intelligence that moves the planets in their orbits. This is omnipotent Truth, ever

present throughout the universe. It creates no mockeries of existence. It is the universal Mind,—the Oversoul, as Emerson has it,—the essence of Christian Science. In its nature it is sublime and beautiful beyond description. There abide all things in unity with Infinite Wisdom, where discord is unknown, and man is forever harmonious and eternal. Listen to the voice of Soul, and you will hear music of which you never dreamed; and you will dwell upon the inspiration, for this is God.

THY WAY.

M. J. H. ZINK.

TEACH me Thy way oh Lord, and lead me in a plain path, because of mine enemies.

PSALM XXVII. 11.

TEACH us Thy way, oh God;
Thine is a pleasant way.
Through pastures green, by waters still,
Our feet would gladly stray.

In devious paths afar,
Our wandering footsteps led
Through sorrow, sickness, pain, and death,
Discerning not Thine aid.

Thine is a living way;
In death it has no part;
From fear of all disease and sin,
It will relieve the heart.

Oh blessed, blessed light!
Oh joyful, joyful news!
Thy law is life, Thy way is peace,
No other can we choose.

The Spirit's sweet control
Freely we will confess,—
Fly to Thine outstretched arms of love,
And there find health and rest.

No ravenous beast is there;
Thy way gives blest release
From every raging, savage foe;
Its name is Holiness.

JESUS A CHRISTIAN SCIENTIST.

LAURA C. NOURSE.

Broadly defined, Christian Science is living, bringing out in practical demonstration, the Christ-life. Christian Science does away with the vicarious atonement, in so far as it discards the commonly accepted doctrine that the shedding of Jesus' blood paid the penalty for man's transgression, without human work or effort. In other words, our Science holds with James, "that faith without works is dead."

It declares the Life, and not the death of Jesus of Nazareth, to be the open way for man's redemption.

Christ came as the desire of the people. His mission was to reconcile man to God, not God to man. To this end he must enter upon this Adam-dream as a little child. His birth must be after a manner that should bring again to mankind, lost in the sensuous beliefs of the decadence of that Roman age, the proof of man's purity and perfection, as he came from the hand of his Maker. He was not conceived in sin, nor shapen in iniquity. He set at naught the law of human generation, thus declaring God the only life-giver, the only creator.

His career—as the impersonation of perfect humanity, embodying the perfect Principle of Divinity—began in obscurity. He grew to the perfect stature of the perfect man, conforming in all respects to the Law, where it did not conflict with the law of God, and yet declaring God the only law-giver. He chose his disciples from among the humble and the unlearned, thus proclaiming that "the wisdom of this world is foolishness with God." He cast out evil, healed the sick, raised the dead,—himself passing through the valley and shadow, to declare its nothingness.

Calmly, quietly, majestically, he walked the even tenor of his way, turning neither to the right nor to the left, regardless alike of the entreaty of his friends and the calumny of his enemies. For his disciples he had always the word of rebuke, of comfort, of encouragement. For his revilers, the divine compassion was voiced in the petition, "Father, forgive them, for they know not what they do."

He taught the letter and demonstrated the spirit of the Law. He did all for the glory of God. Self was lost. Jesus was always doing the will of the Father. He realized the nothingness of mortal claims, for he came perfect in the understanding of man's relation to God. His mission was to restore that which was lost, to bring back to humanity the understanding of the at-one-ment of God and man. He laid the axe at the root of the tree, and declared the thought to be the parent of the action, saying. "He that hateth his brother is a murderer." He led his disciples, step by step, up to the Mount of Transfiguration, there revealing to their quickened vision his own glorified presence. Bringing them back again to earth, to the work of overcoming, he taught them, step by step, they should walk the way as he had walked it, before they could enter the Promised Land.

To enter into this Life, to do those things which he commanded, to walk in his footsteps,—this is the Christ-Science, or the Science of Christianity! Let the world think well before it dares condemn that which means man's redemption from sin, sickness, and death, lest haply it be found fighting against God.

A PRESENT REFUGE.

"Give a word for the hope that is in us,"
Each loving disciple will ask,
"For therein lies the faith that will win us,
And aid us each day in our task."

It is well that thy words are our pillows, While here on this troublesome main, For as we sail over the billows, Black doubt comes again and again.

But when we are past all disaster,
In Harmony's broad, inland sea,—
Within the Christ-heart of our Master,—
No storm and no doubt can there be.

THE FUTURE LIFE.

A. M. CRANE.

To prove that there is an existence beyond the change which we name Death, has always been earnestly desired. Today the world of Christian theology admits that, aside from revelation, there is no absolute proof of a future life, but only cumulative evidence.

To the Christian Scientist this is not so. We set out, as does the mathematician, with axioms, or higher truths. These are recognized as true, not because they can be demonstrated, but because they must be true; and from them follows the inevitable affirmation, through a purely logical process.

For instance, take the Biblical idea, in accordance with revelation, and let it be granted:

First, That God is eternal, or that He is unending existence.

Second, That man is in His likeness and image, or like Him.

Third. Then it necessarily follows that the realm of man is also eternal, and must have an unending existence.

Or the same conclusion may be reached by the following formula:

First. God is Spirit, unchanging and eternal.

Second. Man is His reflection.

Third. Therefore man must be spiritual.

Fourth. Because God is unchanging, His reflection, once in existence, must continue in existence as long as God exists.

Fifth. God is eternal; therefore man, His reflection, must also be eternal.

He that overcometh, the same shall be clothed in white, and I will not blot out his name out of the Book of Life. To him that overcometh will I give to eat of the Tree of Life.

Betters.

A word spoken in due season, how good it is!

PROVERB.

INDIANA SYMPATHY.

My DEAR Mrs. Eddy: I wish to show you my gratitude and love, and my loyalty to the one cause which you have so nobly brought forward to its present stage of growth. After three years of work and demonstration, I am able to realize all you have had to withstand and battle against in the personalities of students, who, though struggling through the mists, have blinded themselves, and have reflected that personality upon you, unconscious of what they were doing. Your perception of the Infinite has sustained you through it all. Let me add my small portion of true love to swell the general wave, that the onward march may be less irksome.

I have longed to see you and sit under your instructions; but it has not been possible for me as yet to go. I am working in South Bend, Indiana, and have to contend with general error, ignorance, poor teaching, and mixed literature. From my own work I know how it must be with you. I can not forbear sending my tribute of love to one who has been the means of leading me into the light. I have but one desire,—to do the work, to stand by the Science (as given in your book and the Bible) in its purity. Daily my thought goes to you, as I read, study, and demonstrate the Truth; and with each advancing perception I rejoice in your existence in this age of the dream. I am one with you now and always, in Truth. Is there any prospect of a Primary Class before fall? Miss Wilsie tells me the Normal Class has been I sent you my photograph with a letter deferred till that time. in the winter, but neglected to write my name on the picture. You will recognize it by the label La Porte, this being the place where it was taken.

May peace and love without alloy sustain you.

Your loyal disciple,

GERTRUDE ROSE.

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CONVENTION ECHOES.

MOST HONORED TEACHER: We regretted sadly the delay of your note to us, as it deprived us of a pleasure devoutly wished for.

We know something of your sacrifice in coming to us in the West, but we feel that the satisfaction of beholding with your own eyes the growing field of your sowing must be compensation thirty-fold. Then to look farther on, and in vision behold the rich harvest for the honor and glory of God, is a hundredfold compensation.

All things are working together for Good, God, because we cannot defeat, either by unbelief or mistakes, His eternal purpose for His children. I can not doubt that in His far-reaching plans for our benefit you have been chosen to voice the eternal Truth to this age. They who have ears to hear will hear. Possess your sense in patience. The age is getting ready to hear. Disciples have to demonstrate their power over envy and ambition, which would kill them, as soldiers in the army of the Great King.

Christian Science was written high on the page of sacred history last Thursday; and Mary B. G. Eddy was written just under it.

J. F. LINSCOTT.

Chicago, Ill.

ONE MORE BENEFITED.

DEAR MRS. EDDY: Do you care to hear from yet one more,—that your last book, Unity of Good, has been such a blessing to me? As I read your words over and over, and gain some idea of the heights to be attained, my heart glows with love and gratitude, that it has been vouchsafed to me to be one of your students. Your articles also, in the March Journal, were so encouraging and helpful. I wish you could always have some word for us in every Journal.

HARRIET V. W. BENNETT.

Marietta, Ga.

You need not go far to learn how you may gain more vivid views of God. The sin that now rises to memory as your bosom sin, let this first of all be withstood and mastered. Such a spiritual conflict, trifling though it may appear, will do more than can all other influences combined, to fit you for a near, strong intimacy with your God.

CHANNING.

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THE UNLIMITED SPIRIT.

WE should not walk after the flesh because God is too pure and perfect to be in unison with mortal man; and when we walk after the flesh, we are walking in a directly opposite direction, away from God, and shall be unable to find Him. When we learn to bring the body into subjection, then shall we begin to be "free from the law of sin and death."

It is time we commenced to war against the flesh, if we expect finally to conquer. If we do not commence in the right way, shall we succeed? Most assuredly not. We must deny the reality of sin, sickness, and death; for in this trio lies all that is not Truth, all that we have to contend against. God is our Life. We reflect Him only as we follow His commands.

There is but one God, one Mind. We are His children. A rich heritage awaits us,—not by-and-by, but now, if we but follow the Master. It is ours whenever we accept it, or when we win it. We have a right to it. Let us go in and possess the land, beginning our march without delay.

If we have not already entered God's highway, shall we not come in from the byways and outside paths, and know where safety lies?

We are constantly limiting God's power, when that power is limitless; and if the flesh warreth against Spirit, let Truth enter with its sunlight, to destroy the darkness, thus showing its nothingness. If we perform our part of the work, we shall see discord vanish like dew before the sun.

Do we not limit God's mercy when we think there is ever a moment when real prayer is useless? The prayer of the righteous availeth much. "Our lives should be a constant prayer." Our every-day thoughts and deeds can cause the smallest cloud to enlarge and expand, until it shall distil a gentle rain that will bless wherever it falls, causing the barren tree to put forth tender green foliage; and before we are aware of it, the tree will be covered with beautiful blossoms, the fruit surely following. Shall we not bud and blossom, that others may gather and be comforted,—that others may inquire the cause, and so each in turn may bring forth fruits?

We are sons and daughters of God! What glorious knowledge! Is not our birthright worth working for, and are we not

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gaining it by working step by step in the right direction, out of flesh into Spirit?

God created the spiritual, but not the material man. His law is spiritual. Material laws belong to man. God's law we can follow with safety. We must follow in the footsteps of the Master, if we would win Heaven, or Harmony. Then shall we sit on the serene height of Mount Perfection, in the City of the Living God.

Truth is a gem, the purest known;
And Love its twin.

Error claims way, but Truth holds sway,
While Love steps in.

Life rounds the whole, makes all complete,
The perfect way.

How much pertains to Truth! Where do we stand as Christian Scientists? Are we stumbling-blocks to beginners? Let us watch closely the way in which we are walking, uprooting every weed as soon as it makes its appearance.

When we place nothing in the way of Divine Science, its strides are gigantic.

ELLEN L. CLARKE.

THE SINGER'S PRAYER.

M. F. E.

FATHER, hast Thou not a message, To be borne in melody, To the hearts of suffering thousands, Unsustained by hope in Thee?

Gladly would I bear the message.

If a humble one might be
Worthy to receive it, might not
Seraphs whisper it to me?

Low down in each heart are longings, That to song responsive spring; Songs of Heaven, I long to sing them, That they may with gladness ring.

Lord, Thou didst inspire the Prophets:
I would follow and serve Thee.
Patiently I listen! Might not
Seraphs whisper them to me?

Sermonettes.

Let thy Speech be short, comprehending much.

ECCLESIASTICUS.

COMFORT.

MRS. D. M. WYCKOFF.

Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem. ISAIAH xl. 1, 2.

In close ideal connection are these words of Jesus, found in John xiv. 1: "Let not your hearts be troubled. Ye believe in God; believe also in me." In applying the word to individual work, thought has taken a more extended view.

In the time of the Prophet, it is apparent there was a nation, a peculiar people, looking upward for comfort, and that from a peculiar God; for the Prophet expressly says, "Your God." From the spiritual attitude which Isaiah ever held, came the words which comforted Jerusalem all through the long night of error, until he who was ushered in by the proclamation, "Glory to God in the highest, peace on earth, goodwill to men," made his appearance, cradled in a manger, because there was no room at the inn.

The Ancient of Days, who had been a pillar of cloud by day and a pillar of fire by night, now came to men in human form. Some came from afar to worship, and offer oblations. How did the Chosen People receive this personage, who, as he grew and waxed strong, declared himself to be the Way, the Truth, — aye, the very Light and Life of men? Ah, they knew him not! "He came unto his own, and his own received him not."

Up to this time, recorded in John xiv. 1, but few had acknowledged him; and these few were in doubt, as they heard him openly derided, the jest of Scribe and Pharisee. Although he taught in their streets, and did many wonderful works in their midst, yet they were loth to give credence to his claim to be the One who should deliver them from their bondage, their way-shower into the Promised Land.

As they thus stand in doubting attitude, hear his loving invitation:

"Come unto me, all ye that are weary and heavy-laden, and I will give you rest." As he sits on the brow of the hill overlooking the city, hear him say, in compassionate tones: "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not,"—adding in mournful cadence, "Behold, your house is left unto you desolate."

Again did it become Jesus, though under different circumstances, to be the Comforter. As his followers stood around him,—not without misgivings as to whether they should continue with him or not—discerning their thought in their slowness to comprehend his mission as the Anointed of God, Jesus said tenderly: "Let not your hearts be troubled! Ye believe in God, believe also in me."

After a brief period spent in healing both the sick and sinning, bequeathing to his students his example, and the richer legacy of deathless Life in the Truth he demonstrated, Jesus left with them this promise: "I will not leave you comfortless; I will come to you again, that where I am ye may be also." Thus he ended his earthly career. Scribes, Pharisees, and Sadducees laid by their feuds, joining with one voice against him, and their hate culminated in the act which crucified the Lord of Glory.

His followers, uplifted by his example, and still more by the comforting presence of the Spirit which was sent to put them in remembrance of all things he had taught them, "continued in his commandments to do them," until, after years of persecution, all that was left, apparently, was a sense of the visible. Groping amongst creeds, dogmas, and pet problems, in the hope of finding a panacea for all ills, a solution of all theories, it has remained for the Nineteenth Century, through diligent research, to find the rock upon which all may safely build. In the presence of the still, small voice of Spirit, which proves to be no less than the Lord of Glory, is in the living, loving Truth, to which our Leader has assigned a name—the "crystallized, aye, vitalized expression," Christian Science; and thousands are comforted by a draught from this stream "which makes glad the city of our God," which, in its distillation, falls like the dew of Hermon.

Appearing in the manger of obscurity, Christian Science has outgrown its swaddling clothes and demands its place, making its appearance at the inn. As of old, King Herod is found in

materialism, ready to slay; but the angel of His presence encampeth round about, and "there is nothing to hurt or destroy." Our God says today, to those who have imbibed from this living fountain, "Comfort ye, comfort ye My people."

Then let us go forth, in obedience to this voice, and bear the leaves of healing to all nations. With calm and clear conviction let us respond: "We do believe in God, the all-good, and in Christ, the one Truth, the only Principle." Lest a belief arise, similar to one of which we have heard, "I am of Paul, and I of Cephas," let us remember that it is God who giveth the increase, and not in belief jeopardize the future comfort of His people.

In new inventions, only through time and experience is success attainable. Wheel and groove must perform their perfect work, each in the place assigned, ere the work can be pronounced successful. There must be no friction, no jarring; but all must move in one harmonious whole.

In this new field of labor all are necessary to final completeness. Each must be in the proper place, in the One Mind. Primary and intermediate grades are as absolutely necessary for proper advancement in this as in all other schools; but while there is difference in method, it is the same Truth which is being taught. This Truth knows no time and has no bounds. It wipes out every falsehood. It is the Word gone forth, which shall not return void, but shall accomplish that whereunto it is sent. There is but one school of Divine, or Christian Science, having Christ, the Truth, for its Master; and this school honors her most through whose understanding is brought out, by practice in our daily lives, the Truth deduced from Christ.

We can never lose sight of the author of Science and Health, for in her we hear the voice of the Good Shepherd, who knows his sheep, and is known of his. Already have Christian Science and Science and Health become household words. Then let us advance in solid phalanx, in the Unity of Good, comforting all who shall hear his voice, and must be brought into this fold, until there be but "one fold and one Shepherd."

It is not the wall of stone without,
That makes the building small or great,
But the Soul's light shining round about,
And the Faith that overcometh doubt,
And the Love that stronger is than hate.

H. W. LONGFEILOW.

INTUITIONS.

A. M. C.

BELOVED, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.

I JOHN iv. 1.

THERE are intuitions and intuitions. So a blind following of intuitions is bad; and all intuitions should be tried, whether they are of the Truth, or only echoes from mortal mind, which, if we follow, will lead us into the ditch, where we shall be covered with mire. The presence of an intuition is not necessarily the presence of an angel. We can not safely abandon ourselves to the guidance of intuitions while we are in bondage to the flesh, for the flesh leadeth us astray. There is a better light, the light which was in Christ, and which is the Life of men.

BIBLE CITATIONS.

C. O. M.

As it is written. ROMANS iii. 10.

Paul refers to a poetic quotation he is about to make.

Where did he find such a passage. Perhaps in the Psalms, the fourteenth or fifty-third, or in others, where there are similar despairing words about humanity.

Why did he not quote them correctly? Because he wrote from memory, and memory is often treacherous.

Why did he not look into his Concordance, and be sure he was right? There were no Concordances in his day, nor any printed books.

Why did he not look into his Bible? Surely Paul had a Bible! No! In those days nobody had a whole Bible; because Paul himself wrote a large part of what we call the Bible.

But there were Old Testament books? Yes, in huge parchment rolls, kept in synagogues and libraries; but Paul probably did not own a set of these rolls, nor could he have well carried them with him on his travels.

Barnes the Presbyterian commentator, declares that Paul quoted the sense of his authorities, not their words.

Kome.

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.

HORSECAR RELIGION.

[Written expressly for this JOURNAL.]

One day Sammy Hartlow went with his mother to visit some friends. They rode in a horsecar; for the friends lived in a suburban city, and the distance was several miles.

When they entered there were only a few seats empty. Mrs. Hartlow sat down, and let Sammy kneel on the seat beside her, to look out at the window.

Presently a gentleman came in and looked for a seat. As the car was nearly full, Mrs. Hartlow took Sammy down, and beckoned the gentleman to the vacant place. "Why did you do that?" asked the lady on her other side. "Let the child keep his place. How he was enjoying it!"

"But he pays only half fare," rejoined Mrs. Hartlow (for such was the custom in Boston then), and the gentleman was entitled to the seat, though he would not have asked for it. "There were ten on this side before, and now it is full."

Soon an elderly lady entered. They were only ten people on the other side, but not one of them offered to move and make room for her. The conductor should have said: "Move up on the right, please!" but he did not like to ask those well-dressed women to do their duty. Besides, he knew how they would scowl at him, even if they did move; and perhaps they would not budge an inch. So the lady stood, holding by the strap.

In a few minutes the car stopped for another lady, a bright pushing, bustling lady, bound to have her rights. After standing a moment she deliberately counted the passengers on that side. "Only ten!" she said aloud. "Room for eleven is the rule, I believe;" and then she so peremptorily motioned for the silks and furs to move, that they began to squeeze up before they knew it.

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Down sat Mrs. Twoly, as we will call her; but no sooner was she comfortably in her place, than she noticed Mrs. Onely, thin and evidently tired, who was still standing at the forward end of the car.

"Was that lady here when I came in?" said Mrs. Twoly to her next neighbor? Why, I did n't see her!" Whereupon she rose, and said to Mrs. Onely: "Please take the seat, Madam." Of course Mrs. Onely declined. "Please do!" continued Mrs. Twoly. "You look older than I. At anyrate, you are more tired. Besides, you were here before me. First come, first served, you know."

Thus urged, Mrs. Onely sat down. Presently there was a seat vacated beside her. Then Mrs. Twoly sat down, and the two ladies had quite a chat.

In the next ten minutes there were several changes. More gentlemen came in, and soon all the seats were again occupied; for the car had started from Boston Highlands, and was on its way to Somerville. Ladies left the car in the vicinity of the Common, and men entered it, on their way home from business.

When the car was full, there came in a spry old woman. A man rose and offered his seat. "No, no!" said she, "keep yer settin', keep yer settin'. Ye 're 's old as I be! Ye 're tired, too. Ben hard ter work all day long, I dessay. Neow I ain't tired one bit,not one teeny little bit. I've jist been a shoppin' to Houghton's, for Fan, - that 's my darter. Says she ter me, says she: 'Marm, they 're sellin' tumblers awful cheap ter Houghton's; an' mark yer name on the glass, too, wh'out extry charge.' Neow I wanted ter give Fan somethin' for her birthday; so I jist clapped on my cloak 'n bunnit, an' ran inter the minister's — he lives closte by, and the minister's wife, she told me where to find Houghton's. Ye see I'm from the country, an' do n't know the way very well. Wall, I found the store, though 't was ez much 's my life 's wuth ter find the right counter; but they took me up in the elevator, an' I bo't the glasses. Wo n't Fan be flabbergasted! They promised ter send 'em hum. You do n't s'pose they 'll forgit it, do ye? or git the number wrong, or anythin'? They won't play no tricks? They say they dew, on us country folks — sometimes! But Fan's husban', he's on the perlice. Sakes alive, what a place that Houghton's is! But keep yer settin' sir, keep yer settin'. Do n't git up for me!"

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Here the car stopped to let in some more passengers and the conductor told the old lady she must take another car, which would carry her directly where she wished to go.

There were now two ladies standing, and one man. Presently one lady found a place, and the same gentleman, who had offered Mrs. Countrybred his seat, gave it to one of the newcomers, Mrs. Threely, who took it without saying Thank you!

Another stop, and a lady left the car. Here was a chance for Mr. Politely, who was of course standing. But no! Mrs. Threely and the next woman (ladies they could hardly be called) spread out their skirts, and moved up so as to fill the vacancy. Mr. Politely watched this latter performance with contempt. Then he said coolly: "Somebody got up from here, so there must be room for somebody to sit. Please move up!" and so they did, but with evident reluctance. "That's what one gets by being civil to women," said a gentleman opposite.

"All this makes me think of what happened to my aunt," said Mrs. Twoly to Mrs. Onely, who sat still side by side." Then she told this true story.

Aunt Dorothea was tall, and from Vermont. She was visiting in the city, and went with her niece to Cambridge, to see Mount Auburn and other sights there. Auntie found it hard standing, but there was no seat to be had. Suddenly she gathered her skirts about her ankles, and before Mrs. Twoly knew what she was about, down Auntie sat in the straw. Of course seats were immediately offered her, but she refused them all. She guessed she was able to stand it. Of course a smile passed around the car, whereupon Aunt Dorothea looked up with gracious reproof and said. "You need n't to laugh now, 'cause I'm a'settin' down here in the straw. It is written in the Good Book, that he that humbleth himself shall be exalted!"

Sammy heard the story and laughed. "Hush Sammy!" said Mrs. Hartlow; but Mrs. Twoly said: "Let Sammy laugh. My father's name was Samuel, and he always liked a good laugh!"

By this time the Hartlows had reached their journey's end, and as they walked up the side street, towards their friend's house, Sammy and his mother talked about his ride. "Horsecars are good places to see how mean people can be!" said Sammy. "Yes, and how good-natured and kind they can be," replied his mother.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

STRONGER than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the Truth is;
Greater than anger
Is Love, and subdueth!

H. W. LONGFELLOW.

CHILDREN of nature, we are also sons of God. To wear away life in unproductive harmlessness is innocent no more. With the glory, we take the cross. We too, like our great Leader, must be made perfect through suffering, but the hour of exceeding sorrow will prepare the day of godlike strength.

JAMES MARTINEAU.

RESTLESSLY forwards thou must struggle, Never pause, never be weary, If thou wilt the consummation see.

CONFUCIUS.

Heaven begun is the living proof that makes the Heaven to come credible. He alone can believe in immortality who feels the resurrection in him already.

F. W. ROBERTSON.

FRIEND, give heed to the sorrows of others, And learn to bear thine own more easily.

What a sublime doctrine it is, that goodness cherished now is Eternal Life already entered on.

CHANNING.

How knowest thou what argument Thy life thy neighbor's creed has lent?

It is impossible for that man to despair who remembers that his Helper is omnipotent.

JEREMY TAYLOR.

THE purse of the patient frequently protracts his cure.

ZIMMERMAN.

Animal Magnetism.

The land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

When they shall say to you:

"Inquire of the necromancers and wizards,

That peep and murmur;"

Then say ye: "Should not a people inquire of their God? Should they inquire of the dead for the living?"

ISAIAII.

CONSISTENCY, THOU ART A JEWEL.

MARY BAKER G. EDDY.

It is admitted universally that mortals think wickedly and act wickedly. It is beginning to be seen by thinkers that mortals also think and act in a sickly fashion. In common parlance: One person Another person knows that if he removes this feeling he must change his friend's consciousness, or sense of suffering and disease, to a consciousness of ease and loss of suffering. This is Christian Science: that mortal mind makes sick, and Immortal Mind makes well; that mortal mind makes sinners, while Immortal Mind makes saints; that a state of health is but a state of mortal consciousness, made manifest on the body, and vice versa; that one person feels wickedly and acts wickedly, while another knows, if he can change this evil sense and consciousness to a good sense, or conscious goodness, that the fruits of goodness will follow, and he has reformed the sinner. Now demonstrate this rule, which obtains in every line of mental healing, and you will find that a good rule works one way, and a false rule the opposite way.

Let us suppose there is a sick person whom another would heal mentally. The healer begins by mental argument. He says "You are well, and you know it;" and he supports this silent

force by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man's thoughts, words, and actions in certain directions, and turn them into divine channels. He persists in this course until the patient's mind yields, and the magnetizer has the full control over this mind on the point at issue. The end is attained, and the patient says and feels, "I am well, and I know it." This mental practitioner has changed his patient's consciousness from sickness to health. The patient's mental state is now diametrically the opposite of what it was when the mental practitioner undertook to transform it.

That this mental method of doing good has power and fruit is patent to both the conscientious Christian Scientist and to the lawless mind-operator. Both should understand, with equal clearness, that if this mental process and power are reversed, and you argue mentally that a man is sick and he knows it, and speak of him as sick, put it into the minds of others that he is sick, publish it in newspapers that he is failing,— and persist in this action of mind over mind, and faith in its fatal manifestation on the body,—it follows, with the certainty of Science, that he will be sick in belief. "As a man thinketh in his heart so is he."

The stream is like its source. A malicious purpose to induce sickness by the action of mind on mind, if not perceived and overcome, will demoralize the healthiest body, and bring on a consciousness of suffering and disease. Even if the mental operator is not intent on making his victim sick, but only determined to make him believe a lie, this error will produce also physical sufferings; and these sufferings show the fundamental principle of Christian Science—that error and sickness are one, and Truth is their remedy.

The mind-healer who denies that this can be and is done, either admits that his mind-method is a failure, or that the malicious and revengful hater misses his opportunity. Ignorance either of the cause of the disease, or of the demoralization will prevent the mental practitioner from healing it. He can do little at removing the effect of sin, who believes not that sin had produced the evil effect,—or, knowing the cause, denies it,—either because he was producing the mischief himself, or feared to expose it. Either of these states of mind will stultify the power to heal mentally. This accounts for so many helpless mental healers, and mysterious diseases.

If error is the cause of disease, and Truth the cure, denial of this fact in one instance, and acknowledgment of it in another, saps the Science of Mind-healing. Such denial dethrones demonstration, baffles the principle of Mind-healing, and divorces it from Science. Such denial also contradicts the doctrine that we must struggle with evil and disease, and is like saying that five times ten are fifty, while ten times five are not fifty,—as if the multiplication of two numbers would not yield the same product, whichever serves as the multiplicand. If the mental malpractitioner determines to demoralize one person, and to hurt another through him, he does it. If one could save the victim by exposing the operator he should; but the victim will be slow to believe what is true.

Who would tell another of the crime he himself is committing. or call public attention to this crime? This evil action on the mind makes otherwise honest men defaulters, liars, robbers, murderers, fornicators, adulterers. It takes away a man's proper sense of justice, and gives him a false sense. It inflames envy, passion, evil-speaking, and strife. It reverses Christian Science in all things. It causes the victim to believe he is advancing in Science, while injuring himself and others. This state of false consciousness causes the victim in many cases great physical suffering, until conviction of his wrong state of feeling flees and he is morally paralyzed. The misled consciousness is ready to listen complacently to audible falsehoods, that once it would have resisted and loathed; and the false seems the true. The malicious mental argument, and its action on the mind, sunders friendship, and tramples on the personal knowledge of an individual, even a life and its fruits, which have blessed this victim. From the effects of this awful malpractice the subject scarcely awakens in time, and must suffer its full penalty. This sin against Divine Science is cancelled only through human agony. The measure it has meted must be measured to it again.

The crimes committed under this new regime of perverted mind-power, when brought to light, will make stout hearts quiver. Its mystery protects it now, for it is not yet known. Error is more abstract than Truth. Even the healing Principle, whose power seems inexplicable, is not as obscure; for it is the power of God, and good is more natural than evil.

I shall not forget the cost of investigating, for this age, the

methods and power of error. The ways, means, and potency of Truth flowed into my consciousness as easily as the morning light breaketh and the shadows flee; but the metaphysical mystery of error — its hidden paths, purpose, and fruits — defied me. I was saying all the time, "Come not thou into the secret!" I yielded at length to what I understood was God's command, and continued the research, which will, must, crush the serpent's head, while it is biting her heel.

The malicious operator covers his track, and succeeds only by convincing his victim that no outside mind influences him. If one knows what produces this effect on him, he can resist it and is safe. His tormentor gives him mentally the opposite advice, to let this subject alone. Under this spell the misguided victim is relentless, unmerciful, and unjust to those whom he is schooled to hate, and takes away the rights of a man before the face of the Most High.

When the deluded victim of a malicious mind ceases to suffer for his inhumanity, and is at ease while wronging others, he submits to his mental dictator, and needs no longer to be punished to enforce his submission. Now he says: "How much happier I am, since learning there is no malicious mental practice! Such a fabrication as that can never disturb me morally or physically. Now I am convinced that streams which purify have not necessarily pure fountains, while impure streams flow from spiritual sources and heal." Here divine light, logic, and revelation are lost.

Science proves beyond cavil that the tree is known by its fruit, that mind reaches its own ideal, and can not be separated from it. I bow with respect to that moral sense which is sufficiently strong to discern what it believes, and to say, if it must, "I discredit mind with having the power to heal, or to make sick." This individual disbelieves in Mind-healing, and is consistent. But alas for the mistake of believing in mental healing, claiming full faith in the divine Principle, and saying, "I am a Christian Scientist," and yet doing unto others what we would resist to the hilt, if done unto ourselves.

May divine love so permeate the affections of all those who have named the name of Christ in its fullest sense, that no connteracting influence can taint their examples. They are lights set upon a hill, if their deeds are consistent with their professions.

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.

MALACHI.

SEVENTEEN PHYSICIANS.

DEAR MRS. EDDY: I would like to speak to the suffering, through the JOURNAL, and tell them what has been done for me, through Christian Science.

When eighteen years of age, I had a very severe fit of sickness, which confined me to my room a year, and as I had always been feeble, it was hard for me to rally. After a few years I rode out, but could not walk half a block. I have remained in that condition thirty years, and in that time have had many long and tedious fits of sickness, and employed seventeen different physicians of different schools, but not a Christian Scientist.

Last July I was advised to go to Dr. L. T. Manly, 11 Maple street, Fall River. I began treatment July 25, 1887, withou tany faith, but it was but a very short time before my faith began to come, as I could see improvement every day. Dr. Manly attended to my case faithfully four months. Since then I have been able to go anywhere I please with ease, walking a mile at a time, and I have enjoyed better health in the past six months than I ever did in my life.

Some say a person can not be benefited by Christian Science without having faith. I began without faith, but as I improved the faith came, and now no one can shake my trust. I can not be half thankful enough to God — or to Dr. Manly as an instrument in God's hands — for doing so much for me, and that after being told, by so many men, I never could be any better.

I want all suffering ones to see God's love and goodness as I see it, and be benefited as I have been. If anyone will call at my house I will gladly talk with them; and to any who wish to write I will reply by mail. I hope you will go on teaching God's truth, and be the means of spreading it far and near.

MRS. HATTIE B. CHILDS.

New Bedford.

TOBACCO-HABIT.

Christian Science Journal: Please give the following testimony to the Truth. I was treated by Mrs. C. L. Hall, No. 3 La Veta Place, Denver, Col., for the tobacco-habit, which I had indulged in for more than fifty years. I am now perfectly free from the appetite. I have taken the primary course in Christian Science, am progressing in the practice of the Truth, and begining to live the new Life, by laying aside the old beliefs and creeds, and following the Master.

M. HASTINGS.

Greeley, Col.

AILING FORTY YEARS.

DEAR JOURNAL: It is with the deepest feeling of gratitude that I submit the following statement in favor of Christian Science. For more than forty years I had been suffering with catarrh, which had caused (as the doctors assured me) throat-disease and deaf-The remedies of the most famous physicians in the British Provinces and the United States failed to afford me even temporary relief. The disease had fastened itself with vigorous tenacity, continually gaining ground, until my friends urged me to procure a hearing-trumpet. Last winter Mrs. M. J. Wiggins, of Denver, Colorado, a Christian Scientist, visited our city. To her I stated my case, without the slightest expectation of relief. She smilingly replied, "I believe you can be cured." Three months have passed since that eventful morning; and, thanks to the God of Truth and Love, with those months has passed away the greater part of this terrible disease. I believe the Lord sent this Christian Scientist to Jacksonville, Florida, just as much as I believe that Jesus sent his disciples to preach the Gospel. During the time she has been here, she has treated successfully both rich and poor, with and without remuneration. She carries blessings with her to every heart and home.

In my great joy at finding this new treasure I am unable to express my delight and gratitude, having a rest in God that I never enjoyed before. Mrs. Eddy, the Discoverer of this inestimable Science, occupies a large place in my heart.

ELIZABETH A. DOUGLAS.

Jacksonville, Florida.

PAINLESS CHILDBIRTH.

DEAR JOURNAL: I have wanted to relate my experience to you ever since your regular and welcome visits at our house began, and let you and the world know what the Science has done for me. It restored my husband, from a condition of complete wreck, to strong manhood.

Four months after my husband's cure, through Mr. Filbert of Council Bluffs, we went into the class held by him, there realizing how grand it would be for us to have sufficient understanding to be able to ward off from our family many attacks. We were surprised with far more glorious results in the power of healing. We came to this city in February, at the solicitation of friends. The following April my ten-pound baby-girl, the youngest of five children, was born. Previous to, and at the time of its birth, my husband treated me, and the result was an entirely painless delivery. Having gone through no trying ordeal, I was strong, and continued treating my many patients who came in the afternoon. The next day, Sunday, I walked around the room, and sat up for my dinner. On the following day I was up and dressed at eight o'clock in the morning. I treated my patients all day, and until late in the night. On the fourth day I went down street shopping. Many saw me, and can substantiate what I say.

E. ELLIOTT.

Des Moines, Iowa.

TWENTY YEARS OF SUFFERING.

It is with emotions of mingled joy and regret that I pen the following lines: joy, that I, who have been an invalid for over twenty years, am now, and have been for several weeks, a well woman; regret, that the opinions of many ridicule the means by which I have gained health. I feel it a duty to my Creator, as well as to suffering humanity at large, to say, that after having tried physicians, springs, and patent medicines, receiving only temporary relief, I was persuaded to take Christian Science treatment of Mrs. E. D. Behan, of this city, a graduate of the Massachusetts Metaphysical College. After having received only twelve treatments I found myself perfectly well.

LUCY BELLINGER.

304 Nelson Building, Kansas City, Mo.

THE DUMB SPEAK.

I wish to speak of a wonderful demonstration which came under my observation in the home of Mrs. E. A. Thompson, 314 Sixth Street, South Minneapolis. Miss Nancy Hudec, of Vinsted, McCloud County, Minnesota, had been dumb (as she and her old acquaintances testify) ten years, but she was cured in one week as her own narrative shows. When talking with me she spoke with perfect ease and fluency, and no one would have dreamed she ever had any difficulty with her vocal organs.

I felt, as I heard the young lady tell her story, that the day of miracles had certainly not passed away.

MRS. A. STEWART.

3349 Portland Place, Minneapolis, Minn.

DEAR MRS EDDY: As speech has been so miraculously restored to me, I feel that I must use it in telling others of the great Truth, which has been demonstrated upon me, that healing power which all may find if they seek for it in the right direction. Ten years ago I received a terrible fright, which so shocked my nervous system that my voice entirely left me. For seven years every effort was made to restore my speech, but without avail. The physicians at last gave my case up as hopeless, and I felt that the remainder of my life would have to be that of one apart from the rest of the world,—of one entirely dumb. My people finally heard of a Christian Scientist, and they took me to her. I reached her home on Tuesday, and on Tuesday of the following week I spoke. My voice was restored; but before I felt really able to talk, I experienced similar feelings to those I had at the time of the fright, - a sensation of extreme weakness, something like paralysis. first few words I felt a choking, and an oppressive feeling through my chest; but this entirely passed away in a few days; and I now speak with as much ease and clearness as ever. I had also been greatly troubled, during my dumbness, with severe headaches and sleeplessness; but those afflictions have also entirely left me. I have not words to express the happiness that fills my heart, my feelings of gratitude toward you, the Discoverer of this great Science, and toward Mrs. Thompson; but she tells me I must not thank her, but look to God, as it is through Him the blind are made to see and the dumb to speak. Very respectfully,

NANCY HUDEC.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.
PAUL.

CHRISTIAN SCIENCE ASSOCIATION.

The monthly meeting of the above association was deferred in July, because the regular meeting would have occurred on July 4, Independence Day.

PASTORAL COMPENSATION.

It has been rumored that whenever our Pastor, Rev. Mary B. G. Eddy, occupies the pulpit of her church in Boston, Mr. F. E. Mason, the assistant pastor, is obliged to give her fifteen dollars to compensate her for the service.

Those who know Mrs. Eddy can not be caught with such chaff; but for the benefit of those who do not know her, and for fear that they may be duped by some wolf in sheep's clothing, it is but just to say that Mrs. Eddy has received no pecuniary compensation whatsoever from her church for upwards of three years. Indeed it is a fact that a large part of her valuable time is consumed by her students at the expense of her own necessary duties. Payment for services rendered has many times been proffered, but Mrs. Eddy has always firmly refused to accept it. "Give it to the church," is invariably her reply. Mr. Mason has never paid Mrs. Eddy one farthing for her Sunday services, and such scandalous stories are but the outburst of malicious thought.

F. E. M.

MONETARY NOTICE.

ALL money intended for the Treasurer of the Church of Christ (Scientist) Boston, Mass., must be forwarded to Miss Julia S. Bartlett, Hotel Rand, West Rutland Square, Boston, Mass. Miss Bartlett has been appointed Treasurer pro tem, and will attend to all business within the province of this office.

MIDSUMMER SERVICE.

On Sunday, July 15, Rev. Mary B. G. Eddy occupied the pulpit of the Church of Christ, Boston. Never did she appear better, or seem in better voice. The hall was filled, notwithstanding the oppressive heat. Not a sound was heard save the heavenly utterances of the inspired speaker. It was a message from God to His human children, calling and beckoning them to higher life, nobler aims, truer Christianity.

The speaker's subject was, Our Ideals. The text was Luke xii. 32: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It is useless to attempt any comment on this sermon, as it would be almost impossible to do justice to the speaker. It is enough to say Mrs. Eddy held the audience spellbound. No such words have ever flowed from her lips before. It is hoped that in the September number of the JOURNAL our Pastor will express her thoughts again, for the benefit of those who did not hear this edifying discourse.

F. E. M.

AUGUST ASSOCIATION.

This meeting was held on Wednesday, August first, at the usual place, and was conducted by the President, Rev. Mary Baker G. Eddy. Many points of interest were discussed and many beautiful thoughts suggested. The President uncovered many of the subtile methods of the enemy.

THE CORNER CASE.

LATTLE or nothing has been published in this JOURNAL about the case of Mrs. Corner, of West Medford, a member of the Christian Scientist Association. The case, in brief, was this.

Mrs. Corner's daughter, Mrs. James, residing in the same house with Mrs. Corner, died in the spring, an hour after giving birth to her fifth child, doubtless stillborn. A homocopathic physician was called, but arrived too late for service. Mrs. Corner was arrested, put under bonds for five-thousand dollars, tried in the local court, and bound over to the Superior Court. The Grand Jury however found no bill against her, and Mrs. Corner was discharged from custody. As a matter of fact, Christian Science had nothing to do with the case, as the published legal statements show.

CLOSING SERVICE OF THE SEASON.

REV. MRS. EDDY officiated July 29, at the last service before the August vacation. Chickering Hall was filled with an audience large for the season, and very attentive.

The text was Matthew xxii. 21: "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's."

The Roman Emperor ruled three-hundred-millions, yet there was one born in Galilee who was to rule a larger and diviner kingdom. Today there is a similar contrast between the world and Christian Science, for whose advent spiritual nature has prepared the way. The chemist may cut his hand with the broken retort, but not with the whole vessel. So if we break the command which bids us love our brother, this error in the premise will lead to lack of love toward God, and therefore to self-inflicted wounds. Popular Christianity is fragmentary, omitting the healing principle. Jesus healed out of the spontaneity of his divine nature. The Christian Scientist must learn this Science, which Jesus had no need to learn, because it was in him; but when the understanding of God is reached, the Principle is the same in Jesus and the believer. True work is in the Spirit, not the letter.

The speaker remembered a bad cancer, before which her faith faltered; but when she turned to God in Spirit, the cancer was healed and the Infidel sufferer was converted.

The Christian Scientist is harmonious in himself, bringing forth fruit in its season. He will not try to break Science into fragments, and live by part of it; but he will move on in straight lines, and where his treasure is, there will his heart be; for true Scientists are, must be, the best people on the globe, if they live their religion. When Zacharias saw the vision in the Temple he was dumb; but when his heart rose to an appreciation of the spiritual wonders among which he was living, his speech returned; for even speech is not essential to divine Life.

In conclusion Mrs. Eddy thanked the Sunday-school members for their efforts, and expressed the hope that the church-members would be refreshed by the vacation, and come together in the autumn, bearing their sheaves with them.

Whittier's beautiful hymn was sung, "Hast thou midst life's empty noises;" and Dr. Foster sang a solo, "Oh sacred head."

BIBLE LESSONS.

F. E. MASON, C.S.B.

THE FIRST GOSPEL. Matthew the Apostle is called also Levi. (MARK ii. 14.) Matthew signifies the Gift of God, which is also the meaning of the similar names Matthias and Mattathias. The Greek name Theodorus, or Theodore, has the same meaning.

Matthew was the son of Alphæus (MARK ii. 14) and was probably a Galilean Jew. His home was at Capernaum. He was a publican, or tax-collector, under the Roman government, and these tax-farmers were usually men of wealth and repute. He was called to be an apostle during the first year of Jesus' ministry. The last mention of Matthew's name in the New Testament is in Acts i. 13. His labors were chiefly confined to the Jews in Palestine, for whom he wrote his Gospel.

Matthew has been placed on the list of martyrs, by many writers, but ancient testimony declares his decease not to have been violent. Bible scholars, almost without dispute, believe Matthew to be the author of the Gospel bearing his name. Unanimously the Church joins in declaring this to be the first of the four gospels. It must have been written after the crucifixion, but before the destruction of Jerusalem, not far from the year 50. This Gospel was probably written in Palestine, and presumably at Jerusalem, and is supposed to have been dedicated to the Christian converts in Palestine. Traditions confirm this inference.

The Infant Jesus. Matthew ii. 1-12.

GOLDEN TEXT: Thou shalt call his name Jesus, for he shall save his people from their sins. MATTHEW i. 21.

Introduction. The birth of Jesus has a twofold significance, spiritual and material. Jesus was the perfect idea of God, reduced to human apprehension, the link between the divine and human.

See Science and Health, nineteenth edition, page 539, for general definition of Jesus; pages 501 and 502, for the Conception and Birth of Jesus; page 5, the Wakeful Shepherds; page 45, Jesus as a Leader; page 46, Jesus' Spiritual Origin.

Jesus was in Heaven and on earth. His physical personality existed only in the concepts of those who believed in physical phenomena. To himself Jesus was spiritual. He said, "The

Father and I are one." (John x. 30.) Jesus recognized no material origin or birth. He said, "Before Abraham was I am." (John viii. 58.) Against the physical concept of the world Jesus waged war unceasingly. "My kingdom is not of this world" are words that prove material modes and methods were foreign to Jesus' thought.

In the lesson under consideration we must seek to bring out the spiritual significance. Study the references given, in Science and Health, and the way will be opened.

Herod means mortal mind, the ruling power,—in belief, having exclusive dominion at the time of the birth of Jesus, or Truth.

The Star in the East is the twinkling, the glimmer, of the new light of Truth, rising above matter, leading to the living Christ. The Wisemen are those who comprehend this heavenly pilot, and turn their faces eastward, where rises the glorious orb of eternal day.

In the appended exeges only leading thoughts can be suggested, as space is limited. These suggestions must be enlarged by our readers for themselves.

Time. Jesus Christ was born in the Year of the World 4000, and about four years before the date from which we reckon our Christian era; so that he was probably born the last of December, not 1888 years ago, but about 1893 years ago. The mistake was made by a monk who, in the year 526, published the calculations from which we have since counted the years.

The visit of the Wisemen was six or eight weeks after the birth of Jesus, or in February.

PLACE. Bethlehem of Judea; a village five or six miles south of Jerusalem, and east of the road to Hebron.

Rulers. Augustus Cæsar was Emperor of Rome.

Herod—called Herod the Great, the first of the seven Herods mentioned in the New Testament—was King of Judea 34 years, under Augustus.

MESSIANIC EXPECTATIONS. In Jesus' day men stood on the threshold of a new dispensation. It was the morn of the spiritual resurrection. Behind and beneath was Herod's domain. In front was the Redeemer of the world, who comes in

the winter of mortal thought. Listen to the Angelic Overture which heralds this glorious coming, "Peace on earth, goodwill to man."

From Tacitus, Suetonius, and Josephus we learn that at this time there prevailed, throughout the entire East, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judæa, and gain dominion over the world.

Virgil, who lived a little before this era, owns that a child from Heaven was looked for, who should restore the Golden Age, and take away sin.

Abbot tell us that Confucius, in China, had prophesied the appearance of such a deliverer; and a deputation of his followers, going forth in search of him, were the means of introducing Buddhism into China.

The clearest of all these prophecies was one by Zoroaster in Persia. The Nestorians say that Zoroaster was a disciple of Jeremiah, through whom he heard of the expected Messiah. As their tradition is remarkably corroborated by Abulphargius, let it be quoted, as found in the Memoir of Mrs. Judith S. Grant:

Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure Virgin should conceive, and that, as soon as the child was born, a Star would appear, blazing, even at noonday, with undiminished lustre. "You, my sons," exclaimed the venerable Seer, "will perceive its rising before any other nation. As soon as you see the Star, follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."

This Messianic expectation arose no doubt from the Jews, who had been scattered everywhere, with their Scriptures and their hopes, since the Babylonish captivity. The Prophet Daniel was himself a prince, and chief among these Wisemen. His prophecies were made known to them, and the calculations by which he pointed to the very time when Jesus should be born; for the Book of Daniel was part of the ancient Hebrew literature.

These instances show that the entire East was expecting a Messiah. Jesus' appearing was the physical manifestation of this thought. He was the Saviour which should be for all people. (LUKE ii. 10.)

From astronomical calculations, by the great astronomer, Kepler, we learn that a remarkable conjunction of the planets of our system took place shortly before Jesus' birth, and that at his advent there appeared a new star in the constellation called the Serpent. The Serpent signifies personal sense. (SCIENCE AND HEALTH, page 547.)

Jesus was the "bright and morning star," which blazed through this serpentine illusion, misnamed mortal sense. Jesus was called Immanuel, which signifies God with us. (MATTHEW i. 23.) Jesus was the highest conception of God cognizant to the senses.

1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came Wisemen from the East to Jerusalem.

Bethlehem means House of Bread.

Judæa is a modification of Judah, which signifies "a personal and material belief disappearing, and the spiritual understanding of God and Man appearing." (SCIENCE AND HEALTH, page 540.)

At the birth of Truth, to our human consciousness, material beliefs gave place to spiritual understanding.

Jerusalem signifies mortal sense. (SCIENCE AND HEALTH, page 539.)

The Wisemen (Greek magi, or sages) were originally a class of Median and Persian priests, who formed the King's Privy Council, and studied astrology, and other occult and natural sciences. They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly caste, and interpreters of dreams. The Gospel does not state how many magians there were, but tradition favors the number three, presumably on account of the triple offerings to the young child. From the foregoing historical information it will readily be seen that these Wisemen had reached above the conventional mortal thought, and sought that which was higher. They looked higher than the world; consequently they saw the shining of a higher idea. This they followed. (SCIENCE AND HEALTH, pages 202-204.)

The concept of these Eastern Magi was still material, but in a higher sense; hence their utterance:

2. Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.

This inquiry, translated more literally, is: Where is this newborn King of the Jews? The Magi expected, no doubt, to find Jesus in the Capital City, probably in the royal palace; hence their first interview with King Herod. Translating this verse into

a still higher sense, it teaches all true followers of the spiritual concept (the perfect idea of God) to constantly hold in thought the sinless model, striving each day to make ourselves like unto him. Truth first appears as a star shining above matter, coming from whence cometh all light, the East.

3. When Herod the King had heard these things he was troubled, and all Jerusalem with him.

The Magi first addressed themselves to the official head of the nation. The tidings spread like wildfire throughout the palace and province of Herod. He was troubled lest he should be dethroned, and divested of his power. His life had been saturated with crime. He was hated by his subjects, and the least excitement, especially the rumor that the Messiah had come, would be likely to inflame the people to a civil insurrection. Herod's conscience was smitten, and his fears aroused. "All Jerusalem with him" must mean the officials in power. Many dreaded the advent of a Saviour, because of their past wickedness. The coming of Truth is always trouble-some to those who desire it not.

- "All Jerusalem with him" would show a transfer of mortal thought.
- 4. And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.
 5. And they said unto him, In Bethlehem of Judea: for thus it was written by the Prophet.

Error appeals to error, seeking in mortal sense that which is spiritual. The Chief Priests and the Scribes were the educated religious teachers of the day,—interpreters of the Mosaic Law. They were simply the expounders of the religious writings of national leaders, long since deceased. They depended wholly on past opinions. Indeed, they invariably cited some ancient rabbi as authority. They prided themselves on their study of the Talmud, an immense collection of commentaries on the Old Testament, containing many more pages than the Bible itself. Error always seeks its own methods and ways; hence Herod appealed to the Scribes and Chief Priests for the information he did not himself possess, and which the ecclesiastical teachers of his day knew only by education, and not by demonstration.

Again, as usual, Herod was answered, "for thus it is written." The answer of the Scribes and Priests was given without any hesitation, as if the birthplace of the Messiah was by divine appointment, and the location already settled.

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule my people Israel.

Bethlehem was the birthplace of David. Jesus was the consummation of David's thought. Bethlehem was marvellously fertile and beautifully situated, an admirable place for the birth of the King of Kings. Its eminence commanded a wide view in all directions. The altitude of Jesus' thought commanded a wide view in all directions on earth, yet was one with the Life of the Father in Heaven.

Over this lovely spot (Bethlehem) the guiding-star hovered. Here David watched his flock, and praised God. Here was heard the angelic host, at Jesus' birth. (LUKE ii. 8.) Near by were the three great reservoirs which Solomon built.

These little facts have beautiful spiritual significance, which will be revealed to the earnest seeker. Bethlehem, before the Advent, was an unimportant place; hence the contradictory utterance at the opening of the verse, "Thou art not the least," &c.

7. Then Herod, when he had privily called the Wisemen, inquired of them diligently what time the Star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also.

DECEPTION. With the pretence of devotion Herod seeks to find the young child, in order to slay him. Error always attempts to destroy, to our consciousness, the sense of Truth. (PSALM IXIV.) Herod really conceived a malicious plot against Jesus. This pretended devotion would impress the people with the belief that he also shared their anticipations, and was ready to offer homage to the child-king.

9. When they had heard the King, they departed; and, lo, the Star which they saw in the East went before them, till it came and stood over where the young child was.

The Wisemen detected the wolf's fangs beneath the sheep's clothing which Herod had put on, and they departed from such hypocrisy. Wisdom detected the subtle lie which was concealed beneath the mark of piety. While they listened to Herod (mortal mind) the Star evidently disappeared. When the Wisemen departed from Herod (mortal mind) it reappeared, and held its lead till it stood over the place where the young child lay. If we hearken to error, the Star of Truth leaves us. When we depart from error, the Star once more appears.

10. When they saw the Star, they rejoiced with exceeding great joy.

Herod looked at worldly evidence. The Wisemen, after departing from Herod, looked up and beheld their heavenly pilot. They rejoiced, aware of the fact that their journey was fast nearing its end. It increased their joy that the artful King had not prevented their onward search. The suspicions and doubts suggested by Herod had not changed their course. Their sight was still heavenward and they walked in the right way.

11. And when they were come into the house they saw the young child, with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.

The journey of the Magi was at an end. They had been far off. Now they were in the presence of the Infant Jesus. Opening their treasures they presented their gifts, according to the ancient Oriental custom when subjects sought an audience with royalty. Gold, frankincense, and myrrh were their highest treasures. The highest human concepts are requisite to reach the still higher Truth. The extreme bitterness ascribed to myrrh may show that the bitter experiences of the world are made sweet by the companionship of Jesus. Coming into the presence of Christ, Truth reveals the nothingness of worldly treasures, and we gladly abandon them for the all-power of Christ.

The Wisemen prostrated themselves at Jesus' feet, conscious of the nothingness of materiality. They had found the Truth. Material treasures had been laid aside for a priceless treasure, Christ. No more would they lean upon gold for support. No longer would frankincense be needed to neutralize the odor of burnt sacrifices; for they saw that sacrifice must be of the heart, and not in outward expression. No longer would myrrh be used to embalm the dead; for they saw that Life was eternal, that man lived because God lived. The Magi would no longer perpetuate the false claim, for the true was forever made manifest.

12. And being warned of God, in a dream, that they should not return to Herod, they departed into their own country another way.

A realization of Truth warns mankind not to return to error when they have once found the new way, but to follow Truth's star wherever it leads, depart from error, and go into "their own country," their home, which is Paradise, the birthright of Spirit,—the "Father's house" to which the Prodigal Son returned "when he came to himself."

Editorial Autlook.

THE eternal round of Truth.

THE power of an endless Life.

THE care of discipline is Love.

THE Spirit is Life, because of righteousness.

WITHOUT rebuke, holding forth the Word of Life.

ANONYMOUS.

HEBREWS.

WISDOM.
ROMANS.

AUGUST SUNSHINE.

August again, with its heat and its splendor! What praise for its glory to God can we render?

The praise of a true-hearted sunshine towards men, A gift sure to bring us the sunshine again.

RECOMPENSE.

As an argument against the consistency of Christian Scientists receiving recompense for services rendered, this text is often quoted: "Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye! buy and eat; yea, come, buy wine and milk, without money and without price." (ISAIAH iv. 1.) Glancing over the remainder of this chapter we see that the Prophet's exhortation is not to those who are working as the ministers of divine Love, that they should not ask or receive remuneration, but a general exhortation to all to give up what of so-called worldly things are held most dear, and labor for "that which is good," or spiritual Substance.

Jesus being the best expounder of the Prophets, for he came to fulfil what had been said by them, let us look to his teaching and example on this question.

Fortunately, or unfortunately, there is no account given of Jesus' taking, or not taking, money, or other compensation, for his services. So we are left to decide this question through his teachings.

In looking into these teachings, some account is to be taken of the manners and customs of that age, and Jesus' conformity thereto. As is generally known, it was customary for the Jews to pay tribute at certain times and places. In this Jesus sets a very clear example, by always paying the tribute wherever demanded. Even when it appeared that he and his disciples had not the wherewithal to meet this demand, he showed Peter just how to get what was asked, without trying to avoid taxation, or have the dues lowered for his accommodation.

There is a law of compensation which all must meet; for if it is not met, no good follows. Then let not Christian Scientists, through a false idea of charity, help those to evade the law who come to learn the Truth; but rather let them remember to look at charity from both sides of the question, and see how the exercise thereof belongs not alone to the healer or teacher, but also to the one who is healed or taught.

It is well to remember that trying to get without giving is a species of falsity, which leads one to break the commandment, "Thou shalt love thy neighbor as thyself."

When Jesus sent forth his disciples, as related in the tenth chapter of Matthew, he said: "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." This certainly does not imply that they were not to receive compensation for services rendered; but rather to do the work given to them, and know that it was worthy of recompense. In fact, the last clause of this instruction says explicitly, that the workman is worthy of his meat. Another thought, suggested by these words, is this: that those who are chosen to fulfil a mission are the ones for that work; and it is well for those looking on not to interfere with this mission, thinking to better it by a way of their own.

TOURNAMENT OF RIGHT.

One thing is certain. What is it? This, that it takes two to make a quarrel. No love without two; no fight without two.

In this world it is well to get along without strife, if we can; but if we find ourselves in the lists for the encounter, then let there be no fear. Right, worthy Will Shakespeare!—

What stronger breastplate than a heart untainted. Thrice is he armed, who hath his quarrel just; And he but naked, though locked up in steel, Whose conscience with injustice is corrupted.

QUOD VIDE.

Somebody asks the meaning of the abbreviations q.v., which often occur in the Index of Mrs. Eddy's Science and Health. They stand for the two Latin words, quod vide, or which see. For instance: Under the head Immortality you find, after the word mortality, the initials (q.v.), or which see, to signify that, under the general heading of Mortality, you will find more references, also bearing upon the subject of Immortality. "Great First Cause (q.v.)" means that by looking at Cause you will find more about Great First Cause. In other words, q.v., after a word, is a further reference to that word, where it occurs as a separate heading in the Index. "Mind-pictures (q.v.)" means, See also Pictures. "Mortal Sense (q.v.)" means, See also Sense. These two letters (q.v.)avoid the repetition of thousands of references, and thus save both time and space. When the desired word does not appear among the references, so that it can be utilized with (q.v.), then at the end of the subject you find "See God," "See Tree," "See Divine;" for these references accomplish the same object.

APRIL NUMBERS.

THOSE who have not received the April JOURNAL can now be supplied from this office, as we have fresh copies on hand.

ARTICLES FOR THIS JOURNAL.

They are always welcome; but, to ensure their falling into the proper hands, they should be sent to Frank E. Mason, C.S.B., Massachusetts Metaphysical College, 571 Columbus Avenue, Boston, Mass.

Brother Mason has for several months been the appointed receiver of all communications for our Journal, and is now its business manager also; though the literary supervision of the magazine is still in charge of the friend who has long performed that duty.

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PAUL TO TIMOTHY.

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