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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.

NOVEMBER, 1888.

No. 8.

LOVE AND LOGIC.

ZOE SEYMOUR LOVELAND.

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Two of the biographers of Jesus, Luke and Matthew, record him as saying:

Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

In the same Spirit Paul writes to the Corinthians, in his glorious Charity chapter:

If I speak with the tongues of men and of angels, but have not Love, I am become sounding brass or a clanging cymbal. Love never faileth! But whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

The opening declaration of Christian Science is its statement of God; and this statement is that God is Principle, and that Principle is Life, Truth, Love, Substance, and Intelligence. Reason and Logic have striven faithfully to make clear to inquirers the meaning of the above proposition, which must be understood before one can successfully demonstrate the Science. Logic—necessary to material sense, which reasons, but not involved in spiritual intuition, which

knows—has been called upon to bring understanding out of the chaos of belief, and plant upon a firmer basis the wandering, uncertain feet of man. The Scientific definition of Life, Truth, Substance, Intelligence, has been repeatedly expounded by teachers of the Science. Love, the most important element of Principle, has received but little attention,—a perfect consciousness of which, alone, would be an understanding of the others, without previous explanation.

All who undertake the study of Christian Science, with intellectual appetites whetted for the abstruse and complex. will find gratification in the various interpretations given to The Spirit, the Life of the letter, lies an open volume before us, so that all who will can without difficulty read and understand. Truth is simple in nature, and easy of comprehension. This very simplicity is the stumblingblock in the way of man's complete understanding of it. Simplicity is incomprehensible to the so-called mind of man. which, in the darkness of belief, blindly gropes and labors for that which is ever near,—yes, "even at the door." Whatever is easily understood, and requires no effort to be comprehended, is deemed of little importance by the human The lawyer, who questioned Jesus in regard to the Law, turned away confounded. His learning was rebuked by the simple majesty of the answer, that the whole Law, as proclaimed by Moses and spiritualized by the Prophets, was comprised in love toward God and man. There need be no hard or arduous thinking about Love. There are no deep, mysterious secrets to be unveiled. The hand of Love unravels the network of discord woven by belief, which hides the simplicity and unity of Truth. Not till man recognizes the law of Love, and perceiving that there is no other law, becomes one with it, -- "not my will but Thine be done,"will discord cease and the gates of Heaven, harmony, be opened unto him.

The Love that is Truth is but little understood by man. The sentiment that man calls *love*, born of human passion and the attraction of personal magnetism, is not Love. There

is but one Love, as there is but one Truth; and that one is of divine origin. Man is but the transparency through which Love itself may be seen. Those who are unselfish of heart and pure in nature are the mediums by which Love is made manifest to man. They are the clear transparencies through which shines the light of Love.

The realization of Love alone reveals the infinite Father to man, and gives to him his divine sonship. Not until this is understood will man be found having the likeness and image of his Creator. "God is Love," and only the eye of Love can discern Him. It is the pure in heart who see God. Thinking no evil, is purity of heart, and Scripture says, "Love thinketh no evil."

Not until the brotherhood of man is realized will the sons of God be made manifest. Jesus demonstrated this when, calling himself the Son of Man, he made manifest the Son of God, by healing the sick, showing tenderness and compassion toward the sinner, and, with the gentleness of true sympathy, binding up the wounds of the broken-hearted.

The unity of the brotherhood, and the inseparable relation of each man to every fellow-man, is portrayed in the parable of the Lost Sheep. The Kingdom of Heaven is incomplete until the one poor lamb, lost in the desert of error, was reclaimed. The kingdom which Jesus came to establish is one of Love, and nothing excluded from it any child of God who desired to enter. "Him that cometh unto me I will in nowise cast out." It was the purity of Love that enabled him to forgive, or wash away sin. Love's strengthful tenderness it was that bade sorrow cease; and Love's healing courage which said unto the sick, "Arise and walk." Love regenerates and saves.

The erring woman, brought before Jesus that she might receive her condemnation, felt, instead, the benediction of infinite Love, before whose rays sin melts away as mist before the smile of morning. The sweet peace of the words, "Neither do I condemn thee; go, and sin no more," cleansed from her heart its stain of evil. In Jesus' saying, "Let him that is

without sin among you cast the first stone," he implied that all mankind were alike in the sinful realm of material sense. To Truth there can be no nice distinctions of error; in evil, all is evil.

- "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." It is upon the spiritual heights of Love, that the understanding, grown beautiful with Love's wisdom, loses sight of person in the revelation of Principle, and is thus enabled to give unto man the blessing of peace.
- "Glory to God in the highest, and on earth peace, goodwill toward man," sang the angels, announcing the birth of Jesus. Are human eyes so blind that they do not see that peace on earth is attained only in proportion as love toward man is demonstrated? It was the law of Love that Jesus came to teach. He said that he came not to destroy but to fulfil the Law; and Scripture says: "Love is the fulfilling of the Law." In the ministrations of Jesus to suffering humanity the Law is exemplified.

Laying the cold hand of intellectual apprehension upon the warm pulsating heart of Love's universe, striving to crystallize into frozen forms of logic the infinite Truth of God, and attempting to confine within the compass of human reason limitless Intelligence, the age declares itself practical. While striving to do that which is impossible, it applies its new ideas to the restoration and uplifting of mankind, and the result is increasing discord and unrest. Beautiful theories,—systems of ethics, precept upon precept—if not born of Love, are as lifeless forms of marble, chiseled into a deceptive beauty by the hand of human reason.

There would be no searching necessary, no perplexing questions to be answered, if man would follow the teaching of the Lawgiver, standing upon Sinai's Mount, as he makes known the Law. As it rolls onward through the centuries, again is it proclaimed by the Perfect Man, as he treads Judea's hills: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Cultivating the rational

faculties, to the exclusion of the affectional nature, suppress ing with scorn spiritual intuitions, man shuts his heart to the only clue which leads him out of the labyrinth of discord, into the abodes of peace.

Sickly sentimentality, hysteric emotion, fascination arising from magnetic attraction, and nervous squeamishness,sometimes called, or miscalled, tenderness,—are not to be confounded with Love, for it knows them not. The feeling which man calls love has been weighed in the balance and found wanting. That sentiment which is of little comfort, and the cause of much pain and disappointment, is a manmade counterfeit of the divine original. The disquieting character of human affection has led man to doubt the existence of Love as a reality, and to question its necessity. ideals of human love are soon shattered. Turning from these, and his buried hopes, man seeks to stifle the natural cravings of his heart in the realm of intellectual culture. Love for or from personality is not the love which brings peace; and because of the pain resulting therefrom, man will be led to know Love as living Principle, outside himself, which he can reflect, and in turn radiate, in proportion as he loses sight of self. Love's sweet harmonies are never heard outside the realm of unselfishness.

Reason and logic build our present methods of thought and action, striving to reconstruct religion upon a purely intellectual basis; deeming of little importance that Love, the only real power for good, of which Jesus said: "The stone which the builders rejected, the same is become the head of the corner." In all the action of human thought and endeavor, the first is last and the last first.

The methods of mortal mind are a continual inversion of Truth, as is seen by its attempts to find God through intellectual processes, instead of through growth in Love, which growth is an ever-increasing revelation of His presence. "Canst thou by searching find out God?" No, for He is never absent. It is only a world that is cold and loveless which thinks He must be sought. Open the heart, that the

divine rays of infinite Love may illumine its darkness, and then will come the consciousness of God's omnipresence. The blindness of searching for that which is everywhere is so well expressed in the following verses, that I must quote them.

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

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

Consciousness of that Love, which is "the peace of God that passeth all understanding," is not gained through any appeal to the intellect, by the process of reasoning, or any amount of logical deductions. Intellectual methods are analytical, thus perpetuating division and entailing inharmony. Remember, the robe of Truth is seamless, indivisibly woven without flaw from neck to hem.

The beauty of the flower is seen and appreciated in its entirety, not when human science has plucked it from its stem, laid each separate part before us, given us their different names and offices, and explained the relation of each part to the others. Analysis never reveals unity and harmony. Logic has never yet made life more worth the living; but Love's magic wand, touching the heart of man, makes Life blossom into eternal harmony. Logic perfects the form, but kills the Spirit. The infinite Truth of God can not be entirely comprehended within the bounds of that form of human thought called Logic.

Christian Science must be received spiritually, in order to be of any practical benefit. To make it a creature of the intellect merely, is to place it in line with other *isms* and *ologies* of mortal mind. The letter of Christian Science,

received without the Spirit, is productive of more harm than good. It floats one out upon the shoreless sea of human speculations and theories, dangerous to mind and health. Without its spiritual interpretation, Christian Science becomes merely one among other systems of metaphysics, and the student soon loses himself in the yawning chasm of Animal Magnetism. It is because of the acceptance of the letter, without spiritual understanding, that division arises, and differing and conflicting schools of so-called Christian Science exist.

Human reason still continues building the Tower of Babel, with its bricks of intellectual apprehension; and strifes, misunderstandings, and separations continue to be the result. There is no confusion of tongues to them whose language is the manifestation of divine Love. "Wide is the gate and broad is the way" of intellectual apprehension. The many who go in thereat will find it beset with doubts, fears, and difficulties. It is a long and weary road to travel; and before the final overcoming of the weight of belief, many fall discouraged by the wayside. Love, spiritual perception, is the strait gate and narrow way, leading unto Life eternal.

The letter of Christian Science will never save. "The letter killeth, but the Spirit giveth Life." Continually dwelling on the letter, and bringing forth no fruits meet for repentance, or expressions of the new Life that is in us, will not hasten the coming of that kingdom, wherein shall "Thy will be done on earth as it is in Heaven."

Intellect acquires with painstaking effort. Love is a constant revelation of the Kingdom of God within us. The brilliant scintillations of intellect attract and fascinate the human mind, but do not reach the heart; and until that mainspring of man's nature is reached, he will not find the peace of God. "Speak unto the heart of man, that he may hear Me."

Those who in their hearts know God, infinite Love, will bring forth the fruit of the Spirit; and of them Scripture says, "Against such there is no law." Forcible arguments

and clear reasoning, though convincing to mortal thought, are productive of no lasting benefit. A new idea, philosophical or religious, dressed in the attractive robes of reason, will fascinate for a time, because of its novelty, or the agreeable manner of its presentation; but inevitable satiety is the result of any theory or practice founded upon a purely intellectual basis, and appealing directly from reason to reason.

"The wisdom of man is foolishness with God." Human reason accepts that which is logical, but finds its logic of little use in times of dire distress and need. In hours of darkness and despair, in moments of pain and weakness, one's sorrow is not lightened by cold words of clean-cut logic. The wounds more quickly heal when into them is poured the wine of true sympathy and the oil of Love, and they are bound up by the hand of tenderness and compassion.

When one is weary with the pressure of many burdens, it is not logic, but the friendliness of Love, which gives inward peace. It is not logic, but Love, shining out upon the stormy sea of error, which leads the wanderer home. Love, not logic, bends above the couch of suffering. Love sheds the light of hope across the way, as the frail bark glides out upon the waters which break on the shores of eternity. Love is the bow of promise set amidst the clouds of human woe. Its piercing rays transform the cloud's seeming blackness into glistening gold.

Logic is the tool by which material mind accomplishes results; and, before the dawn of spiritual perception it serves Truth negatively, by continually proving the falsity of the physical senses. Logic is the straw at which man grasps, to draw himself out of the waters of belief which threaten to engulf him. Love is the strong arm which, encircling him, places his feet upon the dry land of spiritual intelligence. Intellectual apprehension is the "voice of one crying in the wilderness" of material belief, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." He for whose approach we watch is Love, "in whom shall

all the nations of the earth be blessed." The light of intellect is the gray dawn of the morning which heralds the coming day, "wherein is needed no sun, neither light, for the Lord God giveth light;" and God is Love.

To manifest wisdom, and not Love, is an attempt to divide the seamless robe, wherein blend in eternal harmony both Love and Wisdom. Their union is indissoluble in Truth. Those whom God hath joined together, let no man put asunder. It is only the wisdom of this world that exalts the reasoning faculties, and silences the voice of the heart,—the open sesame of man's spiritual nature. It is impossible to confound true wisdom with that which emanates from mortal thought. The wisdom of God, simultaneously with its apprehension, opens the floodgates of the heart; and the gentle and sweet peace of Love takes the place of doubt and despair.

Let this be emphasized,—that any knowledge which does not bring with it the peace of God is not His wisdom. In turn, that is not Love which does not bring wisdom with it. The Love that is Truth endows with the highest wisdom them who reflect it. Those whose natures are illumed with the wisdom of perfect Love quickly discern the latent good in all mankind, no matter how deeply it may be hidden by the mould and rust of circumstances, faults, and vices. With firm yet tender hand, they strive to bring forth from all the best that is within.

Man is God's image and likeness, and God is Love. Man must therefore reflect Love; and in proportion to the perfectness of his reflection will be his ability to bless others. If that ability is small, he had better look to it that no clouds of carnal sense, whose offspring are "envy, hatred, malice, and all uncharitableness," are obscuring the clearness of his reflection, and cleanse himself from everything that hinders the passage through him of infinite Love, which will raise to holier and happier life his fellow-man.

The cry of sick, sinning, and sorrowing humanity, "Help me, or I perish," is heard on every side. Its amelioration

is the outstretched hand of Love, extended by human instruments. Love not only points the way, but leads the poor stumbling feet unto the Father's house. The tired head is at rest, and the aching heart is stilled, when at peace in the bosom of Love. "He shall wipe all tears from their eyes. There shall be no more sorrow or crying, neither shall there be any more pain; for former things are passed away." Jesus taught man how to love God, by manifesting love toward man, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" was John's pertinent question.

The "breath of Life," which makes man "a living soul," is the spirit of Love. "We know that we have passed from death unto Life, because we love the brethren." Jesus determined the evidence by which his followers could be distinguished from the world, saying: "By this shall all men know that ye are my disciples, if ye have love one to another." The members of some Mutual Admiration Society of kindred spirits are not the brethren upon whom we, as instruments of perfect Love, must shed its radiance. It is those who have need of us, be they ever so tiresome and tedious, grieving and tormenting us,—the disagreeable and repulsive, the sick in mind or body, these who are wandering and astray.

The axe must smite the root of the tree, to destroy its fruit. The axe by which this tree must be laid low is Love. "Perfect Love casteth out fear."

There is no such thing as lost Love or broken friendship. That which can be lost is never real. That which can be broken is not of Truth. Love is not lost, for it is omnipresent. "Greater love hath no man than this, that he lay down his life for his friends." He gives his life who, in the silent sanctuary of Love, crushes ambition's proud desires, and helps to wreathe success about another's brow,—he who shuts the door upon bright hopes and bids another enter,—he who turns aside from pleasant paths, and, with the flowers of self-sacrifice, makes bright the lives of other men.

That human love closest approaches the divine which is willing to sacrifice all, even love itself, for the happiness of its object. When self is laid upon the sacrificial altar, the human love is lost in the divine. In the presence of such Love, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Love's law is creative, a constant unfolding of the beautiful and true. Love is sympathetic, all-embracing, blending all its creations into one grand choral note of harmony. Listening to its voice we rest "under the shadow of His wings." Love is a continual blessing, saying, "Because I live, ye shall live also." Love asks no return. It is not self-conscious. "Love seeketh not its own, vaunteth not itself, is not puffed up."

Love is purification. Its realization is the transfiguration upon the Mount of Wisdom. Love is omniscience, of whom men shall say, "Thou art the health of my countenance, and my God." Love is eternal omnipotence, in whom men "live, move, and have their being." Love is Life itself, a Principle divine and harmonious. It is the voice which saith, "Before Abraham was, I am."

Only spiritual perception discerns Love. It is a revelation of Soul, after "peace, be still," is spoken to material sense. It was divine law that Jesus uttered when he said, "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him." The Son, thus able to reveal the Father, was conceived by the Holy Spirit, born of the Virgin of spiritual purity. He in turn can only reveal the Father to them whose spiritual perception is sufficiently awakened to discern Spirit, Truth. Jesus says, "The Spirit of Truth [not reasonable premises and logical deductions] will guide you into all Truth." He further says: "I thank Thee, oh Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Babes, in the error of material reason, but giants in the spirituality of Truth, are those whose natures are radiant with the beauty of infinite Love.

Let the few whose spiritual eyes are opened give evidence,

by their good works, of the Truth they discern. This manifestation will surely, though perhaps slowly, awaken the spirituality which slumbers in all men. By so doing will the command of the Master be obeyed, "Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven." The spirit of Love, shown forth in the kindly deed, the helpful word, and sunny smile,—ability to meet wrong and injustice with kindness and patience, doing well and cheerfully "whatsoever thy hand findeth to do," the manifestation of charity for all, with malice toward none,—will lead hundreds into the Truth, while one is being reasoned into the Kingdom of God, or infinite Good.

No one who sincerely strives to follow the Christ will pass "by on the other side," leaving the friendless and needy unrelieved. Let each one be but the transparency through which Love shines, thus giving "light to them that sit in darkness." Let each one receive the baptism of the All Good by doing good. Then, rising from the waters of the purification of carnal sense and personal selfishness, the clouds of discord will disappear, and the Heavens, harmony, be opened; and the peace of God will descend upon men as a dove, and in his heart will be heard the voice of Infinite Love, saying, "This is My beloved Son in whom I am well pleased."

In the radiance and warmth of Love man will turn from his discordant beliefs, and follow in the footsteps of that which gives continual peace. Ruth, daughter of a pagan people, led by Love's spirit, followed Naomi out from the heathen land of Moab, into the land of the Chosen People. So will those who are watching the demonstrations of the spiritually-minded, as they witness the spontaneous outgoing of blessings which prove Love's presence, be led to lay aside the error of materiality, and its painful consequences, and avow, as did Ruth: "Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God."

THEOLOGY AND HEALING.

A. F

WE find scores of people who like the healing of Christian Science, but not the theology.

If it were possible, and in accord with Principle, to bring out Christian healing outside the line of Christianity, we might be able to accommodate this class; but we are glad to know that no one can be healed in sin; but that the present knowledge of Good is the only power against sickness or sin.

The musician is not expected to bring out music from some source never known to produce music, nor the mathematician to solve his problem except by the principle of mathematics. Christian healing can only be effected through the understanding of a fixed Principle, which is God, or Good. This understanding can not be learned unless taught; and that which is taught concerning God is theology.

The religion of the day cries out: "You shall not teach theology as a healing power; for this would place our old theology in a bad light, inasmuch as it does not heal." Remember how it was once said of Jesus: "If we let him alone all men will believe on him, and we shall lose our place and nation." (JOHN XI. 48.)

Progress waits for no man, and mistakes in theology must be corrected, as well as in other things. "All the crooked shall be made straight, and the rough places plain." All that Truth declares to be error must be laid aside for the pure and true.

Remember, Truth is not known by theory, but by demonstration; and this demonstration must comply with the demands of Jesus, who taught the Way, the Truth, and the Life. No one can succeed, as a Christian Scientist healer or teacher, unless he is growing better morally each day. This fact affords indisputable evidence that Good is the healing power. He who does not reflect Good will fail, even though

he call himself a Christian Scientist. His work will not stand, unless based upon the conscious All of Good. The belief of pleasure in the senses must give way to the higher sense of pleasure in Good. Wilful sin is fatal to both practitioner and patient. This is another proof of the Christianity of Christian Science. The healing can not be successful unless there is a desire for Good in the patient, and a consciousness of Good in the practitioner, to meet this desire.

The world may not be willing to admit these statements; but the honest Christian Scientist has learned by experience that these are facts beyond a shadow of doubt. He who is not a Christian Scientist in practice can not know these facts, and has no right to express an opinion.

Let the mathematician declare the principle of mathematics, and let him who has sown the germ declare the nature of the harvest; or rather, let the harvest itself declare what the sowing has been. Either make the tree good and its fruit good, or else let the tree be evil and its fruit evil.

When, through the understanding of the allness of God, we see error melt away as frost before a morning sun, we know that theology has all to do with it; for we have proved it by demonstration, just as conclusively as the schoolboy proves the principle of mathematics in the solution of his problem.

Dear reader, what do you know of the principle of mathematics, beyond that which you are able to demonstrate? If you should attempt to teach mathematics without any practical knowledge thereof, not being able to make a single demonstration, you would be called foolish. When you are able to demonstrate Christian Science, you will know its Principle, and will be entitled to a hearing.

"To the pure, all things are pure." He who is imbued with right theology can not be conscious of sickness and sin, "and there is no death in the way of the righteous." We "are to be renewed in knowledge, after the image of Him that created us." Sickness, as well as sin, is a deflection from this image. Every step of conformity to the image of

God, is gained through theology, or that revelation of Truth, which dispels the illusions of sin, sickness, and death, as light dispels the darkness.

Shall we leave God out of account in Christian Science? How could we have a Science, if there were no God of whom to learn? Why should we name our system Science, if it is not the Logos, or Word of God, spoken of by John? The wisdom of the world, which is foolishness with God, is not Science.

How the world trembles before that name, Science! "Call it Mind-cure, call it Faith-cure, or anything else," says the world, "but do not call it Christian Science; and please do not mention the word theology in this connection." What if the world should find out that the Lord is the God of Christian Science? How thankful we ought to be that the English vocabulary can not be monopolized by any sect, nor copyrighted by any pietist; but that, like the Kingdom of Heaven, it "is open to all believers."

DE PROFUNDIS.

J. C. W.

THE waves and the rocks in fierce combat meet ever, (So sang a pink sea-shell to me),

And which shall be victor, they tell us, oh never,—

Bold cliff, or tempestuous sea.

Roll on in thy fury, thou foam-crested ocean!
Confront it, ye crags gray and old!
Fit emblems, ye are, of the strife and commotion,
Man's history always has told.

For which is the greater: mad passion that lashes
Itself into follies and woes;
Or grim fate, that watches the wreck while it dashes,
And silently mocks its death-throes?

Look away! List no longer this turmoil and dim,
(Again sang my sea-shell to me);
See the realms where the passions can enter not in:
Hear Christ say, "There is no more sea."

SUFFERING FROM SIN.

E. H. B.

ALL suffering originates in sin somewhere; but if sin is unreal, wherefore comes the suffering? A child has been told there is a bear in the darkness, and he suffers terribly if alone at night. What causes the suffering? Simply the belief that there is something near by with power to injure. In like manner all sin is in the belief that there is life, power, and intelligence apart from God. Herein mortals are constantly breaking the first commandment: Thou shalt have no other gods before Me. In the indulgence of pride, passion, appetite, arises the supposed ability of material power to confer gain or pleasure.

The child's bear is no less unreal than the superstition called Consumption. Both bear and disease vanish in the presence of light, understanding, revealing the perfect harmony which always existed where the supposed ghost was said to be.

One is tempted by another and suffers. Is the innocent to suffer for the guilty? No! Where one is tempted, in whatever manner, and yields, he is overcome by belief in a power other than the All-good. He suffers for his own sin. It ignorantly transgressing law, he suffers for that only. If knowingly he errs, a greater punishment follows. The tempter certainly suffers for his sin to the full extent. So also with hereditary delusion. The child suffers only for the sin of belief that there is a power for evil in heredity, belief that God is not the All-powerful. The parent can escape naught of his just due, for "everyone shall die of his own iniquity." (Jeremiah xxxi. 30.)

Ignorance of law exempts no one from paying the full penalty of its violation. If there were no suffering, we should not often concern ourselves as to the existence of law. Suffering, in itself, is no merit; and it brings no reward, except it be endured for others.

He is wise who casts about to learn wherein he has sinned, that he may do so no more, and thus end the punishment, instead of blaming frowning Providence, or rebelling at his hard fate. Really God does not punish. Punishment is self-inflicted, and only continues till we learn the lesson aright, and turn to Him in love.

A wise parent will show his child the way in which he must walk to obtain health and happiness; but the youth wants to try some other way. The parent says: "There is but one true road; all others lead to misery and degradation; but you are free to try them if you will." When the Prodigal has come to the depths of misery, who has caused the suffering, and when will it stop? The return of the Prodigal tells its own story. If we must know by experience the error of the things we are warned against, there is nothing to prevent our learning thus. Jesus has shown us the way in which sometime, here or hereafter, we must go; but do not attribute the punishment to God when another path brings you into pain.

What about the sin we do not intend to give up? It becomes a known sin, or there would be no intention. Be it ever so trifling of itself, so long as the will not continues, there can be no end to the transgression and its consequent punishment. Hence there can be no cancellation by suffering,—that is, no forgiveness. Is not this the sin against the Holy Ghost?

Herein is just why many do not find health and peace in Christian Science. Do not say, "Just that little thing or this little sin ought not to keep me down." If it is a little thing, why hold on to it? The British tax on tea was but a trifle of itself; but the error it represented caused the Revolution.

God lets us try our way, but it does not pay. We have to come back to the one way in the end, and have only our experience to show for the suffering. Sin is sure pay. So is Love. We have but to choose and to do; and what we really choose, that shall we do.

KNOWLEDGE OF LIFE.

H. A. L.

THE wonderful works of God's creation will be manifested to us some day, through the power of Mind over matter, or Good over evil, until all matter and evil disappear.

The heaven and earth which mortals see, are but the creations of material sense. What we miscall Light is a darkness, which we have to overcome in ourselves. The sun is only a false sense of vitality in light and heat; and from this false sense springs the belief of life in body, or organic matter. Mind is the Principle of all that is expressed.

The body is embraced and governed by Mind: and that government is its only life and vitality. Man, living under this government, will never want or labor for what he receives; for his Father is Life, Truth, Love. The triune Principle of Good is always enriching us out of the abundance of the harvest of His thought. The Christ, that is beaming through the recognized clouds of mortal mind, will manifest to us the fullest expression of Life as God. This is the natural intelligence of Mind, leading us back to the "Father of Lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the Word of Truth, that we should be a kind of first fruits of His creatures." (JAMES i. 18.)

Each one, as a follower of Truth, must bring forth in himself the true sonship of God. This heirship is obtained only through death,—not the separation of body and mind, for that is impossible, but through unclasping of old belief of life in matter, and taking hold of Life in Spirit. This is the only death that will bring us into the resurrection of Life Eternal.

Jesus said: "I am the resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." Believe here means understand; and the passage means: He who understands what I am, shall live. Jesus knew that

Life was God. We must know God in the same way that Jesus did,—share the same crucifixion, death, and burial of matter; else we can have no part in his resurrection, or know God as Spirit. The old sense of life is passing away. The new sense cometh forth in higher forms of beauty.

Materiality is the veil of deception that hides from us the true idea of Life, the false concept that veils the perfect image. As the worm takes new form and color to itself in the butterfly, so we must change from the old sense of life as matter, into the true sense of Life as Soul, reflecting the perfect image of God in beauty, utility, sublimity, seeing only the universe of Mind. The vegetation of Mind will express Life in beauty. The mineral of Mind will reflect brilliancy and utility of thought. The animal of Mind will change into the sublimity and pure affection of Life, Truth, and Love. Truth is so displacing and undermining the unconscious mortal thought, that it sends error to the surface and makes Life seem ofttimes nothing but error.

As the fog rests upon the surface of the sea, and after awhile rises into thin vapor, disappearing forever, so mortal error will be destroyed by the light of Truth.

Pure spiritual Love is hellfire to the sinner, the ever-consuming flame that burns and destroys the love of sin. The light of Life shames the sinner. Truth condemns and Love destroys sin. The material world is going out under this consuming flame, and all who hearken not to the voice of Truth will and must suffer.

God is conscious of nothing but good. Purity and Goodness are conscious of nothing but Good, of inward and outward harmony,—conscious only of one Being, dwelling in omnipresent Life, omnipotent Truth, omniscient Love. True manhood reflects the nature of this divine Being.

Can we, who have a glimpse of this divine Life, afford to waste one moment lingering over the pleasures of the senses? No! The prize is too valuable too lose. We must know that if we stumble or are defeated, this is the stepping-stone to greater light. We have to put aside pride, and become

as little children in freedom from sin, before we are fit for the impelling power of the Holy Spirit. His kingdom is with us, but we shall not be allowed to fathom its power until we are found to be worthy members of His household, faithful stewards whom He can trust with the riches of His grace.

OPEN VISION.

CHARLES PARSONS.

On do not bar your mind
Against the Light of Good;
But open wide, let in the Word,
And Truth will be your food.

It will from error free
Your long-enslaved mind;
And bring the light of liberty
Where it shall be enshrined.

Hid treasures it reveals

To all who know its power,

And all who will may light receive,

In this most gracious hour.

Christ is the Truth, the Life,
The Way to God most high;
By him let every sinner come,
For he is ever nigh.

He, in the flesh, revealed
The Father's power and love,
By healing those to him who came,
Thus drawing them above,—

Above the power of sin,
Of fear and death and hell,
To Life, to Light, to joy and peace,
An endless-flowing well.

Then open wide your heart
To Truth and Light and Love;
You then shall know your Life is hid
With Christ in God above.

Questions Answered.

REV. MARY B. G. EDDY.

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Is it right for a Scientist to treat with a doctor?

This depends upon what kind of a doctor he is. Mind-healing and healing with drugs are opposite modes of medicine. As a general rule, drop one of these doctors when you employ the other. "A kingdom divided against itself is brought to desolation."

If Scientists are called upon to care for a member of the family, or any friend in the belief of sickness, who is employing a regular physician, would it be right to treat this patient at all; and ought the patient to follow the doctor's directions?

When patients are under material medical treatment, it is advisable in most cases that Scientists do not treat them, and interfere with Materia Medica. If the patient is in peril, and you save him or alleviate his sufferings, although the medical attendant or friends have no faith in your method, it is humane to do for him all the good you can; but your good will generally "be evil spoken of." The hazard of casting pearls before swine caused our Master to refuse to help some who sought his aid; and he left this precaution for others.

If mortal man is unreal, how can he be saved, and why does he need to be saved? I ask for information, not for controversy, for I am a seeker after Truth.

s. J. F.

You will find the proper answer to this question in my published works. Man is immortal. Mortal man is a false concept. Immortal man, in God's likeness, is safe in Divine Science. Mortal man is saved on this Divine Principle, if he will only avail himself of the efficacy of this Christ, Truth, and recognize his Saviour. He must know that God is omnipotent. Hence sin is impotent. He must know that the power of sin is the pleasure in sin. Take away this pleasure, and you remove all reality from its power. Jesus demonstrated sin and death to be powerless. This practical truth saved him from sin, and will save all who understand it.

Is it wrong for a wife to have a husband treated for sin, when she knows he is sinning, or for drinking and smoking?

It is always right to do good, but sometimes it is inexpedient to attack evil. This rule is forever golden, "As ye would that men should do to you, do ye even so to them." Do you desire to be freed from sin? Then help others to be free. Break the yoke of bondage at all times and in every wise way. First, be sure that the wisdom of your measures to do good is equal to your motives, and judge them by their fruits.

AUTUMN.

MARY BAKER G. EDDY.

[Written in childhood, in a maple grove.]

Wнат though earth's jewels disappear; The turf, whereon I tread, Ere Autumn blanch another year, May rest above my head.

Touched by the finger of decay
Is every earthly love;
For joy, to shun my weary way,
Is registered above.

The languid brooklets yield their sighs, A requiem o'er the tomb Of sunny days and cloudless skies, Enhancing Autumn's gloom.

The wild winds mutter, howl, and moan To scare my woodland walk, And frightened fancy flees, to roam Where ghosts and goblins stalk.

The cricket's sharp, discordant scream Fills every sense with dread;
More terrible it scarce could seem,—
It voices all that's fled.

Yet here, upon this faded sod,—
Oh happy hours and fleet,—
When songsters' matin hymns to God
Were poured in strains so sweet,

My heart unbidden joined rehearse, Perhaps 't was better made, In mingling with the universe, Beneath the maple's shade.

Betters.

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

PROVERB

DIAGNOSIS AND INVOCATION.

DEAR BROTHER: I have been frequently asked, How do you diagnosticate a case? and I have been berated severely for my wrong diagnosis. My reply is this: Jesus of Nazareth did not teach diagnosis, and Science does not teach diagnosis; so I do not diagnosticate my cases. No matter how it is done, it is wrong.

When people ask, Do you not focus the mind? I answer, Science and Health does not teach focusing the mind.

If asked, Do you not pray by invocation? I answer, No; Jesus and Christian Science do not teach us to pray by invocation, but to pray by declaration, affirmation, realization, understanding.

Know neither sin, sickness, nor death, and there is nothing to diagnosticate, there is nothing to focus, there is nothing to invoke. You have only to know instantly and always the presence and power of God. God the Father is the giver of all good and perfect gifts; and nothing else can come from Him, for there is nothing else.

MRS. GEORGE LANCASTER.

A WORD FROM BEATRICE, NEBRASKA.

I ENCLOSE you the letter of a friend who is desirous of entering your next Primary. He is quite an intelligent German, and seems very hungry for Truth. His home is now in Florida. He was here one year ago; but he did not seem to fully realize harmony until he listened to your public lecture in Chicago. Then he caught the true tone, and was healed.

E. M. B.

Christ himself never says anything about holding by his cross. He speaks a good deal of bearing it, but never for an instant of holding by it. It is his hand, not his cross, which is to save either you or St. Peter, when the waves are rough.

RUSKIN.

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THE IMMACULATE CONCEPTION.

Spiritual conception is wonderful and miraculous to the world today; but in Christian Science we learn that there are really no miracles. Nothing can be done contrary to nature, that is, to the spiritual nature; and there is no other nature, for all is Spirit.

What of the Immaculate Conception? In Science and Health, the Platform of Christian Scientists, page 382, we read:

Mary's conception was spiritual, for only such purity could reflect the ideal of Truth and Love, which was to be incarnate in the good and pure Jesus

All Christian Scientists believe this, and to a certain extent understand it; but many of them understand it very imperfectly. Some talk as though, at a day not far hence, children will be born who are only conceived spiritually, and this will become the usual method of generation.

But do we not learn that God's creation is finished? Need man or woman reproduce materially what has already been completed spiritually, and pronounced good? Why was it then that Mary was led to reproduce, to human comprehension, the perfect idea of God? We know, as a result of her conscious communion with God, that the Divine Principle, Jesus, was born; but think seriously and answer: Was there ever before, or since, a similar case? Was any other woman ever known to conceive and bear a child as did Mary, the mother of Jesus the Christ? There were many saintly women, and yet Mary was set apart as the one and only woman who should conceive and bear as she did, whose spiritual sense so arose that she could see man absolutely perfect, the permanent and ever-present expression of Perfection.

Let us come in thought to another day, a day when woman shall commune with God, the eternal Principle and only Creator, and bring forth the spiritual idea. And what of her child? Man is spiritual. Man is mental. Woman was the first in this day to recognize this, and the other facts it includes. As a result of her communion we have Christian Science.

You may ask why this child did not come in human form, as did the child of old. Because that was not necessary. The Principle had come to the world in that way when it was so needed; and now it was to come in a mental form, as Christian Science. As this age is more mental than former ages, so the appearance of the idea of Truth is more mental. The realization of Mary, Jesus'

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mother, had a more material expression than at present; but these realizations are alike, in that they are the outcome of conscious communion with God,—the conception of Spirit being reduced to human comprehension.

In Science and Health, Platform of Christian Scientists, it reads: "The Holy Ghost reveals the triune Principle, and is embodied in Divine Science, leading into all Truth." The Holy Ghost is spiritual sense. It is embodied in Divine Science; that is, Divine Science expresses spiritual sense, or the sense of Spirit. Divine Science, as we have it today, is the embodiment of our Teacher's spiritual sense, even as Jesus was the embodiment or expression of Mary's sense of Spirit.

Now we come to the question, similar to the one I have asked before: Has there ever been another woman who discovered or conceived Christian Science? Let us look at this subject reasonably. We know that woman has been chosen by God to bring Christian Science into the world; the Madonna was the one chosen to bring to the world the idea of Perfection.

It is unreasonable to suppose that many women, in days to come, will conceive as did Mary of old; just as it is unreasonable to suppose that Divine Science will need to be repeatedly discovered in days to come.

God is the only Creator. His creation is finished and perfect. Mary discerned the perfect idea of God; and her spiritual sense of the perfect idea was translated into a personal sense in human form, which was the only way in which it could be received by the people of that day. Woman's spiritual sense of God's perfect idea has been translated into personal sense in human language, and this is the most mental form in which it could come and be discerned by humanity.

It is not necessary that Christian Science be again discovered. This has already been done, by one appointed to the task, and guided by God. It is not necessary that another should conceive as did the Madonna, because that also has been done, that all might know that God's idea is perfect, without sin. We do not need that another Christ should come in human form, as though the one Jesus the Christ had not properly done his work; and we do not need that another Christian Science should be discovered, as though this Science was not perfect, and could not do the work for which it was appointed.

J. H.

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GOOD ADVICE.

Mr. Mason: I am glad to note in the current Journal an exhortation to Scientists to publish their names in the magazine. During my travels this summer I should have been glad to employ and pay Scientists in different cities; but on referring to the cards in the Journal, I could find none in several places. It occurred to me that if the cards were reduced in size, merely giving name and address, this would answer the purpose and do good.

Mrs. W. M. SCOTT.

Atlanta, Ga.

A FEW WORDS OF LOVE.

Through the kindness of my friends, Mr. and Mrs. Parsons, I am enabled to send you a few words of greeting direct. I want to send you my love, and tell you how, nearly four years ago, the words of your wonderful book, like a pillar of light, led me out from the bondage of a great sorrow, into the peace of this blessed Science. The blessing of infinite Love resting upon you will keep you secure from the shafts of envy, hatred, and malice which fall thick about you. This Truth attending you will bear you up, "lest at any time you dash your foot against a stone." The holy men of old "spake as they were moved by the Holy Ghost;" and it was the Spirit resting upon you which enabled you to stand alone, without aid of helping hand or friendly voice, and so become the pioneer of Truth, to plant its standard securely in an age which, as of old, has tried to drown its gentle voice with the cry, "Crucify him, crucify him!" z. s. L.

A SYRACUSE BLUNDER.

ONE of the leading physicians here received a pretty severe rap in the Sunday Herald, which was republished on Monday. He pronounced a case of pregnancy to be muscular rheumatism, made hot applications, and otherwise erred in treatment. The young wife suffered untold agony, and finally died. The postmortem examination showed that the baby was four months along when killed, and had remained four months longer in the uterus. Think of it! The patient died of blood-poisoning. I tell you, the public is waking up on this subject.

E. E. C.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

THE FATAL OAK.

[From The Watchman.]

AND he found the man of God under an oak. I KINGS xiii. 14.

The Man of God, who had overcome the temptation to disobedience, presented to him by Jeroboam's alluring appeal, was himself overcome by another form of temptation; and the lesson of his fall is, that relaxation from duty, and false security, expose the unwary to the most dangerous power of temptation. All was going well with the Messenger to the King, so long as he was intent upon doing his duty according to the directions given him. He did well in not accepting the King's invitation, and in not tarrying at Bethel at all, nor returning the same way he came. Thus far he had prospered in his mission, when he seems to have become less attentive to his orders, and he is seen beginning to slacken his pace, till, finally, he even sits down to rest himself beneath a shady tree by the wayside.

While thus reposing he was overtaken by an old prophet, who had followed him for the purpose of bringing him back to his dwelling at Bethel. Had he been pursuing his way, instead of sitting down under an oak, the old prophet might not have overtaken him; or if he had, it may be presumed that he would not have succeeded in turning Shemaiah back from his proper course. The Man of God was unwavering in his fidelity until he sat down under the oak, and indulged himself in what did not belong to him then and there. In this unguarded state he was unprepared for a new form of temptation. Thus exposed, he was overpersuaded by one professing to be likewise a prophet, and claiming a special commission from Heaven, in relation to him. Without demanding the pretender's credentials, he goes back with the tempter to eat bread and drink water at Bethel, contrary to the command of The beginning of his fall was in availing himself of the tempting shade of the oak.

Many an oak is found to invite those who are in the right way from the weary path of duty which they are pursuing, and when once they sit down beneath its shady branches, they are exposed to the power of temptation, as they would not have been in less self-indulgent circumstances. There are many ways in which dangerous if not fatal temptations may be invited. When any who are engaged in the service of God become less attentive to duty, and more inclined to please themselves, then they are in no trifling danger. Those who consult their own selfish inclinations, rather than their highest obligations, should remember the Man of God under the oak.

That fatal oak has a great many localities, and its victims are fearfully numerous. Too many, of whom something better might be expected, are sitting with the prophet under its pleasant shade, and they need to arouse themselves from the perilous influence of their self-indulgence, and hasten their steps in the way of faithfulness, which is the only really safe, as it is the only truly happy way.

Churches, as well as individuals, may be in more danger of getting seated with the prophet under the oak than they dream of, while they may be flattering themselves that they are obeying the command of Christ, "Occupy till I come." In not a few instances, churchmembers, and churches, too, have their fine old oak, under which they sit down too much "at ease in Zion," and too little engaged in efforts for the progress demanded by the times and circumstances in which their lot is cast. It is a great mistake ever to be contented with remaining in the position of an army of occupation, rather than becoming an aggressive and conquering army. Those who are in any degree satisfied with their attainments already made, and who look with more or less complacency upon the position which they already occupy, had better ask themselves whether they are not under the prophet's oak, where what is well, so far as it goes, may not long be as well as it now is.

All who would not fail or fall need to be always careful in avoiding the evil of getting seated under the oak of self-satisfaction, as well as that of self-indulgence. Their constant aim should be to advance in all that is good and useful, and they should habitually accustom themselves to look upon it as a great calamity, to be satisfied with that to which they have already attained in Christian experience or Christian endeavor.

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.

ON DUTY.

EMMA L. BURNETT in The Presbyterian.

UNCLE ALEX came out on the back piazza with his newspaper, and was just going to seat himself in one of the armchairs, when a very large spider, weaving its web among the vines, attracted his attention. He went closer, to look at it; and presently called to Neddie, who was playing in the yard, "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie; "I'm on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier-cap on, and, carrying his toy gun, was gravely pacing up and down before his tent, which was pitched on the grass, under the big cherry-tree. Will Ramsay and two or three other boys were in the adjoining meadow. galloping around on sticks and flourishing wooden swords. There was probably a battle going on, though the cows, chewing their cud under the trees, did n't seem a bit frightened.

- "What are you doing?" asked Uncle Alex.
- "I'm a sentinel, keeping guard," said Neddie.
- "Can't you come over here just a minute, if I watch the tent?"
- "No, indeed!" answered Neddie decidedly. "Soldiers must n't go away a second, when they 're on duty."
- "Well, well," said Uncle Alex quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket. She looked hastily round and then called, "Neddie! Neddie! Where are you?"

408 *Home*.

"Here, mamma!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and half a pound of raisins," said his mother, adding as she gave him the basket and some money, "Now do n't be gone long. I'm making something good for supper, and want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started for the postoffice. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge, throwing pebbles into the water.

- "Hello, Neddie!" he said, "I thought you were on duty."
- "No sir," replied the boy, looking up in surprise, "we're not playing soldier any more. Mamma sent me on an errand."
 - "Did she send you here to throw pebbles into the brook?"
 - "No sir; she sent me to the store for something."
- "I thought I heard her giving you a commission which was to be executed with promptness and dispatch, and knowing you to be such a soldierly little fellow, who could not be tempted away from duty a moment, I wondered, rather, to see you standing here," and Uncle Alex stroked his whiskers meditatively, and knit his brows as though he was trying to study the matter out.

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning toward the village, was off like a flash.

Uncle Alex was standing on the postoffice steps, reading a letter, when he happened to see Neddie coming out of the grocery with his basket, and walk rapidly homeward. Some little boys on the other side of the street also spied him, and, running over, surrounded him, evidently wanting him to stop with them a little while, but he, though in a very good-natured way, declined their invitations, and kept on his way. He realized that he was on duty.

Two little squirrels out in the sun,
One gathered nuts, and the other had none.
"Time enough yet," his constant refrain;
"Summer is still only just on the wane."
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

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?"

ISAIAH.

THE SCARLET WOMAN.

IRA O. KNAPP.

THE womanhood of man and the manhood of woman are one and inseparable in Divine Love, Truth, and Life,—the father and mother of all created reality. Our Teacher has bearded the lion in his den, and destroyed the false conception of man, even all material claims to manhood or womanhood. Therefore there never was an Adam or an Eve, nor a serpent to beguile them or demoralize them.

Yet, starting from this false premise, my journey to your house was a panorama of mortal man, almost unto the end; and now shadow forth the signs of the times and the battlefield of the ages. The false conceptions of man and the "mother of harlots" are the victims and the slain in this battle; and the smoke of her indignation is already arising over the earth; but the mountaintops are as clear as the noonday sun. We hear the thunder from Sinai, even unto the Mount of Revelation; and below we see the signs,—voices, thunders, lightning, and great hail. The beast of lust and sensualism, on which this woman rides, "was and is not, and shall ascend out of the bottomless pit, and go into perdition; and the earth shall wonder."

Here is the Mind which hath wisdom. The seven mountains are apparent. You know who the five fallen kings are. One is Animal Magnetism, and goes hand-in-hand with sensualism, into

perdition, with her who is the eighth also. A false sense of the commandments of God receives power as a king one hour with the beast. These all make war with the Lamb, or Love's pure sense of Life; but the Lamb overcomes them all.

The next chapter is apparent; for in the harlot is found the blood of prophets and of saints, and of all that are slain upon the earth. "Let us rejoice; for the marriage of the Lamb is come, and blessed are they which are called unto the marriage supper of the Lamb." The Word of God, which has so long been dipped in blood, shall go forth on "white horses, clothed in fine linen, white and clean;" and the angel standing in the sun is Love, with its divine idea beaming through Christian Science. The woman shall "gather the fowls of the air unto the supper of the great God." They shall eat the flesh of the whole earth; and this shall uncover the beast, and the kings of the earth arrayed against the Word of God and Christian Science; and the beast and false prophet (Lust and Animal Magnetism) shall be cast alive into the damnation of their own hell, and the endless chain of Divine Science shall bind Satan for a season, when he is "let loose upon the earth again to deceive the nations which are in the four quarters of the earth, Gog and Magog;" but the Book of Life is opened wide to the understanding, so that the sea shall give up the dead, and death and hell shall be cast into the lake of fire. Then shall appear the new Jerusalem.

This is a brief of the vine of Christian Science in prophecy, whose husbandman is the Father of Lights.

HARK THE GLAD SOUND.

BROTHERS AND SISTERS in the Cause of Truth! Are ye awake in Spirit, or are ye asleep in matter? Can ye discern the face of the sky and the signs of the times?

Hark! Do ye hear! "The Bridegroom cometh!" Listen to the sweet refrain, and not from afar, "Worthy is the Lamb that was slain, to receive honor and glory and power!" Nearer come the melodious strains, bursting into harmony on the midnight air. "He shall redeem Israel!" Louder and louder the trumpet sounds: "Hallelujah! Praise the Lord! for He that is omnipo tent reigneth!"

Are your lamps trimmed, are they burning? Have ye oil (consecration) in your vessels with your lamps (Truth)? s.

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.

THE DYING RAISED.

Shortly after my return to Anamosa, Iowa, I was called to see a patient thought to be dying. The children and friends were standing around to see him breathe his last. "I am nearly gone, Mrs. Philbrick. I can't stand it much longer." In a few moments he rose and sat upright. "Take this chair," I said. "No, I can sit here just as well." He was on a lounge without a back; but he sat there as if nothing had happened, talking with me about two or three of his neighbors, who had been wonderfully healed, after the physicians said it was impossible. His face was full of joy and love. Before I left he ate a bowl of oatmeal and cream with a relish. I was not in the house over twenty minutes, but long enough to demonstrate the truth of the beautiful lessons you have taught me.

M. H. PHILBRICK.

BLOW ON THE HEAD.

I wonder if you would not like to hear of one demonstration I had here in Lansingburgh, New York. Some of the servants in the house told me of a man who lay dying by the railroad track, a little way from my home, on account of a blow on the temple from a stone. They said he could n't live until the doctor should arrive. When I found him, the men stood about with uncovered heads, looking for his last breath. They said his pulse was nearly gone. His hands were cold and his face gray; but even then he did not seem dying to me, for I knew he was spiritual, and could not die. Soon his body grew warm, he called for his wife. He clung to my hand as a drowning man would, calling me a good girl. Soon he grew conscious of his surroundings, and when the doctor arrived, he ordered him taken right home. With some assistance the man walked a little way; and when I went to see him at night, he was well, without even a headache.

HATTIE G. BETTS.

IDIOCY CURED.

I THINK I mentioned to you the wonderful cure wrought on the child of my butler, by Dr. S. J. Sawyer,—an idiot child of six years, who could not walk or speak, and knew nothing. After two months' treatment he is quite restored,—talks, walks, and is now quite intelligent. Oh, why will people doubt? F. W. C.

New York.

SIXTEEN YEARS.

For sixteen years I was an invalid, a slave to medicine, seeking health in drugs, mineral waters, in change of air, in climate, in diet; but all was of no avail. I found no relief till I took treatment of one of your Normal Students, and then I was healed, spiritually and physically. I feel a debt of gratitude to you; for through Divine Science, brought to light by you, I have "been made every whit whole." I have studied your book, and have demonstrated your teaching by healing others.

Yours, MRS. L. RABENSTEIN.

Burlington, Iowa.

CONSUMPTION IN EAST LOS ANGELES.

It may be a pleasure to you to know that some good work is being done here by Christian Science. Mrs. J. H. Phillips, wife of the Congregationalist minister in East Los Angeles, about two years ago was healed of a belief of consumption (after being given up by the physicians) by absent treatment from Mrs. Rand, one of your pupils.

Mrs. Phillips then purchased a copy of your Science and Health, and began to study it in connection with the Bible. She received some help in her study from some of her friends. She has studied faithfully, and has done a great deal of good work in her family. She has also helped a number of her friends into the Truth, among them myself, by giving readings at her home, which were very interesting and instructive. They have given us such a knowledge of the Science as to enable us to help our families and friends.

MRS. E. J. P.

MORAL AND PHYSICAL HEALING.

I FEEL it to be my duty to tell you what this glorious Science has done for my parents. One year ago last February my father was healed, in five days, of a belief in chronic piles and rheumatism, which he had had for twenty-five years. He was also a great skeptic, a disbeliever in God, and very immoral, beside being a great user of tobacco. He was told, by Mr. G. E. Lacy, that he could be healed, and that faith was not a requisite; to which father answered, that he was the biggest crank there was in Buffalo. He concluded, the next day, to try Christian Science, and told Mr. Lacy that he would prove him a liar, and a big one, too. When father felt the change, he went up like a man, and acknowledged that he had proved himself the liar. He never used to speak a pleasant word to his family, from one year's end to another; but after he was healed his tongue was loosed, and he spake as never before. He became interested to understand the Principle that would always protect him, and he and I studied alone, with the only Scientist in the place.

Father also made mother go and be healed. She was made whole in five days, of a belief in varicose veins, and a female weakness of twenty-five years standing, and neither father nor mother has had a belief of fatigue since the treatments.

Father does not use tobacco; and, if he could have his way, would like to take a club and pound this Truth into everyone.

I must tell you also of one case out of a few I have had. I have a brother who is twenty-five years old. At fifteen he had a partial sunstroke, and took to wandering. When I came into Science, I would give him a treatment whenever I thought of it, hoping, if he was living on this earth, he would come home and be made whole by Truth; for we did not know whether he was dead or alive. On the fifth of last July, after two months of absent treatment, he came home, the picture of filth, poverty, and brutality. Through the little talent given me, I was able to make him realize that he is a man; and that God made him in His likeness. If you could know the years of untold agony of our family because of him, and our unspeakable joy over his restoration, you would perhaps take pleasure in reading this. My demonstrations have been more the result of having the Spirit than the letter. Yours in Truth and love, C. L. J.

WEARINESS, CATARRH, TUMOR, MEASLES, WOUND.

I CAME home to Vermillion, Dakotah, in the full belief of weariness, aches, and pains, as part of our heritage, I found my sisters both healed of their infirmities. By Mrs. Noyes's permission my sister explained your book to me as I read, and gave me directions. It was in a terrible state of doubt and fear that I returned home; and vet a curious peace possessed me at times. A farmer's wife can not be away from duty very long. All my doubts and difficulties could not be met then; but alone, with Science and Health as my guide, I met each difficulty which my Bible-study brought up, and finally am at rest on most points. I do all my own work, - but oh! so much more lovingly and cheerfully than in the former way. Then it was a daily fret. My cry was, "So tired!" And this was my excuse for making all unhappy about me; yet I had times of struggle and penitence, prayers and tears. Now I run, and am seldom weary. I walk, and faint not; for is not God my strength? No need for Mind to linger over the washtub and dishpan, cooking and sweeping. These duties are carried on, and faithfully I hope; yet my thoughts are raised in praise to the Infinite Mind.

Today I have washed all day. I shall give five treatments, perhaps more, as two of the family have had hard days, and it is such a rest to give them a treatment. Although so busy, I can not refrain from trying to help those who are bound by their beliefs.

My husband has been healed of old-fashioned consumption, rheumatism, and catarrh,—my children, of their catarrhal belief and severe sore throats. A neighbor has been healed of a belief of tumor in the stomach and ulceration of duodenum,—a lady of measles and whooping-cough.

While yet in doubt I helped a young man who came in one evening with a bleeding hand. His horses had run away and thrown him out. A heavy wheel had split his forefinger, crushing it from tip to second joint. After I had tied up the hand, he went to town. I gave one treatment. The doctor said the finger must be amputated. I gave treatments for four days. The young man only lost ten days' work, and that at a time when the thermometer was down to zero. His companions derided him for making so much fuss over a little hurt. The doctor said his fine health had healed the wound quickly; but I knew his healing was from Infinite Good.

MRS. E. C. BURCHARD.

Church and Association.

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

BOSTON SUNDAY SERVICES.

THE CHURCH OF CHRIST (Scientist), Rev. Mary B. G. Eddy, Pastor, holds services every Sunday at three o'clock, in Chickering Hall, 151 and 153 Tremont Street. Sunday-school in the same place at fifteen minutes before two.

CHURCH OF CHRIST (SCIENTIST) NEW YORK CITY.

Services are held every Sunday at four o'clock in Crescent Hall, 138 Fifth Avenue, corner of Nineteenth Street. Regular speaker, Mrs. J. F. Stetson. Sunday-school at three o'clock, an hour preceding the preaching service.

OUR ASSOCIATION.

THE CHRISTIAN SCIENTIST ASSOCIATION meets on the first Wednesday of each month, in its new quarters, Room 210, Hotel Boylston, corner of Boylston and Tremont Streets.

CHRISTIAN SCIENTIST ASSOCIATION.

In October the members of this Association assembled for the first time in their new quarters, the Christian Science Reading-room, in Hotel Boylston, corner of Boylston and Tremont Streets. There was a very large attendance of the members. Much interest was manifested by the members in the business brought before the meeting; and the wise counsels of our Teacher were productive of harmony in the thought of the students, as was shown by the unanimity of their action. Twenty-nine new names were added to the list of members.

w. b. J.

BIBLE LESSONS.

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

[These lesson notes began with The Infant Jesus, in the August issue of this Journal.]

The Baptism of Jesus. MATTHEW iii. 13-17.

PARALLEL ACCOUNTS: MARK i. 9-11; LUKE iii. 21,22; JOHN i. 28-34.

GOLDEN TEXT: This is my beloved Son, in whom I am well pleased.

MATTHEW iii. 17.

TIME: January, in the year 27, after John the Baptist had been preaching several months.

PLACE: Bethabara (ford-house, or ferry-house), called also Bethany (boat-house), near one of the fords of the Jordan, presumably opposite Jericho, where one of the great Roman roads reached the river.

THE SCENE. Near the close of John's first half-year's preaching in the Judean Wilderness (Luke iii. 21, 22) Jesus came to the place where John was baptizing. John immediately recognized him as the Messiah.

In this lesson we see the welding together of Purity and Perfection. Purity is the door from the Vestibule into the Temple of God,—the first gray streak which presages the coming day.

Jesus had lived in Nazareth for twenty-nine years, till he was about thirty years of age. (LUKE iii. 23.) There he prepared himself for his earthly mission. John was baptizing in the Jordan, at the place where the Israelites first crossed that river on their entrance into the Promised Land, fifteen-hundred years before. While here, baptizing the people, Jesus appeared. John, bearing witness to Jesus' messiahship, said: "Behold the Lamb of God, who taketh away the sins of the world."

Though John and Jesus were cousins, they had never met. John at first remonstrated against baptizing Jesus, expressing his unworthiness to perform for him the sacred rite. He said: "I have need to be baptized of thee; and comest thou to me?" "Suffer it to be so now," Jesus replied, "for thus it becometh us to fulfil all righteousness."

The Baptist yielded. Jesus was baptized. As he ascended from the water the Heavens opened (LUKE iii. 21), and John saw the appointed sign of the dove, hovering over the head of the august supplicant, and resting upon him; and lo! a voice from Heaven said: "Thou art my beloved Son, in whom I am well pleased."

(LUKE iii. 22). All is now clear to John. The Lamb of God has come. John could rebuke sin, and say "Repent, and flee from the wrath to come." Jesus would say, "Believe and be saved." The most gentle creatures of earth, the dove and the lamb, symbolize the ministry of mercy that would banish a sinful world, and bring in a Kingdom of Love, which is the Kingdom of Heaven.

John baptized in the River Jordan. Let us examine this river, and learn its lesson.

The Jordan. It rises in the northeastern section of Palestine, and is nourished by the melting waters from snowcapped Hermon, and by rivulets and fountains flowing into the beautiful valleys below. This river is the largest in the country, and one of the few unfailing streams of the Holy Land. Like a gigantic serpent it twists and turns, pouring its waters among small islands, fens, and rugged rocks. Trespassing upon meads and meadows, bathing the feet of verdant hills, murmuring through shady dells and brakes, the Jordan rushes through its valley. Oleanders and sweet-scented flowers dot the riverside.

Mirrored in its waters in those days was Jacob's Bridge, which that patriarch was said to have crossed on his return from Mesopotamia, nineteen centuries before. From this point the river jumps and bounds along its course to the Galilean Sea, that beautiful sheet of water which, in the time of Jesus, reflected so many of his mighty works. Across this charming lake it hurries, and seeks an exit at the southern extremity, entering a broad valley, or depressed tract, between the hills. From here the river twines and bends, oscillating from west to east in a marvellous manner. At last it finds the middle of the valley, and in tortuous writhings twists itself into eddies and pools. Then, with a mighty bound, it rushes on in a wild chase for sixty direct miles, covering in its race over two-hundred miles in watery length, so zigzag is its course. During this last exciting race the Jordan jumps no less than twenty-seven formidable rapids and waterfalls.

Its race is run. It has reached the terminus. Through an ever-open mouth it spouts its aqueous load into the Dead Sea. Cradled between Mount Hermon's snowy peaks, the Jordan at last finds a melancholy tomb in the bitter depths of an acrid and repulsive abyss. The meaning of the Hebrew word for Jordan is the Descender, or One who Descends,— in allusion to the characteristics of its course.

DEAD SEA. What is this sea, into which the Descender at last plunges? It is sometimes referred to in the elder Scriptures as the Sea of the Plain, and again as the Eastern Sea. It is also called the Sea of Lot, and the Sea of Sodom. The locality is that of the ancient vale of Siddum, which Lot selected when he parted from Abraham. Here the Cities of the Plain were overwhelmed. In the immediate vicinity is a slab of saline rock, which is pointed out to travellers as Lot's Wife, in accordance with the story in Josephus speaks of this column, apparently believing it to be the veritable pillar of salt into which Lot's wife was transformed, as a punishment for looking back when the family were in flight from the doomed cities. Since the days of Lot, the valley around the Dead Sea has been depressed to a great depth, according to popular tradition; and according to scientific surveys, the Dead Sea is lower than any other sheet of water on the earth's surface. The atmosphere around this sea, because of the saltness of the water and the numerous sulphur springs which encircle it, is nearly unbreathable, and the locality is almost shunned by bird and beast. The few animals occasionally seen in this locality are The whole section around this all of one dull stone-color. brackish water is barren and desolate, a denuded territory.

I have described the River Jordan from source to mouth, from mount to sea, from cradle to tomb. What does this river signify? The word Jordan, as before stated, means the Descender. It symbolizes a channel of thought. Science and Health says: A river, when smooth and unobstructed, typifies the course of Truth; but when foaming and dashing, or muddy, it is a type of error. The Jordan corresponds decidedly to the latter definition; therefore I shall treat this stream metaphorically, - as a condition of mortal thought, showing the downward course of mortal man, from the highest to the lowest human concept. Downward mortal man rushes, into superstition and antiquated belief, - downward like the descending Jordan, heeding not the mountains whose feet it washes, though their peaks rise into the region of eternal sunshine. Over quicksands and tangled thoughts the mortal stream pursues its downward way. Lovely flowers reflect their shining faces, unheeded by the restless waters. Jacob's ancient bridge, which spans its course, is also unnoticed. With eddies and pools it laughs and chuckles at the bridge overhead, and bounds the faster forward and downward. Down down the sloping valley it rushes, in a demoralizing race, even to the Dead Sea, its terminus.

Such is the downward career of mortal man. What is the picture here presented? A huge serpent, extending its sinuous length from the mountains of Hermon to the Dead Sea! The channel of mortal thought is a serpent indeed. Personal sense, the testimony of matter, is this serpent. This serpent will beguile mankind from his rightful home, and entice him, through wonderful sublety, even to the Dead Sea of misery and despair, the misery and desolation which the Dead Sea typifies. Here the Cities of the Plain went down. Here Lot tarried. Like the land itself, mortal man has sunk to a great depth. In a mist was mortal man formed, the mist which rose from the ground.

The opposite declaration, the corrective of this false statement, is "Let there be light!" God created man in light, light which comes from above. All God's creation is formed in light. Mists, mysteries, and myths are none of God's handiwork. Let us remember this! When error says mist, let us say light. Pray for light, for divine light,—not the light of the moon, to slumber by, but the light of God's sunshine, to walk by, to work by, to live by.

Walk in the light, and thou shalt own Thy darkness passed away; Because that light hath in thee shone, In which is perfect day.

We have seen the descent of Mortal Man portrayed in the descending Jordan. Let us now ascend. "Out of Egypt have I called my Son." Up, over the cataracts and rapids and pools we must vault, meeting with Truth the error which casts us down. Demonstration only will stem error's rapid current, and defy its treacherous undertow. Error carries us downward. Truth must guide us upward. What are these flowers which nod and smile at us? They stood here unheeded when we descended. sunny face we now see a disciple of Jesus, a prophet, or a patriarch. How blinded we were before! Abraham, Moses, Elias, Daniel, Peter, James, John, Paul, all reflected God's love. They were all flowers, standing like sentinels along the stream of mortal thought; yet so blinded were we by sin, so rapidly hurled along in the current of belief, that we regarded not these heavenly ambassadors. Lo! here again is Jacob's Bridge. Let us pause! Do you stand as flower-sentinels by this downward flowing stream? Are you daily, like the pretty blossoms, turning to the sunshine of Truth, and reflecting it to others? Are you like mountains towering upward, cleaving the material firmament as a wedge? Are you a Jacob's Bridge, over which others may walk to a higher, holier, and happier life? If you are, you are a Christian Scientist? If not, your title is meaningless. C. S. or C. S. B. will not make a Christian Scientist. Jesus said: "By their fruits shall ye know them." Thank God, in the term Christian Science, that the Christian comes first. We must be Christlike first, and this leads us to the baptism of Divine Science.

- 13. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.
- 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

Who and what is John the Baptist? He symbolizes an intelligent condition of mind, a mind opening with the Scientific intelligence of Being, the highest human concept. Jesus called John "the greatest born of women." He represents the link between the moral and the spiritual,—the thought immediately preceding the perfect manifestation, the thought which heralds perfect manhood, the highest imperfect thought resolving into the perfect idea.

- "Then cometh Jesus to John." Blessed thought! The perfect idea has come! The imperfect belief is fading away. John drew Jesus to himself. As we lose the imperfect sense of belief, the perfect idea of Truth must appear. John had so far ascended the Jordan, so far beat back the waves of sensuous belief, so far uncovered the lie which declares itself Truth, that this consciousness revealed to him the Son of God.
- "Then cometh Jesus to John." John the Baptist signifies Purity. He was the forerunner of Jesus, the perfect idea. Purity is the forerunner of perfect manhood.

See Science and Health, pages 156, 162, 380.

"Behold the Lamb of God, which taketh away the sin of the world," was John's exclamation at Jesus' approach. Purity takes away the sin of worldliness, and baptizes mankind with the unction of the Holy Ghost. Every upward thought is a herald, ushering in the perfect idea, which displaces the false conception. This perfect idea takes away the sin which was of the world.

To illustrate more clearly: Every thought above our present estimate is a mental John the Baptist,—that condition of mind which heralds the coming of a spiritual manifestation,—an influx of Love which takes away the sins of the world, and plants in our hearts the perfect reality. John the Baptist is constantly appear-

ing before us, and ever declaring: "Behold the Lamb of God, who taketh away the sin of the world." Our spiritual consciousness is "the Lamb of God which takes away the sin of the world."

John said, referring to Jesus, "He must increase, but I must decrease." We first lay hold of spiritual thoughts intellectually. This is John the Baptist, the herald. Next the thought appears in conscious realization. This is the perfect idea. It is this holy consciousness that takes away the sin of worldliness. The intellectual concept must decrease. The spiritual reality must increase. Material belief must decrease, that the spiritual reality may increase, and give dominion over all.

The pure in heart will see God. Each Christian Scientist stands before the world as a John the Baptist. We are the heralds of Truth. We must present to mankind the Lamb of God, the consciousness of supernal Love, which taketh away the sin of materiality. Through the wilderness of error we must guide mankind, bathing them in purity. John drew Jesus to himself through moral purity, through unsullied Life, through immaculate thought. This is within the province of all.

Paint upon the heart of every man and woman you meet a picture of perfected humanity. If perchance your thoughts do not blend in beautiful tints, at least you can trace in your own thought, and so in the thoughts of others, an outline of "the stature of perfect manhood," which is in Christ Jesus.

There is no sculpture like character. The sculptor of character must be one's self. We make or mar our own spiritual sense.

The Jordan typifies mortal man descending. It also may typify mortal man ascending. The effect depends upon whether we are looking upward or downward, toward Mount Hermon, or toward the Dead Sea, -- whether our daily thoughts incline towards the mountains of spirituality, or drift downwards to the stagnant and nameless sea.

15 And Jesus answering said unto him, Suffer it to be so now, for thus it

becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

See Science and Health, page 152,— the opening sentence in the chapter on Marriage.

Although John did not know Jesus personally, previous to this meeting on the Jordan's bank, yet he recognized him instantly. Remember that they were cousins. Purity is near akin to perfection, and always recognizes it.

In the opening verse in our lesson, it is stated that Jesus came from Galilee. There are three progressive steps portrayed in our lesson: First, Galilee; second, John the Baptist; third, Jesus. These three steps must be taken by all, before the Heavens open and reveal eternal harmony.

These three steps, or degrees of thought, correspond to the three first creative days of Genesis. Galilee corresponds to the first day, John the Baptist to the second, Jesus to the third.

Genesis declares that God said, "Let there be light." Light, revelation of Truth, is the first step. Here Jesus started, in a consciousness of the eternity of God's verities,—in Galilee, or circle.

God created the firmament on the second day. The firmament is above the material world, and signifies spiritual discernment. This arises from purity, which John the Baptist typifies. This step, or spiritual discernment, is seen after the first period is passed, and is the revelation of Spirit.

The third step is Life. God created "the grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed was in itself." This signifies Life. Spiritual Life is seen through purity, the herald of spirituality; and Jesus represents spiritual Life, the only Life.

These three mental periods, once gained, open the eyes to celestial beauty, revealing the entity of God's realities. Jesus said, "I am the Way." Hence he must mark all the footsteps from the starting-part, (circle) to the full expression of the Perfect Idea, thus "fulfilling all righteousness," in being free from guilt or sin.

After the crucifixion, the angel, at the tomb of our Master, said to the women there gathered: "Go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee. There shall ye see him." (MATTHEW XXVIII. 1.) We must begin with an understanding of the eternity of God's creation, and then, through purity, win the everlasting glory of Heaven.

"Suffer it to be so now." Jesus met John on John's basis of thought. We must not attempt to vindicate or express Christian Science by ridiculing the creeds of others, but meet them on their own basis of thought. "The little leaven leaveneth the whole

lump." If you are aggressive you array people against the very thing you would impress them with. After meeting others on their level, turn from the material baptism, as did Jesus, and ascend "straightway up out of the water," to spiritual consciousness, leading others gently from the unreal to the real, from the water-baptism to the spiritual baptism,—complete submission in Truth.

Jesus turned his back on the water-baptism, and accepted only the baptism that came from above. Mark well this point! The spiritual baptism follows the baptism of purity. The descending dove is a symbol of Divine Science, of purity and peace, hope and faith.

In the Glossary of Science and Health, page 534, we read:

Winged thoughts of immortality bless mankind with a holy presence. Spiritual aspirations soar above the material, into the spiritual.

 $17\,$ And lo a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased.

From out the eternal harmony, won through perseverance and purity, the consciousness of our oneness with the Father is ever declared, the recognition of our sonship is complete.

CHORUS OF CHRISTIANITY.

I REMEMBER hearing a story in connection with our battlefields. One weary, dreary night, while our army was on the eve of a great and important battle, a soldier paced up and down before the tent of his general. Wearied with his work, he began to sing, half to himself,

When I can read my title clear.

After a little his voice grew louder, and he sang the hymn as though it were a song of victory. His tones rang out on the still night air. After a little, another soldier, off yonder, hearing the music, and fascinated by it, joined in. There was a duet. A little longer, and another voice, farther off, joined, and there was a chorus; and it was not long before the whole army, as far as the sound could reach on either side, were joining in that wondrous chorus, and singing in the presence of the enemy:

When I can read my title clear, To mansions in the skies.

DIVINE NAMES.

In all religious utterances, whether through prose or poetry, in pulpit or periodical, by preacher or pamphleteer, the name of Deity is of frequent recurrence. Perhaps one should say names, rather than name; yet each term but indicates some trait or element in Him whose nature is indivisible, whose existence is harmony.

The name God, as we all know, is generally regarded as only another way of spelling Good. Not only has God the attribute of goodness, but he is Good, in the very essence of His being.

"God is Love," says John; meaning not merely that God is loving, or has the attribute of love, but is Love; that is, Love is His nature. The Bible calls God just, merciful, pitiful; but it nowhere says God is Justice, God is Pity, God is Mercy, as it says God is Love. In other words, as Love is the fulfilling of the Law, so is Love the fulfilment, or completion, of the divine omnipresence.

Some of the old Pagan writers and poets call God by the name of Father; or rather they call one god by that title. Virgil speaks of Jupiter as the pater omnipotens, meaning the all-powerful Father,—not so much of mankind, or the universe, as the Father of other deities,—that is, the chief god among many. Christianity applies this term to God very differently, meaning by the phrase, "Our Father who art in Heaven," to indicate the spiritual relation which He bears towards His creation; not that the Creator is a Father in a fleshly sense, even of Jesus, as men are fathers, but that this imperfect epithet, as expressive of a tender and world-wide human relation, best shows what God is to man and the universe.

Well does the writer remember first hearing God called the Great I Am, and being told that this was a phrase used in the old hymns; and in the first Sunday-school lesson-book the writer ever studied, there was this sentence, which excited much wonder, printed in this peculiar way: "God said: IAMTHATIAM." What does this mean? "I am that I am," or "I am because I am," or "I am what I am." This is an attempted English equivalent of the Hebrew word Jehovah, or Yahweh, and is really a proclamation of the eternal existence and supremacy of the Infinite One, who then and thus declared Himself to the open thought of Moses.

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.

NOVEMBER DUTY.

In the month of gray November, We must all our sins remember,— Call to mind that they may leave us, And no longer plague and grieve us.

BIRDSEYE VIEW OF CHRISTIAN SCIENCE.

ATTENDANTS at Chicago, last June, were greatly pleased with Mason's Address. Western people liked it so much, that one of them wished to print it; but it was decided best to issue it in Boston, through our Publication Committee.

The result is a handsome pamphlet of fifty pages, in large type, from the Ellis press, 141 Franklin Street. Thanks are due for the accuracy and regularity of the proofsheets, the copy being so carefully followed, and the first proofs so diligently read, that the author's corrections were mostly changes which he thought best to make. This accuracy so facilitated publication, that in a fortnight from the hour when the manuscript went into the printer's hands, the Birdseye was ready to open and be seen.

It takes up several of the objections commonly urged against Christian Science, and handles them brightly and skilfully. Indeed this pamphlet is calculated to make a favorable impression for the cause it represents, as it is certainly written in a frank yet conciliatory mood. While it does not disguise his opinion of the superiority of Science to other forms of Christianity, it treats opponents in the spirit of charity. The foreman who supervised the printing says the Address gave him a higher idea.

The Birdseye is published at a quarter a copy. Christmas copies, handsomely bound in leather, with gilt edges and title, can be obtained by prompt application, for a dollar each.

THE OCTOBER OBSTETRIC CLASS.

THIRTY-THREE students, from nearly as many States,—many with the degree already earned of C.S.D.,—availed themselves of the first privilege ever given by the Massachusetts Metaphysical College to study the anatomy and surgery of obstetrics, under the guidance of a Christian Scientist who has had an honorable career as a homoeopathic practising physician for twenty years.

The first five lessons of this class were given by Dr. E. J. Foster. The unanimous opinion is, that he filled this novel position with admirable success and wisdom. He taught anatomical and surgical obstetrics most faithfully. He talked up his subject thoroughly, in all its intricacies and labyrinths; and this duty conscientiously done, he then talked his subject down, with equal success, so that the students' thoughts were not impressed with pictures of error.

This new department of instruction at the College has passed from the stage of experiment to the stage of proof, as to the superior advantages it affords over ordinary medical schools.

The last four lessons were given by the President. What was the secret of her manifest success during these lessons? Was it because this subject of Ontology is so absolutely scientific and proportionately clear to her? In this class, heart spoke to heart. The Mother felt that she was with many of her dear children, who had been tried and tested; who had gone out from her classes and immediate care once and twice; who had proven for themselves the Truth of her teachings,—and had come back satisfied. She must have known that they yearned to again hear her sound Science and her loving counsel.

CLASS-MEMBER.

PRIMARY AND NORMAL CLASSES.

HEREAFTER no students can be admitted to Massachusetts Metaphysical College Normal Class who have not passed through the Primary Class.

ASSOCIATION TREASURY.

MRS. M. W. MUNROE is the Treasurer of the Christian Scientist Association of the Massachusetts Metaphysical College, and to her all money due the Association should be paid. Address, 408 Columbus Avenue, Boston.

JESUITISM IN CHRISTIAN SCIENCE.

MARY BAKER G. EDDY.

The above is the title of a pamphlet by Ursula S. Gestefeld. Before entering my class, in 1884, she had been the student of a Spiritualist and mind-curer. Though a Christian Scientist in name, she is a member of the Theosophical Society in Chicago. Her attempted explanation of my book, Science and Health, is abortive; the altitude of her mind has neither reached the explanation nor inspiration of this work. She attempts to vilify my life and to criticize my works, in the face of twenty-two years of unstained labor in Christian Science Mind-healing, while she, a suckling, is drawing her nutriment from them. This is at least, silly.

When teaching her, I found that her mind presented a compilation of other minds, that it possessed, to a remarkable degree, these qualities,—vanity, intellectual dash, and courage without conviction. Her reasoning is intoned with Pagan philosophy, her humanity besprinkled with Buddhism, and her pride and purpose nerved with the spirit of a Judas.

The picture she draws of me, in the above-named pamphlet, is the subjective state of her own mind, and the minds of members expelled from the Christian Scientist Association of Boston. The reader recognizes at once that it is no portraiture of the Author of Science and Health. The honest seeker after Christian Science asks, "Where shall the young child be born?" Where shall the human concept of the Divine idea be given birth? He queries, Is the mother of Science and Health a misnomer? Does the child look like its mother, act like her, and does it resemble in the least the hideous counterfeit that Mrs. Gestefeld has conjured up? My heart's desire is, that the mind of this woman be imbued with better thoughts, and her life uplifted.

The only sense in which I employ the phrase "Loyal Students" she seems not to know. I mean those who are loyal to God, to justice, to Truth and Love. Thus loyal, these students and myself are one in motive and aim,—united indissolubly in the bonds of Christian Science. This bond is not personality; it is Principle. Shakespeare says:

This above all: to thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man. Jesus says: "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." She who would chain the eye of God, and hold it in her hand, needs to know the lesson of the cross and crown.

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.

If articles are not immediately published, it is generally because we have others which must be used first; and often matter, already in type, has to stand over a month or more.

UP-HILL.

CHRISTINA G. ROSSETTI.

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn till night, my friend.

But is there for the night a resting-place?

A roof for when the slow, dark hours begin.

May not the darkness hide it from my face?

You can not miss that inn.

Shall I meet other wayfarers at night?

Those who have gone before.

Then must I knock or call when just in sight?

They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.

Will there be beds for me and all who seek?

Yea, beds for all who come.

It was Love that made us; it is Love that has kept us; it is Love that saves us. and Love that will crown us with Immortal Life, if we abide in it.

Nothing but a purer, higher Love can save us from a false lower affection. A true Love will cure a false love.

The love of Christ is the only cure for sin.

WRIGHT.

Economic Kints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

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This monthly magazine is devoted to the subject of healing without the use of drugs, hygiene, manipulation, or mesmerism, and to assist in reforming the sinner. It is the only periodical containing contributions from the Discoverer of Christian Science, Rev. Mary B. G. Eddy. It is the official organ of the Church of Christ (Scientist) and of the Christian Scientist Association of the Massachusetts Metaphysical College, of Boston.

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Its new manager, Frank E. Mason, C.S.B., will spare no pains to promptly attend to all communications, and endeavor to make the JOURNAL interesting and profitable to all who are seeking a higher method by which to heal and bless mankind.

As some readers have been confused by the closing paragraph in the circular sent to subscribers and friends, we beg leave to state our offer to New Subscribers more definitely.

If you now send us your subscription for a year to come, we will not only send you the twelve monthly numbers of the Journal for the year of your subscription, but we will also send you, free, copies of the Journal from the beginning of the present volume,—that is, from April, 1888. This offer, however, will only continue open till the close of this year, and will end with January, 1889; and these special subscriptions must begin with the number for August, 1888.

Some subscribers, to whom our circulars have been sent write to say that their subscriptions have not yet expired,—as our books clearly show. These correspondents evidently do not know that it is a journalistic custom occasionally to send out business circulars to all subscribers, whether their subscriptions have or have not expired. We are glad to hear from them however.

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In renewing subscriptions or cards the former address should be referred to, especially if there is any change. The publisher may be misled, especially when a lady, who has heretofore been known by her unmarried name, gives her husband's name, without any notice of the change.

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September, 1887. Wyandotte

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March, 1888.

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July 8th, 1884. South Hanson, Mass.

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