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THE BOSTON CHRISTIAN SCIENTIST.

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PRACTICAL HEALING.

SECOND ARTICLE.

IT is recorded that the disease of King Asa "was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." That simple record shows something of the degeneration of methods. What chronicler of to-day would assert that any one of high or low degree sought not to the Lord, but to the physicians, and so slept with his fathers? In Asa's time disease was thought to be the punishment of sin, the result of God's vengeance. In our day we know it to be the result of disobedience to the Law — of broken natural laws, we are told. The Christian Scientist admits it to be the result of a broken natural law, but he will differ from other scientists over the significance of the Law. To his understanding, so-called physical laws are not the Law which governs man, and so should not be called natural. He recognizes but one Lawgiver, and insists that human laws shall be in consonance with the law of perfection, which is ever harmonious and good. He realizes that the Lawgiver is the "*I am that I am*," which is also the Law. A deviation from that government, a seeming absence of God in the thought of man, produces a seeming unconsciousness of Mind (that with human inconsistency we name unconscious mind), which immediately results in discord — dis-ease — and is not the result of government by Truth, in truth, but the opposite, a lie, and is a supposition of evil, to all appearances more real than good and more powerful. This condition, which is not a condition in Truth, we name mortal, perishable, and a state of fear.

It is absolutely essential for every Christian Scientist to be positive in regard to the Law, and to realize that for man the spiritual is forever the natural. He must declare for the maintenance of the Law, and abide in its observance, ever denying the seeming physical laws of polarity, ever remembering that the earth, the moon, the planets, the atmosphere, or the elements which go to make up the thought of a material creation, have no intelligence or power with which to govern man. From disobedience to the divine law comes the fear which results in the material concept; and every time that we turn to the material for remedy, do we add to that which we are or should be seeking to overcome, viz., the dominion of evil. Over even what we consider our minor thoughts must we keep watch and ward. At the different avenues of thought a guard must be posted, that we may be open to Him who is our Life and the Source of all. Every claim to a thought in error has its opposite in Truth.

The understanding of our Master's teaching comes in to waken us from our idolatrous dream, and we find that we have, seemingly, through error become unconscious egoists. The student of Christian Science is told that he must be a transparency for Truth to shine through, which demand complied with means for him self-abnegation, self-effacement, not the annihilation of his individuality, but the destruction of self-consciousness, selfishness. He must surrender the material for the spiritual. He must be governed by the Law of Spirit instead of the laws of matter. He is not permitted to run away from those supposed laws or to harmonize them with that other Law, but he must surrender himself to the perfect government now, drop his fears of the past and his hopes of the future, and live *now*. He is told that there is no death or fear of death in Life which is eternal, that the love of God is deathless, and that He who is supreme, unchangeable Intelligence knows nothing of that change.

We have witnessed what seemed to us wonderful results from the slight self-surrender which has so far been made; and remembering the story of the Prodigal Son, where love embraced the returning wanderer while he was yet afar off,

do we take heart of grace to press on. We shall not be disturbed over being called fanatics if we let the Light shine within us, and shall not fail in a harvest of results.

The consumptive listens to the story, and hope kindles within his heart. Perhaps it is his last resort. He fears decomposition, disintegration, degeneration. His sense of substance in error is departing from him. Could one be in a better condition for the practitioner? He is told that there is no decomposition in Mind, that there can be no disintegration for man, who is the image and likeness of God always, that divine Love is eternally regenerating and renewing him. He is also told that God is the Substance of man, that He stands under all, and that man in understanding reflects in attributes Deity, and if he realizes the One Mind he cannot express weakness and decay. God is Omnipotence, the All-in-all; then, where is there a place for impotence? He has become an unconscious blasphemer, expectorating, as he says, his life away. He has been declaring himself a source of poison. He is told that the source of all is good, and is forbidden the habit of expectoration. His sense of fear must be met at every point. Man's circulation and feeling must be love; and love reaches to the uttermost part, regenerating as it flows.

The developments of natural science have multiplied the sorrows of mortals even while they were seeking amelioration therefrom. Almost every discovery, if it has seemed palliative in any way, has also proven destructive. The microscope reveals to humanity that which makes it shudder, and life becomes a dangerous possession. We are warned against the air we breathe, the water we drink, and milk which had been considered a simple nourishment. It was bad enough when humanity feared the east winds, but later it was taught to fear all. The fears of death, of contagion, and change of weather were added to the unconscious fears, and one did well to reach adult age. But the tree of knowledge bore further evil fruit, and is supposed to have still other grafts. Germs with long Latin names were sent forth to prey upon man. These were endowed with life and intelligence, and

man, who was given dominion over all creatures, must yield his supremacy to that which the microscope reveals. Medicine will not cure, the knife will not save, and he surrenders to the inevitable. "But man's extremity is God's opportunity." In his hopelessness he avails himself of the Christian Scientist's faith and understanding. He lays aside his prejudices, or he does not. He has surrendered to what he has considered the inevitable; he must now surrender to God. Is that easy? Yes and No! He must begin. We all must. We start from beginnings in error. So he commences with the easy lesson that Life is God, that He is the Source of all, and that there is nothing to fear; that there is no life in matter, and it has no intelligence or power to create itself or destroy him. The First Cause of all is good and eternal, and the chemical affinity of error is not comprised in the infinity of Truth. Everything that we behold which represents Life exists, but it does not displace or supersede man, or any other creature. Neither with the limited sense of human vision do we behold the whole of creation; but of this we may be sure — each creature has its perfect place in love and is good.

It is not always easy to get people to see that this truth is for now. God said, what seem to us centuries ago, "Let there be light," and there was light; yet the truth is uttering itself to-day, and it is still, "Let there be light!"

Every practitioner is expected to exemplify the Truth so far as he understands it. He must declare for absolute perfection, but he must never boastfully proclaim himself the Light. Paul said, "If meat maketh my brother to stumble, I will eat no flesh forevermore." How many people are turned from striving to demonstrate the principle of Christian Science because of the unwisdom or dishonest practice of those who have professed much. The cry is that Christian Scientists do not live up to what they proclaim as the Truth. We are obliged to admit that to be true. Not one does that; but we should all strive for that overcoming of self which would make us conscious only of Good.

Patients frequently express a thought like this to practi-

tioners: "I feel so well when I am with you and after having a treatment, but it does not last. Why is it?" But it would last, and they would grow brighter and stronger and better in every way if they would themselves strive to comprehend the Spirit of Christian Science. Others say that if this is Christian Science and the truth which we proclaim, they cannot see why they should not be immediately and entirely healed in spite of their deviations from truth, without any demands being made upon them in any way. Many are like the nine lepers who failed to return to give thanks. It is not well to argue with patients to any great extent. We should be willing to do so as far as human reasoning seems necessary, but it rests here: If one has much of the letter and is a moral man in every way, according to the ordinary Christian code of morality, he has but to take off his shoes, uncover his head, and feel that he is in the presence of God, to realize something of Absolute Truth. How can we know that one has not? By the results of the struggle. One must rise to that point of faith where he beholds the possibility of Supreme Good governing all, and so sees that there is no reality in evil. If we stand with the voice of sense mute, deaf to the noise of selfish heart-beats, truly realizing that there is but One Mind, and that there can be no other expression, understanding *must* come.

H. C. S.

All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffeting of it, behold how it loyally supports him—bears him as its conqueror along.

Ruskin.

No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through His encircling presence, and receiving the seal of His permission.

Hannah W. Smith.

THOUGHT.

THOUGHT in the mind hath made us. What we are
By thought was wrought and built. If man's mind
Hath evil thoughts, pain comes to him as comes
The wheel the ox behind.

All that we are is what we thought and willed ;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow sure.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases, only love ;
The ancient law is this.

The many who are foolish, have forgot,
Or never knew, how mortal wrongs pass by ;
But they who know and who remember, let
Transient quarrels die.

Whoso imagines truth in the untrue,
And in the true finds untruth, he expires,
Never attaining knowledge ; life is waste ;
He follows vain desires.

Whoso discerns in truth the true, and sees
The false in falseness with unblinded eye,
He shall attain to knowledge ; life with such
Aims well before it die.

As rain breaks through an ill-thatched roof, so break
Passions through minds that holy thought despise :
As rain runs from a perfect thatch, so run
Passions from off the wise.

Edwin Arnold.

If you would lift me you must be on higher ground. If
you would liberate me you must be free. If you would cor-
rect my false view of facts,—hold up to me the same facts
in the true order of thought, and I cannot go back from the
new conviction.

Emerson.

IMITATORS OF GOD.

IN the revised Testament the fifth chapter of Ephesians opens with this injunction from St. Paul, "Be ye therefore imitators of God, as beloved children." The old version renders it, "Followers of God, as dear children." The bolder translation of the revision would seem to us astounding, almost audacious, if found outside the Bible. But in a true sense a follower must be an imitator, and whichever term appeals to us as most forcible will be the one to arouse most thought to impel us to learn the meaning of the injunction. If we are obeying these words we are seeking every instant to realize the likeness of God; seeking to lift up our hearts, open and free, to the governing power of God, before self-will has instigated any action. How the prophets, the apostles, the disciples, bring out this relation of Father and children! Of the earthly relation we say "like father, like son," and that saying can be but a faint reflex of the relation of the spiritual child to his spiritual Father; for is He not the very inspirer and author of his being. The apostle enjoins entire claiming of the heritage in God of beloved children; this gives us the right to inquire of God as to all we are and all we do. If we are imitators of Him we must turn from every way and every law of man that is not His way and His law. What is it in us that gives us an unerring knowledge of what God is *not*? Is it not an inherent consciousness of the God-nature in the child—an ineradicable perception of the positive attributes of Good? In examining the carnal mind, opposite qualities seem almost as positive, but the instant the thought turns to God the conviction of perfect being which produces only perfect good becomes undoubted. A great sense of having wandered, and missed the right path, overwhelms the weary children of earth. The Father does not force them to turn; they must see and acknowledge the delusive folly of preferring laws of their own invention to His free laws of good for them. They must be *willing* to be subject to His law of Love. How wonderful the patience of God as the Parent and Author

of all that is! He sees His children assuming that they made and govern themselves, instead of choosing to rest in His power in glad response to His likeness. Yet hearts that have never sought or owned Him cannot destroy that likeness. In distress or peril they cry out like lost children, and call upon Him to deliver them. And God the Father waits for the return of His prodigals and takes them home to His bosom. He knows their pitiful self-reliance will betray its delusions and open every heart to its anchorage in Him.

In Christ, the perfect imitator of God, we have a constant pattern upon which to form our daily thoughts and actions; he *was* "the beloved son." How many parables he spoke to make vivid, to the dull ears of his listeners, their real bearings as children of God! He sat upon the mount and taught them of the wonderful principles of love that must actuate them as children of God. He taught that every man who surrendered self, leaving all the idols he had built up and bowed down to, should come to the inner revelation that he was a child of God, enjoying the perfect thoughts of God and partaking of His nature.

When the first Christians banded themselves together to be the imitators, the followers, of this Son of God, they preached bold words of hope; their Master's accents were still sounding in their hearts, and emboldened them to announce the whole of his message; they pressed on with ardor to their high calling, shrinking from no part of it. What he had said, they believed in its simplicity and utter truth; no doubt esteeming it audacity to doubt the power of perfection for every man, since he had said that was the true capacity of every man.

Acting upon the law of imitation of God dissolves a mighty fabric of man's weaving. We are indeed "prisoners of hope;" and, as we feel the old shackles loosening and falling, gleams of freedom allure us farther and farther on towards the source of freedom. If we will leave our hearts open, the "health of His countenance" will beam over them. No ailing or perverse thought can poison our existence while realizing that we *are* thoughts of God and consequently are

executing what He is. This is the life that is hid, hid with Him who knows all, who loves us, and cherishes us, and covers us. No poison-tipped arrow of malice can enter this house of our Father, this kingdom of heaven. It falls short, for discord cannot enter where harmony prevails and fills all space.

When the first and last and constant thoughts of every day are strivings to imitate God, we are truly casting off the works of darkness and donning our armors of light, as children of the Father of Light.

In the reckoning of men, this first day of January, we say "a new year opens." O that the hearts of men would open to a new year of truth! God as our Father might smile upon us as His beloved children, at play with our times and seasons, while growing into the understanding of His eternal day of Love—unlimited, changeless Love,—bearing us on to the consummation of a perfect hope. *M. E.*

A LESSON IN ANALYSIS.

1. THERE can be no temptation unless that by which we are tempted seems in some way desirable.

2. Sin cannot tempt unless we believe it has something to give that will make us happier than we would be to abide in God.

3. The power of sin or evil is, then, in exact proportion to our belief in the pleasure we expect to get by it.

4. Our belief in sin or evil is in exact proportion to our unbelief in God.

5. If there were not some belief, latent perhaps, that sin could give us more than we would enjoy to have God's will ours absolutely, there could be no temptation; hence sin is unbelief.

6. If we fully believe, both on the surface of our consciousness and in the depths also, that sin is a cheat and a fraud, and realize that its promises are never kept, but that .

it leads on from one mistake to another and from one trouble to another; if we do really and truly believe "the wages of sin is death," and death to happiness, then it ceases to have anything we want; and, as we cannot be tempted by that we do not want, sin has then ceased to have any power over us.

7. If we fully believe that in God through Christ we have every happiness possible to man, then He becomes to us "all in all," and there is nothing else. There can be nothing left when we have "all;" and thus sin and evil are wiped out and cease to exist for us.

8. If the power of sin or evil be in proportion to our belief in them, then the more we strengthen that belief by acknowledging it and making it a power the greater power it becomes; hence we should spurn it as a lie, and strengthen our belief in God's power, holding that as all.

9. When men cease to believe in sin as capable of bringing happiness, then and not till then will it cease to deceive and to assume power.

10. Sin is a deception and a lie from first to last; and when we know the truth the lie is as if it had never been.

11. Do I believe in God and doubt not? Then I am His, and am in His glorious and everlasting kingdom of good, beyond the reach of evil.

12. Do I accept Him? Then forevermore let my face be toward the Light, for I have come into mine inheritance and God's promises are all mine. My feet are on the Rock.

M. S. D.

"THE world is cruel to its prophets: always stoning them and then building their sepulchres."

"PUNISHMENT never removes guilt."

THEN AND NOW.

WE, as well as the early workers in the field of Truth, have to meet and combat pantheism and dualism, both at once, in the very place where we would naturally least expect them; and our argument must be the same as our predecessor's, for our work is exactly in the same line of Truth, *i. e.*, to establish our relations, as they really are, with God. By their own formulas we will judge them. They prove upon their face that their notions destroy, in two fundamental respects, the proper thought of God. In the first place, in the system of emanations all beings are fractions — portions — of God, who divides Himself in producing them; and thereby the unity, the essential character of the Divine Substance, is broken up. Secondly, evil, that is to say infirmities, errors, crimes, etc., according to their system, attached to the idea of divine essence or substance, as created beings subject to evil, are parts of that substance, and by such an argument the notion of infinite power, intelligence, and love disappears. Do these arguments sound much like divine or Christian Science? Listen as I take up these two seeming evils and see if, as many claim, they are like this grand Truth. This argument against dualism, reduced to its fundamental term, is parallel with the reasoning against pantheism. It shows that in attributing eternity, independence, and necessary being to matter, *i. e.*, to the variable and divisible, the very notion of God is destroyed by taking from Him His proper attributes — attributes for which there can be found no ground in the seeming substance of matter. Why? Because the variable and divisible have not the ground of their existence in themselves, but have only a seeming existence. It shows equally that the necessary external existence of what is considered the evil principle would impair the notion of infinite power and intelligence and love: of infinite power, since they hold to a power independent of God; of infinite intelligence, since matter is essentially dark and unintelligent; of infinite love, since divine goodness is not and cannot be in sympathy with hatred, discord, and destruction.

The formula of the Catholic doctrine, exclusive of dualism, is this: God made everything which exists out of that which did not before exist. All these declarations are of themselves based upon a false premise, therefore they are not for us to base our thoughts upon. We must admit, simultaneously, that all things come from God, and are neither parts nor forms of God.

Dionysius the Areopagite says in order easily to conceive of creation it is necessary to conceive of three things, God, individual beings, and communications. We say that God is infinite; and that individual beings are created by Him; they are His work, and nothing finite can be God.

St. Augustine says (Henry's "Phil. of History"), "Evil considered generally is not anything positive, but a simple privation of good. We fear not to say that evil cannot proceed from good, for if it proceeds from good it cannot be evil. Everything which exists comes from good; evil cannot exist through itself; it would then be self-destructive. Everything which is, is good; and evil, of which I sought the origin, cannot be a substance; if it were substance, it would be good."

All natures are good because their author is good; but because they seem not to be, like Him, supremely and immutably good, it appears that their goodness can be augmented or diminished. Now the diminution of goodness would be evil, and evil is not in the universe as a whole, for as a whole the universe tends towards God. St. Ambrose says evil is only the destitution of good.

Plato conceives of God under two different relations, viz., substance and cause — the substance of ideas and cause of all forms, which in their variable order are the external imprint of ideas. He uses the word "logos," which contains the eternal ideas, the type of all things. It is by ideas and only by ideas, in the double relation which has been indicated, that Plato arrived at the conception of God. He says that God cannot be known and does not reveal Himself to the mind except by logos. Dr. Clarke says this term logos should never be translated, for it means a word spoken, speech, eloquence, doctrine, reason or the faculty of reasoning; but

using "word" as the translators have, does not give the full meaning that "logos" conveys. Plato still further says God made the world and it will endure forever. God loves his ideas with an infinite love and acts in accordance with that great love. Man, his idea, ought therefore in like manner to subordinate inferior loves, the love of the sensible and mutable, to the love of ideas of the absolute good, and to act only for the sake of realizing, within the sphere of his activity and according to the measure of his power, the divine ideas, the good in the realization of the true. Plato regards God as the substance and cause, as the infinite substratum, as the root of all existence and creator of all forms.

Schelling said in 1775: there exists but one substantial identical being. Finite existence, or objects produced by reflection, which are altogether relative in their nature, have only an apparent reality. The absolute being reveals itself in the eternal generations of things.

Then, as well as now, men were seeking after the absolute identity of God and the universe—seeking for a true and perfect understanding of God, and man—his idea. They looked for the manifestation of God's thought, and in a measure gained it. We see that in all their speculations they held to the grand verity of our being, and a very few held to the unreality of matter. How could they do otherwise when they reasoned from cause to effect? In our grand book, the Bible, we find men holding to the omnipotence of God and denying the claim of floods to destroy the Truth and of fire to burn God's idea. I might tell of how they meet the claims of hunger, storms, privations, power of animals—meeting armies of error with Truth and summoning clouds of power. Time and space will not permit mentioning all those brave men of old who were one with God and positively knew it. They feared not what man could do, but obeyed God. Now we, as seekers after Truth, say God is all in all, and believe it; so in our investigations of the claims of this grand truth we are rewarded by finding that this truth is as old as the thought of man; yea, it is of the same age as God. It always was and always will be.

Materia medica came from the gods of mortal mind, and their father was Apollo. God has been revealed to us in the Life of our brother, Jesus. He has given you and me all the rules for healing we can have. Prove it by "signs following," remembering that every plant that my Father has not planted shall be rooted up. Examine your thoughts hourly, for whatever you have in thought you will see in others. Remove the mote in your own spiritual perception; then you will see clearly that there is no beam to remove from your brother's. Jesus said, if we learn of him he will reveal all things to us. I ask all to be of one mind on this great truth. Do not look to the mask (personality) but to the divine Reality back of all, for you have the light that illuminates all.

W. J. V.

THE universe requires a creating mind: it rests on mind and power. Metaphysics holds the field, and on its triumphant banner is the name of God. Science might also be pressed into close quarters as to the nature of this thing that it calls matter, which it thinks it can see and feel; and how it sees and feels it, it does not know. When Sir William Thomson—led by a hint of Faraday's—advances the theory that all the properties of matter are probably attributes of motion, a surmise is awakened if matter be not a mere semblance or phantasm; and if force, or that which creates force, is not the only reality—a true substance upon which this play and flux of unstable matter takes place. Under this theory of advanced science, it is no longer spirit that seems vague, illusive, unreal, but matter—slipping away into modes of motion, dissolving into mere activity, and so shading off toward some great reality that is full of life and energy—not matter, and therefore spirit. Science itself has led up to a point where matter, and not God, becomes the unknowable. A little further struggle through this tangle of matter, and we may stand on a "peak of Darien" in "wild surmise" before the ocean of the Spirit.

T. T. Munger.

HEALTH OF BODY DEPENDENT ON THE SOUL.

NOT from the earth or skies,
Or seasons as they roll,
Come health and vigor to the frame,
But from the living soul.

Is this alive to God,
And not the slave of sin,
Then will the body, too, receive
Health from the soul within.

The mind, the heart unchanged,
Which dimmed the light of home,
Will make the outward world the same,
Where'er our feet may roam.

The fairest scenes on earth,
The mildest, purest sky,
Will bring no vigor to the step,
No lustre to the eye.

For He who formed our frame,
Made man a perfect whole;
And made the body's health depend
Upon the living soul.

Jones Very.

STRIVING.

“BE ye therefore perfect, even as your Father which is in Heaven is perfect.” How many earnest bible students have doubted man's capacity to attain to this condition! But notice, it is a command. And would the Master enjoin upon his friends and followers a command which they could not obey? Long before the precious Truth revealed by Christian or Divine Science was brought to my attention, I believed this command of Jesus was for us to fulfil. I could not accept the inconsistency that he who declared Himself to be “the Truth,” and one with God the Father,

had set up a standard for his followers to strive to reach, but to which they might never attain. Now, in the light of a better understanding, it seems to me to express very clearly our individual duty to exalt the real self—the spiritual man or woman—above all the seeming things and pleasures of sense, constantly and zealously guarding our every act, weighing every word, and controlling every thought, until, according to Paul, “we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” To be sure, it is no easy task that may be quickly accomplished with slight effort; but a persistent, daily, yea hourly, striving is needful. And, first, because it was the verbal command of the blessed Master; and, again, for the reward it will bring ourselves and those with whom we mingle and of whom we *think*, is it not worth our while to resolve that nothing shall—that nothing *can*—prevent an obedient achievement of spiritual victory, a promise of which is, I think, included in the injunction to be perfect?

Jesus the man, our Teacher and example, repeatedly demonstrated the mastery of the real man, the spiritual, the Christ, over the body, nature, and the elements; and the oft-quoted assurance that whosoever believeth might do the works that he did, and greater; and if they had “faith as a grain of mustard seed” they might change the material world as they pleased, certainly implies that they have a latent power equal to that he possessed. And if he, the despised Nazarene, could thus daily and constantly exhibit the perfect Life, why not each of us, his would-be followers? Who of us has more foes? Who more constant and bitter opposition? Who among us is more sorely tempted? Like the brethren to whom Paul’s epistle of comfort and encouragement is addressed, we “have not yet resisted unto blood, striving against sin.”

Ah, my friends, should we not hide our faces in humiliation, if we still say, or for a moment allow ourselves the thought, that we cannot escape—rise out of and above—the delusions and temptations of the flesh, when we have

such direct teaching from Jesus' own lips, whose life among men was our perfect example? Are we not manifestly distrusting God if we do not continually strive with an undaunted determination that we will obey this command of our Lord and Master. And, again, do we not all agree that the real self is perfect, is "the image and likeness of God?" Surely there can be no imperfection in God's spiritual likeness; in man, the expression of His changeless, living idea.

Then, the true self being already perfect of God, and like God, and a living oneness with God, we have simply to refuse to recognize any seeming of evil as in us, about us, or in any way to be thought of; and by and by, through constant and faithful endeavor, we shall surely have attained to perfect daily living, and then will we realize that we are, like our Father, ever in harmony, and rest, and peace. Those of us who have, even though recently, caught a glimmering of God's Truth through the teachings of our priceless Science, taking courage from our daily experiences (for we have each proven oft that we have a Power of which we were wholly unconscious until our hearts were touched by Divine Truth), confident of success, should know assuredly that we can, that we ought, and that we shall, rise above all belief of unreality and evil, into the "glorious liberty of the sons of God," and so fulfil the command, "Be ye therefore perfect."

E. M. W. B.

THE DIVINE IN MAN.

A LITTLE consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love, a believing love, will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into

nature that we prosper when we accept its advice, and when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word. Why need you choose so painfully your place and occupation and associates and modes of action and entertainment? Certainly there is a possible right for you that precludes the need of balance and wilful election. For you there is a reality, a fit place and congenial duties. Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty. If we would not be marplots, with our miserable interferences, the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, would organize itself, as do now the rose and the air and the sun.

Emerson.

A LETTER TO ONE WHO TEACHES IN PART ONLY.

MY DEAR FRIEND: I have been thinking of you, and that you appear to be laboring under great difficulties in the work that you think God has assigned to you in this life. You are striving to teach the Truth as it comes from God; and you think you do; yet you seem to be suffering what Christ came into this world to save you from, the belief of sin and sickness and the fear of death. Now, my dear brother, you pity a poor sinner who comes to you and says, "I want you to lead me into the true Light of God's word." You would work and labor for him that he might be freed

from the appearances of sin and become pure and holy as God would have His child to be.

As I look into this work of Christian Science I feel that you are right just so far as this help reaches, yet you have not got all there is for you. It is your privilege to take hold of this great Truth that you may enjoy the perfect fulness of the Spirit, and your poor body may be healed of all its infirmities, just as that sin-sick soul is washed clean and free from all its guilt and sin before God. You say God is infinite and fills all space. I just begin to realize the truth of that assertion. Now, why not act as if we believed what we teach? As He is perfect, so has He made us after Himself and in His image; and as He is all in all, let us receive Him into our hearts that our whole being may be filled with His love. When we are full of God's love we know there is no room for sin. Just the same with sickness. When we are willing to lay it all aside and believe that God will cure every ill (which He will do just as readily as He will forgive our sins), and when we believe no pain can come to us, but are willing to make a full and free surrender of ourselves to Him, we shall be as perfect in body as the new-born soul is in Christ. We must be born again.

The gospel as taught by you is all good; but you often say, "The half was never told." Never were truer words spoken than these. You have received only part; and that you teach. I begin to see Truth and Light in the more perfect wholeness that is yet to be revealed to you. I feel that we must be one with God and Christ, who are one, and that we should open our hearts to His love and be filled with the Spirit of Truth. Let us not only say this but grasp it hard and not let it go, but hold fast to the Truth for which we are all striving. When we have perfect faith there is no fear; you know that in your Christian experience; and when you can lay aside all fear, and trust even in death, you can take hold of this and have perfect fulness in yourself. Then sin, sickness, and death cannot harm or trouble you. Treat them as you teach us to treat the evil one (Get behind me, Satan; I will have naught to do with thee from this hour),

and believe it. Not only speak it, but accept it as coming from God to heal you in what you believe to be bodily infirmities, and you will sing a new song in God and His Son, who have done all things.

It seems strange to me that a man of God should suffer when he ought to know that he can be made every whit whole by the Father. Only trust Him fully, and know that He will keep them in perfect peace whose mind is stayed on Him. We have the same right to be cured from our pain as from sin. Does not God connect the two together? Then why should we accept one and not the other? Why should we be saved from sin, and hold on to the belief of pain and not be willing to give it up? The sinner will tell you he has no desire for sin, would be glad to be free from its thrall-dom; and you say you do not desire pain and sickness, yet you hold on in the same manner that the unconverted man does to his sins.

Be willing to trust the Father, and know that He no more wishes you to carry a suffering body than He does a sinful heart. You can accept both in the one way, and make a perfect and free surrender of yourself to Him and be healed of all evil. One is an evil just the same as the other; and the time is soon coming when the truth shall be accepted in whole, and not in part.

J. J. B.

FROM earth's bright faces fades the light of morn,
 From earth's glad voices drops the joyous tone;
 But ye, the children of the Soul, were born
 Deathless, and for undying love alone;
 And, oh! ye beautiful! 'tis well, how well,
 In the soul's world, with you, where change is not,
 to dwell!

Hemans.

"THE human understanding wholly fails in heavenly things. It is Love that is the great illuminator."

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PROSPECTIVE.

As man marks time we stand at the beginning of a new year. As the SCIENTIST marks its volumes it enters with this number upon a new volume. The world reckons these as in some way the beginning of new things; but any other point of time might be selected as a point of new departure, and any other number of the SCIENTIST might be looked upon as a fresh commencement. In fact every point of time is new, and each succeeding number is just as much a new one as this one is. Yet because the world looks upon this artificial division as it does we also fall into the same way. A great poet said:

“ We look before and after,
And pine for what is not.”

We may look both before and after, but we should do it without repining. We should recognize the errors of the past only that we may be wise enough in the future to avoid them, and not to mourn uselessly over them. All repining which is nothing more than repining is worse than useless. It is not only folly but it is a perpetuation of error. The past is past. We are done with it. It is irrevocably fixed. If there have been errors they must stand, but if we see them as such we need not repeat them. The future is ours, not to make it what we will but to shape ourselves to God's will. Therefore it is bright with glorious promise which contains nothing of despair. We may so shape ourselves, and so recognize the eternal truth of existence and being, that we shall live in the fruition of the great petition of Our Lord's Prayer. Each for self may live in doing our Father's will in earth as it is done in heaven. To live thus without regrets for the past and without fears for the future,

but with the confidence that is born of the knowledge that God is unmingled good and is unlimited in His omnipotence, makes heaven here and now. The road to perfection leads in this direction. Whoever will may walk therein, daily advancing toward the fruition of Truth.

The good is never accomplished by bewailing past failures, and the SCIENTIST expects to go on through another year with its face set ever toward the light of Truth, avoiding past errors whenever they are recognized as such, grasping more of Truth as it is more and more perceived, always using the vantage of past success as a position for future usefulness. We strike hands with our friends and supporters everywhere. God will be with them and us as they and we are for the right and the true.

The question is sometimes asked, whence comes error. Ask Christian Scientists what error is, and they would reply correctly that it is nothing. If this is true, then the question where it comes from rests on an erroneous foundation, because it presupposes that error is something. We do not ask where nothing comes from. The absolutely nothing does not have any existence—is not—and we know therefore, without question, that it never came; nor can it ever go. By reason of its very nothingness it is without originator, or origin, or existence. Then it did not come; and we cannot rationally ask whence comes that which never came. Such a question would be absurd, and its statement reveals its absurdity. Let the one who asks whence comes error—nothing—set resolutely to work to understand what nothing is. It is unthinkable. God cannot create nothing, because whatever is created must be in existence as soon as created, and therefore must be something; but the nothing is only nothing and neither has nor can have any existence. Mortal mind cannot even think of nothing without first (for itself) making something of it; and herein appears the difficulty which provokes the question. It would not be asked if, to the questioner, error did not appear to be real—appear

to be something. Although man may deny with his lips that error is anything, yet he is liable, unconsciously to himself even, to hold it as something.

BOOK TABLE.

ESSAYS. BY RALPH WALDO EMERSON. 613 pp. \$1.00. Boston and New York: Houghton, Mifflin and Company. 1883.

This edition comprises the first and second series of Essays, and makes two volumes in one. To the student of small means this is good fortune. Emerson is very generally read now, but there are many who feel that they cannot afford to purchase the complete set of his works, and this double volume will appeal to them. It is well bound, the types are clear, and the paper is good, and it presents a very different appearance from what seem to be tramp editions of this author.

EMERSON IN CONCORD. By EDWARD WALDO EMERSON. 266 pp. \$1.75. Boston and New York: Houghton, Mifflin and Company. 1889.

In this volume of memoirs we have some exceedingly interesting descriptive bits of Emerson's youth, manhood, and declining years. He seems to have had no infancy. It was written by his son for the "Social Circle" of Concord, Mass., with numerous extracts from his journal. Of this same "Social Circle" he writes to a friend in 1844: "Much the best society I have ever known is a club in Concord called the Social Circle, consisting always of twenty-five of our citizens, — doctor, lawyer, farmer, trader, miller, mechanic, etc., — solidest of men, who yield the solidest of gossip. Harvard University is a wafer compared to the solid land which my friends represent. I do not like to be absent from home Tuesday evenings in winter."

The hardships and sacrifices of his youth are entered into somewhat while a tribute is here paid to his aunt Mary Moody Emerson's influence. Her advice seems never to have been forgotten. The writer speaks of her as the "fiery and affectionate sibyl" who was "too concentrated a bitter-cordial to be ever taken for a long time at any one boarding-place." Mention is made of Emerson's courage of expression when he felt it necessary to administer drastic doses. He objected to the low utilitarian views or formalism of the church. He expected to find spirituality there. His son, in writing of Sunday observance, narrates this incident: The children, one Sunday, obtained permission to play battledore and shuttlecock, when Mr. Emerson, hearing the sound ringing through the house, came and said, "That sound was never heard in New England before on Sunday, and cannot be in my house." His reply to a young woman who brusquely said she "didn't trouble the church much," "Then you have somewhere a little chapel of your own," proved that he exempted no one from spiritual

devotion. In his last days he liked to attend church. He gave his best thoughts to his townspeople, and liked to be with them. They, in turn, appreciated him, and he was as close a student of human nature in them as they would permit him to be. His friendly associations with Alcott, Thoreau, and others are reviewed, with some peculiarities of Hawthorne, and the charge of imitation by Thoreau of Emerson, made by others, is here disproved. This volume, containing a fine lithograph of him, will be much appreciated by the many, many friends of Ralph Waldo Emerson.

MEMOIRS OF A MILLIONAIRE. By LUCIA TRUE AMES. 325 pages. \$1.25. Boston and New York: Houghton, Mifflin and Company. 1889.

While this work is dedicated to the author's brother, it is written for all those who enjoy the privilege of American citizenship and for the possessors of wealth. Some excellent views for the amelioration of the race are presented here in story form, which, if made practical, would elevate humanity. It is said that the author was or is a philanthropical worker at the North End, and if so she must realize something of the difficulty of getting the stratum of humanity represented there into a condition of thought where they are ready to fall into the direct line of improvement which is marked out for them. There seem castes within castes and classes within classes, while bigotry and ignorance prove as strong factors against their advancement as prejudice is with the better educated, and it seemingly takes much besides millions of money to overcome those obstacles; but the views ascribed to Mildred are deserving of serious consideration. She did not limit her field of operation to any particular portion of her native country, but with the thirty inherited millions sought to benefit the whole. Apartment houses constructed upon her plans on Huntington Avenue, at the rental mentioned, would never present the placard "To Let," for they would prove ideal city homes to those who did not possess the earth. The romance of the story is very interestingly carried out despite its sad *finale*.

SUPERIOR TO CIRCUMSTANCES. By EMILY LUCAS BLACKALL. 375 pp. \$1.25. Boston: D. Lothrop Company. 1889.

This tale takes a young woman through fallen fortune and its vicissitudes, depicting her struggles and final triumphs. She earns her daily bread instructing other women in the essentials of good breeding. Her superior manners were not always appreciated, however, and a weak woman, jealous of those very qualities, and an unprincipled man after having robbed his wife of her diamonds, throw suspicion upon Margaret, and occasion her arrest. A servant's evidence proves her vindication, and all ends well. There are two clergymen in the story, — one, the Rev. J. Augustus Blanding, who was equally well qualified, in his mother's thought, for the stage or the pulpit, but because of favoring circumstances became a preacher, and the other, the Rev. Wordsworth Kingsley, who had the welfare of the people at heart and felt that his ministry must be for their elevation. The characters mostly prove superior to circumstances.

THE BOSTON CHRISTIAN SCIENTIST.

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PRACTICAL HEALING.

THIRD ARTICLE.

How many of us during the past few weeks, while the epidemic of fear ran riot all over the habitable globe, have rejoiced in our smallest understanding of Christian Science, not boastfully or in the spirit of Phariseeism, but in hushed thankfulness! And we have whispered to our brothers and sisters in the faith how beneficent was this conviction of His great love which could save us from what seemed a common calamity! We had but to realize that God was not in the wind, the earthquake or the fire, and that if He were not neither could we be, since there is no place where He is not; and that after all this seeming disruption comes the still small voice. We had and have but to maintain our covenant, support our altars and defend the faith delivered to us by prophets and saints. It has been a period during which we have learned much, a vantage point in fact; and our lesson has shown up the two seeming extremes, the weakness and inconsistency of human nature, the unity of belief in error, and the inconsequent faith of man; and then we looked from that to behold the great abiding truth, the ever-presence of God who knows His children forever as they are,—His perfect image and likeness,—giving to us that perfect consciousness of His government if we will but hold to it, and not let fear or misdeeds darken our vision.

From this vantage point it has been interesting to note the seeming mental processes of those who talked the error up and made much of it in affirming its power, when if one fourth of this effort had been expended in denying its claim to power it would not have gained the possession which it was said to have attained. And then when it was well

talked up, and fear apparently well established, a quietus of mortal mind cure was recommended. "*Similia similibus curantur.*"

The opposite of divine wisdom is the weakest ignorance. Wisdom is immortal and has no consciousness of fear. Mortality is but a synonym for fear. Without doubt this very epidemic will result in a crisis for humanity. The druggists have not done such a business for a long time. Many experiments have been made without any positive knowledge as to results. The death-rate went up rapidly and alarmingly, and yet we are told that it was largely an imaginary trouble! After all this, reaction is sure to come. It is always the course and result of mortal exertion. Its own *stimuli* prostrates it. But from this episode it is to be hoped that humanity will recover a higher plane of thought.

One of the unhappiest dreams of chance is the microbic theory. It first *discomposes* and then *decomposes* man. No redress has seemingly been discovered for him, and he to whom all other creation is subject, is placed perhaps unconsciously at the mercy of this which he has not yet beheld. Verily it is the uncanniest of all discoveries of modern science! But we need not surrender our birthright just yet. Everything was created for man, made subject to him and pronounced good. It was, moreover, complete. There was and is but one Creator, and without Him was not anything made that was made. We should deny that the cunning of the serpent has superseded divine Wisdom, or the inventions of man the creation of God. We should no longer make willing or unwilling sacrifices to idols. When man has renounced error for Truth there has been no sacrifice required, and the result has been the remission of sin. By the remission of sin should be understood the *desire* for sin overcome and destroyed, and in its place we find the love of good and its dominion. It must be remembered that everything which expresses life is good and has its perfect place in Mind. We have to deny that evil has intelligence or power to express anything. Life is not in the creation but is in God — is God. He is the Source of all, the Intelligence

and Power of all. He neither muses, nor sleeps, nor goes journeying, but is ever omniscient, and man needs but to waken to that consciousness of himself in Christ now and forever. The first step is to deny the intelligence and dominion of fear, and to break away from its bondage—not weakly but vigorously, and with as strong efforts as we would make to quench a fire or eject an intruder. Jesus bade us “watch and pray.” Yet so many weakly pray or in a perfunctory manner, and watch not at all. The strong man has to be bound and cast out ere we realize God’s government.

If any one seeks to put a restricting bond around another he only encircles himself. The circle which encloses us is so infinite that we are conscious only of the strength and support, the warmth and peace, and the rest as well as security with which it holds us and all creatures, and that circle is the loving arms of our Father. Behind us memory tells us lies a past, before us anticipation spreads a future, but we should not gather up the one to mourn over, or the other to be apprehensive about. We should find work to do and do it for the glory of God. For many of us perhaps there are those who have seemed to be taken from a brief moment of time and have passed on to a higher understanding of Life, but with all sympathy for those who feel themselves bereaved yet is it the truth that it is neither Christian nor profitable to mourn. Divine Love has expressed us and from that love never can we be separated. That would indeed be death were it so. There is no desolation in Mind or sense of loss, and in order to overcome the grief of other mourners must we strive to realize that for ourselves. If the deed could be wrought who would recall those dear ones?

A great deal of knowledge of and sympathy with human nature is necessary for the successful practice of Christian Science. The sympathy requisite is not that which would condole with error but that which is founded upon love and strength. Personal antagonism is a thought to be met and overcome for most of us. We may abhor the sin and deplore the sinner, but that *should* not prevent our seeking for the individual or carrying to him the quickening sense

of his possession of Christly qualities. We should strive to uncover error where there is a sense of something subtle holding a patient. Sometimes the depths revealed are startling, particularly to the beginner in the work. Could the curtain be lifted which screens much of mortal thought from us it would indeed seem a hideous nightmare; but unless one is sufficiently conscious of God's government he is not secure against bringing out any part of the error himself. That thought alone should make us willing to serve others in humility.

The results of Christian Science are not demonstrations of human will-power. Patients should not be forced to great efforts when they feel themselves scarcely equal to small ones. They must have a consciousness of strength first. Practitioners should not feel impatient over slow growths but labor indefatigably on, never doubting that everything is perfected now. The seeming mental condition of the patient—disposition and a belief in temperamental restrictions—has to be dispelled. Temper, irritability, dissatisfaction with one's condition in life, hatred, envy, malice, revenge, jealousy etc., are among the evil qualities which have to be destroyed. These thoughts of themselves keep man ill and in bondage, and affect more or less those with whom he comes in contact. Humors, consumption, heart disease and restricted action are but results of evil thoughts and deeds humanly rendered. Every thought should be kept open to God, but every door should be closed against error, and we should remember that God tempts no man.

A patient will frequently exercise as much will power in lying in bed as others do in walking, so a practitioner needs to carefully examine the motives governing each case. It is not necessary to take long walks for one's health, but one should be able to do it if occasion requires. The practice of calisthenics is not necessary for the maintenance of a certain muscular condition, and is a waste of effort. Honest labor is an excellent institution for humanity, and nobody need feel degraded by its accomplishment. Gymnastic exercise for men and women might better be substituted by

honest endeavor to help poor struggling human creatures who feel themselves oppressed by the burdens of the day. If this were made a labor of love the race might sooner be lifted above materialism and the kingdom of heaven more quickly attained.

A practitioner should always be watchful over a case without anxiety, but there should never be indifference. It is a grievous wrong to enter into this work carelessly. If Christian Science has proven a great good to us we must desire to extend it to others. Emerson says, "Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort." In order to do good one must be in the world but not of it. Not that one should not find happiness and pleasure here and now, for we should do that. But what can the world offer us as a substitute for the joy we find in making others better and happier, which is the sure result if we work honestly and with love for others? We should always strive to make others happy. The realization that all are joyful in a consciousness of supreme good should be carried to each individual. A sense of heavy heartedness, weight, depression, resulting in apprehension, a feeling as of a dark cloud or burden resting upon one, is the general accompaniment of chronic invalidism, whether it takes the form of pain, abnormal growths or prostration, or of all these combined. The heart is the symbol of love, and we should be conscious only of love and all that is therein comprised. Instead of a sense of restriction we should have a measure of power and freedom and joy, and we should let our countenances reflect the light that it may be kindled in others. A miserable sense of depression will produce a miserable lack of results for harvesting. It is making of ourselves central points for disease and dissatisfaction. All true feeling is love, and patients as well as practitioners should realize that. If one thinks himself in pain let him look away from that spot and realize that there is no place where love does not reach, that the strength of the Almighty is round about him, that seeming mortal warfare is not, that the Father knows him always as his child

without spot or blemish, and that there is nothing to prevent his realization of the government of God. We do need faith, that faith which "is the assurance of things hoped for, the proving of things not seen," or "the conviction of things not seen."

A dissatisfaction with one's position or surroundings is neither wise, profitable or necessary. God has blessed us abundantly out of the fullness of His love, and while there is never a burdensome excess, or anything to waste, there is a sufficiency for all of equal benefits, and we have but to reach out our hands for a full measure. As we understand and have faith, it will in truth be rendered us. There are no privations if we truly realize there can be none. We remember that our Master fed the multitude, and the stories of the quails and manna, and how the ravens fed Elijah, as well as the renewal of the widow's meal and oil, and the many, many evidences we have had of the Source being sufficient for all. What is right for us to have is ours for the asking if we ask aright.

H. C. S.

"IT clears up so many things if we put ourselves out of the question, and accept what comes to us as a simple duty, as that which is given us to do, and that we are to do as well as we can, with such patience and judgment and ability as we possess. When that is done there are no regrets, no thought of mistakes; we are only asked to do that which is possible to ourselves."

"THE perfecting of the inward hastens the accomplishment of the outward; it is the same Spirit which affects both, for the outward redemption is but the triumphant manifestation, in freest exercise, of the new creation within. All processes of spiritual accomplishment are from the inward to the outward; the kingdom of God is within us."

FAITH AND LOVE.

NONE loves me, Father, with Thy love,
None else can meet such needs as mine;
O, grant me, as Thou shalt approve,
All that befits a child of thine!
From every doubt and fear release,
And give me confidence and peace.

Give me a faith shall never fail,
One that shall always work by love;
And then, whatever foes assail,
They shall but higher courage move
More boldly for the truth to strive,
And more by faith in Thee to live.

From the German.

EACH effort to interpret the signs of the Divine working will leave us stronger for new endeavors. Each space of quiet thought will bring us power of deeper vision. "We have ourselves," as it has been well said, "as we use ourselves." And just as our minds wither and waste if they are engrossed by sordid cares, so the thought of God in Christ enlarges and purifies every faculty which is occupied with it, and lends something of its own nobility to the poorest heart which gives it a welcome.

But we must never forget the inexorable law of God's love. He gives *grace* for *grace*. He gives as his gifts are turned to service. He claims that we should be His fellow-workers. We could imagine no loftier title; and no lower title would answer to the purpose of our creation. We were made to attain to the Divine likeness; made, that is, as we can now see, to realize, each in the narrow sphere of our fragmentary lives, each according to the measure of our ability, the fact of the Incarnation; to live in the light of that vision of absolute truth which has been opened to us; to live by the growth of that knowledge of God which He places within our reach through the fulfilment of daily duties.

Canon Westcott.

THE REAL ELIXIR OF LIFE.

IN all ages, the natural desire to prolong material existence has led to a continued and persistent search for a life-giving or rejuvenating "elixir." The recent alleged discovery of Dr. Brown Séquard, which is discussed by Dr. Hammond in a recent "North American Review," is the latest attempt to realize this dream of perpetual youth which has always been the goal and ideal for inquiring minds. There has been a perpetual fancy in the human conception, that by means of some double-refined, perfectly distilled essence of possible vegetable, mineral or animal products, the physical tissues could be preserved, and old age indefinitely postponed. Combinations, distillations, extracts and decoctions of almost every known material substance, whether "in the heavens above or in the earth beneath," have been experimented with, their effects noted; their qualities and tendencies investigated, with a view to find out their true bearing upon that ever-receding ideal—the prolongation of life, and the banishment of disease. Medical systems, the perfection of which has been buttressed by innumerable experiments, and the soundness of which has not been questioned by their devoted disciples, have arisen, one after another, only to be displaced, each by the succeeding one, and that, in its turn going to pieces, that its successor might be founded upon its ruins.

In the mean time, in spite of centuries of the most thorough and profound research, in order to perfect "the art of healing," human life has not been prolonged, and old age and decay have not been postponed. Disease, instead of being banished, has been divided and subdivided, new diseases discovered and multiplied, until their simple nomenclature has become cumbersome.

It has been admitted, over and over again, by the most eminent and impartial writers in the medical profession, that no system of medicine can be scientific, and that none can have for a basis more than a series of experiments, or guesses.

Were this not the case, remedies, once accepted, would keep their place; but we find that, with few exceptions, they are supplanted, or become obsolete in a generation, and often in less than a decade. The exact effect of any drug upon the human system, and the balance of its influence for good or evil, is admittedly an unknown quantity. The divinely ordained, recuperative, vital forces, which constantly tend towards wholeness or health, does the cure; but the drug gets the credit. Man can see, taste, handle and measure the drug, and as he has become materialistic — to his conception — the drug forces are real, while immaterial or unseen forces are intangible, and therefore unreal. How can the drug add anything to human vitality when it is only dead matter and has no life to give? Just here is the radical misconception. The search of mankind for vital reënforcement has almost wholly been confined to sources below him. He has peered into the earth and into the various forms and combinations of dead matter, in his search for more life. Vital or spiritual forces elude the touch of his scalpel, and are invisible even by aid of the microscope, and hence materialistic science ignores them. Material conception demands something that the senses can grasp; and as it is blind to anything but matter, that becomes the only ruling and real force to be depended upon. Mankind think they must find their "protoplasm" or "primordial germs" in something which can be seen and handled, and these must be incorporated or introduced into the physical organism in order to increase the vitality.

Let us start with the proposition, which few will deny, that man, primarily, is a spiritual being. It logically follows that his material nature is secondary; and that in reality it is only an effect, or an externalization of spiritual forces. How illogical to doctor an effect! How degrading for a spiritual being made in the image of his Creator — who is spirit — to turn to Guinea pigs and rabbits in order to reënforce his springs of life! Is not man, by his materiality, enough of an animal without farther degrading himself by an additional and abnormal dilution of brute nature? For a being nor-

mally spiritual has he not already descended deeply enough into animalism without an unnatural, hybrid inoculation with swine, even though of the Guinea variety? We are below our ideal plane, and have become "of the earth, earthy;" otherwise, Dr. Brown-Séquard's "discovery" would be revolting to us.

The age has become so materialistic that man almost regards his body as himself. He mentally dwells in its pleasures or pains, until they become so realistic that he knows and thinks of but little but his sensations. Instead of being his useful servant, his body becomes his master, and its slavery is tyrannical. With a lost spiritual consciousness, material objects around him have become ruling, and real spiritual and mental verities have slipped from his grasp. Disease, decay, old age and death, from his material standpoint, are normal, sure, ruling and to be feared. If his *ego* is spirit and not body, how can any of these things touch him? If he takes such a concept into his daily consciousness, and lives at an altitude of spiritual harmony, then physical harmony follows as a natural sequence. As the material nature falls into line in its subordinate and normal place, it also becomes whole and beautiful. It is no longer the capricious and unrelenting tyrant, but the docile and obliging servant.

It is unnecessary to discuss the theological dogma of the "fall of man in Adam" when the great majority of mankind are now found on the low, sensuous plain of animalism, the view from which embraces all the realism of their lives.

The great difficulty is that the world, and even the Church, have accepted disease, pain and sorrow, as normal, instead of accidental, and have failed to locate them, as occasioned by a "fall," into a ruling, material consciousness. This condition deprives men of the spiritual weapons, by the use of which maladies could be routed. Spiritual law is just as scientific, unvarying and reliable in its nature as that which is material, and harmony with it puts positive and beneficent forces at our command. The boasted science of the present age, though great in material improvements and inventions,

cannot penetrate beyond the confines of a sensuous horizon. It looks down into the valley, instead of to the hills, and is color-blind to spiritual forces. Truth is a rounded unit, and that science is *pseudo-science* which mistakes a half—and that the lower half—for the whole.

Dr. Hammond suggests that "there is nothing inherently impossible in a so-called elixir of life," which statement is very true; but the idea that such an elixir will come from the secretions of guinea pigs or lambs may as well be dismissed.

The true elixir will consist of a ruling consciousness of man's spiritual heritage of wholeness and the recognition of the fact that disease, pain and inharmony are abnormal, and that their existence is due to a network of sensuous beliefs in which man's animalism and materiality have bound him, and which have inverted his nature. An important element in the elixir will be the mental absorption of the fact that "God is love," and that "in Him we live and move and have our being." Man's spiritual nature—which is his centre—responds when God is delineated to him as the all-pervading imminent life. When the spiritual centre is moved, the physical circumference moves also. The Holy Spirit has been represented as a very sacred influence, present only on rare and special occasions, instead of an ever-present Spirit of Wholeness, only waiting for our recognition. Man has not recognized it as a practical every-day force and tonic, from a wrong conception that it was impracticable and intangible.

When man practically realizes that his body is an external manifestation, and not himself; that he can to a great degree free himself from its bondage; that he can live in high and harmonious thought, rather than in sensation, he will find the true elixir at his command.

A persistent mental affirmation of wholeness, with a constant reliance upon the Source of all life, gives man a wonderful dominion over his own body and everything below him.

The strong forces in nature are those which are unseen —

attraction, cohesion, caloric and electricity. They move and mould matter, and control it by their imperious energy. In a corresponding but higher realm are the forces of love, spirituality, joy, peace, purity, harmony. When these spiritual forces—which are as real as the others—are recognized as constituting the “elixir of life,” their harmony will be externalized in physical wholeness as surely and as naturally as effect follows causation. The medical profession has always recognized the disastrous effects of fear, sin, grief and depression upon the physical organism, but has strangely ignored the tonic power of their opposites. This “elixir” is not supernatural nor mystical, nor imaginary, nor confined to any sect or race, but is in accord with unvarying, natural and spiritual law. Science and logic both teach that the higher should rule and control the lower. Is not the mind or spirit higher than the body? Is it not the intrinsic, the real; and, if so, should it not occupy the throne?

When the mental chambers are occupied by conditions of harmony, health and wholeness, they become ruling, and there is no room for disease, despair and inharmony. It is possible, by persistent mental effort, to make such a condition settled and permanent. That men at length become what they mentally dwell upon is an irreversible law.

Bound as we are in such a network of race belief that disease and pain are normal, ruling and regular, our emancipation cannot but be gradual. Our spiritual weapons are rusty from disuse. The “elixir” in its strength and purity cannot be found until there is a general, spiritual, blossoming-out. In a deep sense we are all “bound in one bundle.”

Can disease and pain be banished, and old age indefinitely postponed? Not at once, but with every spiritual advance the enemy will fall back, and at length, when the decisive victory is gained, his nothingness will be uncovered.

But it is within the power of every one to break, link by link, his material chains, and to sip for himself and aid others to get some drafts of the real “Elixir of Life.”

From the Boston Transcript.

Henry Wood.

THE MASTER.

He is a path, if any be misled ;
He is a robe, if any naked be ;
If any chance to hunger, He is bread ;
If any be a bondman, He is free ;
If any be but weak, how strong is He !
To dead men life is He, to sick men health ;
To blind men sight, and to the needy wealth ;
A pleasure without loss, a treasure without stealth.

Giles Fletcher.

SELF-SURRENDER.

All who take Christ for their Master, and endeavor to follow him, find self-will the stumbling-block that most often impedes the heavenly way. In fact so persistent is the interference of self-will as to seem the only hindrance, and again and again the Bible verdict recurs to us that "the carnal mind is enmity against God." Against this apparently discouraging fact stands the truth that every time we do a deed or speak a word in Christ's name, and for his sake, the enemy has been overcome. The harvests that we should reap for God, if we went about the reaping remembering that He said "Without me ye can do nothing," would be larger and richer than we have ever seen.

The results of Christian endeavors are painfully limited by the blind selfishness of the workers. We first see the plans and pleasures of self well attended to, then if a little time, a little money is left, give it to God in such meagre quantity as remains. To such workers there is continual disappointment and dissatisfaction, the fruits of their works are small, they have missed the joy of self-sacrifice. Nine tenths has gone to self, and the little meagre remnant that remained for God brought no sense of the fulness of blessing promised to those who serve Him.

The Christian Scientist, entering upon his new tasks of

healing, finds that much service is required of him; perhaps the entire consecration of his time. He cannot grow if he stands still, he cannot refuse to do work that waits to be done by him. Self has many sweet nooks of its own where it would fain linger; before the responsibility for the neighbor was realized self-musings were considered beneficial; now, however, self-surrender looms up, a big, hard word to face. There is no compromise; inertia must be bravely labelled "Mental laziness." In the depths of the heart is heard the Master's voice calling for the first-fruits for God, and not the poor leavings of self-engrossed hours. Self-love rebels at pouring out all its treasures and puts off the "giving up all" that Christ requires. Yet the "all" so tenaciously cherished — what is it? The poor cheat of a material dream. Sooner or later the true contrast is made between the emptiness of self-pleasing and the joy of serving, for the law of God is written in every heart, and once quickened it springs eagerly towards the Master asking for work to do, asking to be shown the will of the Father. The first lessons the Elder Brother gives are of a meek and lowly heart, admonition to seek first the kingdom of heaven. The true learner cannot doubt as to what these lessons call upon him to do. If, like the valiant Peter, he makes big boasts of *what* he will do, he is soon humbled by discovering that he has no power of his own, that he can only lie at the feet of the Master and apply each word of heavenly wisdom to his earthly course. The extent of the self-abnegation required, seems at times like a huge boulder filling all the way, yet the path does go on, very straight and very narrow though it be. Spiritual awakening is kindled to burn until all the dross is consumed. The high resolve to do the will of the Father as Christ did it, clears away selfish repinings, and the giving becomes glad — be it time, or money, or sacrifice of ease. So inspired, the money-maker delights to perceive that all mankind are his brethren, and as he pours out his riches for their benefit exclaims "All things come of Thee and of Thine own have we given Thee." The singer soars in freer flight when the melody of his heart is

"I sing for Christ." The writer moves a ready pen when it is dedicated to the service of Christ. The woman of fashion is disenchanted with worldly successes when her heart has learned to sing of the triumphs of winning weary hearts home to Christ. The man of intellect finds expansion and enlargement never imagined before, when he has left open his windows to the Source and Inspirer of thought, and dedicated his powers to the service of the Giver.

These beautiful results of consecrated lives, are only attained by seeking the will of the Father, and merging self-will within it. Christ never expressed a will of his own; his chief joy was ever in doing the will of the Father. In doing it so perfectly himself he illustrated for all mankind the one course for harmony, the one only way to find and keep oneness with God. When Jesus healed the sick, and many that were "holden with divers diseases and torments." (Rev. Ed. Matt. 4: 24) he enabled each sufferer to perceive the will of God towards him, which obliterated belief in a will of his own. Jesus knew, without one wavering doubt, that the Father created man in love and had dominion over him in love, and that this law of love was unchanging; the child had only to perceive this to be so, to be restored to all the harmonious action of love. The word "holden" is very significant. It is as though these unhappy sufferers were bound and hemmed in by a slavery of self-imposed laws which left them to the discord and agony of nightmare. Jesus approaches and bids them see God, who made them in love. The scales fall off from the blinded eyes and the vision of good becomes the established truth. How many are holden by doubt in the heart! The freedom which we gain in the Truth is but a slight ray compared to the promised effulgence, because of this withering doubt which is not faithfully met and loyally turned out. Here lies much need of surrender, half-hearted faith is not the kind with which to work the works of Christ; he was planted upon Divine Principle, the will of God all and supreme to him, asserting no separate will of his own. How poorly his followers show in comparison! We claim promises for which we have not

fulfilled our preparatory part, we talk of the Omnipotence, of God and act as though the power of man ruled ; yet God has patience with His wandering children. He pulls some cord of love which compels us to turn, and as we recognize his presence the image glows anew, and with joy inexpressible we perceive that we were created for Him, that we have no other life than his, that any idea of happiness separate from Him is illusory and false. Self was but a fearful picture gathering darkness and desolation as it depicted itself afar from the Light of its existence. Loss of self alone lays bare this heavenly heritage, for children of God can know only the dominion of the Father. *M. E.*

THERE is an inward sight which hath power to perceive the one true Good, and that it is neither this nor that, but that of which St. Paul saith: "When that which is perfect is come, then that which is in part shall be done away." By this he meaneth, that the Whole and Perfect excelleth all the fragments, and that all which is in part and imperfect is as nought compared to the Perfect. Thus, likewise all knowledge of the parts is swallowed up when the Whole is known; and where that Good is known, it cannot but be longed for and loved so greatly, that all other love where-with the man hath loved himself and other things, fadeth away. And that inward sight likewise perceiveth what is best and noblest in all things, and loveth it in the one true Good, and only for the sake of that true Good.

Theologia Germanica.

"IF every morning we opened our hearts to God, as we open our windows to the sun and air, God would fill them with that calm sweet joy which elevates the soul, prevents its feeling the weight of troubles, and makes it overflow with benevolence."

A WORD TO THE FEARFUL.

AT this time, when so many around and among us are manifesting the fears constantly entertained by the uneducated mortal mind, perhaps a moment's consideration of the subject may be of benefit to some who have not yet cast anchor in the peaceful haven of rest—in the “perfect Love which casteth out all fear.”

One writer defines fear, and, I think, correctly, as “the opposite of trust;” and further says “it is the fertile root of most diseases.” What, then, have we, God's children, to do with it? Having no belief of disease, recognizing no seeming, harmful power, whom or what have we to fear? Do we fear ourselves? Created by God, the living ideas of the perfect Principle we know as our Father, Creator and Life, daily and hourly o'ershadowed, protected and controlled by the one divine, changeless and all-powerful Intelligence which is Truth, Life and Love unlimited, can we distrust His claims, His Power, His Love? Can we distrust our own God-given and God-like qualities, or our Spiritual oneness with the Source of all good? Would we distrust our fraternal kinship with our Lord and Master, Jesus, the Christ, when we know his words to be, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me”—“I and my Father are one”—and, “It is your Father's good pleasure to give you the kingdom?” Shall we distrust the promise of the unlimited power which a right understanding of our true selves and our right line of duty humbly performed will bring constantly to our command? Indeed we cannot, we will not.

And shall we shrink and tremble before the shadows of educated, mortal beliefs, which cross the path we would follow? Rather let us constantly assert our Spiritual nature and Christ Power, with an earnestness that shall give no place to idle, vain surmisings of evil; that shall establish us above all the unrealities which have been ignorantly harbored in mortal judgment; till from our daily experience we can declare, with a perfect realization of the truth of our spoken

words, "There is no fear." As an incentive to repeated and untiring effort, let us remember that the Master's conclusion of the Sermon on the Mount (according to Luke) is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

That kingdom is come, is here, is now, is within — and where or what is fear? *E. M. W. B.*

SERMON ON THE MOUNT.

AFTER the temptation recorded in the fourth chapter of Matthew, Jesus departed into Galilee and began collecting his disciples by the sea of Galilee. Peter, Andrew, James, and John left their nets to follow him, "And his fame went throughout all Syria;" from his preaching the Gospel and healing all manner of diseases. The chapter closes, telling of the great multitude which followed him "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." The fifth chapter tells us how he taught this great multitude, so great that only the fields and the open air were large enough to contain them all. He went up into such a high spiritual thought that it seemed like a mountain to them, it was so much above anything they had ever heard before. To my mind it was not necessarily a real mountain. It does not say that he taught all the multitude whether they wanted to hear and learn of him or not, but, when he was set, his disciples *came* unto him; "his disciples" meaning those who wanted to learn, who were in sympathy with him, and were desirous for the truth, willing to leave everything else to follow him—and learn of him. And he opened his mouth and taught *them*, saying, "Blessed *are* the poor in spirit; for theirs *is* the kingdom of Heaven."

Matthew's account of the Beatitudes clearly sets forth the spiritual character of Jesus' teaching, and rightly understood gives the key-note to all his teachings, and the purpose of his

life. The misunderstanding seems to come with Luke's translation "Blessed are ye poor." Attention has always been called to the fact, that what was originally an utterance of a lofty spiritual truth—the beatitude of the lowly, long-ing heart—has been degraded into a glorification of poverty; as if all the poor were poor in the mystic sense in which Jesus used the word. The only just method of interpretation to apply to the alleged sayings of any teacher is to explain them in the light of that teacher's general doctrine taken as a whole. Jesus, the friend of man, was in the best and truest sense the friend of the poor—of those who in his own age and land were the down-trodden and despairing majority. But this wise teacher knew that then, as always, pauperism was as likely to be connected with crime as with virtue, and that outward poverty not unfrequently "gives birth to character and movements having affinity with the kingdom of Satan rather than with the kingdom of God." Nowhere does Jesus say physical poverty is a blessing or riches a curse; but he does say that we must sell all our love of riches if we would follow him, and that our material wealth is a perishable treasure and an idol which soon crumbles to dust. "Where our treasure is there will our heart be also."

Blessed *are* they who are "conscious of inward need." The aim and purpose of Christ's life and teaching was to make the sonship of man to God a reality on earth. When we go off into a far country, like the prodigal son, we have left love behind us, and there appear four successive states of mind. The first is self-will. He wishes to have his own way and be independent, when he straightway becomes a bond slave to a foreign master. His folly is followed by loss of self-respect; and shame, misery and want are the next step, with emptiness and hunger. At last he comes to himself and repents, and then he rises up and goes to his Father. "For theirs *is* the kingdom of heaven." Our Father is the king of love; and in His house love rules, and as His children the kingdom is ours.

"Blessed are they that mourn; for they shall be com-

forted." Blessed are they who repent or are sorry. Repentance brings its own forgiveness and comfort. The minute the prodigal turned to his father's love, his father saw him, when he was yet a great way off and he had compassion on him, and ran and fell on his neck and kissed him. "He *was* dead, and *is* alive again; he *was* lost, and is found. And they began to be merry."

"Blessed are the meek; for they shall inherit the earth." Meekness always follows true repentance. Selfishness, self-will and egotism are dead. We see that of ourselves we can do nothing, and our true happiness is in serving others. We are quite willing to take the place of a hired servant. "He who serves others serves himself best." In living good, we inherit all things. The desire for good brings us into heaven. The sorrow or repentance brings us compassion and comfort and meekness. Our humility brings us the inheritance of the earth. What more can we want, or ask for? the earth, the life of heaven on earth, the spirit of love and truth, the only substance there is, and the only inheritance the Father has to give! Of course it is ours, as a true child of the Father, in His image and likeness.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." This seems to be a promise to those who continue in the right way, in well doing, in desiring the bread of truth which always fills, and who thirst after the water which is the river of love which flows before the throne of God. They shall be filled.

M. S. B.

HAPPINESS is nothing but that inward sweet delight that will arise from the harmonious agreement between our wills and God's will. There is nothing contrary to God in the whole world, nothing that fights against Him, but *self-will*. This is the strong castle that we all keep garrisoned against heaven in every one of our hearts, which God continually layeth siege unto.

Dr. Cudworth.

THE BOND OF FAITH.

IF God in His supremacy is first in time and first in power, if the true and only source of existence of power to all other beings resides in Himself as necessarily involved in His own infinite nature; in other words, if God is God, then all other beings and all other things, sin only excepted, are from Him and by Him. It becomes, then, a great problem, in what way this supremacy, without which God cannot be God, shall exist and operate in God's moral creatures giving them life and power, and sustaining the life and power which it gives, and yet without a violation of their moral responsibility. In other words, the question or problem is, in what way shall men, consistently with their moral identity and responsibility, enter (as all Christians who experience the highest results of religion do enter), into the state of entire moral union or oneness with God.

And in connection with the remarks appropriate to this inquiry, we observe in the first place, that men may be said to have a life in themselves. And it may be said further, with great truth undoubtedly, that they may not only have a life in themselves, but that they may be free in it, and that they may be responsible for it. But if this life in themselves is a life self-originated, if it be a life out of God, and independent of God, as the terms seem to imply, then the stream is severed from its fountain, the bond of spiritual filiation is broken, and there is, and can be no real, no essential union. Such a life is not what the pious Scougal calls the "life of God in the soul of man." And we cannot hesitate to say, that all moral life, wherever it may exist, is no better and no other than moral and spiritual death, which is not drawn, moment by moment, from a divine source.

But if there is a life, which is no better than spiritual death, there is also another life of higher and divine origin. This life, which is God's power, God's wisdom, and God's heart of love, existing and operating in the very nature, and amid, if we may so express it, the very responsibilities of the human soul, exists and operates by *faith*. If, renounc-

ing our own strength and wisdom, we give ourselves to God, believing that He will be our strength, our wisdom, and our righteousness, according to the promise he has given, we may be assured that the result in our inward experience will correspond to the faith we exercise. But a soul, which combines righteousness or entire uprightness and purity of feeling with a divinely enlightened wisdom and a strength of purpose that aims unceasingly to do what the inward divine teaching imposes, is a soul that is stamped with the divine image, and has entered into true unity with God. It is in connection with such views as these, therefore, that we assert the proposition, *that faith is the true bond of union between God and man.*

And in illustration of the subject, we remark further, that, in renouncing our own strength and anything else which may be regarded as pertaining to ourselves, it is not meant, that we should be inactive and not employ those powers which God has given us; but that in their exercise we should have no hope, no confidence in them, except so far as they exist in co-operation with an inward divine guidance, and are attended with the divine blessing; in other words, we should have no confidence in them, except so far as the human operation is one with the divine operation. Or to express the same thing again, in another shape, the great business of the creature is, not to be without action, but to act in concurrence with God, to harmonize with God. This was the prayer of the Saviour, "As Thou, Father, art in me, and I in Thee; that they also *may be one in us.*" To express the whole as simply and briefly as possible, the sum of religion is unity with God. And this unity, which cannot exist without the concurrence of the creature, is secured by faith. It is not possible for God to be in union with any being that has not confidence in Him. A want of confidence, which is the same thing as a want of faith, is itself disunion.

Thomas C. Upham.

HE always wins who sides with God.

Faber.

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WITH REGARD TO EXTRACTS.

WE could make very few extracts for the SCIENTIST if every passage was required to express exact Christian Science. One design, the chief one, of our extracts, is to show how through all the past of which we have any knowledge, there has ever been searching and yearning for a perfect God, a God who should "speak peace to his people" through their attaining some comprehension of their likeness to Him. And so we find many a writer expressing heart-searchings for the Light that shall put him at one with the Divine. It is very kindling to our aspirations after God to find the combined thoughts of the ages to be in the same strain as our own. In making these extracts we cannot always apply the same rule of extermination of little errors that must be required for original matter; for sometimes a fine helpful thought would be lost if we required the context to be exactly in line with Christian Science. The *search* for Truth is a great bond of unity to mankind; and though they may travel towards it by many different roads, we need not be disturbed by the differences where we discern the motive to be akin to our own, and as sincere. Points of meeting are valuable and cheering, and suggest the gathering into the Father's House at last of all the children, knowing they are of one Mind and their wanderings forgotten as dreams. So we wish it understood that we leave authors of extracts responsible for all slight diversities, which yet must be given to enclose the helpful thought. Often the whole book, from which an extract is made, would prove disappointing, because we have culled the only part in harmony with Christian Science. When this is not so—except in very short extracts—we intend to give the title of the book as well as the author's name.

BOOK TABLE.

THE CHURCH IN MODERN SOCIETY. By JULIUS H. WARD.

232 pp. \$1.00. Boston and New York: Houghton, Mifflin and Company. 1889.

This is a fair and dispassionate exposition of a subject which interests many religious thinkers to-day. It is a clear and concise statement of existing difficulties from the author's standpoint of observation, and expresses an appreciation of the spiritual growth made in the last three hundred years. American Christianity is considered and the relationship existing between the church, the state and the family. The author dwells upon the fact that since the Reformation there has been a separation between sacred and secular things. Individual theory and experiment he considers dangerous. The church must advance and take its place as a factor in life, or it must recede to an insignificant position. The school question is well considered. With religious conceptions lagging behind political beliefs he thinks that free citizens should regard this question in its higher and moral, if not spiritual, relation, and allusion is made to the danger to-day of one religious body withdrawing its moral and spiritual strength from the support of the best methods. The disintegration of the church is deplored,—its fragmentary condition—when there is no valid difference in belief. It can only be constructive as a unit, not as a collective church made up of many organizations. The world would not willingly return to the dominion of the Roman Church, and the imperfections and weak points of the different organizations are made apparent, as well as the fact that there is something lacking in each so that no one could be taken separately as furnishing the proper basis of a catholic or universal church. The Anglican evidently is the one which the writer thinks should bring order out of chaos, but that he maintains cannot be done without the hearty coöperation of every religious body in America. It is not to be expected for the present. The antagonism between the different organizations is chiefly negative. Theology has been reconstructed. There is no definite certainty of ecclesiastical unity being reached in the church, but as a whole there is more sympathy and good feeling expressed. This work should be read to be appreciated.

SCRIPTURE WORDS OF LIFE. PARTS FIRST AND SECOND. 69

and 47 pp. \$1.80 per doz. 20 cts. each. Brooklyn, 373 Tompkins Ave: Disbrow and Beardsley. 1889.

These two pamphlets comprise many helpful selections from the Scriptures. They are really sermons, a text having been selected and the context from the same source being carried out in a pertinent way, so that the reader may derive much aid without the intrusion of other personal thought.

THE BOSTON CHRISTIAN SCIENTIST.

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ADHERENCE TO PRINCIPLE.

EVERY question and every statement concerning evil is attended with apparent difficulty. Those who make the declaration that evil is not a reality, but do not fully understand it, are liable to yet other errors arising from their failure to recognize their own attitude. They say that if evil is unreal then no harm can come from indulgence in it and therefore there can be no wrong in committing it. This is sophistry. The difficulty lies in the fact that at the same time that they declare it unreal with their lips they recognize it in their hearts as real, if they have a desire to partake of it.

No man, it matters nothing what his declaration may be, pursues that which to him is an unreality, — that which has no existence — offers no inducement. Whatever a man does appears to him at the time he does it as real, whether the act is one connected with supreme good or worst evil. A man does not steal unless he recognizes the act as a reality. No man steals gold unless he recognizes the gold as something, and also as valuable. He does not steal common earth because he recognizes no value in it to him; but mankind have attached a value to gold and therefore men steal it. If the thief saw no value in it there would be little temptation to take it. Now go one step farther. If the thief did not look upon gold as something, as well as something valuable — if he recognized it as absolutely nothing, which is equivalent to not recognizing its existence at all — then he would not put out his hand to touch it. All the temptation would be gone.

The same is true of every sin we commit. If we really recognized the truth of the declaration that sin is not a reality — that it does not exist — then there would be no

temptation in it. So far as we are tempted by it just so far it is a reality to us. So far as we indulge in it just so far we belie our declaration of its unreality, and so far we recognize it as something real. If we are in the truth, as we claim to be, then we see that it is nothing. In this is the reason and explanation of the declaration Jesus made to those Jews which believed on him: "If ye continue in my word ye shall know the truth, and the truth shall make you free." The fact is that evil is non-existent. We learn that by an examination of and compliance with the precepts of Jesus — by continuance in his word — and then we are free in the perfect freedom of the truth, because evil in every one of its forms has become an unreality and therefore contains no temptation. The law prohibits us from evil acts; but the truth shows us that there exists nothing outside of itself (there is no error); and therefore that one who really recognizes the truth is absolutely without desire to abide in anything but the truth. This is the perfect freedom. To such there is no law, because, being in the perfect truth, all error has passed away. Such are in Christ and continue in his word.

But there is another phase of this subject which must be considered because of man's belief in the reality of the appearance of evil; and no discussion of the subject should be closed without it. Let no one deceive himself with a false word. If one says there is no sin and then sins he is a liar, because he would not sin if in his heart he did not see the sin both as something and as in some way desirable. If to me the thing appears to be a reality it will bear its fruit which to me will be as real as the sin is. Moses once said: "Be sure your sin will find you out;" and it will. There is a world of wisdom in the declaration. It reads, "your sin;" and it is yours and no one's else. It has no existence except as your belief in it has given it existence — no existence except in your belief — and so it is peculiarly yours because it has just as much existence as you have given it. It is wholly yours in all the reality you attach to it. By its commission you have declared its reality in the most positive

manner possible. To you it is real. And it will bear fruit after its kind; and its fruit will have precisely the same kind of reality to you which the sin had in the first place, and no more. You cultivated the sin, the evil tree, in your own heart, by recognizing it as something instead of turning away from it as nothing; and in your own heart it will grow as you make it grow, and in your heart it will bear fruit unto you. There is no escape. It is your sin; and it will find *you* out, to your own great regret. Your verbal denial of its reality, unless the denial goes deeper than the lips — deep down into the inmost recesses of your heart of hearts — will not change your condition nor relieve you of its consequences. To say, "All is good," and then go on in the appearance of evil does not purge any one of error. But he who says, "All is good," and knows it, so that to him there is no evil, does not do the evil thing. It comes not nigh him. He is in the secret place of the Most High, and no evil can come nigh his dwelling.

Error never becomes truth; evil never becomes good; sin never becomes righteousness. To say that all is good for the purpose of self-deception, so that one may commit sin and call it good and stupefy the conscience for the time being, is the worst of all errors; because that sin which is purposely misnamed good is the worst sin of all. And if we make it something by believing in its existence, then that tree will be to us a reality and will produce its appropriate fruit. Men do not gather grapes of thorns nor figs of thistles, no matter how much they may call the thorns vines and the thistles fig trees. Paul said: "Whatsoever a man soweth, that shall he also reap" — reap his own sowing. Jesus said:

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt.

Calling the tree good does not make it so nor in any way change either the nature of the tree or the nature of the fruit. Such as call evil good are they who say there is no

sin and then commit sin. They are the servants of sin; and to the sin itself they have added the additional sin of misnaming the evil good. They heap up wrath upon wrath; and treasure up unto themselves wrath against the day of wrath. The last condition is worse than the first. Let man be not deceived; and self-deception is the most subtle and worst of all.

There is no sin. It is not an existence, a reality. It only seems to be. Because God is real, it is not real. This is the doctrine of Christian Scientists. It remains for them to so thoroughly believe it that sin shall have for them no temptation, and then their lives will be exemplifications of their declarations. To do this is the great demonstration. This was the life of Jesus, in the world, but not of it, and so would he have all his believers walk the earth.

A. M. C.

If we be "instructed in the kingdom of heaven," old truths are ever putting on new and more beautiful foliage and fruitage year by year, and this confirms the trust that healing and sustenance will be found for all times in the one Tree of Life; just according to where we are standing, its leaves of healing and fruits of moral power minister to our needs.

Letters from a Mystic.

Now that I have no longer any sense for the transitory and perishable, the universe appears before my eyes under a transformed aspect. The dead, heavy mass which did but stop up space has vanished, and in its place there flows onward, with the rushing music of mighty waves, an eternal stream of life, and power, and action, which issues from the original source of all life,—from Thy life, O Infinite One! for all life is Thy life, and only the religious eye penetrates to the realm of true beauty.

F. G. Fichte.

GOD'S MARINER.

The wind ahead? The wind is free!
Forevermore it favoereth me, —
To shores of God still blowing fair,
O'er seas of God my bark doth bear.

This surging brine *I* do not sail;
This blast adverse is not my gale;
'Tis here I only seem to be,
But really sail another sea, —

* * * * *

The winds that o'er my ocean run
Reach through all worlds beyond the sun;
Through life and death, through fate, through time,
Grand breaths of God, they sweep sublime.

O thou God's mariner, heart of mine!
Spread canvas to the airs divine!
Spread sail! and let thy fortune be
Forgotten in thy destiny.

Life loveth life and good; then trust
What most the spirit would, it must;
Deep wishes, in the heart that be,
Are blossoms of necessity.

So Life must live, and soul must sail,
And Unseen over seen prevail;
And all God's argosies come to shore,
Let ocean smile, or rage, or roar.

David A. Wasson.

No good deed dies; be it a rejoicing river, be it but a tiny rill of human nobleness, yet, so it be pure and clear, never has it been lost in the poisonous marshes or choked in the muddy sands. It flows inevitably into that great river of the water of life, which is not lost save — if *that* be to be lost — in the infinite ocean of God's eternal love. *Canon Farrar.*

A FEW WORDS FOR MOTHERS.

"Fear overcome" must ever be the watchword of all mothers. How much more so of those who call themselves Christian Science mothers! The little ones thrive in the pure air and sunshine of God's love, like flowers turning their faces to the sun. We can endeavor to realize constantly for them the unrestricted freedom of Truth, and the perfect safety which they find in the heavenly Father's care. But though we can guide their little feet into the way of Truth, it is ever to be remembered that each one has his or her own right to express distinct and separate individuality. We must not try to do it for them, or govern them too strongly with our own thought.

Still, born into this world of error, children unconsciously express much of the mortal thought surrounding them. Sometimes it seems to come in an overwhelming torrent; but how quickly they respond to the uplifting thought, that they are men and women in Truth, fully developed in every way, not subject to the ordinary ills which men decree that children must pass through! There is nothing more beautiful in the practice of Christian Science, than to see a little child come quickly out of a cloud of error; become conscious of strength and health again, and have no lingering traces of delusive illness.

Their innocent hearts are not full of preconceived ideas of mortal ills; they respond readily to the thought carried them, therefore in undertaking a child's case quite as much attention must be given to the parents and anxious friends, as to the child itself; in some cases even more. No child can hold itself in sickness; but the anxiety and fear manifested by a timorous parent express themselves upon the little one in a hundred disturbing forms. When we become firmly conscious that fear cannot govern except as we endow it with power, can have no intelligence to produce error, that it is in fact a phantom only, and that we are in no way controlled by it, the first step is gained. Then give what treatment seems necessary for each erroneous condi-

tion, and put your child into God's hands, feeling that it is safe with Him. Deny what error is apparent and work vigorously when needful, but ever without fear, knowing that the treatments must be felt, and be productive of good results.

There are many practical details regarding children that each mother must arrange for herself. Food and proper clothing must be attended to. Wholesome, simple food is advisable, in order that they may contract no appetite for one article of diet more than another. And clothing to suit the season is only good common-sense. This course will preserve them from curiosity and criticism which would have to be met as discord, if excited by following unusual, or so-called unreasonable methods. Above all, carry joyful, happy thoughts to them. Children very readily reflect the mental status of those about them, and troubled faces and hearts are not good for them to see or feel. No, they must see our faces radiant with happiness and joy. Nothing must keep them from feeling God's immediate presence round about them. There is no excuse for irritability or nervousness; all these things can be readily dispelled, hearts and lips alike expressing the very joyousness of Truth. Never worry over a child. Lack of worry and absence of fear do not imply indifference. We should always shut the door upon error and hold them open thoughts to God, fed, sustained, and nourished by their Heavenly Father. "Underneath are the everlasting arms," and surely when we realize that wherever we go, or whichever way we turn, God is ever present, we may be sure His loving arms are about His little children.

R.

"I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal Love,
And all is well again."

S. Longfellow.

CHRISTIAN SCIENCE DEFENDED.*

THE accomplishments of faith will never reach the limit until man and the world are perfected by faith as a basis for understanding. Copernicus perceived a principle that led him to promulgate the truth that the earth was round and revolved in a system of planets around the sun. A little later in time, Columbus, by faith in his perception of truth, discovered America. In this land we have a Franklin who by faith discovered the force of electricity, at least reduced it to order, and a Fulton who by faith applied the force of steam to navigation. In our day, through the unfoldment of the knowledge and the application of the forces that the faith of these and other men have laid hold of, we are reaping untold blessings.

The much abused and misunderstood teachings of Christian Science simply point to an intelligent and practical faith in another Force, called by Spencer "Infinite and Eternal Energy," by Darwin "Immaterial Ultimate Cause," by Fiske "Omnipresent Energy," by the materialist "Order of Nature," by the theologian and some doctors "God." Christian Science, or the science of the Christ, proves that the way to lay hold of this force for present use, to overcome all inharmonious material conditions, can be comprehended, that humanity can be delivered out of its many tribulations, and that sickness need not be.

Christian Science is not a sect in any sense, is not faith-cure or a religion as generally understood, nor is it the science of healing, but it is the science of life; and when the life principle, or the way to live in harmony with the omnipotent, omniscient and omnipresent Force all about us, is understood, which is possible now, the health and all problems will be solved. The material scientist, the learned doctors

* This article appeared originally in the "Philadelphia Press" as a reply to editorial criticism in that paper. The "Rochester (N. Y.) Union and Advertiser" says of it: "To our mind the writer succeeds in an uncommon measure in making a very obscure subject comprehensible to ordinary minds."

and the profound theologians of all the ages, have been simply studying effect. Christian Science considers cause only. It goes to the fountain head of all inharmonious manifestations in man — sin, error, sickness, misunderstanding — and presents the truth of being. Every principle must have a demonstrator, and Jesus Christ taught and proved the life principle, the way of harmony, and how to be alone with the Father (force or source of all life, love, truth). Man must follow the Christ in learning his principle he must know how to grasp and use the force of spirit; he must understand truth in order to be free from all the ills to which, through misunderstanding, the flesh is heir. There is no other way of deliverance. The way of harmony, health, happiness and peace can be entered now in this life by every one, refined, gross or sensual.

It is only to this way that the true Christian Scientist points, and without money charges, too, except for simple needs. Why should, in the nineteenth century and so near the twentieth, the newspaper, the minister or the doctor condemn such a truth or denounce those who, perceiving this absolute principle, are laying down, as it were, their lives to prove it, in order to help humanity? *John T. Roberts.*

GOD tells us "In Him, that is in Christ, I have created all things, whether they be in heaven or on earth. Christ is the head of every man." Some men believe this. Some men disbelieve it. Those men who disbelieve it walk after the flesh. They do not believe that they are joined to an Almighty Lord of Life, one who is mightier than the world, the flesh and the devil, one who is nearer to them than their own flesh. But though tens of thousands of men so live, we are forbidden to call this the *real* state of any man. The truth is that every man is in Christ; the condemnation of every man is that he will not *own the truth* — he will not act as if it were *true* that except he were joined to Christ, he could not think, breathe, live a single hour." *F. D. Maurice.*

APPLICATION OF THE TRUTH.

THERE is no measure or limit to thoughts that may flow to us from the Inspirer of thought, if we are open receivers; abandoning self-thinking that all the space may be empty for God's filling. The thoughts that make for us the kingdom of heaven—here and now—might possess us; and establish us in the comprehension of the truth of being. We believe that we are thoughts of God and, so believing, we must admit that when manifesting His creation we are governed and dominated by Him, as the source of thought from which we emanate. For a Christian Scientist it would seem that no growth could be so valuable as learning to suppress mortal thought and reflect God's thought, which would become a habit of waiting upon God. The acknowledgement must follow that we are used simply as messengers of Truth: to make the paths straight; and that the power that works is wholly from God. This realization would preserve the right attitude for the worker; leaving him open to the intelligence that should flow through him for the awakening of the slumberers who are holding in delusions. Their light may be burning too feebly for recognition, and the worker in Truth is allowed to fan the dull flame until it soars to perception for itself. So awakened, each one lays hold upon the Truth for himself, perceives his own individual good and needs no more the light of another to illumine that good.

What poor satisfaction would there be in healing the body if the hope of spiritual illumination did not attend it! It is generally admitted that sin—or error—was the origin of all disease. Could there be Christian cure—"the every whit whole"—of any disease if the sufferer did not respond to the spiritual call of purity and good?

How sweetly grow the fruits of recognized and accepted health! The tender soil of gratitude sends upward many an enlarged thought of God, as He is understood to be the Origin of health: the Cause of good through which evil delusions have vanished. A grateful heart expands with a

new comprehension of its relations to God, who now appears as a Father shielding the child from its wandering fears of evil. The old promises reveal new meanings that are especially adapted to the willing child of a loving Father. Symbols appear as earnest tokens. He *does* "hold" the "right hand" and "cover" his child "all the day long."

A friend may come asking to be cured of a headache; he would be astounded if told that that asking really meant desire to perceive his true relation to God—for is He not the only giver of good? The patient thinks he only wants a comfortable body; yet if he freely comes, with longing for cure, he is willing to receive the methods of that cure. To God there is nothing little, nothing great; a headache may be the gate that leads to a knowledge of eternal good as readily as a fever. Delusion overcome makes free the entrance for truth: and here lies—for the worker who works for Christ—no compromise. He must always remember that the only true remedy for his patient is to withdraw his thoughts from false holdings to the perception of Divine Principle, in which there is no evil, no ill. If he dominates his patient with his own will he so far clouds for him the spiritual truth, and is not working according to his Master's rule. He says that *nothing* can be done without him, and that all should be done for the glory of God. There is strict command to work as he worked, and that was to show the will of the Father and never his own. The children of God need to be ever humbly learning what their Father is like; that they may become worthy children, bringing out qualities of resemblance to the Parent. We bear many an impress of our Father that is but slightly obscured by earthly coloring. We need to be "up and away" from our own pettinesses which bring us but confusion. We should be always trying honestly and steadfastly to discern more of the spiritual truths which belong to us, and of which we have learned so little. We may make high claims upon our God-given heritage, breaking through limitations as we go, the Truth proving itself larger and grander at every onward step.

Who would not love to sing softly to his own heart a melody of hope, which should escape unbidden, and kindle other hearts with a contagion that should swell into a chorus of joyful freedom? These possibilities are always open to us. The heights are before us and not too steep for our climbing.

No doubt one great cause of defeat is lack of the "single eye" which would hold us to our purpose. Sometimes a personal arrow wounds us, and we fall behind to grieve over the wound and bind it up. A quick adjustment of our spiritual armor might have averted the blow; or a faithful thought of *whom* we served would have enabled us to rise high above personal hurt. Too often the mortal ear listens and responds first, and evil appears to occupy the ground. This teaches us how keen and quick must be the application of the good thought—the Christ thought—that evil may gain no entrance.

If we walk the streets, or mingle in a crowd, the majority of the voices near us are ever prognosticating trouble; as though given over to the management of demons. Many of these talkers are Christians, and in some degree love and serve their Master, yet how can their hearts apply his words of peace and assurance and not be better stayed? Christ has said that the falling sparrow is not forgotten by its Maker, and enforces the thought of how much more the same Father protects His child. Must not an honest Christian heed the teachings of the Master whose name he bears and set himself to learn this lesson of confidence in his Maker's care?

A follower of Christ must be warped indeed, who in his daily actions gives way to every idle fear and yields his individual holding in God to an insane belief of a general contagion of painful conditions, inflicted by his fellowmen! We all need to recall that our tower of defence is high and strong, that God has created each one to be master within his own walls; He alone looking in and holding dominion there. If we realize the sacred claim of the Father upon each separate child, we see a dominion of love that is also a

happy freedom. We see that every child has a capacity to receive and understand all that the Father would give him. Slavish fears, and indulged anticipations of evil arise from a mortal source alone; they are most unworthy manifestations for a Christian. To follow in fear seems hardly better than desertion. The Master never counselled fear but always implicit confidence. Whatever the apparent stress, by sea or land, he proved that the Father's resources were abundantly able and ready. His often repeated injunction was "have faith in God" followed in one memorable chapter (Mark 11: 23) by the doubly emphatic "verily I say unto you"; going on to claim the same possibilities for us that he practiced himself; that the heart shall not doubt, being the one requirement to render our works as signal as his. A loyal follower of Christ must surely apply himself to fulfilling the meaning of these words; acknowledging that all his words were words of Truth — not over-stated assurances to be detracted from, and used in part — but tasks set before "whosoever will," by the great Teacher as possible of accomplishment. Bit by bit we may learn these high lessons, striving humbly to efface the self-suggesting doubts that retard our growth, and stunt our works. As we apply our thoughts more and more faithfully to him, the demonstrations of his presence become clearer, and we rejoice that more faith is won and the "doubt not" appears more attainable. How mean a foe is doubt! Really it is distrust of self, yet it assumes to limit the Maker's power and challenge His Omniscience. The One alone who never doubted, can inspire us with the true key note of our being, which is Faith — the "Faith which works by Love." *M. E.*

We would not meagre gifts down-call
When Thou dost yearn to yield us all;
But for this life, this little hour,
Ask all Thy love, and care, and power.

J. Ingelow.

GO FORWARD.

Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.—EXODUS XIV, 15.

HOW much time have most of us spent in crying unto God to do that for us which He has given us the power to do for ourselves! If we take but a step in the way of his appointing, we hear the words, "My grace is sufficient for thee," and we can "go on from strength to strength."

To Christian Scientists comes, especially, the command, Go forward! and with this command, as with all others, comes needed strength. The path may not be in the way of our choosing, but it will be the way productive of most good. If, at times, we are in doubt as to which way, or which line of work will yield the best spiritual results, we must hold fast to "the promises of God, which are yea and amen in Christ, unto the glory of God *by us*." Surely, when we read in the Word, "the Lord shall guide thee continually;" and "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye," we may also expect to "hear a word saying, This is the way, walk ye in it." To us who are gaining the understanding of the life and teaching of Jesus, the Christ, and daily demonstrating the power of this understanding by casting out all manner of evil, is given the privilege of being "living epistles, known and read of all men."

Let us continually watch and pray, lest we enter into temptation; for to us is the promise given, "then shall we know, if we follow on to know the Lord." Upon us rests great responsibility, that God may count us worthy, and that we may fulfill all the good pleasure of His goodness, and the work of faith with power,—that the name of our Lord Jesus Christ may be glorified in us, and we in Him, according to the grace of our God.

H. M. E.

"God is exhaustless in giving where the human receiving holds out."

THE LORD'S PRAYER.

Extracts from sermons by Rev. P. H. Newnham.

FIRST, then, I notice, with regard to the manner of our prayers that (if I may so express myself) we stand too much upon ceremony with God. We are not familiar enough with Him. Enoch of old "walked with God." Moses "talked with God, face to face, as a man speaketh with his friend." But there is too much in the present modes of teaching which drags us back to old heathen notions. We treat God too much as an Oriental potentate expects to be treated by his subjects. We come before Him in an abject, prostrate, crouching, cringing, nay, even fawning, spirit.

Now, it is as an eternal protest against this spirit of slavery and cowardice that our Prayer, with a divine abruptness, leads us straight to a Father. It asserts our claims and rights as children. Recollect that it was given, not to a select few, but to the whole surrounding multitude; among whom, doubtless, was many a poor prodigal, many a publican and harlot. One and all were bidden simply to cry, "Our Father." Thus at the very outset of his work our Lord taught us that timidity is faithlessness; that cowardice is sin; that "fearfulness (Rev. xxi. 8) necessarily excludes us from the Father's presence, quite as surely as open sin can do. He teaches us that true reverence is shown best by loving, childlike boldness, and simple hearted familiarity; and so he opens out to us that which I strongly feel to be the only true definition of prayer. Prayer is "talking with God"; meeting Him in communion — that is, on common ground; not as though there were an immeasurable space, or an insurmountable barrier, between us; but as child with parent, engaging in simple, tender, loving, utterly free and unfettered, and therefore most truly reverential, intercourse.

A second defect in the prayers of even true and earnest Christians is our tendency to selfishness and exclusiveness. All our cries are selfish: "*My* Father, give *me*" what I want. If we pray for others, it is distinct from, and coming after, ourselves. Here again, our Prayer enters its eternal

protest against that which I shall call our tendency to religious selfishness. Its keynote is brotherhood, as flowing out of Fatherhood. Its cry is, therefore, "*Our Father give us.*" Believe me, we need this lesson. We need to learn that it is sin to cry even for our own exclusive salvation. I have heard really good people argue that there is such a thing as a "divine selfishness; but I reply, *no* ; a thousand times *NO*. Such a phrase is a contradiction in terms; quite as much so as the expression "a loving hater" could be. Whatever is selfish is, therefore, earthly. Whatever is divine is absolutely opposed to self. And, therefore, the Lord's Prayer knows neither "I" nor "thou" nor "he," but groups all its pronouns into the fatherly and brotherly "*we*," "*us*," "*our*."

In the last two sermons I have endeavored to bring before you some of the principal thoughts which flow out of the idea of God as *Our Father*. It still remains, however, that I should ask you to ponder over the full force of the first of these two words, and try to understand what is involved by speaking to God as "*OUR*" Father.

It seem to me (to express the difference of the two sets of ideas as briefly as possible) that while the second of these two words warns us of the danger there is of shutting ourselves out from the true knowledge of God, because we lack the true child's heart, the first equally warns us that we are in danger of failing to know God of a truth, from the lack of a brother's heart. Our first lesson is that God is a Father; the second, that He is an All-Father; that His Fatherhood is a fact in which others, without any limit perceptible to us, have an equal share with ourselves. . . .

Against each and all of these sins of selfishness, so common, so little thought of, so often made excuses for, this word gives us a solemn warning. And, thank God, despite of each and all of these, and every other form of the self-principle of our hearts, this word stands, and shall stand forevermore, not only as a warning for the present, but as a pledge for the future; telling us that that fraternity after which the human heart is ever yearning, which it has sought

to attain by many fantastic, impracticable, even terrible, means, is not a vague dream never to be accomplished, but shall some day be effectually brought about, and that by the *only* power that is capable of doing so — namely, by a practical realization of God's Fatherhood resulting in a practical realization of man's brotherhood.

THE union of science and religion is not optional: a thing that may be attempted or avoided. That union is a fact to which we must conform ourselves. Science is religious. All things are so. There is no object of human activity or interest of which the same may not be said. Nothing is unreligious but by error and ignorance: only so long as we do not see what it is and for what purpose it exists can any form of activity or thought be kept apart from our religious life.

For religion is simply that which concerns the very fact and reality of our being. That which constitutes anything religious is its being brought into relation with that fact, and placed in its true bearings. That is religious which is felt and known aright, in its own true nature, and not according to the mere appearance to ourselves.

Religion is the one thing in which all men are interested, the one absorbing inquiry to which no man is indifferent. What am I, what is the world? Why am I here, and what will be the result? What justice, what love, what rightness, what hope, what end? These are questions which no man ceases to ask, or will cease. To these questions, if any man give answer, the world listens with credulous and eager ear.

Hinton.

THE true being of nature is hidden from our perception just so far as we have failed to perceive that within ourselves which answers to it — God's creation.

JESUS SENT OF GOD.

To the young student of Christian Science there seems a contradiction of statements as he compares his teacher's understanding of the unreality of sin with the saying of the Master that He was sent of God into the world that mankind might be saved, or redeemed, from evil. And the question often arises in his thought why God, who sees no sin, should send His Son to save sinful man. But, as we regard the subject, it is not properly why, but how, Jesus was sent of the Father to save the human family from the bondage of the law of sin and death, that is to be considered.

Our explanation of the origin of what we have termed evil is that man began to think himself a power independent of God, and by acting in accordance with his mistaken views, became entangled, perplexed, and in belief of suffering, sin, and even death. May we not reasonably conclude then, that, since belief of mortal independence originated with the man Adam, his mistake, his deception and its results, were clearly seen by his descendant, and that the first recorded prophecy of a coming Messiah or Saviour is the expression of what he foresaw must inevitably follow — the certainty of the overcoming, real Power, God? We are told that Moses is the author of the first five books of the Bible. We also read of Moses as a man whom God talked with face to face, who went up alone to meet and commune with God in the silence of the lonely mount. Could such a man, in so close communion with God, fail to see that the human family had left its first estate, and also that, in time, redemption and restoration would come? I do not conclude with certainty, from the first recorded prophecy of salvation for the human race, that Moses understood just when or by whom the correction of mortal man's error would come about, but that he knew intuitively that it must be accomplished, because the man of God's creation was the real, and true, and abiding; and in the same sense as we declare that "Truth will win" he wrote that "the seed of the woman shall bruise the serpent's head" — that sometime the race would be brought

back to a spiritual understanding and harmony by some woman's son, a man clothed in flesh, endowed with understanding and power above all others.

This prophecy accepted, and its fulfillment confidently expected, was often repeated and enlarged by others, until it is the sum and substance of much of our bible, until Jesus, the man, came and preached conversion, salvation, spirituality, and "spake as never man spake." "God sent not His Son into the world to condemn the world, but that the world through him might be saved." The world was never lost; but the human race, following for many successive centuries the ways dictated by mortal thought, had lost the realization of Truth. The man Jesus, "filled with the power of the Spirit," Truth, imbued with a heavenly, spiritual understanding which was and is still the salvation of all "who hath ears to hear," was sent of God, or impelled by the God within, to live and proclaim what his fellowmen had not comprehended, that man is spiritual, immortal, perfect, and one with God; that sin, sickness and death are unrealities and may be readily overcome; and that every man, by obedience to God's law, may attain to the perfect life which He daily exhibited.

If you have caught my meaning you will see that, by following out the same train of thought, it is easily explained why, or how "God so loved the world that He gave His only begotten Son, that whosoever believeth in him (or His spoken Truth) should not perish, but have everlasting life;" and that my inference is that the mortal part of the man Jesus understood mortal thought and its mistakes; for we read that "Jesus knew their thoughts" and corrected them. We know, too, that the real man, the Christ power, was also fully understood and demonstrated by him.

Now, considering the God within, the real nature of the man, as the Father who sent (or impelled) him to proclaim the truth of man's actual, living, spiritual oneness with all Good, — do we not have a harmonious, scientific idea of the oneness of the "Father, Son, and Holy Spirit," also the divine nature and likeness and oneness of Jesus and the

whole human family? I have presented the thought which came to me like the glimmering of the coming day of freedom from the ignorant and erroneous beliefs we have had about God and man. Let us hold firmly to the promise that "he that seeketh findeth, and to him that knocketh it shall be opened," until we shall have attained to a right and perfect understanding of God's Truth. *E. M. W. B.*

THY SINS ARE FORGIVEN.

"SON, be of good cheer; thy sins be forgiven thee." These are the words with which Jesus greeted the man sick of the palsy, or paralysis, whom his friends lowered down through the roof. "Son be of good cheer." It is the Father speaking to his child. "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." The Pharisees saw in the man a wretched, suffering sinner. To Jesus he was a brother. They were children of one Father; and the Father, "who is of purer eyes than to behold evil," saw beyond the veil of the flesh and recognized His child, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"Thy sins are forgiven." The Pharisees could not see what the forgiveness of his sins had to do with the healing of his body. They were learned in the Scriptures; that is, their study of the Bible commenced at four years of age, they could repeat large portions of it from memory, and were counted readers of the Word; but, governed by selfishness, pride and bigotry, they were blind to the spiritual meaning of those precepts to which they professed a perfect obedience. They knew that God alone could forgive sins, but the forgiveness they believed in was very different from that forgiveness which, demonstrated by Jesus, cleansed the sinner and healed the sick.

Although the words of Jesus were a mystery to the Phari-

sees, they were understood by the sick man; for he who needed not that any should tell him had read his thought and answered it. He knew that the first cry of this man's heart was for forgiveness, for freedom from remorse, and for freedom from desire to sin. It is believed that by continual indulgence in an evil habit the power to resist grows less and less and the evil gains the mastery until the man becomes a helpless victim. If it was so with this man, and if he believed that his evil desires were beyond his control, health without forgiveness would have been a curse to him.

A leading member of a church and superintendent of the Sabbath school who had smoked from childhood resolved to give it up. After a hard struggle and many hours spent in prayer he succeeded, but several months afterward he confessed that his desire to smoke was just as strong as ever. It is often so with a drunkard. Even after he has been converted he believes that his desire for liquor has become a part of his nature and he does not expect to get rid of it. He only hopes, by God's grace, to control it; and if his constitution is very much shattered, he has no hope of regaining his health. He may still be a young man, but he believes that he has sown the seeds of death in his body. He knows that God has forgiven him, still he suffers the consequences of his sin in mind and body until death frees him, thus doing penance for his sins. This is not the forgiveness taught by the Bible and preached by Christ.

The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.

A new heart also will I give you, and a new (right) spirit will I put within you.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which was lawful and right; he shall surely live.

Who forgiveth all thine iniquities; who healeth all thy diseases.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And he who spake as never man spake, resting his hand on the kneeling leper, said: "I will; be thou clean;" and immediately his leprosy was cleansed. And his hand is not shortened that it cannot save to-day. He says: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The doctors might have said to the sick of the palsy: the power of Christ is only in mind and mind cannot add oxygen to the blood or fibrine to the muscles; you need a tonic of iron and quinine to improve your blood and plenty of oatmeal and beefsteak to strengthen your muscles. Had he believed them rather than Christ he would have remained in his belief of paralysis; for, blinded by his belief in the necessity for medicine, looking to medicine rather than to Truth for help, he could not have received the gift of health from Christ, even though he had been taking iron and quinine for twenty-five years, more or less, like the poor woman who had suffered many things of many physicians and had spent all that she had, and was nothing bettered but rather grew worse.

The doors of a jail may be unlocked, but if the prisoner believes them fastened that belief will keep him a prisoner as securely as bolts and bars of iron. So Christ has proclaimed liberty to the captive, and the opening of the prison doors to them who are bound; but you do not take your freedom because you believe that the doors are shut. You believe that your spirit is imprisoned in your body and are waiting for sickness and sin to destroy your body and give your spirit a chance to get free; expecting to get good out of evil, life out of death; waiting to be overcome of evil when the promise of the blessing is to him who overcometh.

If the Pharisees had said to the sick man: "The forgiveness of God means pardon for the sins you have committed, but not freedom from the consequences of those sins, for in committing them you have developed a passion which has become a part of your nature, especially if inherited, and it is

death, not Christ, that will free you from it"; and if the sick man had taken forgiveness to mean only that, he would have received scarce half the blessing offered by Christ; because, living in constant fear lest the evil, subdued but not destroyed, would in some weak or unguarded moment again assert its mastery, and he never would know the perfect Love that casteth out fear. From a right understanding of God's forgiveness we have not only the strength to resist but the power to overcome temptation. If ye have so learned Christ, and have been taught by him as the truth is in Jesus, that ye put off the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and put on the new man which, after God, is created in righteousness and true holiness. Christian Science is constantly teaching that we have this power, but not of ourselves. It is the gift of God. When we come to know that sickness and sin have no real life or power because they do not live in God who is all in all and there is none beside, and when we know that they have no power over us except what we give them by belief, and because of belief by yielding to them, then shall we be able to say with Paul: "In all these things we are more than conquerors through him that loved us."

There is balm in Gilead; there is a Physician there, one who is able and willing to save to the uttermost, from sickness as well as from sin.

E. W.

NO one's personality is necessary to your happiness. If it is, that one is a god before God, and will have to be destroyed.

Exchange.

SHOULD we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God will renew our powers.

Fenelon.

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THE NAME OF GOD.

ANY word used to designate the infinite Being we call God is necessarily defective. No word compasses Him; and if it did it would be infinitely beyond our comprehension and we should be practically in the same condition with it as without it. He is to us unnameable and therefore nameless. Our sole reason for the use of names is severalty. There are many men and so we name them. But God is One, consequently He needs no name. We name Him only because of our limitations. If we really recognized Him as All we should apply to Him neither noun nor pronoun. "He" is said to be defective because it indicates only one sex. Some use "It." This is more defective because it suggests absence of sex, and every form of Life manifests sex. Jesus used the words God, Father, and He. What served his purpose will surely serve ours.

BOOK TABLE.

HIERO-SALEM. By E. L. MASON. 508 pp. \$2.00. Boston: J. G. Cupples Company. 1889.

This work is most certainly uniquely presented in every way, even to the press-work and binding. It has a sub-title: "The Vision of Peace." It is the story of a man deeply versed in occult lore and his efforts to establish a different race. It is a mixture of the doctrines of Esoteric Buddhism, evolution and re-incarnation.

THE THREE SEVENS. By THE PHELONS. 271 pp. \$1.25. Chicago, Ill.: The Hermetic Publishing Company. 1889.

This is also a theosophical work, treating of the re-incarnation of man through the ages. It may please those who enjoy dwelling in the belief of intermediate states, although there is scarcely a vestige of Absolute Truth contained in the work.

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FREEDOM, THROUGH WISDOM.

THE declarations of Jesus on the subject of freedom are as unequivocal and positive as any other part of his teaching; and all he said on this topic either directly or indirectly, as well as his life and actions, constitutes a perfectly harmonious whole. He taught and exemplified the absolute and complete freedom of the individual as the normal and perfect condition of man. His promises all hold up this perfect freedom as a result of compliance with his teaching.

If ye continue in my words, ye shall be my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Here is a clear statement of a condition precedent and necessary to receiving the promise. "If ye continue in my words," if ye comply with my requirements, if ye live as I have told you to live and do the things I have told you to do, constitutes the basis of the statement and without it the whole falls away. And it is his words we are to keep, not the words of some other man nor his words as interpreted by another, but his words. His promise is glorious. All who do this shall know the truth. This is the promise of wisdom. The world has been seeking in every imaginable way ever since the dawn of history after knowledge, wisdom, the understanding of truth, and the record is continual failure. What the world called truth yesterday is denied by its wisdom of to-day, and that in its turn will be cast aside as worthless to-morrow; and so on in vast succession. This is called progress because it is change. We move, and we think we are going forward; but the universally accepted declaration, "History repeats itself," shows that the movement is only a series of repetitions which come only by

moving in circles repeatedly over the same ground, like the traveler lost on the trackless prairie, and that it is not progress in a straight line. Yet all the world's philosophy and speculation have been a striving after truth. Pilate's question, "What is truth?" was old then, and it is not answered by the world now. In any discussion of this question by the schoolmen the inquirer is led into a tangle of thought which reaches no conclusion; or if a structure is built it is sure to be overturned by the next vigorous thinker who assails it. Either they do not inquire at the right source, or if they do they are, like Pilate, too impatient or too full of other things either to wait for the answer or to perceive it. But here Jesus tells us all how we may find the truth and know it. His way is so simple that it is open to every child of God without exception. And it is without price. Because it is simple and free and for all others besides, the Greek and the gentile stumble over it and esteem it foolishness. Therefore they look in the wrong direction. Yet the same rule is for all alike. If we continue in his words, do the things he has prescribed, live the life he lived (and all this is possible in its entirety and fullness, however much it may be declared impossible by those who do not see) then we shall indeed "know the truth," or enter into the fullness of wisdom. It is secured in no other way.

But this knowledge of the truth which is the result of keeping his words, glorious as it is, has a yet more glorious result. The world recognizes that it is in bondage, and one great struggle of the centuries has been for freedom. Jesus says, "The truth shall make you free." The world has been no more successful in its quest for freedom than for wisdom. Each honeyed promise has turned to the gall of disappointment, and in this "history repeats itself." The trouble here is just as it is with wisdom. Man looks in the wrong direction for it. They fail to understand, just as those Jews did who were listening to him. They boasted themselves freemen, and at the very time were writhing in agony under Roman bondage; yet so sensitive were they on this subject that they missed the glorious promise because they

thought he was taunting them with servitude. He only thought to show them the way into perfect freedom, and not seeing this, they scornfully and proudly declared that their lineage was from Abraham and that they were never in bondage to any man. His response struck the key note and explanation of all servitude, slavery, or bondage and threw a flood of light on both his position and his promise.

Whosoever committeth sin * (error) is the servant of sin.

In this is no question of lineage, of worldly condition or of citizenship; and yet all those questions are decided by it. The declaration is of infinite breadth, unequivocal, and without exception or modification. It includes every extreme and condition of humanity. The autocrat at the head of his minions, the general leading his army, the peasant in his hovel, and the slave at his task are alike embraced in the initial word "whoever." It might be written in letters of fire and not be too emphatic. We go wrong because we misunderstand this declaration, or because we fail to discover in which direction this perfect freedom lies, and in our blundering actually turn our backs upon it and look the opposite way. This perversity Paul calls carnal mind. Take a simple illustration. The youth who is urged to avoid error at once declares his freedom, as those Jews did, and thinks he sees it in indulgence in error. The boy asked not to smoke or drink says that he has the right to do as he pleases, that he is free and will not be hampered. He sees freedom in drinking and smoking and perhaps does both as an exercise and illustration of that freedom. He boasts of this and scorns those who, as he conceives it, allow themselves to be bound. He thinks he is free to do this or let it alone, until some day he awakes to a recognition of the fact that he is the bond-slave of his habit and that he cannot let it alone. It is his absolute master far more tyrannical than any human potentate. When he has reached this place, he recognizes that in the beginning he went away from free-

* The original Greek word is broader than the technical English word sin, and includes every form of error.

dom instead of towards it, and that the degree of his servitude is in exact accord with the length of the road he has traveled. His carnal mind, his mind of flesh, his mortal mind lied to him in the outset, and now he is the servant of error. It is the same with error of every form. The man who lies is bound by his own falsehood, and it compels him to tell more lies. The man who steals is bound by his own theft, and is forced into worse things than stealing. The language of Jesus is wholly and exactly true, and whosoever indulges in error is its subject. Freedom lies in the opposite direction, in letting it alone. The boy who was asked not to smoke was right in his declaration of his freedom. He could smoke or let it alone. That was freedom. So long as he let it alone he continued in that freedom and his declaration remained true. When he began to smoke his desire to do so increased, and each time he indulged it was more difficult to abstain than before until finally he feels the chains he cannot break and he bemoans his servitude.

This simple thing has been used as an illustration because of its simplicity. Every departure from the precepts of Jesus will be found to lead to the same result. It is only by walking in the way of right, by letting error evil and sin alone, or as he states it by continuing in his words, that we remain in freedom. All else is slavery. If we do as he told us then are we his disciples indeed, but not otherwise. Freedom and discipleship consist in living the life he lived, doing the things he did, and leaving all else alone. This is the straight way and narrow. All other ways return to their beginnings and make no progress. We must neither say nor think that we cannot, but that we can. He did, and that is proof that we can. After Columbus sailed to America other navigators found that they could. We limit ourselves when we say we cannot; and, worse yet, we deny him. He is untrue, if he who came to show us the way, told us to do anything which is impossible to us. We have no right to leave out or avoid any part of his teaching. We are to do the whole—preach the gospel, heal the sick, love our enemies, become perfect in complying with his words, and

thus enter into perfect freedom. This is ours to have, even though we now recognize ourselves in a condition of servitude. But this has an end. Jesus says:

The servant abideth not in the house forever, but the son abideth ever.

The illustration in which this great promise is couched is drawn from the then familiar incidents of Jewish servitude. Their laws provided freedom for the servant when the stated time arrived, and then the servant went out a free man. He did not remain forever in the house of bondage. So we shall not remain forever in our servitude to error; and when through compliance with his teaching we become, as he says, "The children of our Father which is in heaven," then shall we enter into the freedom of that sonship which remaineth forever. Christ's mission was to set free the captives. In him is perfect liberty—in the keeping of his words.

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

The freedom of the Son is in the recognition of the infinite and perfect love of God which knows no compulsion, no constraint, no prohibition. In this there is indeed freedom from all that holds us in bondage now. There is neither doubt nor fear, neither pain nor grief, neither sickness nor death, neither error nor sin, in the recognition of the perfect fulfillment of the law of love in which all law disappears. This is the freedom of Jesus Christ who hath made us free.

A. M. C.

EXPECTANT without impatience; patient without stagnation; waiting, but always ready to advance; loving to advance, but always ready to wait; full of confidence, but never proud; full of certainty, but never arrogant; serene, but enthusiastic; rich as a great land is rich in the peace that comes to it from the government of a great, wise, trusty governor—this is the life whose whole power is summed up in one word, Faith.

Phillips Brooks.

THOUGHTS.

I WATCHED the twilight deepen,
Over the changing sea;
The shadows crept so gently
God's peace it seemed to be.

A wonderful calm and silence
Crept o'er my listening soul,
A soul that had watched and waited
And longed so to be whole.

What bitter thoughts had often
Looked o'er this self same sea!
But after long, long waiting
God's peace had come to me.

As the rays of daylight faded
Arose the sweet young moon.
A silvery, shimmering radiance
Flooded the darkened room.

With the tenderness of moonlight
But the glory of the sun,
God's love enfolds His children —
Irradiates every one.

Round us in warmth and brightness
His grace and love flow on,
God grant our eyes not holden,
From peace forever won.

A.

When a man hungers and thirsts after righteousness, when he desires to get into the currents of this order, and when he becomes a part of it, all the streams of Divine Providence flow into him and through him. *C. Giles.*

It is God's will that His glory should dwell in His whole creation, that He may be all in all. *T. Christlieb.*

LAW OF PROGRESS.*

As we find unity of law everywhere in the Creative plan, we are taught by science that the blessed spiritual conditions man looks forward to with unspeakable desire will not come to him through sudden removal to any "unoccupied place" but gradually and in consequence of a daily individual effort. In his own clear way the German naturalist (Weisman) presents this law, and it comes to the help of all who are seeking heavenly conditions. "If a bird that hitherto sought its food on trees and bushes discovers such abundance of sustenance on the ground of the forest that it can live there better than in its former way, it will accustom itself more to living on the ground, and will in time fly less to the bushes and the trees. By this very circumstance it is transplanted into conditions of life wholly different from those in which it formerly existed. At the same time neither the forest in which it lives, nor the climate need have changed: it suffices that *it has itself acquired a new habit.*"

Let us consider the hindrances in the way, and the temptations which beset man when forming a new habit of thought in the midst of old surroundings. These may be classed under the inertia of inheritance and the thoughts of those about him. Some of these thoughts are good; some are bad. No thought is good which holds itself to be a completed thing. The surrounding thoughts of those who fear any change pull upon one who would follow the upward direction, with such force, that he must often obey the invitation of the Master, "Come ye yourselves into a *desert* place, and rest awhile."

The essence of righteousness is right-thinking. Here is the true following. Every one who is upward-bound receives the direction—"Whatsoever things are true, pure, lovely and of good report, *think* on these things." When this command is strictly obeyed, right *action* is the natural

* This article is from "One Life, One Law," a book by Mrs. Myron Reed, which is shortly to be published by John W. Lovell Co., New York.

consequence. In the same way, "whatever makes a bad action familiar to the mind, renders its performance by so much the easier." After man has once confessed the authority of the spirit, he is not to think again, even in his inmost thought, the sins that lie along his past. He must also insist on putting out of mind all thoughts that once seemed right to him, but in the light of a more perfect knowledge are seen to be untrue. In the first dawn of spiritual consciousness, man understands as a child, and may think as a child, but if he is to grow into well-developed manhood, under the guidance of Spirit, he must do his own work in putting away the thoughts of the undeveloped child.

Consider the lilies, how they grow!

The tender green leaves push up into the light in obedience to the spring shower: and the fair blossoms unfold in response to the sunshine: but down in the darkness, away from the world's noises, much work is going on. The slender roots strike deep into the soil, creeping around stones, pushing their way on, to draw up nourishment that the lily may grow; and the beauty that is seen can never be separated from the effort that is unseen, for one manifests what the other receives.

WHEN, therefore, in higher moments brought by the sorrows of life, the tension of duty, or the silence of thought, you catch some faint tones of a voice diviner than your own, know that you are not alone, and *who* it is that is with you. Stay not in the cold monologue of solitary meditation, but fling yourself into the communion of prayer. Fold not the personal shadows round you: lie open to the gleam that pierces them: confide in it as the brightest of realities—a path of heavenly light streaking the troubled waters of your being, and leading your eye to the orb that sends it. Learn to distrust the suggestions of lower and more earthly hours. If we treat the very "light that is in us as darkness, how great is that darkness!"

James Martineau.

BEARING WITNESS TO THE LIGHT.

To bear witness to the Light is surely to keep it aloft and burning brightly; so that the fact of light shall be established and darkness be unthought of save for its absence. We should *turn* from evil. The mortal propensity is to brood over it and try to make it over into good. There can be no success on this basis; the only true way is to realize good as positive, and in proportion as that is accomplished evil disappears. Evil is negative and should never be foisted into the first place for consideration. Produce the positive good and evil vanishes before it. We see evil held by men as a ruling force—an inevitable force—perhaps no belief is more tenaciously held. Argument tends to tighten the coil of this belief. The *heart* must be reached to dislodge it; the true being, where the Light that lighteth every man dwells. When the oneness with God is apprehended for an instant, so pure, so white, so holy, is that instant that evil goes out before it, is utterly routed.

Many a thinker goes on and on in negation, blind-folded because he is trying to fortify his own theories while considering himself a seeker for truth. The eyes of his heart are shut. Not so comes the quickening of the Holy Spirit; that awakening seeks a willing and open heart and assures it that love is the governing power. Away go argument, assertion and negation, when this good soil is touched; the citadel of self is gladly forsaken and the real man cries out "Abide with me sweet Spirit and teach me that I am nothing but what Thine in-dwelling makes me."

Hinton says "the true aspect of religion is not: "Things are bad, take care" (this is the self ideal;) but: "Things are good—understand and know;" your not knowing makes the evil."

One who has perceived a new truth knows that it has no opposite in evil, for he stands in the light of it, sure and happy. He knows that he has come to it through individual experience yet wishes all men to share it. Perhaps one of the greatest proofs, to himself, of the reliability of his newly-

won truth lies in the recognition that for the first time he holds a precious possession unselfishly, the longing to share and impart it stamps it as heaven-born. The kingdom of heaven reigns indeed in every man while he stands on a height rejoicing in Truth. While yet alone with it he regards it on many shining sides, turning it about in the light like a diamond that never wearies of sending back answering flashes to the sun that awakens them. Soon he remembers that Truth is not alone for shining, that, like the diamond, it has work to do. Practical work must follow spiritual heights. How then to descend to the daily duties of mortal existence and use the precious truth, yet not tarnish it! How communicate to friends and neighbors, the story of its quest, through words and works which shall bear such witness to its light that they follow on to full acknowledgment! The writings of philosophers of the purest type do not help us here, for in their deepest and highest teachings there is the impress of themselves, their own limitations and uncertainties, and so we get from them no wings that can bear us *much* above the earth. No! Christ is the only Teacher who can show us how to preserve our good, that it shall not remain a useless talent in our hands, but grow through the giving to others. Our will at one with his will shall enable us to impart not ourselves, but his truth. The Vine supports its branches, yet the branches fulfill their privilege and bear both flower and fruit, yielding back the glory to the life-giving Vine.

The highest work we may do for our fellow men is persuading them to cease from belief in evil because God, who created all that is, is good—and only good. Such work, however gradual, tends to true awakening. It is, for each one, an entering upon the road that leads to the perfection that Christ said was attainable for all.

Closely we must adhere to our Master in this—to behold a child of God in every man—and every one an individual child. We may ignite the ready spark that accepts our friendly service and soon we may see a separate flame that reaches up into freedom of its own, that has found its own

Principle and steadies itself upon it. How slight then appears our work! And how gladly should we yield all the glory to God! Arousing the recognition of the true being—that is all our work. That was the work of Christ, manifesting the will of God towards all His creation, winning all men to see that in Truth they were one family proceeding from one Father: that they were under no bondage to evil for they could not go astray from His All-Presence. We do realize the God of our Life and in that realization know that good prevails and error is not. There is an echo of the real in every heart, but to catch it we must stand in hushed silence. The spiritual call is blurred by the tumult of self-talking, and so we fail to perceive that we are actually standing on the "holy ground" where God speaks and we respond. We should listen wholly to the Voice, listen so profoundly that we heed no mortal stir and echo shall call back to echo, reverberating the one clear word "Love." All else eradicated, for love from God to man—from man to God—is completed Truth.

M. E.

THE mystic would mould himself into accordance with the divine constancy, by spreading the margin of his prayer till it covers the whole of life; and would let out the imprisoned glory of his highest mood to transfigure all the years. For him it is too small a thing to be "in the spirit on the Lord's day;" any little Patmos-isle of vision is too limited; he must be always at the holiest he can ever be; he must sink his whole footing and himself away in the infinite flood whose perfection has no tides. To pass into a sacred equanimity and float evenly along, neither wrapt in chariot of fire, nor blinded with clouds of dust; to carry about in the heart a heaven that shall steep the commonest work in stainless colors; to let labor and rest, youth and age, with all intermittent things, stand for the body and be nothing to the soul, and inwardly live as if no shadows lengthened and no heavens rolled—is the secret aim of one who loses himself in the spirituality and immensity of God.

PRACTICAL CHRISTIAN SCIENCE.

WHENEVER I attempt anything in Christian Science I recognize that it is far beyond me to do it justice and I hear the voice of the prophet saying: "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" It becomes us to realize that we are on holy ground — holy, but not forbidden. We are told to prove all things and hold fast that which is good. We have proved Christian Science, and proved it to be good. We claim that those who come to us are healed by Christ through our understanding of the Truth. I think any unprejudiced person would say that many of the cases of healing are in the nature of miracles; but we are told that the days of miracles is past, that the power to work miracles was given only to a few during a certain time and for a special purpose. In the following words Jesus accepts and seals every miracle performed in his name:

Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me. And John answered him, saying, Master we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can speak evil of me. For he that is not against us is on our part.

It was John who forbade him, the most loving and gentle of all the apostles, and he forbade him not because he was doing harm — he found no fault in his works — not because he was wanting in reverence or love to Jesus — he acknowledged Christ as the power that worked in him — but because "he followed not us." It was self, not Christ, which spoke in John; the self which afterward, in others, developed into sectarianism and which has made the Christian church through all these years, and even at this time, a kingdom divided against itself. If we look deep enough we shall find that a great deal which passes for religious zeal to-day is self, not Christ. On a recent Sunday, during service, the pastor read these words:

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

The pastor said that the command of Christ to preach the gospel to every creature is binding on each one of us, and if we do not obey it we cannot go to heaven. Jesus also said:

Into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

He sent them to preach the kingdom of God and to heal the sick. We are told that he who does not keep the whole law is guilty of all. If they who do not preach the gospel cannot go to heaven, how can they who do not heal the sick? It is true that in the verse quoted by the pastor Jesus does not say, heal the sick; but that healing is implied the verses immediately following prove:

And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.

If any think this was a special dispensation and only for that time, let them read Jesus' farewell commands to his disciples in Matthew xxviii., when they met him by special appointment in Galilee:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

Christ's command to heal the sick and preach the gospel, both, is as binding on us as it was on every creature in the time of the apostles; and if it were not according to God's

will for us to heal the sick he would not bless us with the power.

One doctrine is that we are to take the words referring to healing in their spiritual sense only. Then we must take them literally when spoken to the disciples and spiritually when spoken to us. Or, perhaps, they have only a spiritual meaning, and it is the sick soul, the leprous soul, the dead soul, we are to cure. It is the spiritual serpents we are to tread upon unharmed. It was a spiritual serpent, not a material one, Paul shook off his hand into the fire and killed. Perhaps it was the same serpent which tempted Eve. Pity it had not met Paul first. And the man the disciples found at the gate called beautiful was not lame at all in body—it was his spiritual legs the disciples strengthened! That doctrine certainly has not a leg to stand upon.

Not very long ago a minister said to me: "I think your work is glorious, and the change in yourself is wonderful. There is new life in every look and motion. The change in your patient is certainly a miracle, but I don't believe in the principle of your work." I answered him: "You can't rear a strong building on a rotten foundation. If the building is good the foundation is solid. You can't gather grapes of thorns nor figs of thistles. You say the fruit is good, and then the tree must be good if the words of Jesus are true. He says that by their fruits ye shall know them."

When John sent to Jesus asking, "Art thou he that should come, or look we for another?" he said not a word about fulfilling the prophecies nor about puzzling the doctors of the law with his learning, nor a word about the eloquence and beauty and grandeur of his sermons. He did say: "Tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In old times, faith without works was dead. James said, "Shew me thy faith without thy works, and I will shew thee my faith by my works." He also said, "The prayer of faith shall save the sick, and the Lord shall raise

him up." The gospel they preached healed the sick. Is it the preaching or Christ that has changed?

When a patient gets well it is sometimes amusing, although it is pitiful, to hear the excuses and reasons that are given. A brave little woman had been a sufferer for years, but she gained her health in a few days. Soon after her minister called on her and told her: "You never were sick at all, for if you had been really sick you could not have been cured. It was laziness that ailed you." She replied: "Well, allowing that it was laziness that made me so miserable and useless all these years, I'm cured of it; and laziness is a very bad thing to have and very hard to cure. Had n't you better try Christian Science yourself?"

One young man came to be healed of a chronic trouble he had suffered from for years. He gained very fast, and in a few days was nearly well. It was a fortnight before he came again, and then he came to say that he had given it up because his minister had spoken against Christian Science from the pulpit. "It must be an evil if my minister says so, and I would not do wrong even to save my health."

We ought to be able to look to our minister for help, advice and encouragement, but we have no right to give ourselves up blindly to the guidance of another. We are told to search the scriptures, to prove all things and hold fast that which is good, and let every man be fully persuaded in his own mind. Christian Science is more than a belief, as belief is defined to-day. It is understanding. Paul says: "Add to your faith knowledge." Drummond says: "The old ground of faith, authority, is given up; the new science has not yet taken its place. Men did not require to see truth before; they needed to believe. Truth, therefore, had not been put by theology in a seeing form, which was its original form; but now they require to see it." Christian Science is seeing truth. In the words of Jesus it is to "know Thee, the only true God, and Jesus Christ, whom Thou hast sent;" to know the Father and the Son Jesus Christ, the Man who was governed wholly, only and entirely by God. He says, "I and the Father are one." "The words that I speak unto

you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Jesus had no life apart from God; neither have we; there is no life apart from God. "In Him we live, and move, and have our being." He is, and there is none beside. He is All-in-all, the Alpha and Omega, the Beginning-and-the-end. "Because I live, ye shall live also."

It was once said of me that I did not seem to have any God, but was only talking about mind. My friend replied: "Ah! it is the carnal mind you are thinking of. That is not the Mind she means. Now try to think of yourself separate from God, without Him, and what is there left?" Christian Science is to know God and to know ourselves, what we can be, what we shall be, what we are. Paul caught a glimpse of the true man when he said: "If then I do that which I would not, then it is no more I that do it, but sin that dwelleth in me. If only we would be ourselves as we really are, as God sees us who sees the truth, "who is of purer eyes than to behold evil!" "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." But we do not see ourselves; we see our beliefs, our sins, and our diseases; we look at the shadow, not at the substance, at that which "is even a vapor that appeareth for a little time and then vanisheth away," "which thinketh himself to be something when he is nothing. The substance is our "house not made with hands, eternal in the heavens."

E. W.

DEAR little child, that looks out with great eyes,
 Translucent, pure, all unafraid,
 Upon the world's wide ways,
 What shall I ask for you?
 Your little heart is beating next to mine,
 Rich with sweet love, that now makes all your life;
 Love is, and Fear is not!
 What *can* I ask for you.

Congregationalist.

Rosalie Child.

THE BELL OF THE ANGELS.

THERE has come to my mind a legend, a thing I had half forgot,
And whether I read it or dreamed it—ah well! it matters not.

It is said that in heaven at twilight a great bell softly swings,
And man may listen and harken to the wond'rous music that rings,
If he puts from his heart's inner chambers all the passion,
pain and strife,
Heartache and weary longing that throb in the pulses of life.
If he thrust from his soul all hatred, all thoughts of wicked things,
He can hear in the holy twilight how the bell of the angels rings.

And I think there lies in this legend, if we open our eyes to see,
Somewhat of an inner meaning, my friend, to you and to me.

Let us look in our hearts and question: Can pure thoughts enter in
To a soul if it be already the dwelling of thoughts of sin?
So then let us ponder a little. Let us look in our hearts and see
If the twilight bell of the angels could ring for us—you and me.

Anonymous.

AS soon as a man turneth himself in spirit, and with his whole heart and mind entereth into the mind of God which is above time, all that ever he hath lost is restored in a moment. And if a man were to do this a thousand times in a day, each time a fresh and real union would take place; and in this sweet and divine work standeth the truest and fullest union that may be in this present time. For he who hath attained thereto, asketh nothing further, for he hath found the Kingdom of Heaven and Eternal Life on earth.

Theologia Germanica (1497).

FATHERHOOD.

Extracts from Sermons by Rev. P. H. Newnham.

“If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.” The whole point of this argument lies in the assumption that the relationship which exists between God and man is something real, not merely imaginary; and that its conditions are substantially the same as those which exist between the true ideal of an earthly father and his children; with this sole difference, that the earthly father is imperfect in wisdom and in love, whereas the Father in Heaven is necessarily perfect in both.

And hence we can see how the heavenly relationship is not so named by a metaphor borrowed from our experience of earthly relationship; but rather that it is just the reverse. The earthly bond and tie is just so far a true one inasmuch as it is the shadow of the heavenly one, “the pattern of things in the heavens.” And St. Paul seems to re-echo exactly the same thought when he tells us that it is of God that (to translate accurately Eph. III. 15) “every fatherhood”—that is every circle of hearts knit together by the common bond of family ties which center in a father—throughout the whole universe, receives its name; thus clearly showing that earthly fatherhood is only truly such, so long, and so far as it reflects the character and the attributes of “our Father which is in heaven.” And, if this be true, then we may also reverse this last statement, and may safely argue thus,—that whatever position a *true* earthly father occupies or assumes with regard to his children,—*exactly* the same position, in every respect, is occupied, or will be assumed, by our Father in heaven towards His children here below. Now, this will enable us to answer the first question which must arise in respect to the right to use the words in our own prayers. We must not shut our eyes to the fact that there are whole denominations of Christians, as well as many individuals in every denomination, who,

either directly or indirectly, aim at limiting this relationship of Father and child; who either deny the right of certain men and women to call God "our Father" at all; or who teach that God is the Father of some *in a different sense* from that in which He is the Father of others. What we must ask in the first place is, how far do either of these positions bear the test of Scripture, in the fair and straightforward interpretation of its words?

We cannot answer this question better than by inquiring who those persons were who were first taught and commanded to pray "Our Father." Was it a limited and chosen few who were admitted to this privilege? Or was it a band of devoted and consistent followers who were permitted to call themselves God's children? Not so. Our Lord was addressing the whole multitude when He taught this prayer; and that large numbers did actually hear and understand what He said on this occasion is amply proved by Matt. VII. 28, where we are told that "when Jesus had ended all these sayings, *the people* were astonished at His doctrine." Clearly, then, a considerable concourse of what we should call unconverted and unbaptized souls first received from Him the right and the authority to address God as their Father. Nor can we forget that among His own disciples there was the traitor Judas, who was in no way excluded from this same privilege. And, remembering this, we can understand St. Paul's grand protest against anything in the shape of exclusive right to this relationship being claimed by, or on behalf of, anyone, when he tells us in words which I, for one, dare not accept otherwise than in all their glorious fulness, that there is "One God and Father of ALL."

But will it be said that God is the Father of some *in a different sense* from that in which He is the Father of all?—I cannot accept this statement. Deeply impressed as I am with the solemn importance of words, I cannot palter or truckle with them in a double sense. I go back to the rule of interpretation which we have established above. As the earthly relation of Father to child, so is the heavenly rela-

tionship of God to man. A father *cannot* be more of a father to one child than he is to another. A father *cannot* be a father in one sense to one of his children, and in another sense to another. Once a father always a father. The relationship is a simple fact, which admits of no alteration, no change, no degrees of lesser or greater. The father of a rebellious, undutiful, unloving child is the father still. The man in the parable was the father of the prodigal, just as much as he was of the son who remained at home in his house. . . . The earthly child may insult the father, may leave his house, may cease to claim his love, may even deny his name and his relationship; but, as a simple matter of fact, so long as life lasts, he *is* his father's child still. Even, so must it be in our mutual relationship to God. That relationship is a simple fact. God's Fatherhood is unalterable. We may change. We may rebel; we may abandon; nay, we may even disown, that relationship; but our Father remains the same, yesterday, to-day, and forever; Father of saint and sinner alike: the absolutely unchangeable One.

ONE observer remarks, sententiously: "I never knew a grumbler who was well. Discontented people are always sick, or ailing, because they are always thinking sick thoughts. There is Mrs. K., she is continually filling her mind with negations; sure that she isn't going to sleep, sure that whatever she eats will distress her, sure that she isn't any better than she was six months ago, and she will tell you that she has never been very strong and never expects to be. The trouble is that she believes too much in her weakness and not at all in her possible strength. For it is impossible to be otherwise than weak when the mind is continually filled with an image of weakness. There are plenty of people who have a good physique and strong constitution, yet live as if they were walking on eggs. They do everything from the point of weakness, and the result is failure."

Home Guardian.

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THE LEAVEN IS LEAVENING THE LUMP.

THERE has probably been no period in the history of Christian Science when so many and such bitter and persistent attacks have been made upon it as at the present time; and this is well. It means that it is being recognized as a power in the world, and that it has a certain amount and kind of opposition augurs well for it. Jesus said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake." But if we look into the conditions which we see about us we shall find the reasons why attacks are made on Christian Science and those claiming the name.

No other movement since the consolidation of church organizations under the Roman see has given such freedom to the individual; and in no other movement has this been so generally taken advantage of. The result is that there are many more or less clearly defined divisions or "schools," more or less generally recognized as belonging to the Christian Scientists and claiming affiliation in some degree either with the thought or the name. Each of these manifests its own peculiarity, or at least gives special prominence to some particular form of thought. Every one of them adheres to something of the truth; and, being also somewhat in the manifestation of the human appearance, therefore manifests something of error; consequently each presents some vulnerable point for attack. When to this is added the fact that a very large portion of those who are making the onslaught do so solely because they do not understand the thing they think they are opposing, but are really aiming their guns at a man of straw created by themselves and not at Christian Science at all, the whole of the warfare is accounted for.

These attacks, it matters not from what source they may come nor how bitter they may be, will tend directly to reveal the errors and weaknesses of the positions assumed, whenever there are any such, and therefore will aid in the destruction of that which is not in Truth. Truth they cannot destroy, and we may rest securely there. No friend is so beneficial to a man as an enemy may be, if the man will only put away from himself all anger and kindred thoughts and examine carefully what his enemy says with the sincere purpose to ascertain how far it is correct. And these attacks on Christian Science are giving it a notoriety, and introducing it in places where it would not otherwise go. As a consequence some of its truths are making their way into the general thought of the world in a wonderful manner and therefore modifying the expressions even of those who attack the name most bitterly. "A little leaven leaveneth the whole lump," Paul repeated four times. We have given in the SCIENTIST recently two notable illustrations of the truth of this declaration; and the following paragraph which appeared in the Boston Herald of Feb'y 24th, there entitled "Fault Curing," is another directly in point.

As a means of influence, the habit of bringing faults and weaknesses to the front cannot be too strongly condemned. It kills sympathy and fosters a repellant attitude that rejects all overtures, however well-intentioned they may be, says a writer in the New York Ledger. It actually increases the very evils it deploras, by keeping them constantly in view. Parents and teachers often make this fatal mistake. Anxious to cure a fault, but thoroughly unphilosophical in their methods, they harp continually upon it and keep reminding the child of its presence, its enormity and its dangers, until at length he comes to regard it as a necessary part of himself.

An experienced educator says that an infallible way to make a boy irreclaimably stupid is to assure him constantly that he is so; and the same thing is equally true of most other faults. Only through good can we produce good; and, if we would truly help or improve another, we must find out the best that is in him, and from that point must we try to develop that which is lacking. Let us ever bear in mind that goodness and truth go hand in hand, and that to discover, to welcome, and to emphasize the one is the surest way to attain the other in its fulness.

Nothing but good can result from the dissemination of

such doctrine; and here are two papers of wide circulation giving it utterance and endorsement. At the first glance it may appear to be not on the so-called higher plane of thought, but it announces several deeply suggestive and pertinent precepts. The old way, and a way at present widely believed to be the correct one and very generally followed, was to oppose the error—beat the child if it could not be removed otherwise, “break his will.” Fight, destroy, resist, overcome, coerce, were the words used; and they indicate the methods often employed now upon both young and old. The doctrine in the quotation is exactly the reverse of all this; and if we consider it a little we shall see that it is in close if not exact accord with that great command of our Lord and Master, the great Teacher, which has been so little understood and less complied with: “RESIST NOT EVIL.” In this point, at least, this advice is strictly in the line of *Christian Science*; and recognition of the name matters not if the principle is understood and practiced. We need not quarrel over a name.

Then this extract announces another great fundamental truth which is as far-reaching as mankind, and as large as all creation itself. “Only through good can we produce good” is a declaration of a principle which was first promulgated by Jesus Christ, although in slightly different language, and which underlies the whole of his teaching.

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

When the world recognizes and believes this great fundamental truth then will the actions of men be revolutionized, for now they think that good can come out of evil. It never does. The evil tree does not produce good fruit. Every earnest promulgation of this thought, every attempt to understand it, every attempt to practice what it prescribes, is a step toward the full realization of the divine.

Well may we rejoice over the increasing prevalence of really *Christian Science* thought in the press, and the pulpit,

and among men; and we may listen with patience and serenity to those attacks which are made solely because those making them do not understand and do not know what they are attacking. We know that the work goes on. No good is ever lost. The seed the sower scattered on every side is springing up, and some is yielding an hundred fold even if it is not recognized. What do we care for the name? That is nothing; but the Truth is everything, and we may be glad because it is growing in recognition. Many a man who openly attacks the name Christian Science is, unconsciously to himself, growing into the recognition and endorsement of its principles.

OUR correspondence brings us a variety of questions and comments. These are all welcome, though not all are easy to answer satisfactorily, especially the frequent inquiries for Christian Science reading matter. Many passages, in many books, afford valuable spiritual suggestions in the line of Christian Science. Yet a large proportion of the pages of the same books would prove unsatisfactory because they *shut* many doors to truth, instead of opening them. The grasp upon the truths we love, and in which we find freedom, is too limited; and unless we can be helped by scattered gleams we had better let such books alone. Why not read our bibles more; dwelling upon Christ's instructions and seeking to follow them more closely? The most constant bible reader is the one who speaks the most of the *new* light he is continually finding in the words of Christ. His words never grow stale; on the contrary, the more persevering the study the richer become the meanings of his words and the grander the possibilities of our fulfilling them. No reading about Christ or his truths can be as helpful to us, or as safe for us, as his own gospels contained in the Book of Life. Let us look to the spiritual first as the only true entrance to practical truth, and, perchance, a harmony will appear in which the spiritual will endorse the practical and win all.

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CHRIST THE WAY.

As we go forward in the practice of Christian truth we realize that we have made some gains which rightfully encourage us, and give us a joy that has no alloy of self, but is that joy Christ said he would leave with his disciples. Jesus said, "I am the way," and we can enlarge the concise sentence into a lesson that expands as we study it, and more especially as we use it. In the first place he puts himself before us as the Teacher from whom alone we can learn the right direction for our thoughts and actions. We gain our understanding of Truth bit by bit; sometimes it seems as though we dropped an error for every new gain, each progressive step showing a discarded error. To those who are beginning upon the ascending path we have partly climbed, we should be able to extend helpful suggestions. A new worker in Christian Science is apt to think that its special work is healing the body, whereas as the view grows larger he sees that while the healing may appear the most attractive work it is the least important in the end.

If we are to work freely we must say an honest "get thee behind me" to every selfish claim as we see it to be such. We do our work at first too much as it has been our habit to do our worldly work; that is, we half unconsciously expect our patients to reward us with appreciation and thanks, and if these fail we find ourselves grieved and sore at heart. "I am the way," says Christ; and this is not his way. Our way looked for reward to self; his way looked to his Father. A good many pangs are overcome in accepting this lesson and faithfully learning it. Very possibly we may have judged a patient as intentionally ungrateful when he passed our efforts by in the absorption of new thought. Look at

our Master's example; he led the way and it was to his Father and our Father. The goal to which he brought us was always acknowledged as the Father's kingdom. We need to remember that we are but gate-openers, and to see that we do not block the way, but open the gate wide in Christ's name, and with his message that it is a free way to all; and for every one who passes on to seek the way for himself we may gratefully return thanks to our Master, and ask to see the next service that he has ready for us.

Another temptation that often becomes a snare to a new worker lies in the propensity to feel that he has a new treasure of truth that is his own: instead of perceiving that the Truth is large and absolute, and is the rightful possession of all mankind. Until this selfish claim is abandoned he will express his truth to others in a limited way; the ground must be changed to honest desire for that emptiness of self which shall leave room for the occupation of the Holy Spirit to work through him for the enlightening of others.

Another point illustrated in Christ's example was the seeing *first* a child of God in every man. His perfect glance caught something of the image of his Maker in the most degraded appearances. That absolute faith in the true and the good extricated the over-laid likeness and proved its reality, and at the same time condemned the evil appearances to extinction. In looking at each other as children of God our attitude is exactly reversed from the worldly way of judging. If we first see faults, shortcomings, or physical pains as real, and rehearse them in detail, we have dimmed the spiritual insight with which to discern the child of God and help him to come to himself. We should make the right start in every work we undertake, and our standpoint then will be on God's ground. So we search for the Father's impress, *expecting* revelations of goodness, and this expectancy on our part attracts the real man and wins the truth to appear and manifest itself in him, to the re-instating of moral and physical good.

Making Christ our way teaches us a lesson of consistency. Human ways are restless and changeable, the standpoint of

yesterday deserted to-day; and human friendships bear little strain unless founded in the same love that said, "lo I am with you alway," the love that never abandons. Seeking *first* the kingdom of God and His righteousness was his teaching, and excepting so, we add nothing to our happiness or our good. According to the faithfulness of our seeking do we realize the law of God's kingdom of love. The waking thoughts of every morning might be first lifted to our Father, asking that we might be conscious all that day that we are in His house, doing every act in love as doing it unto Him. It would follow that waiting upon his children should be our natural service, and this consecration, far from making us visionaries, unfit for practical duties, would impart light to every action. We should rejoice in the freedom of loving action that had no selfish bias, and our capacity of receiving would enlarge to meet the power of His giving.

The harmony we find in rightness with God banishes discord, the ease of the law of love dispels dis-ease, the uplifting of His presence overcomes depression, the light of His countenance calls back a true reflection. All this we may realize here and now; all this, through oneness with Christ, we may impart now. O, workers with Christ arouse to the wholeness of the Truth! Oneness with each other, oneness with him, oneness with God; and a present dwelling in one and the same kingdom.

M. E.

GOD is a placid Being and dwells in a serene eternity. Therefore thy mind must become like a clear and silent streamlet in which the glory of God can reflect and portray itself. Hence thou must avoid all disturbance, confusion and irritation, inwardly and outwardly. There is nothing in the world deserves being troubled about.

God is a happy, contented and delightful Being. Seek therefore to acquire an ever joyful and peaceful spirit; avoid all anxious cares, vexation, murmuring, and melancholy, which obscure the mind and make thee unfit for converse with God.

Tersteegen.

WHAT IS CHRISTIANITY?

I HAVE been speaking to you lately of the absolute need of enthusiasm in life—enthusiasm, its root meaning, a filling with God. Now one of the reasons of Christ's incarnation, one of the plainest and most obvious reasons, is surely just this, that God might show us what a natural thing it is for man to be full of God, to be, in the best sense, an enthusiast. Jesus was incarnated enthusiasm, filled with the Spirit of God, which is, as the writer of the Second Epistle of Peter says, the spirit of faith, courage, knowledge, temperance, patience, Godliness and love of men. (See 2 Peter i, 4-8.) The signs of the presence of these virtues are nothing less than the signs of the presence of the omnipotent God Almighty. Where these are, there God is. . . . To possess them is to possess, at least in some degree, an enthusiasm divine in its nature, its mission, and its power. We are looking for God in the height or in the depth, we are seeking Him in some difficult place or by some arduous path; and all the time, had we eyes to see, He is by us, in us, looking at us out of a neighbor's eyes, calling to us from our misunderstanding hearts or from some simple duty:

For the dear Christ dwells not afar,
The King of some remoter star,
Listening, at times, with flattered ear,
To homage wrung from mortal fear;

But here among the poor, the blind,
The maimed and suffering of our kind,
In deeds we do, in prayers we pray,
Life of our life, he lives to-day.

Look a little further at this great and, at present, often-forgotten truth. In the character and actions of a real man, God revealed, so far as to man limited by his earthly state they could be revealed, His own qualities and nature. To be like Christ is to be like God; to possess Christ's spirit is to possess God's spirit. Where faith, courage, knowledge, temperance, patience, love of man and all kindred virtues are found, there God is, there abides God. . . .

For what is Christianity? It is the possession of a spirit. If any man have not the spirit of Christ, he is none of his. If he has his spirit, he is his. This simple truth needs no argument; it stands out clearly in all the teachings of Christ and his apostles. Their Christianity—the only Christianity of the Bible—is not a creed; it is a life. The Christ life is Christianity, nothing less or more; and the man who has Christ's spirit is partaker, however partially and imperfectly, with Christ. There is the real gold of the kingdom within him, inmixed with dross, of course, as in us all; but something there is akin to the divine nature itself, something born of God, born to overcome the world. Like water it must rise as high as its source. It came from the Father, and to the Father it must go. It is not born of blood, nor of the will of the flesh, nor of the will of man, but of God. It is God in man, the hope of Glory, a light, however dimmed and obscured by sin, which lighteth every man.

The man in whom this light shines, these virtues rule, cannot deny the real spiritual Christ any more than he can deny his own character. He may be unable to assent to a given creed or statement of Christian doctrine; but the essence of Christianity he possesses. He is of the same spirit with his Master, Christ. The man who walks in the spirit of temperance, patience, faith and courage, and in humility seeks knowledge and truth, is, whether he knows it or not, a disciple and follower of him who incarnated these divine gifts for men. He is a fellow-worker with God.

Wm. S. Rainsford.

WOULDEST thou that thy flesh obey thy spirit? then let thy spirit obey thy God. Thou must be governed that thou mayest govern.

St. Augustine.

It is still through leaning to the word of man, instead of listening singly to the voice of God, that we expose ourselves to further temptation.

Sarah F. Smiley.

THE KINGDOM OF HEAVEN.

IN the twenty-fifth chapter of Matthew Jesus has taught us three very important truths. First, what the Kingdom of Heaven is like, second where it is to be found, and third that it cannot be transferred. He has described the kingdom of heaven many times, in many different ways, so we could not make any mistake about it; and yet how we have misunderstood him! We have thought we could find a better way. The kingdom which he describes has no place, nor appointed time; at least I cannot find it in this chapter. Just think of the years man has spent thinking, talking, and discussing of heaven as a place, and man's appointed years. These are the burning questions of the day which are confronting man. He is looking to man for an answer, and getting more confused and further away from the truth and God; but here in this chapter to my mind, is a clear definitive heaven, "the habitation of God," which is within us. We are the living temple.

He likens the ten virgins to those who start out with a desire to seek the truth. The foolish ones are those who only hold the letter, (lamp) in their hand. Their lamps were empty. It was their place to fill them. Each one must keep his own lamp filled, trimmed and ready. "Therefore be ye also ready."

This parable and the one of the talents both show very clearly that to neglect to use the gifts of God is wicked. Neglect brings idleness, idleness begets slothfulness, and the mind is despoiled of its very capacity for growth. "If we neglect how shall we escape?" There is no escape for those who sit down, fold their hands, and do nothing,—if we have no interest, no desire, no love within us to do. How are we going to reap, if we do not sow? We cannot beg, borrow nor steal at the last moment, of our neighbor. That is utterly impossible. All the good we accumulate to ourselves must be done by our own individual effort. "Postponement is death." "The letter killeth." The spirit of truth is the only key to open the door. So the Lord said, "Verily I say

unto you, I know you not." He knew nothing of the personal error, which is the letter. What does spirit know of the letter? "The spirit giveth life." The Truth manifested in the individual is the true Life. If we shrink from active work, we doom ourselves to a living death. That is the natural consequence. The chains of habit bind us tighter than any law of man. The unprofitable servant is cast into outer darkness. "There shall be weeping and gnashing of teeth." "The door was shut." It was "the lost opportunity."

"But the wise took oil in their vessels with their lamps." The wise had the loving desire in their hearts; and, faithful to their duty, they were active in well doing. They were steadfast and unwavering, because they were filled with a definite purpose. They kept their lamps trimmed and burning. When "the Bridegroom came they that were ready went in with him to the marriage." What a promise it is for each one of us! How much it means! We shall realize that marriage of Love and Truth, if we follow him and keep his commandments. Our power is the individual love and truth which we manifest. They must be wedded. We cannot have one without the other, as that is the true being, and the only heaven. "Heaven exists wherever the Lord is acknowledged, believed in, and loved," and that is within each one of us to see and to do. Our love of the truth makes us ready to go out and meet it, at any hour, at any place, day or night. The using and the giving make an open door; and we "shall go in and out, and find pasture." Here is the spiritual freedom which the love of truth gives us. We are fed all the time. We are working with God when we work with love, in truth, for others. This means action, life, and is heaven here and now, not some future day.

To know God now, this hour, this day, is Eternal Life. Let us keep our hearts full of loving kindness, our lamps trimmed, with constant doing, and our light shining, so we may see the truth at any minute. "Watch therefore: for ye know not what hour your Lord doth come." Christ

came to show us how to make a heaven on earth; and according to his teaching there is no other place for action, and each one *must* work out his own salvation. The vicarious creed has been a living manifestation of death to many a personal life here; and the at-one-ment with God postponed till some future day is stagnation. The future life is only "a blind and indefinite continuance of being," just merely everlasting living; but true living is knowing. The Truth is our "daily bread." The mind perceives and gives us food for thought, and strength for action. Our mistake has been in our understanding of the true meaning of living. We believe in life as a universal fact, and in living forever; but our living now, has been very vague and indefinite, depending so much on this future state where we think we shall have a better opportunity to begin. We have studied every science under the sun; but *the knowing* of the daily living, has been put off to the dim future. Our daily accumulation of heavenly wisdom is the ladder on which we mount to heaven.

The only thing that makes the doing impossible is the "can't," and never beginning. There we stand at the foot of the ladder looking down instead of up. Each one must begin to take the first step now, and according to the inspiration will those heights be gained which carry us above all mortal thought. As Christ said "This is Life Eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

M. S. B.

REMEMBER, there is no evil that God and you can do, there is no good that God and you cannot do, when you have entered into the rich, mysterious union which has been made known and made possible to us by Jesus Christ,—consecration,—consecration, and the union of your life with His.

Phillips Brooks.

"REAL love is obedience, and all things beside."

THE REAL ELEVATION.

JESUS therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone. John vi, 15, Rev. Ver.

"My kingdom is not of this world." Have we that accurate self-knowledge that perceives and lays down at once all attempt to dethrone or displace another that our personality may not become conspicuous? Is that wonderful "within," that consciousness that God is All, so ever-present, so all-powerful, that self cannot drag us into its assertion; and we find our one joy in "withdrawing again," if peradventure we have been letting our light shine so that men have seen it, into that "mountain alone"—into the height and fullness of the one Life?

There can be no real elevation in any selfishness! There is the need of the "alone" to awaken us to our indivisibility, or—individuality—"giving diligence to keep the unity of the Spirit in the bond of peace. In trailing after the expressions of others we catch the glimmer of possibilities, but "in the mountain alone" the effulgence of Sonship.

E.

WHY CHRISTIAN SCIENCE.

NOT yet has comprehension become general regarding the term "Christian Science" in its relation to the science of spirit, or, as many prefer to say, spiritual science. The name puzzles, because the broad significance attached to it is not understood.

Life, what is it, and why is it? is the fundamental question of every philosophy and every religion that has characterized recorded ages. The subject is, as it has ever been, worthy of profound investigation. It is understood when truth is known. What is truth? a question not confined to the time of Pilate, accompanies the proposition. The basic statement of Christian Science, following a course of reason-

ing from which proof is deduced, states an axiom, or self-evident truth, namely, the existence of Supreme Being. On the acceptance of this premise rest all demonstrations leading to the study of spirit and spiritual conclusions. To grant there is Supreme Being is to afford grounds for proof that from the highest station of Divine Existence proceed life, love, truth. Deity is only to be comprehended by recognition of the attributes belonging to Deity. From the Creator, therefore, as first, great, and sole Cause, proceed life, love, truth. The creations of deity, with man at the head, show forth, as effects, the properties of life, love, and truth. Therefore we come to the conclusion that all elaborated expositions regarding *being*, whether considered in ontologic sense purely, or as applied to the relation between knowledge and being, which brings it within the range of philosophy and psychology, are to be resolved into this simple statement: We live because God is Life; our living is vivified by Love, for God is Love; life, animated by Love, is made exact, or in conformity with Supreme Life, by truth. Truth is potential. Absolute or universal Truth is that God-given power which man must learn to use in order to gain and maintain his freedom as a child of God. Absolute truth is not to be reckoned by beginning of years or end of days, for, as God is Truth, it has its origin with Him.

The perfect demonstrator of the potency of God's Truth, is its corrective aspect in changing error of belief into freedom from error; hence its curative power in what are termed diseases, was Jesus of Nazareth, the Christ, or anointed one. Jesus signifies the Deliverer, Christus, the Truth; hence Jesus Christ, our Deliverer by Truth, is truly the Saviour from the mortalities or imperfect states of consciousness. In his teachings, as throughout his life, constant demonstration is afforded that all the conditions of mortality are to be held in perfect subordination by knowledge of spiritual law; that the uncertainties known to us as sin, sickness, sorrow, death, are to be changed into certainties, or divine facts of life, love, truth, by acknowledgment of Supreme Principle.

Hence, under the definition that science is demonstrable, is truth found out, or formulated, we cling to the noble, comprehensive term, "Christian Science," because the accuracy of God's Truth and its universality reach back of all ages of belief, claim naught from creedal opinions, sectarian teachings, or theological or ecclesiastical dogmas, stating propositions with strong simplicity, and demonstrating them with mathematical accuracy.

By Christian Science, then, we understand the science of Truth. Knowledge of the supremacy of spirit, in which inhere life-forces, or law-regulating powers, was preached by Jesus of Nazareth with unrivalled power and eloquence. His words of life, quickened by the Spirit of Truth, are never void when falling upon the ears that hear. The elimination of mortal consciousness, showing man his power to regulate and control every sense condition, was demonstrated with scientific exactness. Jesus was the most scientific of teachers. He lived the life. He proved that the plane of spiritual life lived by him was practicable in all of its methods; that the truth he taught was fraught with that degree of vitality which is strong to free from error, or ignorance; that realization of spiritual life brought one under the dominion of spiritual law, and that this means freedom from every belief imposed by mortal consciousness. As Christian Scientists, or students of absolute truth, we honor with the deepest love and reverence the Christ, in whom are luminously reflected the loveliness and grandeur of a life lived scientifically, or in accord with Divine Principle. Its requirements rest on the immutable principles of truth. These principles are independent of the opinions and divisions of schools and the personalities of teachers. Hence the term Christian Science is necessarily the generic term for students and demonstrators of Divine Truth, a knowledge which frees from ignorance and its consequences. The disciples of truth are proving in the nineteenth century, as Jesus and his disciples proved in the age in which they lived, that when the principle of life is understood correct solution follows the working out of all life problems.

Unless teaching, or healing, is founded on the rock of Universal Truth it is *not* Christian Science. . . .

Rare and radiant as unique teacher of absolute Truth, with its accompanying properties of healing, comforting, commanding, stands the Christ. In conscious union with the Father, he exemplified the harmony of life. By knowledge of his divine origin he glorified every thought, and in every action made manifest the resplendent results of understanding the Divine Principle of Life, Love, Truth. In him are united Platonic morality and philosophy, Confucian wisdom, Buddhistical research and self-sacrifice, and Swedenborgian symbolism and insight. But to these spiritual gifts he added more. Love crowned all. He is the Saviour of mankind because he is the Lover of mankind. He radiates salvation. Centralized in divine Life, he dispenses the love and truth of life. Love to God, thence to man, adds to Jesus, the Deliverer, a beauty of loveliness that makes him still, though nineteen hundred years have passed, the radiant reality of the world. Translucent to the love of God, his representation of the divine attributes was made manifest in fullest service to humanity.

No "dead past" can hold us, when inflowing spiritual thought brings vivid realization of the omnipresence of the universal spirit. Good, positive and eternally real, shows forth from the cosmic silence. Light by affirmation the lamp of understanding, and the depths of silence will flash forth their treasures. We can know *now* as we are ready to know, for

"Each carries in a single soul
A reflex of the wondrous whole."

This is the rock on which Christian Science is built. Around it must gather all else of relative truth as taught by every other spiritual teacher the world has ever known. He who would have life abundantly, and the light of truth wherewith to solve its problems, must, by obedience to the two great commandments—love to God and love to man, go to the Father through the Christ: "Walk in the Way; think in the Truth; live in the Life." *Julia Winchester.*

WHERE ARE THE NINE?

It is recorded of the Master that, at one time, as he journeyed through Samaria, he was importuned by ten men who were lepers, and who were told to go and show themselves to the priest. Now, as might be expected, they were cleansed as they were going—healed in the obedient performance of the required duty. “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks.” Here is an example of heartfelt gratitude, with a recognition of the power of Truth, which had set him free. “But where are the nine?” the healer questioned. “Were there not ten cleansed? There are not found that returned to give glory to God save this stranger.”

The Christian Scientist practitioner is often reminded of this recorded incident in the experience of the Master. Many to-day are rejoicing in renewed strength and vigor, many resting in fearless freedom from the bondage of the old beliefs and temptations, who, as truly as the ungrateful lepers, are heedless alike of the forgiving love and power of God, and the earnest, unselfish efforts of His servants who have been called upon to render assistance in the name of Truth. Here and there a grateful one gladly turns aside from the common avocations of daily life, seeking the Truth which has made him whole, glorifying God, and publishing what has been demonstrated for him; but vastly more, often from among the professed followers of the Christ, whose lips are daily uttering beseeching cries to God to glorify Himself in them, are unwilling to admit that Spirit, Life, Infinite Love—the God whom they say they love and serve—is even one among many healing powers. We miss from our ranks many who are really living testimonies of the truth and power of Christian Science healing, whose voices we long to hear in the swelling chorus of “peace on earth.”

To-day “there are not returned to give glory to God,” but an unfair proportion of those who know whereof we speak when we proclaim the healing power of right thought; and

the young practitioner is disappointed to find that many who seem grateful for their restoration through his earnest, loving efforts, not only hesitate to point others to their newly found source of health and blessing, but are unwilling to acknowledge the proof which has been given them.

Happy indeed would we be if, hand in hand with us in our search for All-Good, and in our efforts to advance the cause of Truth among men, we might take each dear brother and sister whom we have been permitted to assist in awakening from dreams of suffering and darkness. Truth is unquestionably abiding and eternal, cannot be shaken or diminished, and needs no voicing from human lips; but they have a hundred fold greater happiness whose grateful hearts are giving utterance to their indebtedness in words of love and cheer to those who are still awaiting a day of freedom, in healing, healthful thoughts for the uplifting of those around them, and in looks and tones of cheer and encouragement for those earnest ones who, regardless of the unjust criticism of their fellow men, are daily, bravely toiling on to lift the fallen, comfort the sorrowing, reform the sinful and restore the sick, in thought.

But rather, however, than waste a moment in vain regret that all who have tested the healing power of Truth are not found in active service among its willing workers, let us rejoice that some are earnestly pursuing the way "that leadeth unto Life," and that the abundant proof already given us of the certain triumph of Love and Right, is constantly multiplying; and let us daily, "forgetting those things which are behind, press toward the mark for the prize of the high calling of God in Christ Jesus."

E. M. W. B.

IF you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, "Come, let us walk in the sight of the Lord."

A. Maclaren.

THE DISPUTE CONCERNING MATTER.

IN nature, when one thing ceases another takes its place. For example; if wood be burnt, it is resolved into smoke and ashes. And these different things we regard as forms of the same essential substance. Thus it is easy to see the necessity of the conception of matter; while all particular things change or cease, there must be something which does not cease; something of which all these things that change are forms, a "substratum" which is the same in all. This conception, that the world consists of an unchanging matter is a very obvious and natural one. It could not but have occurred to men, and have been commended to them by its apparent self-evidence and necessity. Nor does it seem easy to understand, at first, how the existence of matter should have been called in question, and have become the watchword of an apparently interminable strife. For the dispute concerning matter shows no sign of coming to an end. In spite of all attempts to close it, or to represent it as compromised, it is incessantly renewed. Men of science, as well as metaphysicians, descend into the arena.

But this curious episode in man's history becomes quite intelligible when it is viewed from the true vantage ground. We may see why matter must be asserted; why it must be denied; why the denial of it seems ridiculous; yet cannot be refuted; why the whole dispute appears absurd, and yet why men cannot disentangle themselves from it, or can only avoid it by refusing to think at all on some questions of the greatest natural interest and attractiveness. Nothing can indeed better illustrate the position of man in respect to the world in which he is than this very controversy. For the point on which it truly turns is, whether the appearance of the universe corresponds to the fact; whether our natural impressions respecting existence do, or do not, require to be rectified.

If the fact be such as the appearance is, then there must be matter. Matter, therefore, is necessarily asserted, because the correspondence of the appearance and the fact is neces-

sarily assumed until, by larger knowledge, we are able to distinguish between them. It is a hypothesis to which we are compelled to have recourse, while we consider that which appears to be that which is. But, on the other hand, matter must be denied. It is in this way that the human intellect expresses its feeling that the appearance and the fact are not the same, that the universe is not truly such as it is felt by us. An expression imperfectly, and even inconsistently made, because of defective knowledge; but not, therefore, without its value. The materialness of the world is asserted on the one hand and denied upon the other; asserted because the existence of a world such as we perceive it involves the existence of matter; denied because the existence of matter involves contradictions and untenable conceptions. The question at issue is not one of existence, but of mode of existence; not whether the universe is, but whether it is such as it is felt by man.

A simple illustration will make clear the nature of the disputed point. When we look at a straight chimney through defective glass, the chimney appears crooked. And if we had no experience by which to correct our impressions, we should necessarily suppose it to be crooked; we should necessarily infer a crookedness. But in this condition of our knowledge, it might be argued on indisputable grounds that there could not be such crookedness; its possibility might be disproved. How, then, should we be situated—on the one hand the evidence of sense affirming the existence of a crooked chimney; on the other hand, argument proving the impossibility of it? Just as the metaphysicians have been situated; sense, on the one hand, affirming the existence of a material world, argument proving that it cannot be. We should have found it as hard to understand that the dispute about the chimney affected, not its existence, but its crookedness, as we have found it hard to understand that the dispute about the world affects, not its existence, but its materialness. Nor could anything have solved the problem but the discovery of what it was that caused us to perceive the chimney crooked when it was not. Meanwhile, it is inter-

esting to observe that our mode of perception of the chimney would necessitate our inferring a property, or abstraction, of "crookedness," which had no existence, nor anything corresponding to it; for so we may more easily understand that conditions affecting our perception of the universe may necessitate our inferring a quality of "materialness," or abstraction of "matter," that has no existence, nor anything corresponding to it. Matter, therefore, is a hypothesis, necessary to be believed in so long as we think the phenomenon is the fact. It has been believed in, because the phenomenon is the fact to us; it ceases to be necessary when we understand why it is that our impression is not true. * * * * *

The arguments against the possible existence of matter need not here be recapitulated. It is sufficient that they are allowed by almost all who have paid attention to them to be logically conclusive; so that the ground which is taken on the other side is a falling back upon consciousness and common sense, the affirmation that reason cannot deal with these questions, and that matter must be believed although it can be disproved. But the grounds on which the things that we perceive have been asserted to be ideas, are too instructive to be passed over. When the objects of sense are attentively investigated, it soon becomes apparent that there are qualities perceived as belonging to them which are, in truth, inseparable from the mind by which they are perceived. Very obviously their color and temperature are such qualities. Without a mind there can be neither heat, nor cold, nor color. These are sensations as much as pain or pleasure. The same mode of reasoning proves all the other perceived qualities of sensible things to involve a mental appreciation. Hence the inference: that which is perceived by sense involves mental elements; it cannot exist except in mind; but that which exists in mind is an idea; therefore the objects of sense are ideas. * * * * *

It is interesting to observe the practical issue of this argu-

ment. Man's life is illustrated by it; for the question is not one of mere speculation, our profoundest feelings and beliefs are implicated in it. The idealist, of course, repudiates matter. For, proving that the things perceived, if having the qualities with which they are perceived, are states of mind, there remains neither necessity nor possibility for that hypothesis. It is no more required. The substratum is mental, not material. It is for this reason that the controversy turns on matter. That is not indeed the true point in question, but it furnishes a convenient issue on which the discussion may be raised. Matter must be inferred if the idealist be wrong, need not be inferred if he be right. This form of the argument, however, has the disadvantage of giving to the question an aspect of abstruseness and unreasonableness which by no means rightly belongs to it; making it appear to be a question respecting existence instead of one respecting mode of existence. In truth, the question, instead of being merely speculative, is eminently practical.

It is remarkable to note how the idealist argument has been, from first to last, subordinate to ethics. The idealist writers are primarily moralists, almost without exception, speculation being wholly secondary with them. And this is quite natural. Necessarily, the question of what the world truly is, is of all the most practical, and deeply touching the life and actions of men. And that view of it which brings it most into union with our mental and moral being is especially adapted to a view of man's life from a practical and moral standing point. By no means is a man who says, "The world can exist only in mind," a mere speculator. He says that because he is resolved that his mind shall subdue and mould the world, and turn it to noble uses. *Hinton.*

IT is a remarkable thing that men should have rested in the assertion that we cannot know the essential being of nature without recognizing that this fact necessarily places us under illusion and causes us to attribute being to that which does not possess it. *Hinton.*

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JESUS CHRIST OUR ONE TEACHER.

These are days of many teachers aspiring to teach a multitude of things each according to his own school or sect. It has been urged as a defect of Christianity that there are so many divisions or sects amongst Christians. The same objection holds equally good against many other things, and especially those classed under the general designation of speculative philosophy. No sooner does some scheme of philosophical explanation become pretty well disseminated than there arises another antagonistic to it which thrusts it aside as rubbish and establishes itself in its place. To a large extent this is also true of those things classed as natural sciences. Each scheme looked upon as truth in the earlier days has fallen by the way, so that to-day in the domain of natural science newness and change are marked upon every thing. It is true that these changes are labeled new discoveries and are considered desirable, but each new discovery destroys the belief in something before looked upon as a fact, so that really the situation is the same as with philosophy, because the so-called fact of to-day will be displaced by another to-morrow. In those parts of creeds which are man-made the situation is similar. The actual beliefs of the Christian churches to-day, it matters not what their profession may be declared to be, are vastly changed from what they were fifty, or even twenty-five, years ago; as is clearly evidenced by the preaching from the pulpits. The very fashion of the pulpits themselves has not changed any more than the character of the discourses which are delivered from them. In all this change the teaching of Jesus Christ stands unique. Time and again, in the opinion of its adversaries, it has been utterly demolished. Most notably was this the case at the time of the crucifixion, when

it seemed to mortal vision to have perished from off the face of the whole earth. Over and over again has it been so overlaid with error as to be nearly obscured, even in the house of those who were nominally its friends and defenders; and yet this obscuration has always been followed by a blazing out of the true light from some unexpected and obscure source which revealed more of the truth than had before been discovered. The attitude of men toward his teaching has been constantly changing, but his teaching has stood like adamant absolutely impregnable, unchanged and unmodified; and to-day it is shining forth with brighter luster, because better understood and therefore better appreciated, than since those passed from human sight who listened to the tones of his voice. To-day, more than at any time since Paul wrote it, men are recognizing him both as the author and as the finisher of our statements of belief in spiritual things and things divine. They are acknowledging him as the one and only perfect Teacher, more widely and more generally than ever before. This comes properly, naturally and necessarily from wider dissemination and fuller understanding of the nature, character and essentials of his teaching.

Those who listened to the Sermon on the Mount were astonished because "he taught as one having authority, and not as the scribes." The officers whom the chief priests and Pharisees sent to arrest him declared as the reason for their failure, "Never man spake like this man." There are certain characteristics of his teaching not found in the words of any other teacher before or since. No other equals him in simplicity of expression. His words may be understood by the most unlearned and ignorant. He said that he preached to the poor. Mark says, "The common people heard him gladly." Simple as his language is, it is not equalled in conciseness. No other teacher ever put so much in so small a space. All we have of his words hardly makes, in size, a respectable modern book. The amount comprised in a single sentence exceeds belief, and is not recognized until after careful consideration of the topic; and however much any

declaration of his may have been contemplated, it is constantly revealing a depth of undiscovered meaning not before dreamed of. No one ever before compressed the whole of ethics into a single sentence easily understood both by scholars and unlettered laborers; and no one, even after these two thousand years of experience with it, can make a statement which will supplant it. The Golden Rule stands alone and unapproachable. His declarations are unequivocal. The divines and teachers of old polytheism gained their reputation and maintained their supremacy by declarations framed to fit any circumstances, vague enough for any condition, and capable of any meaning. His precepts are not of that kind. His declarations are without modifications or qualifications, and are clear, sharp, and directly to the point. He does not deal in involved sentences one part of which destroys the rest. Set him up in this respect beside any other, or every other, teacher and we shall find him absolutely without a parallel and unapproached—unapproachable. But a peculiarity of his declarations, and one which as much as any other stamps him with the divine character, is the fact that in his rules he makes no exceptions. In this he is most remarkable. All other teachers make long rules with many qualifications and modifications, and then follow them with exceptions almost as numerous as the cases to which the rules apply. There is not one single exception to any fundamental rule which he has laid down. Look at the illustrations of this in the Sermon on the Mount alone. "Swear not at all." "Resist not evil." "Love your enemies." "Judge not." Men have added many exceptions because they have failed to comprehend the scope of his system, but he himself has not added one. Had he not taught the perfection of truth he could not have made declarations of this character. All these elements of superiority over all other teachers are concerned only with the outside or surface of things.

When we go beneath, into the spiritual and real, the vastness of the difference between him and any other teacher is at once manifest; and our recognition of it increases con-

stantly as we increase in our comprehension of what he taught and of the basis on which it rests. It is there that the unapproachable magnitude of the structure begins to appear, providing for every possible situation in which man may find himself in either the spiritual or material world, all perfectly harmonious, without one element of possible discord, a perfect unit without any pretense of unity, and complete in all its parts. Resting on the infinite and ultimate truths of God and His creation, and adhering strictly to the lines of infinite Principle, so that it is nothing less than absolutely divine, yet couched in such language that the veriest schoolboy can understand and the simplest of the uneducated can apply, his statements are themselves as much of a miracle as he is himself. And yet, although so simple, if we try to sound them understandingly we not only find them absolutely infinite, reaching in every direction, but we also find them to include so much that each one when seen in its fullness is found to embrace all the others in itself. They carry within themselves the internal evidence that none but God could have originated them.

And thus he stands as the one and only perfect Teacher the world has ever had, and one never to be surpassed; nor indeed is he ever to be equaled, because the more man knows and comprehends of his teaching the more he will see before him to know and comprehend. His words take hold on infinity. He will always be our Teacher, Master, Lord, and Elder Brother. This is the place which he claims for himself.

“Ye call me Master and Lord; and ye say well for so I am. John xiii, 13.

Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. Matt. xxiii, 8.

Neither be ye called masters: for one is your Master, even Christ. Matt. xxiii, 10.

It is enough for the disciple that he be as his master and the servant as his lord. Matt. x, 25.

These words are conclusive as to his own position as declared by himself. They are also good examples of his

unmodified declarations which admit of no exceptions. In the parable of the Good Shepherd and his explanation of it he sets forth his own exclusive right to leadership, mastery, and lordship. He declares himself the Good Shepherd. In Judea the shepherd invariably went before his flock, literally leading them in the way they should go; and their training was such that they followed without scattering, and without needing the rod or the word of compulsion. So he says of the Good Shepherd:

When he putteth forth his own sheep he goeth before them, and the sheep follow him. John x, 8.

There shall be one fold and one shepherd. John x, 16.

This precludes the possibility of another shepherd, of another teacher. He is the sole leader of his sheep. Any one who attempts to be a leader, or to lead rather than to follow him—who would come before him as he leads his sheep—is attempting to steal from him that leadership and mastery which belongs to him alone. While we may recognize all this in the external, it is also true in the internal. The spiritual never strives except to follow, and always follows. It is only the unreal which thinketh itself something and is puffed up, but which at last is utterly nothing and vanishes away, which climbeth up some other way—climbeth up, but never gets in. Well may we say of those who attempt to come before him, or think that they are in advance of Jesus, that it is all due to ignorance. If they knew, they would not attempt it. No one can attempt it who has a perception of the wonderful truth of him, and which he is. This is where we do stand and where we should stand, looking to him as our sole leader, and not to man nor any set of men, not to any opinion nor any school of opinions, not to what any one has declared was his meaning nor to what any one interprets that meaning to be, but to him alone. He is his own interpreter; and we should go to him direct, and not go to him by first going through another. We are to follow him and not another. We are to believe on him and not on another

nor what another has said of him. We are to receive him, himself, and not another in his stead.

If any man serve me let him follow me. John xii, 26.

My sheep hear my voice, and I know them, and they follow me. John x, 27.

He that followeth me shall not walk in darkness, but shall have the light of life. John viii, 12.

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. John xiv, 12.

As many as received him to them gave he the power to become the sons of God, even to those which believe on his name. John i, 12.

THERE is a faith in God, and a clear perception of His will and designs, and providence, and glory, which gives to its possessor a confidence and patience and sweet composure, under every varied and troubling aspect of events, such as no man can realize who has not felt its influences in his own heart. There is a communion with God, in which the soul feels the presence of the unseen One, in the profound depths of its being, with a vivid distinctness and a holy reverence, such as no words can describe. There is a state of union with God, I do not say often reached, yet it has been attained in this world, in which all the past and present and future seem reconciled, and eternity seems won and enjoyed; and God and man, earth and heaven, with all their mysteries, are apprehended in truth as they lie in the mind of the Infinite.

Samuel D. Robbins.

"It is necessary for the sake of the law that the human medium through which the law is given should be broken. People must be taught that the law is good, not because it came from Moses, but because it is good in itself. A thing is not true because it is in the Bible; it is in the Bible because it is true. If the tablets of stone on which the law was graven had not been broken, they would likely have been worshipped."

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PRACTICAL HEALING.

FOURTH ARTICLE.

THE wise man has said of man, "As he thinketh in his heart so is he." In defining the relationship between consciousness and existence, Descartes thus expressed himself: "*Cogito, ergo sum.*" He insisted that whatever is clearly and distinctly thought must be true. But, surely, inconsistent statements and incongruities do not express clear and distinct thought; neither in seemingly moody or despondent conditions are we expressing the "I Am" of Truth, nor can we entirely until we have overcome all sense of fear and all self-consciousness, and that will only be accomplished when the human will shall have surrendered to the Divine.

Depression and irritability are apparently evil factors. The effect of irritability and temper upon individuals is a disastrous one; and while both cause and effect are mental there is generally a seeming serious physical result if one does not speedily recover himself from such depths. Be it understood here that the seeming physical is but the result of a seeming mental condition, neither of which is real. We can never behold the real from the standpoint of material sense; and by material sense we must remember that the opposite of spiritual sense is meant. Spiritual sense is the expression of understanding when the seeming barriers are removed between man and Divine wisdom. The creation is the expression of wisdom and is maintained in perfection. The prodigal found nothing but the husks and emptiness of selfishness in his wanderings from the Father's house. The moment he admitted a consciousness of Good he was met by Love, although he seemed a "long way off," and the fulness of possession was his. He was filled, and

clothed, and protected. What he received filled him, what he expressed clothed him, and his all-consciousness of Good must have been his protection.

A cheerful state of mind is absolutely essential to a healthy condition, and one cannot have that without entertaining thoughts of love and charity for all. We must also wipe out all pictures of grievances drawn by others against us. The grinding processes of Truth prove our justification if we are patient and steadfast; and they also prove of assistance to us in overcoming ourselves, and in polishing our characters until they become like the stone in the hands of the skilled lapidary, more brilliant in tone and more expressive of true color. Irritability and avarice restrict action and make us generally unhealthy, besides martyring those with whom we come in contact. One can assist his friends up sublime heights in a happier manner, however. Let each individual remember that every time he gets cross or out of sorts he makes this seeming physical result: he changes the action of his heart, and fills himself with gases which are poisonous. No amount of drugging will better his condition. If he tries that course he but adds error to error — an accumulation for a day of judgment. *Materia medica* perhaps has tackled the blood. It seems very bad blood. If bad feelings have been openly expressed eruptions appear upon the surface, and different sorts of belligerent humors are said to rule. If sulkiness or an abused feeling has been permitted the mastery then internal troubles have been given possession, and man becomes morbid and drivelling, or inaction and wasting away processes follow. Nothing can save one here but the determination to express good thought. The Christian Scientist must carry the love of good to his patient here, and both must realize the presence of God. The practitioner must watch and pray. He must think actively, watch his case carefully, lose self-consciousness, and maintain as much of the dignity of Christ as he understands.

It is a pitiable case from the human standpoint when a patient is willing that another shall give him relief and

health if he himself shall be required to make no sacrifice. Opinions and indolent habits seem strong barriers between one and recovery. A willingness to take one's own steps is necessary. The infant is taught to walk; he has his own journeying to do. For another to do one's work does not help the passive individual any more than if another should eat his dinner for him when he is hungry. A patient needs to be actively receptive of good and then to express it. The Christian Scientist seeks to remove the screen between him and the table spread with the good things of Life; but he must not from perversity still insist upon standing behind the screen, and he must himself partake of that which is health and nourishment for him.

Patients build their own barriers frequently, which prove seeming walls between themselves and Truth. Every practitioner of any experience has much to meet in this seeming obstacle toward the patient's recovery. Prejudices, like habits, are not always easily overcome. Sometimes people try Christian Science treatment to please friends, but they should never do that unless they have the honest intention to recover if possible. Frequently they go with the intention or hope of exposing imposture, imagining themselves private detectives on the scent. Everything which is said to them they misconstrue. They had sat as judge and jury, and had tried and condemned the method before they attempted it. Others might be deceived into imagining themselves ill and so imagining themselves well, but they themselves are hard cases not to be cured by weak-minded believers of this thing, or adventurers who have come into it for money making. Well, they are hard cases! And they would probably refuse the Master's help if he were present with them. Then there are others who must know it all before they can be healed; they have to understand every method which they try. The practitioner may modestly assert that he has gone but a little way himself in understanding, but the larger-minded patient plies questions, affirms and denies, gathers up a few fragmentary thoughts which quite coincide with his own, and dismisses the rest

into limbo. The patient who wishes to prove the scientist a fraud will question to-day and to-morrow, and will astonish the practitioner with the statement that he said just the opposite yesterday, and with a manner that informs him that he was known to be a liar all along. They will discuss their fellow patients in the most unsympathetic manner frequently, and bring out the worst qualities of human nature generally. And yet these difficulties need not deter one from practicing Christian Science, for to witness the sweet unfolding of divine grace in the individual who receives and expresses it, to watch the kindling of altar fires and to behold them rising higher and higher in individual undertaking, to see health and comfort returning where invalidism and misery ruled and ruined, are the greatest joys one can know and make of the seeming sacrificial side a very small cross after all. In no other field can one learn as much of human nature, and it is absolutely essential to have knowledge of that and tact in order to help our fellows. And one must remember that in practicing Christian Science he is only making practical the truth of the religion he has before professed.

Patients should observe the rules given them to follow as closely as possible. Frequently invalids are found who seemingly revel in their troubles. In conversation with friends, and frequently with strangers, they will enlarge upon their throats, their heads, their stomachs, their lameness, their coughs, etc. Rheumatism seems a very restricted thought and, yet, from the manner in which "My rheumatism" is spoken of one would infer there was a proprietary patent upon the same. It might be fortunate for other sufferers if it were so and the individual had sole possessorship. If each individual could be made to realize that every time he affirms error and claims it as his, or asserts its supremacy over him, he sinks so much further into the sense of pain and helplessness, much good would be accomplished which would affect others as well as himself. We should deny the claims of error, but we should know why they are not just and therefore have no power with which to hold us. To

overcome fear by one's will vanquishes it only for the time. It is sure to rise with perhaps Brobdingnag proportions later, though possibly in some other shape. We must, therefore, affirm the truth: There is but one Mind, and no fear occupies there. We must have the same Mind that was in Christ Jesus; and we must declare that we do possess no other, therefore nothing can destroy us. We must be positive that God does govern us now. The generation from Adam lies through a dreary past. The creation and government of God has the freshness and strength of regeneration now if we do but realize it. Every time we declare for error we are making misery for ourselves and for those who are in the way of sorrow sympathetically inclined toward us. Every time we extend that sympathy which pities and is full of fear, particularly toward those of kindred ties where the tendrils of affection are seemingly intertwined, do we add to the suffering and danger of the dear ones. How many of us have felt that it was a just penalty for having made idols, and we may have mourned because we had loved. But we have not yet understood the truth. We should not love less but more, and our love should be established after that perfect model which is the love of Christ. We have entertained visions of suffering for ourselves and our friends, we have felt no certain hold upon life for ourselves or them, and the fear of a dark journey to be taken alone has swept waves of desolation and despair where trust and faith should have reigned. We have prayed and yet our words must have been a mockery if we have not found peace. The address of our Master was to "Our Father who art in heaven," but it was to One Who was present and heard. We should pray with our hearts, and grow in prayer. We shall then grow in understanding, receptiveness and expression. Our thoughts must express life, and the fears which encompass the valley of the shadow of death will have neither power nor intelligence to gather us in. With a mortuary chapel clearly defined in one's mental limitations, man dies daily, or goes through the pangs of death for his friends. It is a less comfortable belief than that of pagan days when one was

equipped for a journey and mourning ceased, unless one has some certainty, the result of living faith, and can realize that nothing is destroyed but evil.

H. C. S.

DAILY BREAD.

WHAT is the daily bread, Father, we ask of Thee, —
We, who must still be fed out of Thy bounty free?

Not at the household board is our deep want supplied:
Bins may be amply stored, and souls unsatisfied.
For not by bread alone can we, Thy children, live:
Some heavenly food unknown Thou unto us must give.
We ask not meat to nurse ambition's vain desire,
Nor greed of gain, the curse of inward cankering fire;
Nor the poor, tasteless husks that swine have torn and trod
And ground with beastly tusks: let clod be given to clod!

Nurtured we all must be by Thy sweet Word alone:
Asking this bread of Thee, Thou wilt not give a stone.
Thy Life, O God! Thy Word, outspoken through Thy Son!
In him our prayer is heard, our heart's desire is won,
To sacrifice, to share, to give, even as he gave;
For others' wants to care; not our own lives to save;
With love for all around, our days and hours to fill;
Thus be it ever found our meat to do Thy will!

This is the living bread which cometh down from Heaven,
Wherewith our souls are fed; the pure, immortal leaven.
The hidden manna this, whereof who eateth, he
Grows up in perfectness of Christ-like symmetry.
Who seeks this bread shall be nor stinted, nor denied:
Our hungry souls in Thee, O Christ, are satisfied.

Lucy Larcom.

But when a soul, by choice and conscience, doth
Throw out her full force on another soul,
The conscience and the concentration both
Make mere life, Love, for Life is perfect whole,
And aim consummate is Love in sooth.

CHRISTIANITY IN BUSINESS.

IT must be that, as the power of Christianity moves on its way and takes more and more possession of men, the life of men with one another must be changed. Business cannot be what it is to-day when every business man is a true disciple of Jesus Christ. But it must be that business can go on; that there shall be some loftier development of all those faculties with which you do your business. Is there a more glorious problem than is afforded to the business man in the midst of some great enterprise, to say, "Before I am a business man, I am a man; and because I am a man I am a child of God and a servant of Jesus Christ. I will go on and be the Christian man through everything; lose what it brings me to lose without a misgiving or sigh; take what it gives me to take of any sort of misconception or rebuke with thankfulness; but there surely will come forth in my life some demonstration that man may live with his brethren as the child of God, and some light upon the life and the glory with which he may live the Christian life among his fellows."

Phillips Brooks.

YOU have a disagreeable duty to do at twelve o'clock. Do not blacken nine, and ten, and eleven, and all between with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. The best preparation is the present well seen to, the last duty done. For this will keep the eye so clear, and the body so full of light that the right action will be perceived at once, the right words will rush from the heart to the lips, and the man, full of the spirit of God because he cares for nothing but the will of God, will trample on the evil thing in love, and be sent, it may be, in a chariot of fire to the presence of his Father, or stand unmoved amid the cruel mockings of the men he loves.

George MacDonald.

OUR WORK.

FROM many a sweet voice of song we have heard repeatedly echoed the truthful refrain, "There's work enough everywhere to do," but comparatively few of the human family have realized that the right work for each is waiting the effort of an earnest heart and lofty purpose; that we need not sit with folded hands and listless thought, sighing for some desired work to be given us. We are too apt to think our talents must be employed in just such direction as we have mentally decided for ourselves. To many it has never occurred that we may not choose our daily duties, but are to follow trustingly the leading of the All-wise and All-loving Intelligence. Many have not considered that a preparatory work with self is often necessary before we are well fitted to fill the positions we long to occupy. We anxiously desire to be doing more for humanity, but are oft forgetful that our own individuality is as surely the child of God as are our neighbors or our dear ones, and that a daily manifestation of the indwelling Spirit, Power and Presence with us is as truly noble and acceptable work, just as much to the glory of God, as demonstration for others. To be constantly striving to "work out our own salvation," I am aware, is less gratifying to self than to be loved and smiled upon by the public for what we have been able to give or prove to them of the truth of the All-Good. But if we are daily overcoming our seeming nature with the real, the good, we surely must have the approval of our Father which seeth in secret and Himself rewardeth openly; and when every thought is brought into happy obedience to the living Voice within, when only Love and Truth are known in the heart, when only pure, holy, healthful thoughts are cherished toward all mankind, when self is crucified, personality forgotten, old thoughts and ways outlived with cheerful surrender of self gratification or ambition, — then we shall "go forth to conquer." The declaration of the Master was,

If ye *abide* in me, and my words abide in you, ye shall ask what ye will, and it shall be given you.

He did not say, when you have heard my words, nor when my words have become familiar to you, but when my will becomes your will, and you abide thus in harmony with my ways, then your desires will be gratified, your work will be delightful, and richly rewarded, even to the realization of "all things whatsoever ye desire."

Let no one think for a moment that he can do nothing for others until his own perfect salvation is accomplished; but let self-conquest be the first ambition; let each consider it the first required duty to constantly proclaim by silent living the saving Truth into the understanding of which we would gladly lead our fellow men.

Let us not, in our eagerness to serve others, neglect our own salvation, nor wonder and murmur that we do not find opportunity for more extended usefulness; but let us know that every moment of waiting for further duties is needful for the fulfilment of the first commandment, which tells us to "Love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind; and our neighbor as ourselves." When we fully accept this as our first duty we shall know there is indeed "work enough everywhere to do," and the anticipated result of a steady determination to fulfill this command will lighten the most distasteful service which we have been accustomed to render with a regretful feeling, that we were not employed in higher service. Realizing that our Father has work for us to do, and our willingness to do His utmost will, we may forget the material things our hands find to do, wholly intent upon living every hour the true hidden Life, and our efforts will show forth in ever ripening harvest of abundant good fruit.

E. M. W. B.

THERE is nothing which you may not try to understand in these two ways—by observation from without, and by affection taking its abode within: by the first you learn only what it is *not*: by the second you appreciate what it *is*.

James Martineau.

ETERNAL LIFE.

SEE what Christ says of himself then. First, "I am he that liveth." That word, *liveth*, is a word of continual perpetual life. It describes the eternal existence which has no beginning and no end; which, considering its purity and perfectness, has no present and no past, but one eternal and unbroken present—one eternal now. It is the "I Am" of the Jehovah who spoke to Moses. "He that liveth," is the living One; He whose life is the Life, complete in itself, and including all other lives in itself. . . .

This Christ is he that liveth. But then go on. See what a wonderful thing comes next. "I am he that liveth, and was dead." We do not begin to know how wonderful that is. Remember the eternally living, the very life of all lives. And yet into that life of lives death has come—as an episode, an incident. I do not speak now of the immense provocation, the immense love, that brought so strange a thing as the submission to death on the part of the everlasting One. I speak only of this, that when death came to him it was seen to be not the end of life, but only an event in life. It did not close his being, but it was only an experience which that being underwent. That spiritual existence which had been going on forever, on which the short existences of men had been strung into consistency, now came and submitted itself to that which men had always been submitting to. And lo! instead of being what men had feared it was, what men had hardly dared to hope that it was not, the putting out of life, it was seen to be only the changing of the circumstances of life, without any real power over the real principle of life; any more power than the cloud has over the sun that it obscures; or than the ocean has over the bubble of air that it buries fathoms deep, but whose buoyant nature it cannot destroy, nor hinder it from struggling towards and sometime reaching to the surface of the watery mass that covers it. That was the wonder of Christ's death. As he drew near to it he himself trembled. It was an experience of all his creation, but he had never felt it. To his

humanity, his assumed flesh, it seemed terrible. Gethsemane bears witness how terrible it seemed. But he passed into it for love of us; and as he came out from it he declared its nature: "It is an experience of life, not an end of life. Life goes on through it and comes out unharmed. Look at me. I am he that liveth and was dead."

But this is not all. Still the description goes on and unfolds itself. "He that liveth, and was dead," Christ says, "and, behold, I am alive forever more." . . . This life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God — man who liveth, and was dead, and is alive for ever more.

Phillips Brooks.

WHY should we be content to work in a hazy fog when we hear, "Awake, thou that sleepest, and Christ shall give thee light"? The most practical occupation in the world is the effort to make clear our vision of principles. A principle clearly perceived is an active Power; we become "one with" it; it consubstantiates us into itself; we become in that clear vision "one with" the Spirit, Who is the life of all substances, of all facts, of everything. Hence our wisdom is to seek the Kingdom of God, the underlying truth of things; and the more full we are of light, i. e., of the vision of truth, the more energetic we necessarily become in loving kindness. Seek light and you will love; you will not merely be making efforts to love, but will rather recognize the necessity of loving: you will stand in the higher nature, which *is* Love. The words of St. John the Baptist always come home to me in dealing with revealed Truth; we are but "voices" — He is the speaker, and He is the subject-matter.

Letters from a Mystic of the Present Day.

"JOIN thyself to the eternal God and thou wilt be eternal."

THE GREATEST THING.¹

EVERY one has asked himself the great question of antiquity as of the modern world: What is the *summum bonum* — the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to be told that the greatest thing in the religious world is faith. That great word has been the key-note for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. I have taken you, in the chapter which I have just read (1 Cor. xiii.), to Christianity at its source; and there we have seen, "The greatest of these is love." It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." So far from forgetting he deliberately contrasts them, "Now

¹ This extract contains some of the opening sentences from a booklet entitled, "The Greatest Thing in the World," by Henry Drummond, author of "Natural Law in the Spiritual World." It is an exposition of the thirteenth chapter of First Corinthians. Of course the subject is love, and it is adhered to very closely. As appears in our extract, Love is exalted to the first place, just as Paul puts it in the chapter which is made the subject of the book. The whole essay, both in method and substance, is most admirable. The position it occupies is indicated by the title which declares that Love is the greatest thing in the world; but we would say that Love is the only Existence, for God is Love. Although not written from a nominal Christian Science standpoint, and never rising to the position which it might in Science, yet it contains nothing contrary to Truth and many things in exact accord with it. For instance, in one place occurs the following: "Love must be eternal. It is what God is. On the last analysis, then, Love is Life." It is good to find a statement including three fundamental declarations of Truth, as does the above, (Love, Life, and God are one), in a book which will go into the hands of many Christians and meet with hearty acceptance by them. While the essay occupies ground common to all Christians, yet it is neither neutral nor weak, and is much in advance of the great bulk of theological publications. We can recommend it to all Scientists as a book which it will profit them to read and study.

abideth faith, hope, love," and without a moment's hesitation the decision falls, "The greatest of these is love."

And it is not prejudice. A man is apt to recommend to others his own strong point, love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.

Nor is this letter to the Corinthians peculiar in singling out love as the *summum bonum*. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." *Above all things*. And John goes farther, "God is Love." And you remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were working their passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfill the whole law. . . .

Why is Love greater than faith? Because the end is greater than the means. And why is it greater than charity? Because the whole is greater than the part. Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the object of connecting man with God? That he may become like God. But God is Love. Hence faith, the means, is, in order to Love, the end. Love, therefore, obviously, is greater than faith. It is greater than charity, again, because the whole is greater than a part. Charity is only a little bit of Love, one of the innumerable avenues of Love, and there may even be, and there is, a great deal of charity without Love.

Henry Drummond.

MY FATHER KNOWS.

WHAT matters it though men do not
The credit give that is my due
For loving effort, kindly toil?
I will more steadily pursue

The daily course I know is mine,
My heart and thought in sweet repose,
Content to feel, whate'er I do
For God and Truth, my Father knows.

With never-failing, living strength,
I am supplied from day to day;
The perfect Presence walks beside,
And clearly points out all my way.

Whoe'er may scorn, whate'er betide,
I'll only do His perfect will,
And when beset by seeming foes,
In loving whispers — "peace, be still"

Is spoken to my willing heart;
And, "Lo, I'm with you alway," — *now*,
With full and sweet assurance comes,
And I in trustful reverence bow.

Thus, gladly striving day by day,
To walk in Light, and Truth, and Love,
My Father knows my way, and I
My Father's promise daily prove.

Ellen Walton Bucknam.

What can be more startling to a true mind than the crowded carefulness of secular instruction contrasted with the negligent emptiness of religious education? Nay, is it not a fact, that, for the sake of station and fashion, parents procure for their children a direct and systematic teaching in acknowledged fiction on the highest subjects; and, while they would stand aghast at a false quantity in Latin or a mistake in geography, care nothing if the whole system of the moral universe be misconceived? *Martineau.*

SPIRITUAL HEALING.

MANY suppose that the aim of spiritual healing is merely the restoration of the body to healthful conditions. The mistake is a natural one, since health follows the study of its truths. But so far from being its object, it is merely incidental to it, a natural outgrowth or result of the right thinking which the study inculcates, as sickness is the result of wrong or false thinking. Any one can see at a glance that we were not placed here merely to keep our bodies in a healthful condition. Health is our normal, rightful state. It is God's design for us, and any other condition is a wrong, a false, a sinful one, and shows that the harmony which should exist between the organs which God made perfect has been disturbed by opposing, instead of working in accordance with his design for us.

The same instrument which, when touched by the trained hand of a skilled musician, sends forth strains of exquisite melody, enrapturing the ear, and filling the heart with delight, will when ignorantly or carelessly handled, give forth but jarring discords; yet the instrument is the same, and its possibilities are all there, but in one case the laws of its construction and the laws of harmony are understood and complied with, while in the other they are violated. It is so with our lives. Inharmonies, or discords, are the result of non compliance, through ignorance, with the laws of Truth. When love, joy, peace, gentleness, goodness and kindred emotions fill the heart, it vibrates in harmony with the Key-note of the universe — God — and health and happiness follow. Spiritual healing teaches the laws of this divine harmony, and shows the basis upon which right thinking, which secures this harmony, depends. It also shows how he who seeks happiness through external or sensuous pleasures, is not only doomed to disappointment, but to death.

To be carnally minded is death; but to be spiritually minded is life and peace.

When self is lost sight of, or merged in God, when all live

daily "Thy will be done," healing will no longer be necessary, for sickness and sorrow will be unknown. I realize the broad field which this assertion opens; and lest some should not understand, what living God's will implies, I will explain that my conception of God's will is good to all in its fullest sense. When Christ gave us the model prayer he bade us pray, "Thy will be done in earth AS it is in Heaven." This surely means perfection, or perfect conditions, mental, moral and physical; for who could imagine sickness in heaven any more than sin? God's will in heaven then is health and happiness. "As in heaven so on earth," then, must mean the same. Jesus bade us pray for heavenly conditions upon earth; then he surely knew such conditions to be possible, for he would not have bidden us ask for impossibilities. So by living God's will, I do not mean a nerveless submission to, or acceptance of, the misfortunes which are the results of ignorance, or mistakes, and no more God's will for us than it is His will that we should thrust our hand into the flame and consume it. He made us perfect and placed the life force within us; and we have clear and explicit directions given by Jesus Christ for maintaining our recognition of it, and even for regaining it when it appears to be lost. He expressly says "Lo, the kingdom of God is within you." How then can any one believe it to be His will that we should suffer?

When the habitual state of our mind shall be the peaceful one which follows "living His will," we shall not only find health and happiness, but we can call to our aid and use all the powerful beneficent forces of the universe, and our very presence will heal and bless. This spirit-force, alone, is what renews and reconstructs, as well as gives power to our bodies. When it is withdrawn, all activity, which is inseparable from substance, ceases. The organs are all there but bereft of power. Disintegration begins at once. The substance, the real, has gone to live on endlessly; the body no longer reflects its substance and disappears as all reflections do when the object reflected is removed. A knowledge of the laws of Truth will enable us to direct these

forces, and is essential to an intelligent application of them, in overcoming existing appearances—the result of long continued false thinking and erroneous beliefs which have produced the inharmonies which we term sin sickness and sorrow.

The first question to be considered in accepting a new theory and regulating our lives by it, is the all important one “Is it true?” Truth, if understood, is always susceptible of demonstration, or proof. It has laws which when rightly applied, bring the unfailing result. But, it may be urged, the unfailing result does not always follow. Sometimes the patient dies. I answer: Jesus Christ was the only one who never made mistakes in applying the law of Truth; he was the only one who lived its principles perfectly; and he never knew a failure. Can we then live lives as perfect as that of Jesus the Christ? Hear his command:

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

And also his assurance:

“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

This truth then, which has been perfectly demonstrated by Jesus Christ, may also be by us, if we obey his commands and live up to our possibilities. In just the proportion that we appropriate the Truth, and find our spiritual faculties, we shall be able to do the works that he did, “Whosoever shall lose his life for my sake and the gospel’s, shall save it.” Whoever loses this selfish life shall find the spiritual, and be able to exert a powerful influence towards saving the world from its errors. But, as Emerson says, “The fountain can rise no higher than its source,” and in order to uplift others we must present to them no weak or negative side of either lack of faith or lack of good. Our hearts must not only be strong and positive, but they must beat in unison with the divine; and our spiritual sight must be quick to see through the apparent, the unreal, the error self, to the perfect,

the real self and speak it into manifestation. Love must be the lever with which to raise our fallen brother. We must put the Samaritan arms of love and faith under him, and pour the precious ointment of Christian charity upon his wounds, and give him the gold of our strong true thoughts to sustain him till he is strong enough to continue his journey unaided. When all who are working from the grand fundamental truth that "God is all, and all is Good," shall unite and work hand in hand together, losing sight of self in their love for God and man, and when they shall accord to all the right to view the Truth from his or her own altitude, instead of insisting that all must come to them and look through their small aperture in order to see it aright, then the real work of salvation to the world will go rapidly forward, until all shall have found the true object of life and shall honor and glorify God by making the most of their lives in every direction; and then all evil of every kind shall be eliminated from the world. *M. A. T.*

IT lies around me like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Harriet Beecher Stowe.

BECAUSE all those scattered rays of beauty and loveliness which we behold spread up and down over the whole world, are only the emanations of that inexhausted light which is above; therefore should we love them all in that, and climb up always by those sunbeams unto the eternal Father of lights: we should look upon Him, and take from Him the pattern of our lives, and always eyeing Him, should, as Hierocles speaks, "polish and shape our souls into the clearest resemblance of Him;" and in all our behaviour in this world (that great temple of His) deport ourselves decently and reverently, with that humility, meekness, and modesty that becomes His house. *Dr. John Smith (1652).*

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HEALING FOR A SIGN.

JESUS healed and preached, and he specially commanded his disciples to do both. Healing all manner of diseases, then, is one of the Christian duties which should in no case be neglected. We cannot keep his words unless we keep this also. But his position concerning healing was a peculiar one. It was only one of his many ways of doing good. He never sought any publicity for his healing — nor avoided it. He often insisted that the person healed should not tell of it. He healed only for the good it would do, and never for the notoriety. Whenever asked to perform some wonderful work as a “sign” or indication of his supposed supernatural powers, he refused absolutely. He said, “A wicked and adulterous generation seeketh after a sign,” thus designating in most objectionable terms the seeking for an exhibition of the power of the Father simply as proof of his own character. The general rule that was good in his day is as true in ours. The healing should not be done for a proof of anything, but solely for the good of the person healed. “Give to him that asketh thee,” was Jesus’ precept; and if we have neither silver nor gold to give we may have that which is more valuable, as Peter and John had at the gate of the temple. The primal thought should be to assist our brother who is in need — to be helpful. This Jesus always did; and it seems as though the more lowly the person the more freely was his assistance given. The request of the unknown beggar by the roadside was granted, but the widely known scribe was refused a sign. He would not make bread of the stones for his own personal gratification, nor would he cast himself down from a pinnacle of the temple for a sign; but when a completed work, done for the work’s sake, became an indication of his own character and testified

to the validity of the truth he taught, then he appealed to it for corroboration and testimony. This was, in the course of things, a secondary affair. To do good was first. He undertook no work solely to prove his position. He did that by the logic of his words and the life he lived, a part of which latter was the work he did. "Neither will they be persuaded, though one rose from the dead." The raising of Lazarus only caused the ruling classes the more to desire his death; and we can well believe that those who sought to kill him included those also who had said unto him: "What sign shewest thou then, that we may see and believe thee?"

So it is to-day. We often hear the declaration, If this one is healed I will believe there is something in it. Do they? No, they are still looking for the sign. How many outside of those who are already believers in Christian Science give credence to the published cases? On the contrary, do we not often hear declarations of disbelief in the statements? It is the case that has been cured already which carries conviction, not the success of the one which is in progress and is watched for a sign. The friend restored to health is a standing testimony; but the neighbor who may be hereafter restored, when the desired health is manifested does not carry such conviction to the seekers for a sign as we expected.

The kingdom of God cometh not with observation.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

For the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.

God is not in the strong wind, nor in the earthquake, nor in the fire, which all the world recognizes; but He is in the still small voice, which is without sound, and which only one hears. Christian Scientists may go forward doing the work for the work's sake—for the good they can do, the assistance they can render, the peace and harmony they can bring to light—but doing nothing for a sign. Then shall their works testify of them, and they shall not need to publish them.

"EDWARD BURTON."

MR. HENRY WOOD, the author of "Natural Law in the Business World," and of the fine article, "The Real Elixir of Life," which we re-printed in the February SCIENTIST, has recently published a novel, entitled, "Edward Burton." The value of this book lies very much more in the clear enforcement of spiritual truths than in any charm in the story as a story. Two young men and one young lady, who are leading characters in the narrative, work and speak nobly for the Truth as Christian Scientists hold it. Through the faith and practice of Divine Principle this trio enforce many practical lessons that are proofs of the Science of Love as the governing power. When the writer depicts social scenes an effort is visible, as though he had ignored his high poise to picture worldly scenes and conversations, and, his heart not being in the trifling artificialities of society life, the delineations are somewhat stiff and uninteresting. The appreciation of nature, and its kindling and uplifting effects upon God's children who see the loving thoughts of the Creator behind the beauty, is illustrated by many exquisite passages. The book is unique, and certainly possesses that quality which inclines the reader to mark, as he reads, many passages for further contemplation and reference. The trend of the book also arouses an eager hope that the author will consecrate his pen to its highest uses, which should produce many a volume for the help and joy of countless readers. As a sample of its finest pages we give an extended extract. On a visit to his native village in New Hampshire Edward Burton, accompanied by the friend who first inspired his own free views, finds an old-fashioned revival in progress. For a week the little meeting-house has been crowded with the surrounding population and they have become terrorized by the long strain of exhortings to "flee from the wrath to come," since God is a God of vengeance and will not spare the sinner. At the last of these meetings the friends are present and Edward Burton is asked by his old minister to address his former neighbors. We give his address almost

entire, and will add, for the comfort of our readers, that the effect upon the audience was such that a new series of meetings were held, in which views of accessibility to a loving Father prevailed, bringing peace and a new understanding of Love to the self-agonized community, and Christlike works of love and righteousness followed. The old minister also accepted the arguments for Love, so new to him, and gave a willing blessing to the young men who had wrought these works in his parish.

"We need, first, to have right conceptions of God. God is love. Paul says that "our God is a consuming fire." "Our God" means the Christian's God. If "God is love," and also a "consuming fire," then Love is a "consuming fire." Love will consume, not souls, but evil, sin, malice, selfishness, and unrighteousness. God is not a vindictive judge, but our Spiritual Father, and we are His children and made in His image. He is good, and also omnipresent. He therefore is omnipresent good. Where, then, is there room for evil? There is no place for it as a God created power, or entity, so that it only can exist as a condition. Goodness and righteousness are positive entities, for they are of God. He made all that *was* made, and pronounced it "very good." If He did not create evil, the only vitality it has comes from what we give it. We are not creators in any real sense, therefore evil is a negation. It becomes real to us in proportion to our loss of spiritual consciousness as children of God. The lower self is alive to material things, therefore has lost its life to those verities which are spiritual. The "carnal" or false self must be cast out, and man must regain his spiritual heritage. Religion is a life, not a creed, system, plan, or sacrament. It is not effeminate, austere, or disagreeable, but normal, manly, joyful, noble. It is a recognition of and compliance with spiritual law, as adapted to man's nature, and all observed law is beneficent. Punishment is inherent in sin, and is self-inflicted. When sin is destroyed, punishment ceases. Punishment is not arbitrary or vindictive, but corrective and disciplinary. Christ came, not to placate an angry God, but to impart His life to us.

The word "blood," as used in the Scriptures, signifies the *life*, and not the death. It has been literalized to express suffering, purchase, expiation. Blood is the symbol of what is *inmost* in the person, his essential and intrinsic quality. We speak of blood as referring to lineage, race, or family. To be saved by the blood of Christ is to be saved by possessing the same type of inward character and life. Salvation is the quality of Christ, living and incarnated in man. Christ's triumph over death was an object-lesson, to show us the nothingness of material law as compared with supernal or spiritual law. He is not merely the historic Jesus of eighteen hundred years ago, but he is the ever-living One, waiting to come in and fill our life with his own. He is that light "which lighteth

every man that cometh into the world." He is the ever-present spirit, and the "still small voice," which waits for our recognition. In the dust and fog of the material world, we hide ourselves from Him. Even sacraments, rituals, and creeds are often like veils which intercept our spiritual sight of Him, face to face. He is the Father of our spirits, and we are spirits and not bodies, even on the present plane. The everlasting love, which expressed itself externally through Jesus, is the spiritual "law of gravitation." The Bible makes no mention of expiation or substitution, but such terms are plentiful in scholastic systems. Through the blood or the life of Christ, the pulse of humanity feels the heart-throb of God.

We act, think, and live upon the material plane, and then expect, through a supernatural process, to be artificially lifted, by a plan or purchase, into a localized heaven in the world to come.

"Heaven is character, not reward."

In the sublime words of Channing,—"Goodness cherished now is Eternal Life already entered on." "Whatsoever a man soweth, that shall he also reap." If he starve his soul in this world, he will go lean into the next, and no miracle will force a heavenly character upon him. He must already have, at least, its rudiments within.

My dear friends, "the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." Christianity is not a system; it is not an outside thing to be obtained, but it is Christ in us. His life, or blood, which may become ours, is joyful, lovable, normal, wholesome. That soul is normal which is rounded out and symmetrical, and which lives the divine life, and not the life of the lower self. Let love flow out to God and man, for love is the fulfilling of the law."

BLACK BEAUTY.

THIS book is written by an Englishwoman and has received a very large sale in England. It has been re-published here by the "American Humane Education Society" with an introduction by their President, Mr. Angell. The ardent wish of this Society is that the book may be read by every household in America; and that this may be possible they publish it at cost (12 cents per copy). The motive of the story is quite in harmony with Christian Science, the governing of God's creatures in love, the dominion established at the first creation. Black Beauty is the name of an intelligent horse, who ignores dumbness for himself and his kind, that he may tell their stories in language understood

by man. The winning tenderness of *Black Beauty's* appeal must find its way to all hearts, from little children, to hoary grandfathers. Many sweet lessons, besides kindness to horses, are wrought into the vicissitudes of the story, revealing the author's glowing heart and strong faith that all things are possible through love. She has passed on, leaving this loving plea to do its great work of arousing intelligent and kindly thought towards the animals who serve us with willing patience, yet too often receive from their masters indifference to their needs and capacities or positive abuse. We will add an extract illustrating the simple yet telling way in which the book enforces its lessons. A horse named Ginger is relating his early history to *Black Beauty*.

I never had any one, horse or man, that was kind to me, or that I cared to please, for in the first place I was taken from mother as soon as I was weaned, and put with a lot of other young colts; none of them cared for me, and I cared for none of them. There was no kind master like yours to look after me, and talk to me, and bring me nice things to eat. The man that had the care of us never gave me a kind word in my life. I do not mean that he ill-used me, but he did not care for us one bit further than to see that we had plenty to eat, and shelter in the winter. A foot path ran through our field, and very often the great boys passing through would fling stones to make us gallop. I was never hit, but one fine young colt was badly cut in the face, and I should think it would be a scar for life. We did not care for them, but of course it made us more wild, and we settled it in our minds that boys were our enemies. We had very good fun in the free meadows, galloping up and down and chasing each other round and round the field; then standing still under the shade of the trees. But when it came to breaking in, that was a bad time for me; several men came to catch me, and when at last they closed me in at one corner of the field, one caught me by the forelock, another caught me by the nose and held it so tight I could hardly draw my breath; then another took my under jaw in his hard hand and wrenched my mouth open, and so by force they got on the halter and the bar into my mouth; then one dragged me along by the halter, another flogging behind, and this was the first experience I had of men's kindness; it was all force. They did not give me a chance to know what they wanted. I was high bred and had a great deal of spirit, and was very wild, no doubt, and gave them, I dare say, plenty of trouble, but then it was dreadful to be shut up in a stall day after day instead of having my liberty, and I fretted and pined and wanted to get loose. You know yourself it's bad enough when you have a kind master and plenty of coaxing; but there was nothing of that sort for me.

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THE KINGDOM OF GOD.

THE kingdom of God, contrasted with the kingdom of the world, offers to the perception so opposite conditions that we are apt to regard it as a strange place instead of our natural birth place and true home. If it is within us, we are within it, and need only to push away the glass through which we see darkly to gain a clear conviction, instead of an obscured one, that we are born of God and, like the illustrative grain of mustard seed, may ever increase in the knowledge of our present dwelling in the spiritual kingdom, which is God's. No earthly laws which blind us to the law of Love can hold us captives, for we are only wandering children, not lost ones. We hear the distant chimes of the kingdom often and often and know that they echo in our hearts with recalling power. We are perennial children of God our Father; not grown up unto self so that we may not realize a perpetual childhood of gentle acquiescence in which is no self-assertion.

In this joyful season of the singing of birds, and multitudinous life everywhere, the hearts of the children turn more spontaneously to the Author of it all; for the law of Love in nature is too vital to be evaded, and a oneness with the same Life, the same Creator, draws all together in a harmony so real and sweet that there is more conscious response to the truths of spiritual existence, and these truths open to us the kingdom of Heaven and show us that it reigns in us, that it is within us.

The children of the kingdom desire to share all their inspired truths: they know that in possessing the Mind that was in Christ they partake of all the freedom that follows the government of that Mind. Care for self is eradicated when its false claim to govern is abandoned. It must ever be in the semblance of the little child that the kingdom is en-

tered. How is the little child to enter upon vast and free privileges denied to the strong man? The little ones demand nothing; they receive with open gladness the services of love, not asking explanations, not claiming rights; simply they are content with the shelter and joy that abounds for them. Our Father only asks similar trust. The open heart that will receive His impress, that will leave all its being to His reflection, shall become perfect through the reception and consequent manifestation of only what He is. Jesus Christ showed us this possibility of perfection in being himself the perfect Son of the perfect Father. "Not my will" were his reiterated words. There cannot be in God's kingdom many wills, many minds. To know the one Mind is indeed to have "life more abundantly" and to realize the fulfillment of Christ's promise that we shall be free in the Truth. Under the all-embracing rule—the rule of Love—of the Kingdom, every child learns that he is a part of all, that the circulation of Life is the circulation of Love that brings forth the same fruits in all. In this unity of Life which is Love, there can be no self-clamorings, for that all things come of God is fully and gladly yielded. In this realization no grief can exist, no worry, no torment; the great peace of those who love God is established, and "nothing shall offend" the faithful children.

On every side we seem to see pain, misery, desolation; yet these are but mortal terms and they come not of God. The language His children speak—the only known language in the kingdom of Heaven—contains no thought that can coin words of distress. Does not the Father feed them; and are they not satisfied in His likeness? This life is indeed for the present "hid," and earthly holdings strive to crowd it out, to say that the heart knows its own bitterness, not admitting that the bitterness is self-made, springing wholly from mortal will; this is insisting upon setting up a false kingdom outside the heavenly one; and since its claims are false it brings forth the blasted fruits of bitterness, selfishness and all despair. The great God has been denied and such kingdoms fall to pieces and perish.

The vitality of God's truth, his life germ, slumbers in the consciousness of every child, and the Father owns every one. In the darkest existence sleeps the same music, only frozen until the sunshine of Love penetrates and awakens the melody which unites with the whole universe in a swelling chorus acknowledging God as the Giver of all life.

When we are truly holding ourselves as open thoughts to our Maker we are filled with pure desire, a heavenly ambition, as it were, to so perceive the thoughts of God, to so be covered by His thought that mortal thinking may never more blur the Supreme, in which we truly have our being. Poise, for an instant, in the Eternal Thought brings clear conviction of the allness of God and entire extinction of mortal claims. In that divine mastery God is understood as the Originator of the affections, of everything we call our own; the parents love the children and the children love back because God inspired them and made them capable of loving; and all that makes human association precious, every relation that gives us joy and companionship we see as bestowed, not self-instituted. How few give thanks for the capacity to give and receive love! Yet therein lies most essentially the mark of God upon his children—they call it their own, as though they had constructed their own hearts, discovered and made the quality of love; whereas God is the maker of hearts and every chord of love is tributary to the immense Love which emanates from Him and covers all. Only blessed are the children when they perceive that all the little strains gather into the one Source, and that of themselves they have made nothing.

The wanderers, not yet listening to the divine calling, cry out in their miseries and distresses. They hold themselves outside in a cold and barren region, and no Kingdom of Heaven is possible to them while they erect barriers of self-will and deny the governing power of God. Truth waits for entrance, only waits and never forsakes, for the divine spark which is in every man is his life and cannot be forever obscured by material delusions. "Truth is golden o'er us, although we refuse it."

Within us, close, and sure, and real, is the heavenly kingdom, assuring each child beyond all doubting, if he will hearken, that he is safe and secure from thought of evil, that he is an individual child known and loved of his Father, with ready capacity to receive and respond to the Father's being, to know his heritage and abide in its freedom. No eye or thought of man enters into this supreme relationship, the "within" is a place of perfect peace; no least sound of turmoil reaches there. It is an enfolding of Love with no entrance save to the One who calls each child by his new name, his name of Light, too holy to be known to mortal tongue; yet it is the stamp of God's ownership of every child by a first title which guards him from every false claim and establishes him forever as an inheritant of His kingdom. The eye of man has not seen and his heart has not conceived what his Father is to him. Glimmerings of His love stay him, even now, with perfect peace; but the fuller glories await him, when with expanded intelligence he shall perceive all that mortal limitations now veil from comprehension. Meanwhile we may have a heaven within us as large as our perception can attain to, large enough to hold fast in Love, and do the works of Love. We share this kingdom with Christ to learn his heavenly lessons and to demonstrate them. It is desired of the children that they bear much fruit, they are not required to be wise, only to serve in love and they shall know of the works. Every heart that is open, that does not resist, shall know its part and shall do its God-given work with joy. Doubt shall perish before accepted love. They who seek work as God's work, the work of His kingdom, shall find it. The world is the field and the King of the heavenly kingdom inspires His children to gather in all that stray, and worship false Gods. All are workers together for good in this kingdom. Work! service! are its watchwords. We can imagine no idlers there for always there are fainting ones to bring in, always neighbors to be loved as ourselves, always God to be made manifest and self to be forgotten, His kingdom to be made real and His reign to extend over all. M. E.

THE CHERUBIC PILGRIM.

GOD'S Spirit falls on me as dew drops on a rose,
If I, but like the rose, my heart to Him unclose.

The soul wherein God dwells — what church can holier be?
Becomes a walking tent of heavenly Majesty.

Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn.

Could but thy soul, oh! man, become a silent night,
God would be born in thee, and set all things aright.

Ye know God but as Lord; hence, Lord His name with ye;
I feel Him but as Love, and Love His name with me.

How far from here to Heaven? Not very far, my friend;
A single *hearty* step will all thy journey end.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.

The cross on Golgotha will never save thy Soul;
The cross in thine own heart alone can make thee whole.

Christ rose not from the dead, — Christ still is in the grave, —
If thou for whom He died, art still of sin the slave.

Hold there! Where runnest thou? Know Heaven is in thee;
Seek'st thou for God elsewhere, His face Thou'lt never see.

In all eternity, no tone can be so sweet,
As when man's heart with God in unison doth beat.

Whate'er thou lovest, man, that, too, become thou must;
God, if thou lovest God, — dust, if thou lovest dust.

Ah, would thy heart but be a manger for the birth,
God would once more become a child on earth.

Immeasurable is the highest; who but knows it?
And yet a human heart can perfectly enclose it.

Angelus Silesius — 1624-1677.

A SPIRITUAL INVENTORY.*

CHRIST: is more than the personal, historic Jesus: he is the ever-living Divine manifestation of love to man; "the Way, the Truth, the Life."

Heaven: is not a place, but a condition. It is harmony with God. It "cometh not with observation." "Behold, the Kingdom of God is within you."

Faith: is the practical exercise of the spiritual eyes.

Spirit: is the only true substance. The spiritual body is the real man. The material man, except as an external expression, is false, and in a deep sense unreal.

The Bible: is not a fetich, but a progressive revelation of God to man. Truth is eternal, but our understanding of it is progressive, which was also true of the Bible writers. Revelation, was not closed with them, but is continuous: "Howbeit when He, the Spirit of Truth is come, He shall guide you into all truth."

Inspiration: is spiritual, not verbal. "The letter killeth, but the Spirit giveth life."

Prayer: is more than verbal petition; it is communion, oneness of spirit. "Pray without ceasing."

Religion: is normal, manly, attractive, joyful; not an unpleasant necessity, but a glorious possession. Its essence is spiritual harmony with God.

Sin: consists in various forms of idolatry; a worship of material things as real forces, instead of God. Turning our faces towards Him, sin disappears, because its seat is in the carnal nature which is put off. "Whosoever is born of God sinneth not."

Love: is the law of the spiritual, as gravitation is of the material universe. The opposite of this law, selfishness in its thousand forms, controls the material man.

Physical Disease: is a deviation from spiritual harmony externalized. When the center is brought back to God, the

*This is an extract from Henry Wood's book, "Edward Burton," a notice of which appeared in the last SCIENTIST.

circumference adjusts itself. Knowledge is subjective. The mental quality and tone gradually find corresponding expression in the physical man.

Supernaturalism: nothing is supernatural, for natural law pervades the spiritual as fully as it does the material realm.

The New Birth: is the human incarnation of the Christ, a substitution of his mind for the mind of the flesh.

Retribution: is inherent; what we make for ourselves; not vindictive.

THE OUTCOME OF GOOD AND EVIL.

FIRST ARTICLE.

LIKE produces like. This is a great law, widely recognized as of universal application, and governing all manifestations of life wherever they have been recognized and understood. The product of the great division known as the vegetable kingdom is vegetable and not animal; the product of the animal kingdom is animal and not vegetable. This is also true in particulars. The apple tree bears apples and nothing else; and the seed of the apple produces another apple tree, not exactly like the tree from which it sprang because the law of individuality necessitates variation between individuals, but still an apple tree and nothing else. The farmer sows wheat and it is wheat which springs up, not some other grain. This great rule is equally true in the domain of thought—in all the realities. Indeed, in this case as in all others, it is only true of the outward appearance because it is first and always a law of the inner and real. Because of this, Jesus drew from the universally recognized law of things we see many and valuable illustrations for enforcing in the minds of his auditors the infinite principle, intending that we should carry our recognition of it over from the visible and particular into the invisible and universal. As we have been so often told, he habitually used the Oriental imagery of the simile and the parable to teach

with more than human precision and clearness the truths he would convey to our understanding. In this way he taught the truth, simple in the form in which he presented it, and yet infinite in its comprehensiveness and without any exception, that good never produces evil.

Matthew gives a statement of this proposition as it came complete from the lips of the Master. In the great Sermon on the Mount Jesus promulgates ethical principles founded on the eternal rock of pure and absolute truth. Near the close he warns his hearers to beware of falsity — error typified under the simile of false “prophets.” In this name he obviously included not alone men who came teaching false doctrines, but every form of appearance, whether thought, word, act, or personality, which promises but does not fulfill in accordance with its promise. Errors do this always; and he says to his hearers, “Ye shall know them by their fruits.” Then follows a remarkable quadrilateral of most sweeping generalities, all touching on this broad proposition and including the whole infinite domain of Truth, under the simile of trees, divided into two kinds, the good and the bad, and the subject divided into four parts:

I. Every good tree bringeth forth good fruit.

This declaration is all-embracing, and is without exception or modification. He does not say simply and in a general way, “most good trees,” or, “ordinarily, good trees,” but he is special, particular, and precise in his statement. He says, “every good tree.” And he says it “produces,” not that “it nearly always produces,” but his declaration is positive and without exception—it “produces.” And he is just as exact about the product. It is “good fruit,” and nothing else.

He might have left the subject here, because by the comprehensiveness of his illustration the whole ground is covered. As we would state the abstract proposition, good produces good; and there need be nothing more said. He does not, however, intend to leave any opportunity for misunderstanding as to what he is teaching, and therefore he

follows with the reverse form of the proposition. The opposite of the good tree is the evil tree; thus he comes to his second declaration.

II. A corrupt tree bringeth forth evil fruit.

This is the same kind of a comprehensive and unequivocal statement as the first, and is equally without exception. It includes its kind of trees just as completely as the former did the good trees. The first declaration, taken in its breadth, by inference includes also this second statement; but the great Teacher here leaves nothing to inference. He declares the whole. He has divided the trees into two grand divisions, so that all the trees come into one or the other; and the good bring forth good and the evil bring forth evil, and that continually. It is just as the bringing forth is declared to be in the account of the creation—"each after his kind." So it always is; only man does not always have the wisdom to recognize all realities and appearances as results in harmonious accord with this principle.

Both the foregoing propositions are affirmative in form. Jesus proceeds at once to declare the same principle in a negative form. Of course, the affirmative includes also the negative; but every one might not recognize this inclusiveness, and he leaves no possible opportunity for any doubt or question. In his statement of the negation he follows the order of his affirmative statements. The first affirmation was about the good. The first negation exactly reverses this, and is in the same precise, unequivocal and comprehensive terms.

III. A good tree cannot bring forth evil fruit.

As the first two statements included all trees, so the first and third include all that by any possibility can be said or inferred of the good trees. It establishes a rule which includes in its scope the whole of good, and which allows in its application of no exception or modification whatever. These two declarations, if reduced from the Oriental imagery and recast into the form of a modern abstraction, might,

without any change in the meaning, read, "Good produces good, and never produces evil." We can have nothing more simple and nothing more comprehensive. It includes the whole scope and territory of good. The result of good is only good, and is never anything else. This is the doctrine and teaching of Jesus Christ. We shall search his words in vain for anything else. It is from this that he works as a center. It is upon this that all his precepts rest. Then those who look upon him as a teacher of truth will follow this rule always in all their reasoning about the various appearances which present themselves, and thus rest satisfied because they will be working from the basis which the Master announced.

There were two affirmations; and following the same order there now remains but one negation. It is the last of the series, and is the same in character as those which preceded it.

IV. Neither can a corrupt tree bring forth good fruit.

This proposition bears the same relation to the second that the third does to the first. These last two include all possible statements concerning bad trees, just as the others do all propositions concerning good trees. The evil tree brings forth evil fruit and cannot bring forth good fruit; or, stated as an abstract proposition, evil produces evil continually and never good. This is inclusive of every form of evil, just as the other was inclusive of every form of good. It leaves nothing more to be said, nor any place for doubt, concerning the outcome of evil, which is evil and never is, nor can be, anything else.

Recasting these statements of Jesus in the form of abstractions, they fall naturally, and without any modification whatever of the thought or teaching, into the following form:

- I. Good produces good.
- II. Evil produces evil.
- III. Good never produces evil.
- IV. Evil never produces good.

These four declarations are exhaustive and complete, as covering the whole ground and being without exception. They are fundamental. They are scientific and exact, and in no case is there any variation from them. No proposition in mathematics is more so. They are a part of the Wisdom of Jesus Christ. The more they are studied and applied with wise discrimination and careful analysis, remembering that the wheat and the tares (good and evil) grow together in the field very closely indeed, and also that they so much resemble each other that the wisest are prone to mistake the appearances, the more will the student wonder at the depth of wisdom they contain. When understood, they furnish a sure guide, within their scope, for man's conduct—a criterion whereby he can determine the advisability of any and every course of action to which they are applicable. The only difficulty arises from our inability to recognize, at first, Truth from error; because the wolf, error, always comes to us in the guise of the sheep, Truth. When we see error as error, it has no power over us. When the thoughts, words, actions, things, trees, come to their fruitage then we know them; but, as Jesus said, sometimes it is necessary for the two to grow together till the harvest before we are able to distinguish between them. But they will never coalesce, nor will one ever change into the other. These declarations of the Master state this in the most positive terms.

A. M. C.

"THE whole secret of power is getting into partnership with Christ. He takes man's work and so applies it that it does great things. He so invests the widow's mite that in the end she has given more than anyone. We have goodwill, but we lack management, foresight, the genius that brings things to pass. But if we do as we are told, be simply faithful in working, trusting in God to attend to the general plan, we shall be surprised at the end at our own contribution to the grand result. All our hope is in believing that 'we are workers together with God.'"

FASTING.

But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seest in secret, shall reward thee openly. Matt. vi., 17, 18.

Wherefore have we fasted, say they, and Thou seest not? Wherefore have afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and oppress all your laborers. Behold, ye fast for strife, and contention, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is such the fast that I have chosen — the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast that I have chosen — to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house — when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, "Here I am." If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou bestow on the hungry that which thy soul desireth, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt

raise up the foundations of many generations: and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Isaiah lviii., Rev. Ver., Marg.

LIFE AND GOD.

LIFE is continuous; life is one; and death makes no break in it. The loss of an arm leaves the man unchanged; the other arm is lost, he is still unchanged; he falls, like John Carter, from a tree, and dislocates his neck, and lives for twenty years with no power of motion save in his head, but he is still John Carter. Life goes on uninterrupted. The body drops into the grave and disintegrates altogether. Life still goes on uninterrupted. The dissolution of the whole body is no more than the dissolution of any part of it.

We are now in eternity; this world and the other world are one. God and nature are not dual. We have abandoned, or are abandoning, the carpenter conception of creation—the notion that God made the world as a builder makes a house. We are substituting for it the far grander conception of a God immanent in nature, and of nature as the thought, not the handiwork of God. We have cast away our childhood's conception of a robed monarch, enthroned somewhere in a central capital, and ruling the world by means of an angelic beaurocracy—a kind of infinite czar of a Russian universe. We think of Him as we think of the soul in the body, omnipresent in all its parts. . . .

We believe with the old Hebrew Psalmist, that all power belongs unto God; that all force is, in the last analysis, of the will; that all so-called natural forces are the outworkings of the divine purpose; that all so-called natural laws are only habits of the divine activity. They are simply the way in which God is accustomed to act. But this is pantheism, exclaims some frightened reader. If it were we should not be alarmed. But it is not pantheism. That All is God is one philosophic conception; that God is in All is another.

If to believe that God is the All in All is pantheism, then Paul was a pantheist, and we are not afraid to be in his company. It is indeed the company of the elect thinkers of all ages and all religions.

Lyman Abbott.

ONWARD AND UPWARD.

IT certainly is not the prerogative of the Christian Scientist to look backward, and it is only when in a spirit of reverent gratitude and joy for "blessings past and present" we indulge in retrospection, that it is permissible.

Who that has escaped from the bondage of suffering, unhappiness, and despair, but feels grateful every moment for the light which came for his deliverance. And yet, how strange this new, bright pathway once seemed, when first it opened up before us! We were "convicted within ourselves," we knew not how, nor yet of what, so we just gave ourselves up by faith, and walked our childish path, which led up to the broader road. And when the divine spark awoke within us we knew that our food had been husks, and that it was the cry of the spiritual for nourishment which had caused all our trouble, and we had been like one starving in the midst of plenty. Oh, how many weary ones are still waiting for this Bread of Life to satisfy their spiritual hunger, and remove their diseases thereby cleansing and healing completely—not realizing their heritage.

We, who, by the advent of this Truth to our consciousness, are called to labor in this great cause, find the "fields white indeed unto the harvest, and the laborers few." Jesus said, "Feed my lambs," and who does not want the truth—who does not desire to be well, and free? Sometimes the way seems dark (often because of self-will, and wishing to choose for ourselves), but we know our Father is with us, and when we place our hand submissively in His, we know we shall be guided, for never yet has He failed us, and soon the light again appears.

We cannot turn back because the way is narrow, nor

would we if we could — it would seem to us now emptiness, nothingness, to do that. We can only go on and on, led by a light and a voice which the mortal senses having eyes to see, see not, and ears to hear, hear not; yet we know it leadeth on the perfect day, and our prayers are joined to a hymn of rejoicing.

The motto of the Helping Hand Society,

Look up and not down,
Out, and not in,
Forward, and not backward,
And lend a hand,

is pre-eminently a Christian Science motto, and the legend which instructs the passers over the Brooklyn bridge, placed there after the appalling disaster of several years ago, has in it the true key-note of Christian progress and activity,

Keep to the right, and keep moving!

O.

WHILE it may be readily admitted that Christ wielded a dominion over all created things, as well as over man, which no other human being has ever approached, it seems to me to be going quite beyond what can be proved, or even fairly assumed, to speak of his miracles as supernatural, in the sense that no man has ever done, or can ever do, the like. The evidence is surely all the other way, and seems rather to indicate that if we could only have lived up to the standard which we acknowledge in our inmost hearts to be the true one — could only have obeyed every motion and warning of the voice of God speaking in our hearts from the day when we first became conscious of and could hear it — if, in other words, our wills had from the first been disciplined, like the will of Christ, so as to be in perfect accord with the will of God — I see no reason to doubt that we, too, should have gained the power and the courage to show signs, or, if you please, to work miracles, as Christ and his apostles worked them.

Thomas Hughes.

FREEDOM.

THERE is freedom in the air,
For the birds are singing there.

And the wind that comes and goes,
Listeth not where'er it blows.

Trees measure not their height;
Time measures not its flight;

Water flows as best it can
Nor complains to any one.

And the raindrops don't contend,
Each following each, its friend.

Bright the sun shines, every day,
Sunbeams coming when they may.

Clouds float and spread and vanish
With fears of naught to banish.

It is Love that guideth them;
To her laws they love to bend.

And through this, they freedom gain;
Freedom from all care and blame.

Like the lilies of the field
Knowing God the perfect shield.

That His love o'erflowing ever,
Shields them all from self-endeavor.

Freed from selfish ends and aim
Shall we not our freedom gain?

Free to help wherever found,
Any one whose thought is bound

By the laws of selfish need,
Till he from himself is freed?

'Tis the spirit free and joyous
From the worldly thoughts that cloy us

That to brothers, can extend
Freedom's hand, and free thoughts lend.

Let us then throw off the yoke,
And like Him; the One who spoke

With a spirit like the dove
Of the Life that's full of love,

Live the life we're meant to live;
Only this, will freedom give.

Emma L. Wyman.

"WE live in an age in which great and glorious truths are being developed; I say *developed*, for there are no *new* truths. Truth is eternal. It has always been true that God made of one blood all the nations of the earth. Men have forgotten that truth, but they are now coming back to it. They are beginning to look upon their fellow-men as brethren. . . . Have faith in human progress; such progress as shall lead to the realization of what is comprehended under the terms liberty, fraternity, equality, when these terms shall be understood in their highest significance. These words are not to be made mere by-words, but words which, when spoken, will make men's hearts burn with a desire to do something to redeem fallen humanity.

. . . The men who fight the early battles are they who bear the burden and heat of the day, sustained by the consciousness of right and knowing that He who seeth in secret knows the desire, steady purpose, and firm denial of those who serve Him, and that He will reward them openly though they may die and see no sign of victory. So shall it be in the future, in the final triumph of every good enterprise."

John B. Gough.

A RIGHT religious spirit always keeps in good humor.

THE "SENT" OF GOD.

"As the living Father hath sent me." John vi, 57.

JESUS speaks of himself repeatedly as being "sent" by the Father, and so his disciples speak of him. The expression "sent me" occurs continually all through the four gospels, and especially in John. I think if we look at the word "sent" by the light of truth, we shall see it in a new garment, and not simply defined as in the dictionary. As it stands there and in our minds at the present time it conveys the meaning of a command and an obligation to go. It also presupposes that God is a king, a ruler, and that Jesus was specially chosen as His messenger, solely at His command. "It is common to represent Jesus as leaving the infinite serenity in which he dwelt, and, moved with divine compassion, taking upon himself the form of man and the varied endurance of material life, so that he might bring man out of sin. On the other hand, I do not think that the bald idea of Jesus as one "sent," though a nearer, is quite the whole truth. But there was a certain voluntariness about his mission which we lose sight of when we regard him as simply the follower of an inexorable law, and only coming to man's help because he was "sent." The appointment did not alone constitute him the Messiah. To have been merely "sent" made him a servant, at best a later Moses; but to *accept* the mission made him a son, Jesus, the Christ."

And as a son, he was in the image and likeness of his Father, the only begotten Son. Love begets love, John tells us. God is love. When Mary perceived the love of God, and the Holy Ghost overshadowed her she brought forth the love. Love is the soul of truth and gives it life. Love is life. Love and truth are all that is multiplied or increased. So love draws us into all good work, and thus our names are written in the book of life. It then becomes our choice and greatest desire to do our Father's will. "Because I seek not mine own will, but the will of the Father which hath sent me." We are "born again" when we perceive this love

of God. Then are we baptized by the Holy Spirit and chosen by the Father, as the heavenly dove is the love of the Father descending upon us and making us one with him. Jesus showed us the true baptism was of the spirit of love. Love incarnate. A son moving in our midst in divine Love, showing us that the heavenly life springs from the love within us, and by following that love and truth, we can become heirs with him.

For God so *loved* the world, that he *gave* his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

We see how in His great love He *gave* His son. Love always gives; it cannot withhold. As long as the sun exists it cannot stop shining. The entrance of that same spirit into Jesus, and the carrying that spirit into every thought, every word, and every deed, showed us his full at-one-ment with God, in the bosom of the Father, and with us. That same spirit meeting and blending with that from on high, makes us sons, and we are also "about our Father's business." "The idea of man which God had been for ages laboring to give, through a consecrated tribe and a consecrated nation, was the idea of a being whose life is *love*, every act and every thought being devoted to God.

In love and truth there is no duty, no sacrifice. The sending was really the giving — the outpouring spirit, "and ever-helping love," given to each one of us without measure, and ever present. No man is a true son until he is "born again," and gives himself to this life of love and truth. His whole life was a proof of his declaration "And for their sakes I sanctify myself, that they also might be sanctified through the Truth" John xvii, 19. B. W. S. M.

"CEASE from this ante-dating of your experience. Sufficient to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it."

NEGATION.

THE universe is more than it is to man; and to think rightly of it man must remember this and consider his defective being. The simplicity of the conception constitutes its sole difficulty. The change in our thought is, in truth, so slight, so amply prepared for, so little requiring subtlety of apprehension, that it is difficult not to think it greater than it is. Not a disc in the heavens and a moon besides, but the moon perceived as a disc; not a physical world and another spiritual, but the spiritual perceived as physical: too little to us, its life and being wanting, therefore inert, therefore transient and unreal. Not because there is that which is inert and transient, but that which is not felt by us as it truly is. Simply, we do not know that which is, the true essential being; therefore, when that which seems the reality to us is treated as the true reality, inevitably it betrays itself as a delusion and a snare. Only a speculative opinion is given up in affirming nature to be truly spiritual. It is not denied that it is felt as physical by us. This is the proof of man's want of life. Feeling, acting, working, perceiving, remain the same; only our belief respecting their cause is changed, raised from less to more, from difficult to simple, from inadequate to worthy. . . .

The forms which appear, the things which are not eternal, and that which is true of these forms, these are so real to us, we can hardly feel that they are not realities, that they are but phenomena; the sole fact being unutterably above them, utterly unlike, and only to be learnt from them by most careful remembrance how unlike that which we feel must be that which is. We can hardly credit how wrong man must be, to feel so wrongly; how dead, to find the universe so dead, if it be not truly so. More easy is it to us to believe that the evil and defect are not in man; it does less violence to our natural persuasions to attribute them to nature, even though they fall upon her Author.

Thus the sensuous feeling and the foregone conclusion of the mind struggle against evidence. But they ought to strug-

gle. The doubt adds certainty to the proof; the difficulty testifies against itself. Man does feel that to be which cannot be, and all that is thereby proved of him is true. It is only needful that we should admit the evidence of all our faculties; unite them, and not deny or do violence to any. Consciousness testifies the reality of physical things to our feeling (it cannot testify to more), reason testifies that they are not truly real. Putting together the evidence of both, giving them both their full weight, the conclusion is evident: that which is not truly real is felt as real by man. Is not this simply a want of being, a want of life on the part of man? And what so natural, what difficulty in believing it? Why should we repudiate the testimony of either faculty, why coerce any part of our nature, when their united testimony agrees so well, and issues in a result so true? In respect to existence, we have had such a perplexity as a child might find in dealing with the minus quantity in mathematics. We have been embarrassed in dealing with the negative element in thought. . . .

We regard negations as facts or existencies, and that for no other reason than that they affect us, or seem to affect us, as if they were so. We are, in respect to our conception of existence and our attempts to solve the problems connected with it, as a boy would be in respect to an equation, who took all the minuses for plusses. For this reason and no other, we say the problems cannot be solved. If we will not recognize the negative character of some of the elements with which we have to deal, certainly we shall never solve them. . . .

That we must recognize negation shows at once that our thought deals not with that which is, but with that which only appears. Negation may be the phenomena, may be perceived, may exist relatively to us, but it cannot truly be. Doubtless it is for this reason that the recognition of the negative elements in thought, as being negative, has been so tardy. . . .

Negation is necessarily relative: it cannot exist. The existence of negation is a contradiction; but there may be

negation relatively to any particular thing or mode of being. Negation must enter as an element into all relative knowledge. It pertains therefore to thought, the scope of which lies in that which is relative. Negations are perceived; they are felt by us as existing and as producing effects. This is easily understood. Negations appear to act by virtue of the operation of that of which they are the negation.

Cold produces effects and seems to be a power in nature, not because it is anything, but, because it is the absence (or negation) of heat. Darkness, also, produces effects in connection with light. In themselves darkness and cold are nothing; but as the absence of that which operates they appear to be operative. It is worth noting how large a part of human activity is caused by negations. Absence of heat and absence of light, what exertions, what widely extended operations to remedy or employ, do they institute among men! . . .

A man born blind does not consciously feel that there is any negation in his perception. He is not naturally aware of any defect on his part. Even so we do not feel that in our perception of the world there is any negation; we do not naturally recognize in ourselves any defect. To us it seems that the physical is emphatically the real. But we learn the defect in our perception as the blind man does, by the evils, the mistakes, the failures, to which it subjects us; by the disproportion we find between our instincts, our desires, our native endowments, and the results we can attain. We do not perceive aright, we come to mischiefs and injuries unforeseen; fear takes possession of us, in the midst of day we grope as in the night. We cannot act aright nor adapt ourselves truly to the world in which we are; for we do not know it rightly, it is more than it is to us. *J. Hinton.*

THE universal soul is the alone creator of the useful and the beautiful; therefore, to make anything useful or beautiful the individual must be submitted to the universal mind. It is the *one soul* which animates *all men*. *Emerson.*

PRAYER.*

IF the divine life, waiting only our acceptance, taketh such mastery of us, filling us to overflowing with its graces and truths, wherefore do we pray?

It is that we have hunger and thirst for this life — and these are prayer. It is that we do not simply submit our wills to His will, but co-operate with Him — aspiring for the coming of His kingdom. It is our articulate response to the gracious articulation for us of the divine Word. It is an outspoken loving recognition of an outspoken love. It is the color and fragrance of the flower, the joy of the fruit, which answer unto His quickening — the festival song of the vintage to the Lord of the Vineyard.

We pray as our Lord prayeth, and as he teacheth us to pray. God giveth and forgiveth without the asking; but the children ask. The heavenly Father knoweth whereof they have need before they ask Him. But their asking is the crying-out of this need — especially for His spiritual gift of eternal life. They do not make petitions as of one who waiteth therefor, and is moved thereby; their asking is as spontaneous as His giving.

They ask in Christ's name. It is not a condition imposed upon them, but their recognition of what unto them is a reality — that he is the Way of Life. The Father giveth life to all who will receive it, however they may come unto Him. No mediation is necessary as a condition. Our Lord himself reveals the direct relation of every soul unto the heavenly Father, and no idea of mediation is suggested in the prayer he hath taught us. But in all things he hath led, and we have followed. Is he not the first-begotten, the elder brother? Hath he not first shown us the Father? All that we have seen and known, first of all in him, is naturally real to us only in this association. His glory hath been made wholly ours; he hath wholly identified himself with us; and his life in us is a vital communication. Like the

* This is from a book recently published by the Harpers, entitled, "God in His World."

man whose sight has been restored, we say, "This we know, that, whereas we were blind, now we see." This is the way we have known. It is a blessed reality, not a notional condition. Moreover, it is in his name that we are united as brethren.

It is only the children who pray — for prayer is only from faith.

MAXIMS.

AVOID the spirit of denunciation, even in condemning denunciation.

Do not argue, even against the use of argument.

Do not be angry, even at anger.

Do not employ the tone of controversy or dispute, even to controvert error, or to dispute the value of controversy.

Teach the evil of anger, in the spirit of love.

Be sympathetic in showing the necessity for sympathy.

Be gracious and tender in showing the error of hard-heartedness and cruelty.

Teach justice in mercy, and kindness in love.

Be wise in teaching wisdom.

Do not be foolish in exposing folly.

Do not commit one error in refuting another.

Be always calm and even-tempered, showing your strength rather by preserving your balance amid conflicting forces, than by lashing yourself into a fury in resisting them.

If a man teach one thing by his words, and its opposite by his tone and manner, the one annuls the other, and he teaches nothing: nay, more; if he is angry in denouncing anger, he teaches anger, not love. A man may sin in his manner of exposing sin.

The lower sentiments should not be employed in teaching the higher ones. Sarcasm, even when employed against wrong, is itself wrong. Do not blister when balm is needed. Do not wound the heart in healing it.

Solon Lauer.

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SEED SOWING.

LET us not feel for a moment disheartened if in some instances our spoken words or our silent healthful thoughts of Truth seem to fall upon stony ground; even if often we fail to see the desired result of repeated loving effort in behalf of those who have not yet come into a healthful realization of the All-Good. Patiently, trustfully toiling, the seeds we are daily scattering are not all lost. Our efforts cannot be for naught; wait—and see if the harvest time does not yield to many an humble, almost weary worker, golden sheaves to be treasured in the Father's storehouse. Frequently one who has applied to us for mental treatment tells us that he has made a trial of our method, but has not received benefit. To the young practitioner such a statement is sometimes a temptation to distrust his own efforts, and if not immediately encouraged by a happy result, even to half distrust the healing Power he has tried to demonstrate. But, as experience strengthens his courage and rekindles his hope and confidence, he comes to detect what the patient has not realized—the fact that through the effort of the former healer the mental soil had been well prepared, the seed of Truth dropped and left to germinate, which was well directed, good work, for the which himself will be accredited, when really his has been the lighter, more gratifying work of watching the perfecting growth of the resulting harvest, and gathering the abundance of its fruit. Upon entering the work of healing, unless it be our pleasure to see abundant early results of our labor, we are too apt to feel discouraged, and we talk of failure. Is the toilsome task of “breaking up” the soil and sowing the golden grain a “failure,” even though we be only a “day laborer,” and though another may gather the har-

vest? There can be no failure to those whose thoughts are centered in Truth. Though the result of our earnestly applied mental labor may not show forth in just the direction we have anticipated or fondly hoped, yet perchance a tenfold more precious harvest than we may have dreamed in our eagerness is produced from the good seed we have timidly sown, perhaps much greater than we may ever know. That indefatigable worker, Paul, in his letter to the brethren at Galatia, writes: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Himself content to be a sower of the seed of the Truth "as it is in Christ Jesus," yea, even to be "all things to all men that he might by all means save some" to right living, his noble example is worthy our daily imitation.

Sometimes reaping what a brother or sister worker has carefully sown, let us gratefully recognize the preparatory work, which has hastened the gladdening result of our efforts; and when engaged in the more toilsome and less gratifying task of implanting our tiny seeds of living Truth and Love, let us be fully assured that a resulting harvest will mature, which, whether for our rejoicing or another's, will be for the glory of God. If faithful in the discharge of daily duties we need feel no anxiety for the result of our doing; only good results can come from willing obedience to the guiding Intelligence which makes known to us the way in which we should walk, and the Truth in which we must consciously abide.

Then "let us not be weary in well doing," whether we are reaping from another's sowing, or sowing for another to gather, "in due season we shall reap if we faint not." In God's own time, and in His perfect way, the reward of our labor must be happily realized.

Here and there a living seed,
Dropped with careful, loving hand,
From a widely growing tree
Shows fruition o'er the land.

Patient sowers, doubly blest,
When the harvest time is come,
Ripened plenty yields to you
Golden treasures gathered home.

Spare not time, nor strength, nor aught;
Sow in gladness, and with song.
For your labor and God's glory,
Rightful, grateful thanks belong.

E. M. W. B.

IN God there is no evil. In God we live, and move, and have our being. These are two very plain statements, and I think no one will deny them; but when placed side by side and viewed in their relation to each other they seem to have a very different meaning from what they do when taken separately. At least they seem so to me. I can hardly comprehend it, and can only say there is nothing outside of God and in God there is no evil. If we could only accept and realize it in its full extent we might be with God indeed. "Blessed are the pure in heart, for they shall see God."

C. E. J.

"ALL the glory and beauty of Christ, are manifested within, and there he delights to dwell; his visits there are frequent, his condescensions amazing, his conversations sweet, his comforts refreshing; and the peace that he brings passeth all understanding."

THE dimness we deplore, no travelling would cure; the most perfect of observatories will not serve the blind; we carry our darkness with us; and instead of wandering to fresh scenes, and blaming our planetary atmosphere, and flying over creation for a purer air, it behooves us in simple faith to sit by our own wayside and cry, "Lord, that we may receive our sight."

James Martineau.

RANDOM PARAGRAPHS.*

FOR the human expression of the divine life we must look to the Son of Man.

Christ, as showing the unperturbed expression of the divine life in the human, must ever be present to us as a divine standard of truth in our interpretation of life.

The presence of the divine as real is that which gives life all its glory.

Love is a flame, at once building a new life with tender clinging and aspirations, and burning up the old, scathingly, relentlessly.

There is no distinction between the vitally real and the ideal or spiritual.

In the presence of Life the understanding is baffled.

Of the divine life there are no differing dispensations. God's attitude toward fallen man is the same as toward man in his first estate—the same essentially, though we express it differently because of the change in us.

There is no life that is not of Love—which, in the visible universe, is the flame of suns, begetting life in all worlds, and, in the invisible, is the flame of the spirit.

The spirit of Love is also the spirit of Truth. For, as light is from flame in the visible world, so in the invisible, is truth from the flame of the Spirit.

We may not limit the divine love to any chosen race, or to any period of human history. Every soul that has lived has been surrounded by the divine light, has been within reach of the heavenly harmony—if there were but the eye to see, the ear to hear.

That which we call the supernatural world is a world of our mental construction, and consists for the most part in the reversal or denial of all that is of divine ordinance and of all divinely unfolded life.

*These are detached paragraphs taken here and there from the book entitled *God in his World*, recently published by the Harpers. As the extracts show, the book contains much that is valuable. The insight of the author into the things of the Spirit is far beyond that of most writers.

The term "miracles," in the supernatural sense, is not germane to the gospel. Our Lord's expression "mighty works"—which he says he does not of himself—has no such meaning. "Ye know not the power of God," he said; and when we regard nature not as a mechanism—as in Paley's similitude of a watch—but as the direct manifestation of the Father, we are not surprised by any degree of power shown therein, especially in response to the faith of the children of this Father; nor can we call such extraordinary manifestations supernatural, since it is in nature that they occur. The healing of disease is in the line of the reparative processes which are characteristic of nature; and human co-operation with these processes, through faith, gives this restorative power its full effectiveness. Is human science competent to determine the limitations of this power? May not this power revive the dead? The constantly recurring resurrection of the dead would be regarded as natural. How then can a single case be called supernatural? The reappearance of a human life is as natural as its first appearance. He lived—he died—he lives again; is this series of terms quite as marvelous, after all, as the usual series: He was not—he is?

The gospel reverses all human judgments and abrogates all outward judgment.

The earthly vision is informed by the heavenly, and, your eyes being truly opened, ye have knowledge not of good and evil, but only of good.

This freedom of faith is so precious unto God that by no revelation or manifestation of Himself does He ever violate it.

We are forever overestimating the value of intellectual culture.

Civilization itself is gladiatorial, a complex system of selfish competitions.

Men readily conceive God after their own systems, which are inversions of the divine order. They make for themselves codes based on the idea of evil as injury, and they affix penalties corresponding to the injury. It is but a step

from this to the thought of God as a rewarder and punisher — not in the sense that righteousness by its own law is blessedness and unrighteousness misery, but in an arbitrary sense, dissociated from and even contrary to the operation of all law.

We see individualism taking unnatural shapes in the various modifications of human selfishness; and these enter into and distort the associative development itself, characterizing communities and nations, and maintained by even religious sanctions. All the refinements of civilization serve only to disguise them, the ultimate refinement which humanity can ever reach not eradicating them, but holding them in the leash of silence, in an equilibrium of selfishness balanced against selfishness, which we call justice.

All our notional negations concerning God as the infinite and the absolute, all our mental constructions of Him, based upon our conceptions of government and jurisprudence and even upon our perverted passions, are set aside by our Lord's revelation of Him. Even His almightiness is eclipsed by His all-lovingness. He is the Father, and we are to recognize Him as such, chiefly in that we love all men as brethren. He ministers unto us, and not we unto Him; we serve Him only in serving all men. In loving his brother whom he hath seen, man loves God whom he hath not seen. The loving human fellowship is the real divine communion. The spiritual life is not a mystical contemplation of divine attributes or of divine essence, it is the associative development of the kingdom. In loving one another we find God.

MAN was made to seek God: that is the foundation of revelation; to know Him as man: that is the condition of revelation; to grow into His likeness: that is the test of revelation.

Westcott.

IF you ever get discouraged in a good work tell God, but don't tell your neighbor.

N. E. White.

GOLDEN THOUGHT.

FATHER, loving, in the light
I will walk with Thee, though night
Locks me in, with bolt and key,
I will think I am with Thee !
I will think below, above ;
Nothing really shuts me in
But the absence of Thy love,
In beliefs, that are a sin.

So then let Thy glory shine,
I like Thee am all divine ;
And my prison doors of night
Swing to Love's awakening light !
And I see this house of clay
Can be made as pure and clean ;
And the windows bright as day,
Where Thy glory's streaming in.

So then let Thy love divine
Stream into this heart of mine :
'Til its embers glow aflame
In the brightness of Thy name !
Father, loving, in the light
I will walk with Thee for aye ;
Thou canst turn to day my night ;
Thou can'st turn all nights to day.

M. E. B.

WE are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present, and fearing nothing, because He is in our future as much as He is in our past, as much as, and far more than, we can feel Him to be in our present. Partakers thus of the divine nature, resting in that perfect All-in-all in whom our nature is eternal too, we walk without fear, full of hope and courage and strength to do his will, waiting for the endless good which He is always giving as fast as He can get us able to take it in.

Geo. MacDonald.

THE OUTCOME OF GOOD AND EVIL.

SECOND ARTICLE.

ALL of Jesus' teaching is in exact accord with the doctrine which he enunciated so comprehensively and unequivocally in the Sermon on the Mount. None of his precepts are contradictory to the statement there made, all are in harmony with it, many of them rest on it as a foundation, and others express the same idea in a different form. This was the case in the conversation which occurred one day after he had cast out the blind and dumb devil, when in consequence of the act the Pharisees charged that he cast out devils by Beelzebub, the prince of devils, or in other words, the devil was casting out devils. If so, then he was going about doing good. Their statement, reduced to general terms, might read, evil cures evil, and therefore produces good. But what did Jesus say in response to this thought?

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

And if satan cast out satan; he is divided against himself; how then shall his kingdom stand?

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Evil does not cast out evil; but the Spirit of God does cast it out. It is not evil which brings about the good, but it is good which brings it out. This passage is very conclusive as showing that the origin of evil is not from God, or good. The kingdom divided against itself cannot stand. If satan cast out satan his kingdom cannot stand. But if devils (evils) are offspring of God, then God's kingdom produces both good and evil and is therefore divided against itself and it cannot stand—then God and His truth are not eternal and everlasting, a conclusion which is destructive of every hope of man. And if evil (sickness, disease,) is sent by God, as some think, then Jesus Christ was widening the division in His kingdom and hastening its destruction when he healed disease and cast out devils. He was helping to

pull down his Father's kingdom. This conclusion is erroneous, therefore the premise is wrong. The words of Jesus are true. Good does not produce evil, therefore God does not send it in any of its forms. The fact that Jesus healed all manner of disease is of itself alone proof that God does not send them. But Jesus does not end this conversation with what we have quoted. The Pharisees have not been consistent in their reasoning, and have been speaking on the basis that evil does good (for the possession by devils was an appearance of evil and the healing was a good act, even to their understanding) so Jesus advises them to correct their logic by making the result in accordance with the cause. Hence he says to them :

Either make the tree good and his fruit good ; or else
Make the tree corrupt and his fruit corrupt :
For the tree is known by his fruit.

This is the same in simile and in doctrine that he declared in the Sermon ; just as precise, just as comprehensive, only not so fully elaborated. But he does not stop here. He recognizes the Pharisees in their appearance of enmity to his Father and to him, and calling them a generation of vipers, or, like the venomous snake, the product of evil, he says :

How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

This is a clear recognition of the fact that evil does not produce good ; therefore, because they are of the evil, their words cannot be true. The lie never produces the truth, nor does it ever change into a truth. He states this with precision and exactness in the very next sentence which he utters.

A good man out of the good treasure of his heart bringeth forth good things ; and an evil man out of the evil treasure bringeth forth evil things.

Here it is distinctly good from good, and evil from evil ; and he is careful to say that it is from no where else—

good from the good treasure, evil from the evil treasure.

One source of our mistaken thought that good produces evil and evil good is our use of the word good as applied to men in our recognition of them. Good is good, without any mixture of evil; and evil is evil without any mixture of good. But Jesus said to the man who wished to inherit eternal life, "None is good but one, that is God." But we do not use the word with that signification in ordinary conversation and thought. We call a man good in whom we recognize a preponderance of good, and yet we see in him something of evil. In the same way we call a man bad in whom we see more of bad than of good, yet that man is a child of God and therefore is good, and we should see it if we could see through the outer appearance and recognize the real man. Therefore when the "good" man does evil we think good has brought forth evil; and when the "bad" man does good we think the bad has produced good. Jesus sets this right. He says the good comes from the good in man, and the evil from the evil. But we carry our error into other things drawing erroneous conclusions because of this error, and thus our error in this respect produces further error—evil further evil, and that continually. We need to stay always in the recognition of the principle that good is from good and evil from evil exclusively.

In Jesus' talk with Nicodemus he recognized and declared this same doctrine. He had told him that except a man be born again, or born from above, or born as from the beginning, he cannot see the kingdom of God. But Nicodemus does not understand, so Jesus tells him that except a man be born of water and the Spirit (has recognized the spiritual birth) he cannot enter the kingdom of God. This is a clear recognition of the principle that good produces good and has no part with evil; and he declares it in set terms:

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

That which is born of good is good. That which is born of what is not good is not good. There are no more excep-

tions nor modifications here than in the Sermon, and the underlying thought is just the same. So again when he was talking to the woman at the Samaritan well about the two waters he declared the same truth. Whosoever drinketh of the water of the well shall thirst again. The result is of the same character as the cause. It is like from like. And whosoever drinketh of the water that I shall give him shall never thirst. This is an opposite kind of water and the result is opposite. Each is after his kind. What he would give is the water of absolute Truth; and he says of it:

But the water that I shall give him shall be in him a well of water springing up into everlasting life.

Here we have the sharp and startling contrast of the two results. Good produces good like itself, even unto everlasting life; but we need not look for the good except as a result of good. Each water in the account produces results after its kind. Were the principle otherwise, or, rather, were there no principle, the parable of the vine and the branches would not be true. Remove this certainty of good from good and evil from evil and chaos instead of order is at once introduced into the universe of God's creation. It at once becomes, as Jesus says, divided against itself, and thus containing within itself the seeds of warfare and dissolution, it cannot remain forever. The reason why we do not see the divine order is because we refuse to look at or recognize the unvarying Principle which is the center and circumference of all—in all and through all—but, denying this, we see both pain and pleasure coming from good. We admit that all our ills are afflictions, but we ascribe the evil to the good God and then we compel ourselves to look upon them as good or as bringing forth good in some way. Indeed this is the inevitable result of recognizing that kind of a thing as coming from God. So we lose our distinction between good and evil, and call that good which is not good, because we wish to be consistent in our recognition of good from God. The mistake is in thinking it came from Him. We have introduced confusion and contradiction into our

thought, thus producing an appearance of inconsistency in life and surrounding it with unanswerable questions, doubts and fears.

James saw these things differently from the way we see them, and just in accord with the Master's teaching; for he says, as we find the form of language in the Revised Version:

Each man is tempted when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and sin when it is fullgrown, bringeth forth death.

Be not deceived.

Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

There is no clearer picture of this principle except in the teaching of Jesus. James here follows evil step by step from its source to its termination, and there is nothing else but evil in it. It is the same way with good. James recognizes it as from one single source—a source which has no variation, and consequently gives nothing else but good; and he recognizes every good as coming from that source. He is exact and unequivocal in his testimony of the way in which he understands the truth. So was Paul. He told the Corinthians,

Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the Spirit reap life everlasting.

There is nothing in this to indicate that out of evil good may come. If one wishes to pursue the subject he may study the whole letter to the Corinthians. It is evil from evil and good from good all the way through.

We shall look in vain through all the words of Jesus for any utterances conveying any different meaning on this point. His own life was also in accord with this. He never recognizes in the things which come to him any good result from any appearance of evil. He saw always the good from the Father.

A. M. C.

FROM EDWARD BURTON'S DIARY.

July 3. — "Ye are complete in Him."

This profound expression of St. Paul has occupied my thought. How concise and exact! Not "shall be" but "are." Completeness in God; incompleteness apart from Him. We are apart when we do not hold Him in our consciousness. When physically diseased, man is not complete. The body, being but the outward expression of the mind, reflects its quality. To clarify the stream we must begin at the fountain. How natural, and even scientific, these principles; yet I was blind to them. I have almost had a sixth sense added: spiritual intuition. Those who have only a material consciousness are "color-blind" to it. I am inclined to give Tapley the credit for my cure, but he insists that he was nothing more than a "finger-board." My spiritual perception was not sufficiently deep to recognize the oneness of life. . . .

July 4. — Have we freedom in reality? Political freedom exists, but spiritual bondage is the rule. The human family are slaves to material things. Why should the higher be in subjection to the lower? The reverse condition is denominated "supernatural." That term is superfluous: for the spiritual to rule is normal, logical, and scientific. As long as our mental abiding-place is in the pleasures and pains of the body and its surroundings, we are prisoners. "As a man thinketh in his heart, so is he." Whatever permanently occupies our subjectivity becomes the real and ruling to us. To emancipate ourselves from material bondage we must hold God in our consciousness, until materiality is dethroned and displaced. . . . How puny and unreal "the seen," when compared with "the unseen"; yet we fill ourselves with the former, and thus practically worship it. Is not that idolatry? The last must become first, and the material immaterial. "The spirit shall lead you into all truth," and "the truth shall make you free." I have been up all day, and quite free from pain. Independence Day, indeed! . . .

July 5. — We went to one of the parks, and my sense of

enjoyment was very keen. Since my spiritual vision has become more acute, added beauty manifests itself in all things. The change is in my consciousness, and not in the things. I behold God in nature; I see Him in the unfolding of the leaves; in every tree and plant; in the clouds, the sunshine, the air, the sea. All are gilded and beautified. I am led to the one great and universal Life, which comprehends all other life. This is not the pantheistic god, but the very opposite, the spiritual God, of which material things are but a faint external manifestation. Matter is beautiful only as it becomes transparent, so that through it we may see the radiant effulgence of Spirit. Becoming centred in God, our standpoint is changed, and we no longer revolve on our own axis. This change adjusts and rectifies things which before were inverted. . . .

July 7.—I took a long walk with Tapley, and, as opportunity offered, I asked him to explain one or two points which were not plain. I said: "Why is it that when restoration from disease is possible by means of compliance with spiritual law, many most exemplary and pure Christians remain chronic invalids for years, in bondage to pain and discords of the flesh?" He replied: "Such persons have been theologically taught that pain and suffering are normal conditions; that they are directly sent by God, and therefore their duty is to accept them. Such a radical misunderstanding of the nature of God fastens those conditions upon them. Still farther: instead of cultivating a consciousness of their wholeness in God, they show their allegiance to matter by turning from the Source of all life, to drugs and other material means, which can add no vitality. I cited the cases of young children, and others who have no opportunity nor capacity to form erroneous opinions. He replied: "The aggregate race beliefs have given a terrible reality to disease, because it has been viewed only from a material standpoint, and they have bound us as in a strong net, which even few adults are able to break. As we are all 'bound in one bundle,' such an aggregation is doubly powerful in its effect upon the sensitive and impressionable natures of children, and thus

they suffer and die as a sacrifice to surrounding and hereditary materiality."

When the spiritual blossoming-out, of which already there are indications, appears, deliverance from material bondage will come, and the consciousness of disease, sin, and sorrow will fade out in proportion as spiritual understanding brightens.

THE NAME OF THE FATHER.

THE knowledge of God, that is, as watching over, drawing to Himself, guiding, loving all men and each man particularly, as binding the whole family of the human race to one another by natural ties of ineffaceable kinsmanship, as calling them to the full enjoyment of their spiritual birthright as His sons — this Christ has brought to us.
"I am come in my Father's name." The words are a lesson of divine Sonship. If Christ be Son, then we who are in Christ are sons also. That relationship does not depend upon any precarious exercise of our own choice. We do not determine our parentage. We are children of a heavenly Father by His will; and in that fact lies confidence which no failure can annul. "I am come in my Father's name." The words are a lesson in self-surrender. Christ wrought and spoke only that men might know his Father better. "The Son," he said, "can do nothing of himself, but what he seeth the Father do." "Whatsoever I speak, therefore, even as the Father said unto me, so I speak." "I and the Father are one." He veiled his own glory if it turned the eyes of men from the glory of the Father. He refused the homage which misinterpreted his mission. As he gave us the assurance of Sonship, he gave us also the example of Sonship.

Westcott.

"TRUTH is as impossible to be soiled by any outward touch, as the sunbeam."

SUGGESTIONS.

IT is better, both for ourselves and others, to dwell in the thought of what we are as God sees us. To escape the blur of our own shortcomings and weaknesses we must cultivate a habit of seeking first, and continually, some realization of the impress of God's thought upon our thoughts. By such a habit we may live above discouragement, and a tendency to self-pity, for our whole desire will be to realize that we are transparent to God and are regaining our recognition of the innocence which is acceptable to Him. We more easily attain heights by not counting our steps as we climb.

In treating beliefs of diseased conditions we must remove self-pictures and replace them with true ones. Limited, fearing thoughts almost obscure a perception of the true Substance. The first dawnings of the immortal truth of Spirit bring faint convictions of the order that is incapable of disorder, of the peace that surrounds being and existence. When we have mentally convinced a patient that he may frustrate his own manifestation of good by insisting upon old errors, or that he may make choice of a freedom which means a new birth for him spiritually and physically, we have led his feet on to true ground. Most persons realize with joy this first hope of a mastery within themselves over all that is false, and will set to work with their helper to cast off the clinging thoughts that have bound them to pain and feebleness. This process might be likened to pushing through a dense forest where brambles and tangled undergrowth impede advance towards the dim light. A patient, helping hand may be needed for a long time while this endeavor to be made "every whit whole" is going on. The hidden physical propensities swarm to the surface, with one who has been considered an invalid of long standing, as the opposite thoughts of good are applied. To a young worker in Spiritual Science this surface showing of many ills is sometimes alarming, but as he goes on he learns that these are surest tokens that his patient responds to his message of Truth. The errors all flock out to be met by the saving

Principle that cleanses and casts out, that purity may reign within, and health, which is wholeness, be attained. There may be tender compassion that yet is bracing to a sufferer. How often we read that Christ "had compassion upon the multitude" as a reason for some mighty work. Inexperienced workers often forget this, and are hard when gentleness would win the case. We must remember that we are trying to stretch out helping hands, trying to *draw* others into Universal Light, and that Light will remain obscured so long as we allow force or self-will to influence our efforts. No—we must grow to the largeness of the Truth, solely in itself, finding a shining bit of it with which to meet and disarm every mortal outcry as it appeals to us. So let us work gently and patiently for others, with every motive inspired by the Christ-power and waiting for its sustaining. The true thought will come to us ready to overthrow every untrue one, and the patient will not be hindered by any doubting of our principle, or antagonism to its methods.

Every one may be awakened through love if we will but use a heavenly tact with which to approach him. The hardest heart feels love for something and from that beginning may make trial of more. Love will enlarge a narrow heart past recognition, and to remember that every heart *truly* beats to the law that will so expand it, should be the constant realization.

There are none so young and none so old that perception of the true life, and growth towards it, may not be begun. We may be useful in proportion as we give loving service, not holding to special forms or terms as essential, only surrendering ourselves to the life-giving Love whose mere existence in us imparts its truth and light to all who will receive it. Our work is simply helping doors to open by casting out rubbish that impedes their opening.

No personality encroaches upon that track of light which connects each individual idea with its Source, but every sharer of the one Life may use his light to dissolve the mists that cloud his brother, and so awaken his assent to the divine.

Often a helper is told that he is a dreamer, that he talks in a lore that is born of his own imagination. If he returns answer "Then I was cured by imagination for the results are assured and practical," the arguer turns to a more difficult form of attack, exclaiming, "Oh, you are better than I, no doubt!" In fact, the wandering from the true basis has been too seemingly vital for immediate and willing return. We wish to see a patient face about at once and with radiant glance and firm step accept his freedom and march forward in steadfast health and faith. Joyful and easy work indeed would this be for workers in Truth, if their harvests were so quick and sure to reap! But the promises for reaping are in "due season" and "if ye faint not." We need to ask ourselves if we were these shining examples as we grew into the realization of truth new to us. How often doubt staggered and withheld us! How little we appreciated the faithful work done for us before we could or would remove our own errors! The combat with error appears sometimes like a hand to hand conflict, both for ourselves and our patients. A patient submerged in his conditions is self-mesmerized, and thinks his only satisfaction lies in rehearsing in weary repetition the particulars of his ills. We know that in spiritual reality there exists, and ever has existed, an antidote to every delusion that claims a false power. In this truth we must stand for a patient until he is cheered and won to acknowledge the truth for himself.

The practical issues of these thoughts are much vaster than words can tell. We speak of "our patients," and of "giving treatments," which are but imitative terms of human ways, and half suggest some self-power by which we expect to remove disease. There is almost a tinge of medical remedies in these terms which frequently excites the suggestive question, "what do they *do* in giving treatments?" But our hearts crave a more heavenly language which shall utter the truth that God governs his children and so identifies Himself with them that consciousness of any other law than His goes out and becomes null. Our part can be merely that of arousing the slumbering and self-centred thought to see

and acknowledge that God still pronounces His children "good." In seeking health they seek and find one little proof of this good, which is identical with seeking God as the Author of Life and Source of all good. *M. E.*

NEVER ALONE.

Alone! No, never alone.
I feel God's presence every day;
And when the shades of night come on
I know He is not far away.

Now another morn has come
I feel that I am not alone,
For God was with me through the night —
Is with me still at morning's light.

And, as each day and night appear,
I am waiting, trusting, still,
Without a doubt, without a fear,
That I shall do my Father's will.

And when I do no longer see
Aught else but Thine infinity,
My soul from mortal bond is free
To live in peace, O God, with Thee.

L.

HERE then is the beauty and glory of Christ, as the Redeemer and Saviour of lost man, that he goes before, always before, and never behind his flock. The works of love that he requires from us, in words, are preceded and illustrated by real deeds of love, to which he gave up all his mighty powers from day to day. He bore the cross himself that he commanded us to take up and bear after him. In all which he is our Shepherd, calling, but never driving; bearing all the losses he calls us to bear; meeting all the dangers, suffering all the cruelties and pains which it is given us to suffer, and drawing us to follow where he leads.

Horace Bushnell.

CONSECRATION.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and "beautiful" for Thee.

Take my intellect, and use
Every power as Thou shalt choose.

Havergal.

A WORD FOR TRUTH.

REALIZING as we do that none are great only so far as they know Truth and are able and willing to proclaim and demonstrate it, we do not hesitate to give our testimony. It has been said, and truly, "No doctrine or creed is of value, only so far as it embodies truth." It is Truth we are seeking, and nothing but Truth would we declare. The supreme want of humanity is a knowledge of Truth; for this alone will emancipate from error and its fruits. We are told Truth is from above, and is on earth where justice reigns and governs the actions of humanity. So far as we know Truth, and are willing, and determined to square our life by it, in so much as we made free.

Says some one, You Christian Science people have so much to say of Truth, the knowledge of Truth and what that knowledge confers, will you please tell us just what this Truth is, and from what a knowledge of it is to free us?

To the first question What is Truth? we answer: It is the Principle of love, equity, and justice that renders just judgment at all times. It is the light which leads all who accept it into power, harmony, health happiness and peace. It embodies the love, purity and patience that endures forever; the wisdom which discloses all the mysteries of Life, and lifts the veil of sense, that we may enter into the fullness of the treasure-house of our Father and possess the kingdom—

possess dominion over all our material conditions, over the material conditions of all who come to us hungering for Truth and freedom—all who come hungering as a child comes hungering to its mother for bread, for sympathy and care, in perfect confidence and trust that its wants will be met.

To the second question, "From what does a knowledge of this Truth free us? we answer, it frees us from the bonds of a false sense of life, from the bonds of fear, the bonds of false theories, false doctrines, a false education and a false conception of the teachings of the Bible. In freeing us from these errors, it frees us from sin, sickness, and fear of the change called death. A glorious freedom indeed! Who would not be willing to sell all he hath and buy the pearl of great price?

In speaking of fear—could we free humanity from all fear, the world would make a stride impossible now to conceive of, toward emancipation from evil. What do we fear? Rather, what do we not fear? As a race we fear almost everything. We fear contagion, pestilence, storms, disease, poverty, disasters upon land and sea, dangers seen and unseen. We fear humanity; yes, we fear one another. We fear people's opinions, their ridicule, and their criticisms, and in our ignorance and fear make untold miseries. When, in the knowledge of Truth, we learn there is nothing to fear, all will move in unison. No one is superior to another only inasmuch as a knowledge of Truth has made him free. Ignorance is the mother of fear. To fear is to become weak, poor and foolish.

Ah, how this fear of mankind cramps and dwarfs our energies! If we had perfect freedom from all fear and felt or realized all were equal before God in our essential being, we should rise up as upon wings in harmony and might, and live above discord. Can you imagine how you would feel knowing you were beloved by all the people you meet, knowing every thought was kind, and all their words were loving? Such would be the world's condition if all men knew this Truth.

How shall we waken a desire in the mind of the general public to seek this knowledge? This is the question! How may a knowledge of this Truth be imparted so as to meet a general recognition and acceptance? It cannot be done in the quiet narrow way, the seemingly selfish way, its adherents have so long been operating. Must it grow upon the world as years grown into centuries? or, must it be forced upon it, by some great calamity, as revolutions are called? The question is open, who can answer it? Surely Truth is not a sealed book, neither is it private property. Why can it not be presented in a way to emancipate our city from fear, and beliefs in evil—beliefs of power in evil? Would it not be grand to present a city to the world freed from all evil and the fear of it?

We feel there is a pathway leading in that direction; who will guide the people to it? And who will find the key to unlock the portal? The pathway leading to the "house of David," or to rest, refuge and peace, is through the knowledge of Truth—through the knowledge of the Truth of Being. The key to unlock the portal is Love. When humanity as a race becomes awakened to a knowledge of this great truth, namely: "Only the Good is the real and true, and all Power belongeth unto Good," then the throne, the kingdom, will be established which Jesus talked of; and no more will any man ask his brother "know ye the Lord?" for all shall know Him from the least unto the greatest. Then shall, "Thy will be done on earth as it is in heaven."

When shall we be told what it is that heals? I hear some one ask. This is a question arising in the minds of thousands, and is put forth by student and patient as well. "I know," says one, "people are healed, but how? What does it? I know health of body and peace of mind are restored, but what does it?" Who has, or can answer this question satisfactorily? What is the machinery or force which set in motion, will change the belief; and how shall we set it in motion or direct the force to that end? One writer tells us, "It is LIFE itself that heals." Are we wiser for this information? Since all Christian Scientists say God does

the work, and that God is Life. So the brother has not done much to help us with his definition of the what. One brother says patients fail to recover because of a lack of faith, or because of unbelief. Some one asks what is faith, and lack of faith in what? We answer, lack of faith in omnipresent Good, lack of faith in the life Principle—lack of faith in the science of Being.

To the question, What is faith? "Faith is confidence, and trust in the unfailing operation of recognized and established law. One well known writer in answer to the question says: "What is faith but the audacity of will that does not falter in darkness, but moves towards the light in all trials regardless of obstacles? To accomplish anything we must believe in our ability to accomplish, and this faith must be translated into action. Faith has no tentative effort but begins with the certainty of finishing, and works calmly on as though it had Omnipotence at command and Eternity before it." Which indeed it has.

To our mind, after careful analysis, Faith involves love, will, desire and patience. Love is creative, and is a spontaneous giver, it goes out unsought and is unchanging as the eternal Principle of Life. To love is to bestow at all times the best, to endow, clothe, invest the ideal with all perfections. Will, which is the second adjunct of faith, is the active, or moving element which sets the force to work to accomplish love's purpose. Desire, names, or designates, or concentrates the action. Patience presses forward, pursues without relaxation; for to patience is given the finishing, or final development of purpose, the establishing of the kingdom, and the proving of Principle. Faith, then, through Love conceives the ideal, through will moves in action to accomplish, through desire directs towards specific ends, through patience pursues to completeness, or realization.

There is no failure in Principle, though the demonstrator may err, and thus delay the proof. Jesus said, "If ye *continue* in my word, then are ye my disciples indeed, and ye shall know the truth," etc. It is the patient continuance in pursuit of perfection that brings reward.

Healing is but uncovering. Jesus said, "Nothing is hid that shall not be revealed." When to man it is revealed what he truly is, when he comes into the knowledge of the truth and realities of Being, then the kingdom of heaven is come. To make known to the erring and the sick that they are in bondage to a delusion, a shadow, is to make them free. Hence, "ye shall know the Truth and the Truth shall make you free." Here then we have answer to the question "what is it that heals?" It is knowledge, knowledge of the *Truth of Being*. Knowledge that we are not sinful sick and dying creatures, but immortal spiritual beings, and are endowed with power to dominate, or control every physical or material condition. "He shall give his angels charge concerning thee, to guard thee: and on their hands they shall bear thee up."

M. B. B.

SOME may put a question here and say: "If we are to love all things, must we then love sin too?" I answer: No. When I say "all things," I mean all Good; and all that is, is good, in so far as it hath Being. . . . In this sense nothing is evil, or not good. But sin is to will, desire, or love otherwise than as God doth. And willing is not being, therefore it is not good. Nothing is good except in so far as it is in God and with God. Now all things have their being in God, and more truly in God than in themselves, and therefore all things are good in so far as they have a being, and if there were aught that had not its being in God, it would not be good. Now behold, the willing or desiring which is contrary to God is not in God; for God cannot will or desire anything contrary to Himself, or otherwise than Himself. Therefore it is evil or not good, and is merely nought.

Theologia Germanica.

Like the kingdom of heaven, the fountain of youth is within
us;

If we seek it elsewhere, old shall we grow in the search.

H. W. Longfellow.

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OUR STANDING.

MUCH has been thought and said from time to time as to what name was the most significant of the Truth we are seeking; and we might ask to-day what title is the most expressive of our ways and our work.

We are known as Christian Scientists; and, did we deserve the name, we might well be pleased to be called such. But if to be a Christian Scientist is to be an example of Christian living, a follower of the teachings of Jesus Christ, tested by His standard — “by their fruits” — then where are they who may be accounted worthy the name?

In all charitableness, and without exceptions, we cannot be unconscious of the failure of those who fill our ranks to reach our high standard of daily Christian living. We can at best only say we are trying to manifest what our title implies, to be seen and recognized in all our words and ways as living testimonies of the truth of All-Good, All-Love, All-Life. In the case of the young man who sought Jesus with so much apparent earnestness to enquire what was the required condition he must reach to come into a realization of eternal Life, even with his past years of commendable moral character, there was one thing lacking. One idolatrous thought was cherished, perhaps all unconsciously to himself, yet it was so firmly rooted in his belief of worldly good that when he was asked to relinquish it he turned sorrowfully away.

So we of to-day, searching honestly within, with the clear light of Truth to guide us, find ourselves indulging some idolatrous or rebellious thought, the active expression of which in our daily living is a contradiction of our profession. We are inclined to trust in worldly mammon, to depend upon

the love of our earthly friends, forgetful of the one source of all riches, of the only source of all love, which of itself alone is satisfying, saving and never-failing, which is God, our Father. We "cannot serve God and mammon."

The Author of our life and of all our possessions requires the childlike, fearless confidence of His children. He justly demands the whole heart, and when we give him only a portion we cannot recognize what is rightfully ours. We dare not claim, hence do not realize, the all-good and never-failing inheritance which it is our Father's good pleasure that we should daily enjoy. It seems the strangest, the most lamentably foolish of all seemings, that we can believe there is aught of good, of health, or of happiness for us outside of God; that the carnal thought of the physician will calm an agitated conscience with his belief of anodynes and opiates; or with his thought-freighted drugs and doses, assist us to a realization of health and strength, which are already and constantly ours, waiting recognition; and that when we refuse to follow the leading, living voice of the indwelling good Intelligence, we should presume to say that the Truth has failed us, and God cannot help us. The Master pronounced that man who is found looking back, after having started in the good way, as unfit for the kingdom of heaven. If we would be worthily termed Christian Scientists we need to "be watchful and strengthen the things which remain." We need to examine our every thought so closely and jealously that no unholy imagination can take advantage of our inactivity and creep in to attack us unawares. If we would advance toward the kingdom of heaven, we must persistently root out of our hearts every plant which is not of our Father's implanting, and carefully cherish every tiny seed of Truth received, which, if tenderly cultivated, will thrive and expand till its stately growth shall occupy the whole garden of the soul.

The calling of the true Christian Scientist is no light work; there is no idle moment for him who would be known as a disciple of Truth. It is no half-way or every-other-day duty to be found obediently on the side of Truth and Right.

The Spirit's message to the churches of Asia seems quite as applicable to the would-be Christians of to-day as to those to whom it was directly addressed. The just judgment of the idolatrous and the lukewarm, and for the tolerance and fellowship with such as held false doctrines and simply had "a name to live," is just as truly the righteous deserts of many among us as of those early disciples who had less light, less of spiritual teaching, than ourselves. We are never left unguided as to duty, neither unaided in the faithful performance of the same, if we truly wish to discern and perform it humbly and unfalteringly. Has one of God's promises ever yet failed us, that we should distrust His word? Has His fatherly love once faltered in His constant care for us? Does His voice ever cease its tender pleading? Ah, no. Those promises are unfailing, that love unfaltering, that voice untiring and ceaseless. Let us believe, accept, make our hearts a ready receptacle for the lodgment of the abundance with which our loving Father longs to satisfy our craving, our ears an open channel for the inpouring wealth of His spoken blessings, and our lives a loving service for God and man, an epistle that may be profitably "known and read of all men" as worthy of our "high calling of God in Christ Jesus," the expression of Truth.

E. M. W. B.

WE must feel, that we cannot seek anything and cannot obtain anything from God, so long as we cherish the secret expectation of aid from some other source; and that reliance upon God necessarily implies the renouncement of ourselves.

Thomas C. Upham.

I BELIEVE that no divine truth can truly dwell in any heart without an external testimony in manner, bearing, and appearance, that must reach the witness within the heart of the beholder and bear an unmistakable, though silent, evidence to the eternal principle from which it emanates.

M. H. Schimmelpenninck.

OMNIPRESENCE.

If you believe that God exists, and understand your words when you call Him "infinite" and "eternal," you cannot expect to find him as one object among many, but as a spirit in all, the living reality of all appearance; the firmament of thought that holds the stars; the omnipresent deep that throws up the tides of history and the rippings of private care; the sole power of the universe without; the archetype of the free soul within; and the secret source of the meaning that dwells in everything. Were He at all away, we might step forth to seek Him; did He ever slumber, we might watch for the date of His waking times. But living forever in us and around us, He does not enable us to compare His presence with His absence: if we miss Him, it is from His perpetuity and nearness; if we meet Him, it is not by feeling after Him abroad, but by dropping inwards and returning home. The differences by which He is revealed are in us and not in Him; in our faculty of recognition, by no means in His constancy of action. His light is alive in the very hearts that neglect or deny Him; and in those that most own Him is latent a thousand times for once that it flashes on their conscious eye. But there are moments when the beauty of the universe looks in at us with a meaning quite divine; or the crises of history shake us as the visible drama of Providence; or the eye of appealing misery burns into the place of pity in our souls and we know it to be His sympathy as well as ours: or a new insight of duty opens a path which He alone could show. In these instances, we strain no ingenuity to discover Him; it is He who comes to us and finds us; His presence rises of itself, and the revelation is spontaneous. Our sole concern is to accept it, to revere it, to follow it, to live by it.

Thus the true attitude of the devout mind always involves a certain quietism and self-relinquishment. Instead of pressing curiously forward, it sinks in meditation back, rests upon the moment as divine, and feels the very pavement beneath its feet as holy. It has neither any distance to go, nor any

time to wait, in order to close in with the Spirit of God; only to own and trust Him now and here,—to pass into His hand with simple faith, a disarmed and unreluctant captive to His will. To look at the Christian conflict from without, you might suppose that it was achieved by lashing the soul to intense volition, by an ever-lasting, never-resting agility, by breathless eagerness to mount the height. An energy so great seems to strain all the powers of resolve: a victory so arduous over ease and passion has in it a royal air of mystery: an aspiration so lofty appears to set the eye on what is distant and toil for it with determined vow. Yet, if you will look within, you will find quite another mood of mind from this; not rigid purpose, but pliant affection; not kingly command, but docile submission; not even any passion for far-off excellence, but a willing heart for the duty that is near. The spirit of highest heroism before men stands as a little child before the face of God.

James Martineau.

TO some, no doubt, the notion of a healthy body implies chiefly a perfection of all the animal functions, which is, on the supposition, a matter of course; but what I should mean by an absolutely healthy body is, one entirely under the indwelling spirit, and responsive immediately to all the laws of its supremacy, whatever those laws may be in the divine ideal of a man. As we are now, we find the diseased body tyrannizing over the almost helpless mind: the healthy body would be the absolutely obedient body.

George MacDonald.

GIVE me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though he withholds awhile, he loves to be asked; and, fifth, belief that asking will obtain. Give these links and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven.

Guthrie.

THE COMING HERO.

Courage is the outcome of faith. No man can have great faith in the God of the universe, the God who is Life, Love, and not be a hero. Faith may be either conscious or unconscious. Whoever studies the art of ancient Greece and Rome remarks the strictness with which they followed nature in all their productions. They had faith in the author—in the God of nature. This is an example of unconscious faith. There are also examples of conscious faith in the true God in heathen Greece and Rome. In as much as these idolaters attributed to Zeus Pater and others of their deities attributes which belong to the Father in Heaven they were consciously worshipping Truth. Socrates pointed out to his disciples the fact that the human race had fallen into error from which it was incapable of extricating itself, but he also expressed his conviction that it was reasonable to suppose that the Power that had created man would interpose and save him. The philosopher's faith was in infinite Love, evidently; and faith cannot be better placed. The altar in Athens to the "Unknown God" is evidence of the existence there, at the time of its erection, of faith in good beyond the knowledge of the worshipper. Well might the Apostle to the Gentiles cry: "Whom therefore ye ignorantly worship, Him declare I unto you." Heathen Greece and Rome were not wholly heathen, and their brave men got their heroic inspiration from the same source that the Christian hero gets his. There is no other source of good.

Two kinds of courage are recognized, moral and physical. The difference between the two has been illustrated by the following anecdote. Two officers belonging to a certain army had occasion to confer during an engagement, the conference taking place in an exposed situation. The one man was thoroughly at ease; the other was in a state of nervous apprehension. "Sir," exclaimed the former, "I perceive that you are frightened." "I am," was the reply, "and if you were half as much frightened you would run away." One naturally infers from the story that the two forms of

courage have no relation to each other; at any rate, that is the current opinion; that is, it is generally supposed that a man may be morally a hero although he is physically a coward. But biology teaches that growth is from within out, and inspiration teaches with reference to man that "as he thinketh in his heart so is he." The conclusion, in either case, is that the attribute of the soul, in the natural order of events, comes to be expressed in the physical nature—that is, physical courage naturally follows moral courage. That is just what is true. No man can be morally brave and remain physically a coward. Neither can he who has attained physical courage, forsake his faith, fall back morally, and retain his physical prowess; but he will find, as Shakespeare puts it, "Conscience doth make cowards of us all." The perfect hero is physically as well as morally brave. Such an one was Elisha. He loved peace, and he secured a long peace for Israel with the Syrians. He was able to do so because he was wholly a hero. If he had gone forth with shaky nerves to confer with the invaders, sacred history had had a different story to tell. Moral courage alone, supposing moral courage could be alone, would not have availed in this case. Neither would it have availed Daniel in his adventure with the lions. Any one knows, who knows anything about animals, that they will estimate a man correctly with respect to his physical courage at sight, and that, though love may constitute man's right of dominion over the brute kingdom, as it constitutes, for that matter, all right of dominion, it must needs be that "perfect love" that "casteth out fear."

The ancient heathen nations took great pains to teach their young men to be brave. Their great obstacle was their faith—their god. They had faith in Life, Love; but they had faith in hate also, and their hero was according to their faith. He did not fear to lose his life for he had faith in Life, and he loved his country, and he hated its enemies. He was a patriot; and, in fact, the productions of some of the nations of antiquity in the way of heroes of that type are not equalled by any nation of modern Christendom. Their success in this line was due to the fact that they looked

to practical achievements. "By their fruits ye shall know them." They looked at a man's physical courage. If their soldiers could "keep rank" they assumed with the writer of the sacred chronicle, that "they were not of double heart." As to the making of heroes in this day, notwithstanding revelation, the obstacle with which an earlier age contended has not been entirely overcome, while the measure that more than anything else conduced to satisfactory results has been discarded. The present age shrinks with abhorrence from the hero-gods of the ancient Greeks, Romans, and Norsemen. They are associated with war, and the time has now come when difficulties between nations are to be decided by arbitration. It shrinks as well, though for a different reason, from Jesus of Nazareth and the heroes of Revelation generally. It points to the Christ, of course, but it is not the **WHOLE CHRIST**. "Follow me," it repeats; but restrictions are made or implied. No one is expected to cleanse the leper, tread the sea, or raise the dead, in a material sense; or even, for that matter, if he is rich, to become poor for the love of man. Neither are the lesser heroes of the Testament left to us complete. No one is supposed to commune with God as did Moses, to write things too mighty for man alone as did Job, to be translated as was Elijah, or even to heal, as did the apostles. This broken God—these broken ideals which characterize the age—what are they but "broken cisterns?" "They have forsaken Me, the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water."

Meanwhile, the whole hero is not forthcoming, neither, for that matter, can be, until the idol is forsaken for the **WHOLE CHRIST**—until the "broken cistern" is quitted for the "fountain opened to the house of David," the living fountain. A whole, a living type has been given to man. Let him study that—study **LIFE**—life whole—life with its pristine vigor—nature, not perverted, but as it is from the hand of God. It has been taught that the object of the miracles was to establish the worship of Jehovah, to prove that the potency of the **I AM** exceeded that of all of the

devices of man. Go to! If any one supposes that the foregoing proposition no longer needs demonstration, let him look into our drinking hell where the hungry spends his money "for that which is not meat;" let him look at the human form divine on our thoroughfare, or under the scalpel of our medical student; let him look into our politics where the man is sacrificed to diplomacy, and see how the I AM is flouted to-day, and what precedence is given to human invention. The miracles of Christ were wrought for love, and he was averse to giving a sign. The miracles of the apostles were wrought for love and by love. There is no other power by which a miracle can be wrought, and the reason of a man's success or failure in this line is in the man. The flimsy argument that miracles are not needed now is put forth to cover the fact that "the Godly man ceaseth; the faithful fail from among the children of men." Yes, let us cry with David, "Help, Lord." A WHOLE LIFE has been given to teach us how to live; and to live, not to die. A perfect type is ours, nor can we detract therefrom without feeling the effect in a narrowed and weakened existence. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and out of the things which are written in this book." Let man get back to the living fountain, let him look up to the WHOLE CHRIST, let him claim his inheritance as set forth in the Testament, and again there shall be on earth the Godly man — God-like man — whole hero — holy. He shall commune with God as did Moses, and God shall talk with him as he talked with Adam in Paradise. With him shall come the reign of peace on earth, what time "they shall build houses and inhabit them," what time "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

M. H.

NOWHERE in the divine arrangement is my gain another's loss.

PURE IN HEART.

Blessed are the pure in heart ; for they shall see God. Matt. v., 8.

As of old
He walks with men apart,
Keeping the promise, as foretold,
With all the pure in heart.

Thou needst not ask the angels where
His habitations be ;
Keep thou thy spirit clean and fair
And He shall dwell with thee.

Alice Carey.

THE LAW OF MENTAL DELINEATION.

THE mind of man is ever busy. Mental pictures, each having a definite character, like the successive views of a stereopticon, follow each other in quick succession. While the latter dissolve and leave no trace behind, the influence of the former is lasting. Each delineation leaves a coloring, bias or impression, which to some extent modifies the whole mental and moral status. "As a man thinketh in his heart so is he." The potent influence of thought, until recently has received but slight recognition. We have failed to appreciate the fact that external manifestations and material results are but the inevitable sequences of previous aggregations of thought. As a stately edifice rises brick by brick and takes on characteristic form and proportion, so the unit of human character receives color and quality from the nature of each delineation as it is wrought into the growing and complex structure. If each thought is an entity which can neither be lost nor laid aside as waste material, the inquiry becomes pertinent as to what extent mental delineations may be modified by means of discipline and culture. How can the mental product be improved?

It is a matter of consciousness that to some extent thought is beyond immediate control, and that pictures unbidden, and even unwelcome, often thrust themselves before the

mind. If from the present stand-point the mind is in some degree of mental subjection to involuntary mental products, we should inquire to what extent these are the necessary result of those which have preceded, and still further consider whether present voluntary mental exercises may not become a fixed quantity in the future. It is not only analogous but scientific to conclude that the mind, like the body, receives, digests, assimilates, and excretes, and that it finally becomes what it is as the necessary result of the character of its aliment. Its complexion is made up of that which has been cherished and assimilated. The unconscious mind is like a reservoir into which may be poured streams the nature of which is sparkling and crystalline, or currents of a turbid and inky hue. The result is not a matter of chance but of law. As in a composite photograph, each factor has been fused and commingled in the resulting unit. We however find that by a higher and ruling law the quality of man's mentality can gradually be changed so that, like the Milan cathedral, it may by positive gradations become whiter and purer toward the top. Under the operation of this law the mind becomes more flexible than the great edifice, for even its lower courses can be renewed. The higher or positive quality which lies above the boundary line of spiritual demarkation may "cast out" the baser part, which upon a close survey we find to be made up of mere negation. As we apply careful discrimination so as to correctly define what is real by placing ourselves at the most commanding stand-point, we discover that all those delineations which belong to the higher or spiritual zone are entities, while those which are located below are only clothed with a delusive and sensuous reality. Upon the upper and positive side of the mental equator are located all those spiritual ideals and characteristics which are in unison with divine quality. The lower mental strata includes within its domain the animalism and materiality of the race. The mass of mankind find their "realism" in this sensuous realm. The great question for each to ask himself is: On which side of this boundary line does the Ego find its abiding place? It may well be claimed

that no one can constantly remain in the higher altitude; but the question recurs: Where is the congenial abode, and how shall a man who finds himself most at home in the baser domain become able to lift himself into the realm of the real and spiritual, and there "gain a residence"? This question becomes of profound importance when it is found not only that the basis of all spiritual and physical wholeness has its seat in the higher nature, but also that genuine happiness and harmony is not elsewhere realized. The whole world is in a mad pursuit after happiness but its persistent search is mainly among falsities.

Before suggesting the most effectual means which may be employed for the higher mental development let us note some appliances which are much relied upon but which of themselves are inadequate. The intellectual acceptance of dogmatic systems, even if they were approximately correct, has not the power to transform the mental environment. The fear of retribution, present or future, though it may restrain some external manifestations of evil, is also insufficient to change the mental color and bias. A tenant will not become domesticated in an uncongenial abode.

The higher mode of thinking and feeling as distinguished from the sensuous we denominate the spiritual. By persistent and systematic effort the mental delineations may become changed in quality, and lifted from the material plane to the realm of the real, though unseen. Scientific spiritual culture involves compliance with principle and this produces harmony. Unseen verities which are habitually invoked and dwelt upon, become realistic, and gradually reveal their fair and substantial forms. The concept of the immanence of God is one of the loftiest of human impressions, and when it is grasped and subjectly held it lifts the man and assimilates him to the divine likeness. But, as man becomes like the God he worships, it is of the highest importance that every material or distorted delineation of God should be avoided. When the most pure and perfect concept of the Universal Spirit is held in the consciousness, the divine qualities of love, joy, harmony, health and purity become photo-

graphed upon every soul which uncovers itself to the rays of their sweetness and perfection. Popular conception has painted the spiritual realm in ghostly, distant and unreal outline, rather than in present and substantial proportions. Such an inversion produces moral discord and, as a secondary result, mental inharmony and physical disease. When the imaginative faculty can be trained to pour forth warm glowing pictures of love, life, truth and harmony, the dark negatives of seeming pleasure, pain and sensation in matter become dissolving views. Man has the power to surround himself, as if by magic, either with the real or the false.

Prevailing materialism and belief in "the potency of matter" have prevented any general realization of the tremendous power of spiritual forces. They elude the microscope and scalpel. The flood of sensuous delineations which have been thrust before us have obscured the delicacy of our deeper vision.

The external man will require but little care and restraint, provided the mental pictures are morally beautiful and show a true perspective. To produce such mental products new thought channels must be opened where currents of the right quality can flow without obstruction.

The pure and matchless art of the devout monk, Fra Angelico, by which he was able to depict angelic beings with such beauty and delicacy, was only the outward manifestation of the spiritual atmosphere of love, joy and harmony in which he mentally dwelt. He created the real world in which he existed, and evil, baseness and falsity formed no part of it.

Says Phillips Brooks: "All things which really live are feeding themselves out of a great atmosphere which surrounds them." We see just what we have in mind, and each will find what he is looking for. In the long run we become good or evil, real or false, well or ill, in accordance with the positiveness and quality of subjective states. Every mind is a canvass, and, though unconsciously, each person is an artist busily engaged in covering its surface with color and outline.

With these facts before us let us briefly consider in what practical and simple manner we can best realize the full benefit that can be gained from an understanding of these principles. It follows that, at favorable times and seasons, the material world should be persistently barred out of the mental chambers and the whole current of thought turned upon the most lofty, spiritual and wholesome ideals. By such systematic and habitual efforts, a positive and almost unexpected control over the quality of mental products will be gained. By means of such discipline the higher nature can be flooded with vivid impressions of divine beauty, wholeness and harmony. An assumption of a state of receptivity and expectancy will attract spiritual sunshine, and it will flow in as naturally as air inclines to a vacuum. To inaugurate such lofty mental exercises may at first seem difficult, but perseverance will at length render them easy, then pleasant, and finally delightful. As this path is pursued the light which illumines it will steadily grow brighter. Positive progress is thus made toward mental, moral and physical harmony and completeness. There will be a rapid development of the power by the means of which we can project ourselves into the midst of a wholesome and inspiring environment.

On the reverse side, universal human experience is significant. A settled Ego residence in the sensuous and material basement of our being invites disquietude and inharmony. The debased and sensual gather fresh nourishment of their own quality from the environment they have built, even though it be composed of negation and falsity. The invention of the printing press and telegraph was far from an unalloyed blessing to mankind. Pen photographs of crime, evil and disease are flashed over the land which fall and find lodgment, "as thick as autumnal leaves that strow the brooks of Vallombrosa." Sensational fiction of the "realistic" school and an ever increasing volume of mental pabulum of the Police-Gazette and dime-novel variety corrupt and render turbid the clear and sparkling fountains of youthful life and character. Public sentiment will never awaken to the malign

influence of such delineations and give them their true rating until it learns to count them as worse than material evils. The importance of a higher consciousness must be made manifest to the public comprehension.

The scope of science must be broadened so that it will not abruptly terminate at the outer boundary of materiality. Art, which includes skillful delineations by pen, brush and chisel, must be elevated so as to portray something of man as he should be as well as what he now is. The fact that faith, love and hope have a more thoroughly scientific basis than molecules and matter must come into general recognition. With the more popular understanding of these grand principles, race consciousness will rapidly advance to a higher plane.

H. W.

LIVING BY THE MOMENT.

THE doctrine of "LIVING BY THE MOMENT," which is the doctrine generally adopted by persons who have had deep experience in holy living, has a real and permanent foundation and ought to be universally received and put in practice.- No man lives well, who lives out of the will of God. No man lives in the will of God, who anticipates the divine moment or moment of actual duty, by making up a positive decision before it arrives, or by delaying a decision until after its departure. We must meet God there, and stand in His will there, or meet Him nowhere, and stand out of His will everywhere. If, therefore, we would live in the will of God, we must conform to that beautiful and sacred order, in which His will is made known. In other words, if it is our sincere desire to live in the divine will, it seems to follow that we must live by the moment.

This doctrine keeps the mind fixed to God alone. Every moment presents our blessed Maker before us, with the facts of His providence all arranged and convergent to one point, and requiring of us as moral agents a prompt decision. God is in that moment as it arrives; His unseen presence is

embodied in that small point of time; He speaks to us in the still small voice; if we hear and reply with correspondent heart and action, it is well. . . . This doctrine not only keeps the mind fixed to God alone, but it makes us place our happiness in God alone. Standing in the will of God as our true position, and adopting the will of God as our true and only guide, we cannot look for happiness anywhere else if we would. And if we were at liberty to do it, no where else should we find it. *Thos. C. Upham.*

FOR WORKERS.

I ask no ease from restful toil,
 My toil is rest:
 Who at the Master's table serves
 Is also guest.

For toil is rest, reflection sweet,
 When toil is love,
 And work itself its own reward,
 Here as above.

For there his servants shall him serve,
 And serving, rest,
 Conveying blessings but to find
 Themselves most blest.
 Lord, deepen here the love which there
 Thou perfectest. *A. H. Sheldon.*

GOD so loveth us that He would make all things channels to us and messengers of His love. Do for His sake deeds of love, and He will give thee His love. Still thyself, thy own cares, thy own thoughts for Him, and He will speak to thy heart. Ask for Himself, and He will give thee Himself. Truly, a secret hidden thing is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is how slight a foretaste of that endless ocean of His love. *E. B. Pusey.*

IMMORTALITY.

DOES the science of our day recognize any sufficient basis for the doctrine of immortality? "To be," says Lotze, "means to stand in relations," that is to say, what anything is or is to become is not determined simply by its own nature, but also by the sphere of its relations and by the objects with which it is related by means or correspondence. "All organic beings," says Mr. Darwin, "have been formed on two great laws—unity of type and the conditions of existence. In fact, the conditions of existence is the higher law." That is to say, the permanence and the perfection of every organic being depends upon the finding and fulfilling the conditions of its existence. According to biological and psychological science there are two conditions which must be realized if there be eternal life. (a) There must be an appropriate, eternal, and unchangeable environment with which living beings may correspond, if moral, mental and vital powers are to exist forever. (b) There must be in any created being, a capacity of entering into correspondence with such an environment and the attainment of such correspondence if it is to endure forever. If there is in the universe no form of existence but such as is changeable, transient, and perishable, there can be no eternal correspondence, and, therefore, no eternal life. If there is any creature which has capacity only to correspond with that which is transient and perishable, there can be for that creature no eternal life. Science demands that there should be an eternal, underlying being and relation and correspondence with that being as the condition of perfect and permanent life. Mr. Spencer says: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism has adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." And we may add that if such existence is to be a moral one there must be a moral environment. According to this scientific conception also only that which enters into correspondence

with the abiding environment would abide; for, as Mr. Darwin says, "Natural selection acts so as to produce that which endures." And Lotze says: "That will last forever which according to its excellence and its spirit must be an abiding part of the order of the universe. What lacks that preserving worth will perish." According to these scientific conditions, perfect and permanent correspondence with a perfect and permanent environment would constitute and secure immortal life. This scientific basis of eternal life is precisely the basis upon which the Scriptures base the doctrine of Christian immortality. According to the Scriptures, the self-existent and eternal God, who only hath immortality, hath given to His Son, Jesus Christ, to have life in himself, and hath made him the medium through which man may come into abiding correspondence with Himself, and may thereby live forever. To know the only true God and Jesus Christ—that is to know by communion or correspondence—is eternal life. This knowledge is the knowledge of love, which has in it reverence, and faith, and devotion, and obedience. "Every one that loveth is born of God, and knoweth God." The man who knows God thus is brought into perfect and permanent correspondence with that perfect and permanent environment which perfects, and, therefore, makes permanent the essential elements of his nature, and which fits him, according to Lotze's philosophical conception, to be a part of a coherent system of things which must forever abide. The conception of the New Testament is that the visible world with which one may limit his correspondence is destined to pass away, but God will abide amid all mutations and all evanescences, and he who is in communion with God will abide forever. The world passeth away, and the lust thereof—the outward form and the inward desire—"but he that doeth the will of God abideth forever." . . . St. John, speaking in the name of Christianity, says: "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life." This leads to the statement of the single and simple truth which this article is intended to set forth and to emphasize,

namely, that the conditions of immortality which science demands, and which philosophy declares to be sufficient, are the very same conditions as those upon which the Christian Scriptures base the doctrine of eternal life. The Christian basis of immortality is preëminently a scientific basis of immortality.

William W. McLane.

THERE is nothing more erroneous than the old saying that we brought nothing into this world and take nothing out. We brought our real selves into the world when we came, and we should never forget that. We may take very much out if we will. In the Sermon on the Mount the parable at its close teaches us the truth in this respect. One of the men built an edifice out of the Truth — out of the sayings of Jesus Christ; and these sayings are the Word of God, because he spake as the Father had spoken unto him. The material out of which that building was constructed, then, was Truth, and Truth was indestructible. That edifice was founded on the Rock. There is only one Rock, and that is the Rock of God's Word. It is on this same Rock that Jesus builds his own church edifice. That foundation can never be shaken by any earthly power; it is as firm as God is. The structure which this man built, then, was placed on the Rock of God's Word and formed of the Truth that Jesus taught, and can neither be overthrown nor destroyed; it must continue forever. It belongs to the man who built it. He never loses it. He takes it with him whenever and wherever he goes; and all the forces of materiality—the rain, the floods, the winds—could not injure it in the least nor deprive him of it. It is not of this world, and he takes it with him when he goes hence. It is his forever. So we may take with us one kind of treasure, if we will. There is another kind which is not real, and which goes with no man through that gate which has been likened to the eye of a needle. The rain, the floods, the winds overturn that house and utterly destroy it.

C.

TO THE SPIRIT.

Come, sweet holy Spirit,
Dwell within my soul.
Oh, rest within me now!
Thy presence makes me whole.

I know thy soothing power;
Come to this weary heart —
I've felt thy tender love;
Oh, never more depart.

Oft times, in sorrow's hour,
I hear thy gentle voice;
It quells my my aching heart,
And makes my soul rejoice.

Come then, blessed Spirit,
And fill my soul with peace;
And may thy holy work
Within me never cease.

A. L.

CHRISTIAN SCIENCE rests on its own majesty; it is the best armor in the world, but the worst cloak.

THE natural man will be found to be, in the result of what he proposes to undertake, very nearly or precisely what he believes himself to be. The measure of his strength will be found in the measure of his faith. *Thos. C. Upham.*

ABIDE in God, consciously. God is all. God is good. God is love. Love casteth out all besides itself. Love is all. Keep that always in mind. That which claims to be, and is not love, is not—has neither reality nor existence, however much it may claim to have all these, or more. God is love; and God is all; therefore love is all. Abide in God consciously, and maintain unconsciousness of aught else; stand fast in the Truth of Existence. *C.*

THE OUTCOME OF GOOD AND EVIL.

THIRD ARTICLE.

THE story of Joseph is a good illustration of this subject, not only because it shows so clearly that good produces good only and that evil produces evil only, but also because it is so generally misunderstood in this particular. God is no respecter of persons. He has no favorites. Joseph was his father's favorite. In this Jacob was not God-like. This was error, and it brought forth error. Joseph had dreams of superiority, and the envy and anger of his brethren were kindled against him by this manifestation of error. This culminated in the sale of Joseph by his brothers as a slave to the Egyptian traders. This was evil, and more evil continually, growing out of evil. Thus far in the story there are no confusing complications.

But in Egypt, in Potiphar's house, the wisdom which was Joseph's began to appear. This was good, and brought forth its good fruit. He found favor in his master's eyes because he was good, was promoted, and was trusted with all that Potiphar had. Then, in his prosperity, he attracted the evil attention of his master's wife. This was not because of Joseph's success, nor because "he was well-favored," nor because of any good quality in him, but it was because of the evil in the woman. We may assist ourselves to a correct understanding of the situation by supposing that Joseph retained all his good qualities, but that she possessed none of her bad ones; such a supposition would render it impossible that any evil result could appear. He might have attracted her attention, but it would have been another kind of attention from that narrated in the story, and there would have been no appearance of evil in it. So Joseph was cast into prison, not because of his own goodness, but because of her lies. Had Potiphar known the truth, Joseph would not have gone to prison. It is thus clearly seen that it was evil from evil, and not evil from good.

It would hardly appear that there could be a more unsuitable place for the exercise of good qualities than this Egypt-

tian dungeon into which Joseph was thrown; but his wisdom, which is one form of good, was with him, and he interpreted the dreams of his fellow prisoners. He did not wait for some great opportunity, but he exercised his wisdom on those as unfortunate as himself. There was good in Joseph, and it was that good which brought him out of prison and set him before Pharaoh. His wisdom was with him still, and Pharaoh recognized, as the language is, that the Spirit of God, the greatest good, was in him (Gen. xli., 38), and because of this he bestowed on him what he considered the greatest good in his possession, and gave the affairs of his kingdom into Joseph's keeping. Therefore, in this case also, it was out of good that good came, and the greater good out of the greater good.

There was no good came out of his sale into Egypt; otherwise good would have come to his brothers and father, but it was only evil that they received. If there had been no good in Joseph he would have remained an Egyptian slave all his days; and that slavery was all that the sale itself alone brought to Joseph. The good in him, and not the antecedent evil, brought his promotion each time.

Then goodness in the form of wisdom was with him in the management of the affairs of the kingdom. By that means he was able to provide sustenance for the Egyptians in the seven years of famine, and also was able to succor his brethren. This again, was good out of good.

It may be urged that in their own salvation from famine his brethren derived good from his sale into Egypt. This thought is not correct, because it was not his sale which gave them the corn which preserved their lives, but the good actions of Joseph after his arrival in Egypt, and particularly the wisdom of his administration of Egyptian affairs. Besides all this, had there not been in him a spirit of forgiveness, or had there been in him a spirit of revenge, they would not have received of his abundance. Slavery was all that came of the sale; and that would have brought them no corn.

We may be able to see the true causation more clearly if we imagine all the good eliminated from Joseph. Then the

whole situation would be changed. Not one of the good things could have occurred, and the story would never have been written. On the other hand, if the bad were all eliminated from Jacob, Joseph, and the others, there would have been no favoritism and no consequent anger or envy. Then there would have been no sale into Egypt and no years of slavery nor of imprisonment. If it is urged that the sale into Egypt gave Joseph a theatre for the exercise of his good qualities, the answer is that it was only a transfer of scene. Wherever he might have been he would have found an opportunity for using all the good qualities he had. What poorer opportunity could be imagined than a slave and in prison? These were the gifts of evil, and no good came from them. Elsewhere the goodness would not have taken just the outward form it did here; but we must remember that the greatest good is not always in the most noticed or most noticeable things. Jesus praised some things supremely which otherwise would have been noticed by no one.

It may be urged that God overruled the evil for good. This statement is true, but not in the meaning that He changed the evil into good. The good recognized always "overrules" or destroys the evil; and it did so in Joseph's case. Whenever error is brought into contact with Truth the error always disappears because Truth always puts out, or destroys, evil as light does darkness. Because the room is dark the light is brought in; has the darkness produced light? Not at all; but light has produced light, and the light has overruled the darkness. The error in Joseph's brothers did no good, but only evil; but the good in Joseph put aside, triumphed over, overruled, overcame, all the evil they did so completely as to make their evil in comparison seem like a little thing.

This analysis of the story shows conclusively that in the case of Joseph good produced good and evil produced evil from first to last, though when looked at without such analysis it appears as though the good things which came to him were the result of the evil acts of his brethren. There are many cases where we are accustomed to conclude that evil

produced good or that good produced evil; but in every case an accurate analysis will demonstrate such conclusion to be erroneous. It is the defectiveness of our examination or of our knowledge which leads to such a conclusion. Jesus Christ was correct in his statement of the principle, and the sooner nominal Christians recognize his teaching on this point, and its universality which admits of no exception, the sooner will they arrive at a correct understanding of much of his word, and of their position in it. The principle is basic, and it underlies and permeates the whole of his teaching. Men have failed to recognize this fact, and in consequence have failed to perceive the wonderful beauty, sublimity and harmony of all that he taught.

A. M. C.

THE true children of the kingdom are not those who merely have the word, but rather those in whom a life is formed according to it.

Fukes.

Think, if He had to live your life, how He would live it! What graciousness, what gentleness, what obligingness, what a quickness to see and supply the wants of others, there would be; what loving thought before correction, what glad, bright sympathy in joy, what tenderness in trouble!

C. C.

SICKNESS and sin! twin sorrows, born out of the same dark secret, bonded under the same drear cause, into a miserable alliance,—How can we best face them? Christ, our good physician, pushes all questions aside. He enters our soul not to unravel the deep things,—He enters simply to touch and heal. "The righteous may be lost in scruples." "By what authority doest thou these things?" But for the blind man it is quite sufficient that, being born blind, lo! now he sees—Christ Jesus enters not to explain why there is a God, but only to say, "Come." *Canon Holland.*

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AFFIRMATION.

WE should err greatly were we to suppose that the cause of Truth and the destruction of the claims of personal sense could be as easily disposed of as any claim we might present to our courts of justice. In them we have only to refute completely the pretensions of our adversary, and set forth our claims in clear and indisputable legal proof. But not so in regard to Divine Science and its demonstrable facts. How little is gained by a refutation, no matter how complete our argument against the claims of error! While we are refuting the testimony of the senses, others are coming up for a denial.

The denial of an error perpetuates it. The straight and narrow road which leads up to the Master Thought, must be entered with a calm, simple, and yet, at the same time, luminous exposition of Love. To my mind this seems to be the only way to establish and diffuse the Truth as it is taught in Christian Science. I stand on this grand fact: *The affirmation of Truth is the destruction of error.*

Let me lead you into a room in which there is no light, windows and blinds closed. Now shut the door, and tell me what is in the room. At once you say, "If I had a light I could tell you all." In your affirmation of light you destroyed the darkness, for as long as you affirmed it was dark and did call for light, you perpetuated it. God said, "Let there be light," and there was light; and as we let it be light, all is Light.

"Think on these things," is a great thing for us to do, for "thoughts are things." Always affirm Truth, no matter what is the testimony of the senses, for they are false. In the most favorable cases you can bring up, where the ref-

utation is the most complete, nothing is gained but a mere negative—the establishment of an error together with the proof of its negation.

Real-i-zation, the eye of mind, must be the point of work; and our seeming a-far-off sense of loss must be led back and restored to its true fact of being. By realizing the affirmation that we have never left home, but are obeying the Master Thought to “abide around the promises of the Father, which ye heard of me” (Rotherham, Acts i, 4), i. e., the baptism of the Holy Spirit. The false sense of “life” must be destroyed, by presenting to the world many sure tokens of light, so they will see and know there is a Life which is harmonious. This cannot be accomplished unless we present to the world a higher and divine Power which will lift them from sense into Spirit. Such a higher and effectual Power does exist, and has presented Life, Truth and Love to the world. This Power we name Divine Science, a demonstrable Truth, or the affirmation with signs following that God is all and All is God. This affirmation is Power, for all Power is Good. This is the sword that Jesus told the disciples to buy—“the sword of the Spirit.” God is Spirit and we must worship (affirm) Him in Spirit and in Truth. This sword is the separator, which presents alive that which is the only Life (Good).

The deeper meaning of affirming Good is all brought out as with signs following. The more light you give the world the less error you see to deny. God being the Creator of all good, Am (what exists) must be good. Hence, there is no good to do. This affirmation proves there is no evil, for the moment you say you have good to do you admit at once a corresponding amount of error to overcome. Again, you say you have a work to do, and as long as you hold that in thought, be it forever, you will be forever doing that work. God affirms that his work is done; and immediately he saw it was good, and pronounced it finished. Then, as we affirm God's word to be true, will we not find it all good and finished? Will the denial of the existence of sin, sickness and death ever bring it out? Never! We have been doing that

for six thousand years, and is it not about time to stop it? As I look over the field I find it white for the harvest; and I hear the Master thought say, "Where are the harvesters?" That implies that God has done all; and, as we find the immaculate conception ready for our affirmation, we then reap where Mind has sown.

The reaping is affirmations of life substance and intelligence in Good, and its footsteps are: 1st Faith in a demonstrable truth; 2nd Knowledge which brings forth understanding; 3rd Understanding which brings forth realization; 4th Realization which brings forth the immaculate conception, the one hundred fold harvest, the Master Thought, the Christ Principle. These are the fruits of the Spirit, which will follow the affirmation that God is all and there is none beside Him. Now if we have (according personal sense) been alienated from Good by the mind of the flesh let us obey the injunction of Paul, the worker, "Wherefore, stripping off what is false, be speaking Truth, each one with his neighbor, because we are members one of another" (Eph. iv, 25, Rotherham's Tr.); i. e., remove quickly the false sense of life, by affirming each one to his neighbor that we are *now*, perfect even as our Father is perfect. This will give us our dominion over all.

Let us come out from the denials that some one is "way off," and another is not a true Christian Scientist, and the old ways of making evil real. Remember the injunction of Jesus: "Let THE SINLESS ONE OF YOU, *first, at her* cast a stone" (John viii, 7, Rotherham's Tr.).

Let us put on our new garment of mind which is bright and pure, and then all will know, we have been in the secret place of the most high sitting at the feet of him who taught as never man taught, and they will seek to learn the Way, the Truth the Life. Let our silent affirmations be open manifestations of light. He (God) thought light and *there* was light. Let us speak the Truth with all freedom. Let us go into that upper chamber, our highest realization of His abiding presence, and abide there around the promises of the Father; for He that promised is faith-full and has

full-filled all He has promised. Then, in that abiding consciousness of His presence, will come to each one of us the tongues of flame (Love) and they will rest upon each individual realization that all is Mind. Then we will go forth and speak to the multitudes of thought in such a manner *all will understand us.*

Let us think deeply upon these things.—The oneness of the spirit—one unity in Good,—and the verity of one Being. Soon it will become such a grand consciousness of harmony, it then will be openly manifested to the world. They will see the fruition of our thoughts, and say: "The Lord (ruling thought) is Good, let us dwell together in unity."

W. J. V.

BELIEF AS A SOURCE OF POWER.

A MAN'S belief is always the index of his power. And this is true both of the kind of things in which a man believes, and also of the intensity of his belief in those things. It is not only what you believe, but how much you believe it, that conditions power. The dominant spirits, the men who have made history, and who have strongly influenced their age, have invariably been men of vigorous faith in something. They believed, and they believed with their whole souls. It was not enough for them to simply avow allegiance to a principle. They must surcharge that principle with all their vital energy. Such men have invariably made themselves part of the principle they avowed, and the principle part of themselves. Such was John Hus's belief in the rights of individual conscience. Such was Napoleon's belief in the sovereignty of the individual. Such was Washington's belief in the divine right of liberty. All the great world-movers and reformers have exemplified the truth that power is the product of an overmastering belief in something. So far, then, from being an element of weakness, faith is the distinctive sign of strength. But let it be remarked that, though intensity of faith is one of the condi-

tions of power, it is not the only one; for the character of one's faith is even more important. In the final event, it certainly makes more difference what a man believes than how intensely he believes. Napoleon believed with all the intensity of his great mind and passionate heart in the supreme right of the one to rule over the many, and yet he died of disappointment in the helpless solitude of exile. He had great faith, and therefore he had great power; but his faith was not in any true and permanent principle, and so his power could not be permanent. For the full power of faith two conditions must be fulfilled: what we believe must be the truth, and our belief must measure up to our fullest capacity for devotion. Here it is that religious faith presents itself as the truest source of permanent power. It offers an enduring and immortal truth as an object of belief, and proves itself capable of awakening and sustaining the purest and loftiest devotion of the noblest spirits of men.

Zion's Herald.

RELIANCE UPON GOD.

IF we need support in temptation, (as every person in the present state of existence does need it,) we must ask for such support in a spirit of filial confidence, without any of those misgivings and doubts, which are the opposites of faith, and we shall have it. If we need a will resigned to God in the endurance of trial or a will conformed to God's will in the discharge of duty, and will only look to God for it, fully believing in Him as true to His own character and declarations, He cannot, and will not disappoint us. There is no mistake, no uncertainty. It is not a result which is accidental or contingent, which may be or may not be; it is just as certain as it is that God is infinite; and that being what He is, He exists in order to communicate the blessedness of His own nature to others, and that all subordinate beings exist, and can exist, so far as they exist in the divine image, only by receiving from Him. *Thomas C. Upham.*

REQUIREMENT.

We live by Faith ; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's never are at odds.
What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways? —
No knotted scourge, no sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise —
A life that stands, as all true lives have stood,
Fast rooted in the faith that God is Good.
John Greenleaf Whittier.

I KNOW not. I care not, what the morrow may be ;
Just for to-day I am living with Thee :
From out Thy vast reservoir, Thou wilt provide
For all the to-days, whatever betide.

EVERY relation to mankind, of hate or scorn or neglect, is full of vexation and torment. There is nothing to do with men but to love them ; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness. Task all the ingenuity of your mind to devise some other thing, but you never can find it. To hate your adversary will not help you ; to kill him will not help you ; nothing within the compass of the universe can help you, but to love him. But let that love flow out upon all around you, and what could harm you ? How many a knot of mystery and misunderstanding would be untied by one word spoken in simple and confiding truth of heart ! How many a solitary place would be made glad if love were there ; and how many a dark dwelling would be filled with light !
Orville Dewey.

TRUE AND FALSE CLAIMS.

HOWEVER positively we say "I am a child of God"—making the assertion with sincere conviction of its truth—yet the full meaning of the statement is very dimly recognized. Until recently the habit has been the other way, we have been taught, and have believed, that the flesh profited a great deal, not that the Spirit quickened but that Spirit was overcome by laws of the flesh.

A Christian who truly wishes Christ to be his Master and Teacher must take his testament and seek the entire meaning of his words, remembering that he said that we were born of God, that we were taught of God, that we were sons of God. There is more presumption in accepting any man's view of Christ's words which either detract from the fulness of their meaning, or add different coloring to them, than in an humble endeavor to receive the whole with no human limitations or changes. Before us lies the world and its verdict, and here the words of him who said "I came from above." The choice must be individual; the statements of the world will not agree with the statements of Christ. The difficulty of Nicodemus meets every inquirer and there is still no other way to find the truth but to be born anew, born of the Spirit. This is so complete a turnabout that few are faithful in undertaking it. The immensity of freedom offered by acceptance of spiritual laws almost baffles the thought of an earth-bound seeker for truth. He tries to compromise by mingling the spiritual and the material and in this way fetters the free spirit and keeps his wings so clipped that he rises but little way from earth and has the pain of struggling in bonds that neither set him free nor sustain him. How can a better growth be realized and a larger freedom won now?

In mortal thought there is an insidious tendency whenever new good is realized to sit down with it and make it one's own, to apply it to self, and the good recedes from the grasp in proportion as it is so selfishly held and limited. Christ's teachings inculcate an immediate giving where there

has been new recognition of receiving. As sharers of One Mind we may not turn aside to contemplate good as a speciality to one child of God, but let all the nature overflow with the thought of the whole family of God, all united in the same Love, heirs of the same Father and sharing, as joint-heirs with Christ, the same good and perfect things. Every time we reach this enlarged understanding of the Universal Good, we gain a new gleam of the freedom in truth that Christ promises to those who live in his words. He claimed nothing for himself but distinctly allowed that the Father was all, and as distinctly stated that we were one with the Father as he was. Darkness overshadows us from this habit of falsely claiming that man originates for himself and knows better than God how to rule himself. Man makes what he calls inexorable laws and foists them upon his fellow men; they go on from generation to generation accumulating immense force of mortal belief. All the time behind lies the serene fact of God's ever-presence; and to every one who accepts His government there is purity in the atmosphere, there is good in everything, the spurious edicts of men vanish before the demonstrated truth of what it is to be in His keeping. He is health to our thoughts, and the more we grow in confidence of what we shall become by leaving all to Him, the more ardently love springs forth in our hearts towards all who hold in self-made captivity.

We understand the yearning sorrow in Christ's exclamation, "They know not what they do," and we long with him that the true sight may be received and the insanity of self-will abandoned.

Sometimes we wake in the dawn of a fresh day; to our perception all mankind still holds in sleep and we are alone with God. He perceptibly reigns in His own world; we see the picture of love and peace aright and undoubtingly. All that day the truth that the dawn revealed tones all work and vicissitudes, and we hold in a harmony that cannot see discord. So should be our relations with the world that we may be in it but not of it, that our background should be God, an ever-heard call from Him as-

suring us and enabling us to rejoice in His claims and acknowledge their perfect truth.

A child playing with a dissected map selects fair boundaries and outlines for his proposed world. Among the confusion of the out-of-place bits he seeks the name of each sea and country to make the perfect whole. They are all there awaiting the minute of recognition for filling their fitting places. Each piece is a useless fragment alone but when set in its true position it helps to illuminate and make complete the whole round world. Something in this way do God's children, as individual bits of truth, swing into the harmony the perfect whole as they acknowledge Him as the source of all. The complete setting is fulfilled and God's creation perfectly reflects Him.

M. E.

It is said that some accept the Scientific declaration that there is no sin as an excuse for indulgence in sin of all kinds. Their course shows that they do not comprehend the meaning of the statement, or else do not really believe its truth as they pretend to think they do. No man seeks, or spends his time in the pursuit of that which he truly considers unsubstantial or unreal. The fact that one devotes his time to the pursuit of sin proves that he recognizes it as a reality and desirable. Now if it is either real or desirable it is not an unreality nor a nonentity, as the declaration would make it. But if it truly is nothing then there is no possible reason left for sinning. Some who hear but do not understand the declaration that all is good, recognizing evil as a reality, say that therefore it is good. This error arises from calling that real which is not real. By this error truth is not seen, and that is called truth which is wholly untrue. In this way Christian Science is misunderstood in some quarters and seems to be perverted and to receive a bad reputation.

THE transitory reflection points to an eternal beauty.

James Martineau.

IDEALISM OF CHRIST.

THE idealism of Christ is an exalting theme. He lived in a material body, it is true; but his mind lived in its idealized home, the kingdom of the Spirit. He was not intent upon what he would eat or what he would wear, but lived on the bosom of the paternal Spirit, partaking of meat that we know not of, and drinking of a fountain that was the very word of God. The soul of righteousness and love he saw in all material nature. It was always a present miracle to him, it was always a present providence upon which he could depend for everything. He looked upon the gardens, the vines, the fields, lambs, and shepherds, with an idealizing gaze. He saw in them meanings, analogies, and sentiments which nobody else could see. He looked upon the clear sky, and with a mystic sight beheld Moses and Elias and all the host of heaven—beheld himself in their midst, in the wonderful originality of a glorious idea. Nay, he idealized even his flesh and blood, and administered them to his disciples as a sacrament whose sublime beauty touches and softens even the hard materialism of the present day. The invisible he made visible in himself while he lived; and, now that he is invisible, and we would fain behold his face once more, but cannot, he has left behind him the reality of idealism, which is the only solid world of truth, goodness, and love amid this vain outward world of show, change, and death. In that goodness and righteousness alone, the duties and labors of this life have earnest truth in them. In the reality of that love alone, the deep wounds and sufferings of this world have anything like consolation. But in the midst of this hard material world, there is a hidden world of God's righteousness and peace, where prayer brings its response, and faith its reward. In that world, which he called the kingdom of heaven, he lived. It is the world of idea, the world of spirit. In this ideal world he was a king. Was his throne a throne of gold and sapphire? Were his ministers the emissaries of wealth and worldliness? His throne was made up of meekness and righteous peace,

and his ministers were men who had forsaken all to serve their God in suffering and death. What purer idealism can there be than that the ministers and judges of a kingdom should be without name and influence, without purse and scrip, without friends and home, sent out like lambs before wolves? And, above all, what sadder and sublimer idealism can there be than that a king, adored in life and death, more adored when dead than when living, should be made to die in company with thieves and malefactors, with dishonor, desertion, foul indignities, with poverty and desolation for his only reward? His scepter was a reed, and his crown was made of thorns. He was naked and thirsty, he was bleeding and pierced, he was hooted and jeered. Thus died the king of the Jews! What more bitter contradiction could there be between reality and faith, than at this spectacle of wonderful death? What greater inconsistency could there be between this outward meanness and inward royalty? But let us not forget that the death disguised an idealized and eternal life, and the suffering was the price and the future standard of immortal glory.

Christ, then, was an idealist. He lived in the midst of an idea. He reigned and ruled in an ideal community. He wanted to establish an ideal kingdom. He tried to inculcate an ideal brotherhood. The relations which he sought to lay down between the soul and God still constitute the ideal piety of the world. These ideals were so deeply opposed by the realities that surrounded him that the opposition cost him his life. None understood him, not even his dearest disciples; but only the Father knew the Son, as the Son knew the Father. Their mutual knowledge was above this earth; it was ideal knowledge; or, to use a more familiar word, it was spiritual. It was divine. The spiritual and ideal were one in Christ, because the spirit of divinity was in him; but the spirit of Christ's idealism never for a single moment led him to destroy or ignore his own personality. His self-surrender meant self-subjection. His personal sacrifice meant the utter consecration of his own will and life to the will of the Father. Happiness, honor, and royalty he

forsook, because his Father gave these not to him. Dishonor, humiliation, and death he preferred, because his Father willed to fill up his cup with them. By his self-surrender, we have learned to subject our rebellious selves to the will of God. His marvelous patience in suffering sweetens our cup of woe. His faith in the support of the mercy of his Father brings the strong arm of infinite love to hold us when we tremble in weakness; and the sublime beauty of his death has taken away from our eyes the darkness and desolation of the grave. No; Christ did not destroy his personality. Christ did not come to teach us to destroy our personality. Christ did not teach the miserable doctrine of absorption and annihilation; on the contrary, Christ has perpetuated and glorified his own personality and that of his followers, by establishing between God and man the eternal relation of filial progress. Man's personality is then truly human and complete when it is not opposed to God, and, being one with the Father, is our genuine freedom.

P. C. Mozoomdar.

IF there is no evil nor error, and man is perfect from the beginning, how can there be any progress or any improvement in his case? This is a question which comes to some who are students in Christian Science. Man is truly perfect from the beginning, and the progress and improvement come from the additional understanding of God which man may attain, the additional truth which he may perceive, the increased wisdom which may come into his recognition. Herein lies all true progress, and there can be no other. We can imagine an ideally perfect sphere, but if it has the power of growth it may increase in size and yet be no more than a perfect sphere although both weight and diameter have increased. We are not able to understand now all the uses of our existence, but one of its joys is to know God's love and of this we may comprehend more and more throughout eternity and never exhaust it nor become cloyed with its never-ending sufficiency.

LIFE AND LIVING.

What is Life?
God is Life, and He is Love;
And if we live, ourselves, above
This mortal sense of pain and woe,
We shall truly know
What is Life.

Then we live,
If, in an atmosphere of good,
God's laws are understood,
And we shall say, Thy will be done;
Then heaven and earth are only one,
And we live.

FEAR not, but speak, and not keep silence! Still coming first the same word of encouraging grace — so needful to us poor children of men — which runs through the whole of Scripture from beginning to end, *Fear not!* Simon Peter heard it from the lips of the Lord Jesus when his call to be a fisher of men was repeated, Luke v. 10; Abraham received it first in the Old Testament, Gen. xv. 1, — after a victory, too, like St. Paul here; for father Adam first of all confessed in behalf of us all — “I was afraid!” The Lord and His angels often say it in the Old Testament. The New begins with it to Zacharias, Mary, Joseph, the Shepherds. The Lord often utters it during His earthly life, down to John xiv. 1: the angels at the sepulchre of the risen Jesus give it new strength. The ascended and glorified Redeemer inspires vigor into the soul of St. John at Patmos by the same word, *Fear not!* Rev. i. 17. How needful is this word to His Disciples everywhere and in all ages; and how ready He ever is to utter it to them!

It is the abiding word of the Divine majesty and mercy for human poverty, weakness and guilt. *Rudolf Stier.*

To do so no more is the truest repentance. *Luther.*

THE OUTCOME OF GOOD AND EVIL.

FOURTH ARTICLE.

THERE is no place where the erroneous thought that good comes out of evil is more thoroughly entrenched, nor any place where it does more harm, than in connection with what we call our reverses, sufferings, inflictions, punishments, and the like. Writings thought to be religious, in the popular acceptance of the word religion, are often full of this error; and even books have been written to show how we are sanctified, purified, refined and ennobled by our sufferings which we look upon as bad. The cause for this is not far to seek. The world has for a long time erroneously attributed the cause of our suffering to a good God; and a blind, unconsciously exercised, desire for right has compeled us to attempt to extract good out of whatever we think He sends. Further than this, our own desire to think well of ourselves and of our friends has led each of us to look upon our own condition and theirs as favorably as possible, and therefore we have tried to find something for self-glorification in our submissive resignation to the condition which we have erroneously charged God with imposing upon us. This is only a sickly, selfish patting of ourselves on the back.

But if good comes out of sickness then, according to the precepts of Jesus, sickness is good in itself. If good comes out of the pains of what we call punishment, the punishment is a good to be sought for and desired like any other good. If good comes from an infliction of any kind, then the infliction is good and we ought to put ourselves in the way of getting all of these inflictions we can. In the same way the catalogue of ills and evils which humanity recognizes might be exhausted and opposite each should be written, if good comes from it, get all you can of this. The fact that mankind does not strive to get all they can of the ills and evils of this appearance of life is a proof that their unconscious recognition of the truth of things is superior to the verbal declaration which they make as a salve to their wounded self-esteem.

None of our ills come from good, nor does good come from them. The physician, recognizing sickness only in the natural, or material man, adheres firmly to the proposition that sickness comes from a violated material law. Violation of law is not good, and the physician recognizes that no good comes from sickness. Man's natural condition is perfect health, and after sickness, comes again, at the best, only the perfect health that man should have always, so that, considered on this plane, sickness has done nothing except to deprive him of the recognition for a time of that health which should be his always. There is no good about this.

But the religionist says that our sickness has made us pause in our career, consider our course, and abandon our errors, therefore the sickness has caused good. The error in this reasoning comes from a failure to analyse correctly, and from attributing to sickness that with which sickness had nothing whatever to do. It was not the sickness which reformed the man, but it was his correct consideration of the course he had previously followed; and he might have had this without the sickness and might have just as fully reformed. On the contrary, had he suffered the sickness without the power to make a correct examination of his course, he never would have reformed. There is no reforming power in sickness alone; but the good in the man — his ability correctly to examine his past actions, and that alone — has wrought out good, has produced more good. There was nothing of good in his sickness nor in any of the direct results of sickness itself.

This is also a good illustration of Paul's much misunderstood declaration that all things work together for good to them that love God. This is true; but it is only true to them that love God, or good. Here the sickness "worked together" with the understanding of good, but the sickness had no power of good in itself, and if there had not been the good understanding in the sick man no good would have resulted. It is only another illustration of the declaration that when truth and error are brought in contact the error disappears just as darkness disappears before the light, but

darkness never dispels light. Paul puts the same thought in his own strong way when he says in another place, "Where sin (error) abounded, grace (of God) did much more abound;" therefore "might grace reign through righteousness unto eternal life by Jesus Christ our Lord." So all things, without exception, must "work together for good" whenever good exists; and it certainly exists in all those who love God. To continue the illustration of light and darkness—darkness works for darkness always, and never produces light; but because of the darkness we who know about the light bring in the light. Shall we then say that darkness was the cause of the illumination of the room? No, the illumination of the room came not from the darkness, that never would have done it, but from our knowledge of light and love for it. Yet in this case the darkness "worked together" with the love we had for light to bring about the illumination. But the good result came from the good alone and never would have come from the evil.

This is only a single illustration. An analysis of every case will show a similar condition of things. The trouble is we do not attribute the resultant good to the right cause because we do not separate each from all others and look to that one alone, but do ascribe the result to a group of causes. The caution given by James is good in this place. He tells us not to be deceived; every good gift is from God; the evil is from our own lusts. Punishment, sickness, misfortune, none of the evils we recognize, ever produce any good. The words of the one Master and Teacher are true, "A corrupt tree cannot bring forth good fruit." *A. M. C.*

"IT fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whatsoe'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

CREATION.

WILLINGLY we admit that the universe is more than is embraced in our conception of it; that there is unknown being in that which surrounds us with these inexpressible enchantments. The infinitude of space made awful by unnumbered worlds, the things that subserve our use and pleasure, the forms of wonder and of beauty that life puts on all around us—truly these are more than we know, they are higher than any thought of ours. But surely they are. When I am looking at the sun is there not the sun that I am looking at; when I touch a tree is there not the tree? How can I look at or touch a thing if it does not exist? . . .

It is certain that the things that are perceived by sense exist to us; no question can be raised respecting them that does not touch ourselves also. If they are not, then are we most wofully deceived. For not only are we compelled of necessity, and without any reflection of which we can be conscious, to feel convinced that they truly exist, but all the circumstances connected with them agree with this conviction. We perceive them or do not perceive them, or we perceive them with variations of appearance, precisely in conformity with results which should ensue from their existence. . . .

. . . We cannot put aside our natural convictions respecting the world, leaving our natural conviction respecting man intact. Yet an alteration of our natural conviction respecting the world is necessary: it cannot be avoided. Nature cannot be that which we have necessarily supposed it to be. Examination proves these natural convictions false; and we know they cannot be true, because they have been formed without the requisite means of judging. . . .

The question which is raised respecting nature cannot be solved on intellectual grounds alone. It is also a moral question, it touches of necessity the spiritual. To ask why that which is not the fact is the fact to us, why we perceive and feel the world as we do, if that which we so perceive and feel be not the very fact that exists, brings us into the presence of the profoundest religious questions. Life, death,

eternity, all things divine and of deepest moment, have a stake in the decision. Till man knows that this state is not his true life, he cannot allow that the world which is so real to him is not the true reality.

Evidently the argument for the existence of things as they appear, or as we have necessarily believed them to be, rests on the conviction that we are not under illusion, and has no other ground whatever. But whether we are under illusion or not is the very question to be solved. To be under illusion is only to be ignorant of some essential circumstance. It is affirmed that we are under illusion, that this is right and natural, and proper to our state, and that it is of the utmost moment to us to understand that we are so, for thereby we learn our own condition. How should there be a reluctance to admit that we have been under illusion? The discovery of that fact is always the best thing that can befall us. Ignorance means being under illusion; all advance in knowledge consists in the discovery that we have been so. If this illusion that the universe is such as it appears be the greatest of all, differing from all others in not being intellectual merely, but affecting our life, ourself, our very being, then is the discovery of it the greater gain. A knowledge that we have been under that illusion, and the escape from it, were a better thing than the escape from all others. It were to have a juster knowledge of the very being of the world in which we are.

What a light it throws upon our life, what a harmony it introduces into this tangled and discordant scene, that we should feel wrongly; that the universe should not be what it is to us! The mystery of the world is gone. If we feel wrongly and think wrongly, putting that which seems for that which is, then do we understand ourselves? "Surely man walketh in a vain show." Is not that the secret of this strange life of ours, that might be so beautiful, so Godlike, but will not be — the raging passions, the vainly striving will, the expectation strained to the utmost, to end in discontent, the hands forever grasping, never full? The dark problem of humanity resolves itself in gladness, the universe springs

up in light and joy. Man must have a different life, that which is being the reality to him. Here will be the remedy for our ills, the cure for our diseases. Life poured into us: God's own life flowing within us as it flows around: the glad current bounding through our languid veins, turning the coldness at our hearts to love, destroying the emptiness within, that strives to fill itself with vanity, by an eternal spring of blessing.

James Hinton.

THE UNSEEN IS THE REAL.

WE must live in a world of Spirit. We there find the true and real. Then are we above the clouds, in the realm of our Father, God, the Good. What then can trouble or disturb us? We are in our Father's house—that world of Love, of Life, and of Truth.

No shadow of earth—the seeming—can in any way annoy us. If we remember that all the trials so seemingly real to us are but as a dream when one awaketh, we can feel no unrest. Our hearts are stayed on God; and then we realize perfect life, perfect love, perfect health, perfect strength. We show forth our Father's love. We thus live the life we are commanded to live—the reflection of the All-Good. Sometimes it may seem beyond us to do this, but by constant effort we shall find the seeming giving place to the real—the dress conforming to the Divine Image.

Let us not fear, but trust. Let us be sure we are on the pinnacle, the highest point of thought held by the All-Powerful. Never for a moment should we return to the old plane of sense—keep our grasp firm, not for an instant looking back with longing eyes to the past, the exploded ideas of by-gones.

We are a thought, a reflection of the Perfect. Let us be sure we reflect no error—in belief. So each day shall we realize the nothingness of the dream life, and the reality of the heaven of bliss to which all can attain. *J. J. W.*

SYMBOLISM.*

HE hath visited us. As an outward, historical phenomenon, the incarnation hath a brief period, yet is it sufficient for its divine purpose. What had been hidden was revealed in him, and what he hath revealed can never more be hidden.

What mighty meaning is there for us in this incarnation, a meaning commemorated by us forever in a blessed sacrament! And yet, even as the heavenly manna in the wilderness, lest it should be hoarded as an earthly thing, was quickly destroyed, so is his body taken wholly away from before our eyes, lest we forget that it is the Spirit that quickeneth, and that the flesh profiteth not.

The letter killeth, the spirit giveth life. In all symbolism, the sign is at once everything and nothing—everything because in itself it is nothing. If we stay our feet upon the thing, if we rest in the sign, regarding it as something in itself, it becometh the body of death; and, clinging thereunto, we are held fast as in a tomb. It should be to us but the stepping-stone, from which we leap unto the heavenly meaning.

The word as a means of communication should be swift as the lightning—from life unto life. But if we lean upon the literal word, we falter and are betrayed; death entereth.

So, also, with the means of life. *Any* material thing, clung unto as a possession, corrupteth the soul. With all things we must deal quickly, while we are in the way with them, else, instead of helps, they become our adversaries, which, loitered with, cast us into prison. To give *thought* unto meat and drink is a loitering unto death; in bodily heaviness the lightness of spirit is lost. Our deeds are "stepping-stones on which we rise to higher things": but the best deed hindereth, if looked back upon. "Let not thy left hand know what thy right hand doeth."

All revelation is quick as life; the veil if it fall not at

* This article and "Heavenly Enfolding," on page 238, are from "God in His World," a book published by Harper & Brothers.

once becometh a shroud. The Mount of Transfiguration is not a place where we can safely say, "Let us stay here and build tabernacles." And the incarnate Word, our Lord, he is indeed the very way of our climbing. Yet if we look for him in the flesh, he is not here—he hath arisen. He hath ascended into heaven, that where he is we may be also.

It is not that we seek translation, as from one place to another. All places are alike in His realm, and He is alike in every part thereof. No change that can come to us, not even death, signifieth such translation. The kingdom of heaven is within us. We are not transplanted into it; it is planted in us.

The great change in regeneration, by which our earthly life is rooted not in the worldly, but in the heavenly—that is in God Himself, in whom we live and move and have our being.

Over and over again,
No matter which way we turn,
We always find in the Book of Life
Some lessons we have to learn.
We must take our turn at the mill,
We must grind out the golden grain,
We must work at our task with a resolute will,
Over and over again.

JESUS said: "Call no man your father upon the earth for one is your Father, which is in heaven." God is the Father of each and every individual, and there is no other father. Our inheritance, then, is from Him and not from another. He is good; and from good comes only good: therefore our inheritance is good and we are not inheritors of evil. If we would carry these truths in mind continually, recognizing God alone as our Father, and, as Jesus told us, recognizing no one else on all the earth as father, the appearances of our condition would disappear and we should manifest our true selves—children of the one God.

HEAVENLY ENFOLDING.

OUR Christian life is, then, at once an heavenly enfolding, and an earthly unfolding, according to the heavenly type—the image of the Son. We constantly awake in his likeness. He is not with us in the body, but his spirit he has left with us, to lead us into all truth—to take the things of Christ and show them unto us.

The Word become flesh was not the revelation of any truth new in itself, but of what had been the divine disposition from the beginning. Our Lord introduced not a new divine, but a new human dispensation. And the spirit which he leaveth with us, this also was with all men from the beginning, but they knew it not; only now this spirit hath the Christ to show unto us, even as the Christ hath shown us the Father.

It is spirit not of truth only but of love. Though it judgeth not, yet judgment cometh through its presence and operation; it convinceth of sin, as light convinceth of shadow. It quickeneth unto life everlasting, and we know no more of any limitation to its blessed work than of the way thereof. It is ineffable peace, but it is also fire and the sword—the cause of mighty agitations, divisions, disturbances and upheavals. Ever again will it shake the earth with healthful commotion, when its children have settled themselves down in worldly ease and complacency. It is the Comforter, but the destroyer of all *worldly* comfort. It is the quickening spirit of all life, which, unto the eye of sense, is forever bringing all to nought; and unto it the entire visible universe is but as a garment, which, at the end of cycles, that unto it are but as days, it foldeth up, and again unfoldeth unto newness of life.

THERE are two voices within us: the voice of our earthly nature and the voice of the spirit, and they utter conflicting words. It is our business in life to silence one, and give full ear to the other.

T. T. Munger.

GEMS OF THOUGHT.*

PRAYER is just life, inspiration and respiration, in the kingdom of God, receiving and giving the circulation of Love.

Christianity is the response which follows the recognition of Love and its beneficent purpose of universal beatitude.

It is a denial of him when we substitute an historical record of Jesus for a living witness of his redemptive love in ourselves.

Terrorism is no real factor in Christianity.

There is only one gospel of Christ; mankind *is* redeemed, *is* sitting in heavenly places, etc.; and we, the members of the race, need to be awakened to the fact so that we may rejoice in the great joy which is the inheritance of all people. Love is spiritual life; we only live in so far as we love.

We *are* more than conquerors, and we become conscious of the fact through the destruction of the flesh and all its idols.

The great thing is to be true. Only such an one is Christlike; and oh, how hard it is to be true! But the Spirit of Truth will guide us into all truth.

Surely, the only purpose of Christian teaching is to establish hearts in the Truth, that they may know their security in Him notwithstanding the numberless appearances of failure in all that goes on all around them and in their own efforts.

We only see the Truth when we are taught by the Spirit of Truth.

The important thing is the recognition of Truth, if we will only labor to abide in the recognition of Truth, conduct will take care of itself. Conduct here, because of the infirmities of the flesh, will ever fall far short of the expression of the Truth; hence we must not judge by the outward appearance. The majority of us, alas! stand in the outlawed man, and thus we rightly own our sins. But ideally it is all wrong. Regeneration can hardly yet have taken place in

* Culled from a reading of "Letters from a Mystic of the Present Day," a book published in London by Elliot Stock in 1889.

the individual, until he repudiates his sins as no part of his true self. Any one standing in the inward man will shrink from all association with that which belongs only to the outward, the garments spotted with the sin. Every time I identify a man with his sins, as if they were the outcome of his Being, I crucify Christ. Sins are the manifestations of defective consciousness and conditions.

If we be "instructed in the kingdom of heaven," old truths are forever putting on new and more beautiful foliage and fruitage year by year, and this confirms the trust that healing and sustenance will be found for all times in the one Tree of Life; just according to where we are standing, its leaves of healing and fruits of moral power minister to our needs.

We must burn up sectarianism and despair by the love of the universal hope, not reproducing them but consuming them both.

Self-seeking is murder.

The surging unrest of this life comes from dissatisfaction with the world's fancied solaces, or the advancing sickness for home — heaven.

Clearer and clearer it comes home to one that He, in these our days of ignorance and weakness, guides and upholds His little ones, and does all that is truly done by them, who know not whither they go, like Abraham of old. In the next condition they shall know even as they are known.

Only by looking at the eternal while we deal with the transitory can we deal with the transitory in any way that is beneficial.

Does not the expression, "Their angels do always behold the face of my Father which is in heaven," mean that the Being always beholds the Father's face, notwithstanding the separation of conditions?

"HIGH as the heaven and wide as the earth, is the atmosphere of holy opportunity in which we have our being."

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THE MINISTRY OF JESUS.

FROM his lips truth, limpid, without error, flowed.
Disease fled from his touch. Pain heard him and was not.
Despair smiled in his presence.
Leaning upon his Father's might, he bent
All nature to his will. The tempest sank,
He whispering, into waveless calm. The bread
Given from his hands fed thousands and to spare.
The stormy water, as the solid rock,
Was pavement for his footsteps. Death itself
With vain reluctancies yielded its prey
To the stern mandate of the Prince of Life.

Edward Bickersteth.

CONSCIOUSNESS OF BEING.

WHEN we talk with those who have no habit of realizing themselves as spiritual beings they express no clear comprehension of thought as distinct from body. Their feet seem to cling to earth as solid fact and all that can be understood until an after life of heaven is reached. Christ's positive statements, about Spirit as the perceptible Life and flesh as nothing, are as uncomprehended as when he uttered them. To rouse a consciousness of Spirit is the first help to be given, whether for healing the body or kindling the slumbering "Light that lighteth every man." To this end it is often helpful to dwell upon the "I am" of God and the consciousness in each man of reflection of that "I am" as the sole origin of his own being. With fair thought the personal "I," that pronounces itself so often, will be felt to have as background something more than a springing forth from mystery. A deep teacher in spiritual things says,

"The regeneration or new birth is the coming into consciousness that our 'I am' is 'in,' 'of,' and 'to,' *the* 'I Am.'"
Oh, when that is known, how speedily do the surface questions which have perplexed us pass away, like many a bad dream, before the light of day! It then would not appear a hard task to perceive this causation of being when studying to find the reason of existence — and to find it so glorious a solution that all the energies of thought should strive to work out more resemblance to prove the truth of divine Source.

The infant grasps its hold upon its mother's love as its sole dependence; unquestioning simplicity and felt need constitute its assurance. Christ says the new birth must be of the same nature. To drop the claim of a separate "I" must be indispensable to finding out God and rejoicing in Him as All. To receive the "Life more abundantly," to show us which was the avowed purpose of Christ's coming, the heart must become as the heart of the child, not assertive, but plastic, listening too loyally to the divine Voice to wish to make claims for a self of its own. We constantly see in nature a something that evades description yet speaks very confidently to us of reflections of Love. Many a first blossom of spring has suggested its Maker and that He made all in abiding Love, Love that did not quench the vital life of the little plant, though its hold was apparently lost through frosts and stress of cold; and so every spring flower is an Easter flower, teaching the true Life and its resurrection from seeming death.

The perception of existence as spiritual and dominant, must be a growth, and a growth that steadily pushes through and overturns delusions that have been cherished as realities. So the new birth comes through the appearance of much pain. The perversions that have turned men from God are largely from selfishness. A belief of self-importance dulls the perception of dependence upon God; so often men repeat as mere puppets the living words that we "live and move and have our being" in God alone, or that "it is He that hath made us and not we ourselves." But the true

hunger and thirst after righteousness lead to a sincere uncovering of self, layer after layer of conceit and of hardness is cast aside and the filling of Truth enters in. Childlikeness and simplicity become habitual. The upward look ceases to be despairing — as crying for mercy — and gladly receives the Love that assures that all is well, that there is no burden from a past, no dread for a future; because the perfect *now* of the upward glance is met by Love that fulfills all and establishes undoubting conviction of being, as within and of, this Love itself. So the promise that they shall be filled is kept to the blessed ones that hunger and thirst.

It is wise to begin the search for spiritual realization on its own borders, although the outlines may seem very faint and almost intangible. The carnal mind is indeed deceitful and will claim its own with great pertinacity and apparent logic. Christ says "Ask and ye shall receive," but while we make arguments with self, trying to prove and test new truths, we are not asking in the way he meant. Argument tends to asserting one's own belief instead of receiving spiritual intimations. To ask is to abandon our own wills and seek for spiritual enlightenment; then come faint tracings of thoughts that reach up towards a Center of thought, suggesting poise there and understanding of what may be meant by being an image of God, a likeness of perfect Being. This is true consciousness of being, and it will dawn more and more fully upon our comprehension according to the faithfulness of our seeking. In this consciousness alone can we work for our fellow men; for, with our first recognized understanding of existence as spiritual and reflected, comes the certainty that all men were created from the same Source, are many reflections from the same Mind. The children of Light fly with potent messages of truth when appealing to the same spiritual being in others which has been verified as real to themselves. Thought opens to thought and kindles living flames that consume the dross of selfishness until the child-heart prevails, which alone can receive the kingdom of God and rejoice to acknowledge its governance.

Men hold themselves blindly in many limitations that are

barriers to spiritual perception. At the outset, the law must be obeyed to seek first the things of God. Many claim that they must drag in their old creed; they acknowledge that it is man-made but it has sufficed for them for long years as a material statement of what God was; yet Christ begins his answer to the inquiring scribe, that the first duty of man was, "Hear, O Israel." Hear whom? Certainly God, not man. The "Israel" is used, as in the old testament, for the whole family of God. Then follows the first commandment to love God supremely in every condition in which we can perceive ourselves as existing. The heart alone apprehends without making claims. To look for the kingdom of heaven with "the eye of the heart" is the child's undoubting way of looking for good. Is it not truly being born again to so rise above all the claims of mortal birth as to perceive our whole truth in Spirit? We remain in the world living an apparent life in conformity to its customs, its fashions, its seemings; but the real life which is the "hid life" is comprehended, more and more; it is to us all Substance. Discord is unreal to this harmony; it passes, as a vanished breeze, leaving no trace. *M. E.*

IT is alike to the Lord where we live, but not *how* we live. A royal palace is too narrow for him that lives to himself, and a little cottage is large and beautiful to him that lives to the Lord. *Terstagen.*

I BELIEVE it possible, and that some have achieved it, so to believe in and rest upon the immutable Health—so to regard one's own sickness as a kind of passing aberration—that the soul is thereby sustained, even as sometimes in a weary dream the man is comforted by telling himself it is but a dream, and that waking is sure. God would have us reasonable and strong. Every effort of His children to rise above the invasion of evil in body or in mind is a pleasure to Him. *Geo. MacDonald.*

THE SECRET OF A HAPPY DAY.

JUST to leave in His dear hand

Little things;

All we cannot understand,

All that stings;

Just to let Him take the care,

Sorely pressing;

Him bear

sing;

t the way

who loves thee best!

lay,

omised rest!

Frances R. Havergal.

'GOOD AND EVIL.

is be made over or changed
prevalent opinions amongst
ery grade. The other opin-
'ted or changed into evil, is
cal thought, constituting the
e creeds of Christendom and
ates the plant. This may be
ing the case, but it will be
pped of all extraneous, irrel-
sing allegations which do not
ir meaning; and nearly all
creeds would fall in pieces by the weight of these non-essen-
tial thoughts if these erroneous propositions were eliminated
from them.

These errors have arisen, primarily, from the erroneous
way in which men have recognized their brother man, and
from the loose way in which they have thought and spoken
about him. Literature is full of essays, exhortations, discus-
sions, and allusions to conversion in which that act is held to
mean a change of something in the man from good to bad—
something in the man which was there and was bad stays

there but is changed into good ; and then the man himself is looked upon as a changed man. For all the purposes of ordinary conversation this may be well enough, provided there is an understanding of the truth behind it ; but as an accurate statement of fact or condition it is all wrong, and leads to nothing but the gravest errors in theory and practice. For illustration, suppose a case. A man five years ago, let us say, was a confirmed drunkard, was profane, was a liar, and generally was what is called a bad man. Since then the man has been converted we say, has reformed, so that now it is said of him that he is a good man. In the ordinary way of thinking and speaking it would be said that the man had changed from bad to good. A careful examination of his course will show that this is not the case at all, and that, although there have been great changes in his course, nothing in him or anywhere else has been changed from bad to good. Before, he drank ; now, he does not. Strictly, and in exact accuracy, this means only that he has laid off the drinking habit. Neither the man nor the habit has changed ; but he has abandoned the habit. Some may urge that the habit has changed, but this is not accurate. At the most, he has stopped the habit of drinking and, having done that, there is left the habit of not drinking. This is not the change of an evil into a good, but is solely the abandonment of that which was evil. The bad being abandoned, the good came into view as a necessary consequence. The habit of not drinking was unavoidable when he stopped the habit of drinking. His course with profanity is of the same kind ; it has not been changed into the correct use of speech, but it has been laid aside and consequently the other right thing comes into sight. So of his lying. He has laid off that evil habit which covered up the true man, and now is revealed the truth that is and was in him. It is needless to go on with each of the appearances, because the same is true of every manifestation of evil. They are, each and all, in the same predicament. None of them have been changed ; but, one by one or all together, they have been discarded so that now the true, real man stands revealed.

The diamond in the mine is a rough, unseemly stone, but in its inner recess is the pure crystal. The lapidary, piece by piece, removes the outer covering of dull material and then we see what before was invisible—the pure heart of the stone. The workman has created nothing. He has changed nothing from bad to good. He has only removed that which was unsightly and which hid the beautiful from sight. God says that every man is in the image and likeness of his Creator, and whether we can see it or not does not change His truth. That image and likeness may be covered up with an appearance of error which may hide from us all the beautiful, priceless gem, but it is there unchanged. The man has only to disrobe, to lay off this outward covering of evil, and then is revealed the truth of being which had been hidden from view by the appearance of error which we saw. But nothing has been changed from bad to good; the good has been revealed under the hands of the workman. And yet the appearances which both the man and the stone presented have been changed entirely, men say. That is because men look at the appearance and not at the true man. Even the appearances themselves have not been changed, only one set of appearances has been cast aside and another has taken its place, and men see a change. The man yesterday, having on an overcoat, is the same man today although, having now laid aside his outer garment, his appearance is changed. We often forget that God created man in His own likeness and image, and that His creation is not subject to change. The true man is there even though so covered up with error as to be invisible.

The prevalent opinion that evil can be changed into good comes, more than from anything else, from the erroneous thought that the man himself is changed when he reforms. Having accepted this thought, it becomes easy to see that other things change in a similar way; and the defective recognition of things produces an erroneous opinion which first gets itself stated as a principle and then forms a basis for our action. An error accepted as truth prevents our recognition of the truth of everything which we look at

through its medium. We only understand and recognize things correctly by a strict adherence to absolute accuracy in thinking.

Man is usually considered as a unit; and in one way of looking at him he is a unit, but in another he is a group of units. The forest is a unit, but that unit is an aggregation of a large number of trees each a unit in itself and each differing from every other. So, again, each tree is a unit in itself, yet in its turn is made up of a large number of other units. In the same way, man is a unit in himself and also is composed of a great many units. He is not a tree, but is a whole grove of trees. It may be that the forest last year produced chestnuts, but it does not necessarily follow that the chestnuts grew on the oak trees. It is much more probable that for some reason the oaks were not fruitful. This year the forest produces acorns, but it does not follow that the chestnut trees have changed their nature since last year and now bear acorns. Only a most ignorant person would for a moment think such a thing as that. Looking at the facts, it will most probably be found that nothing has changed its nature; but perhaps the chestnut trees have been cut down since last year so that the oaks had a better opportunity to become fruitful. It is this way with the man who has reformed. It is absolutely true that nothing in him has changed its character or nature; but it is true that something which formerly appeared now no longer presents itself, thus allowing some other thing to come into sight.

The teaching of Jesus is all on this basis — the laying off of the error. His precepts are never aimed at the resistance or destruction of evil, but at its abandonment. He tells us to abandon the thoughts of anger, of lust, of condemnation, of hatred, of ambition, — all the thoughts that are in error. These he would have us leave entirely. In this way he teaches absolute perfection of conduct, and thus makes the manifestation of the perfection of Being a possibility. The popular exhortation to the sinner is to change himself, to make himself over so as to become another man. Jesus asks him to let alone some things, not to make himself over; so he

speaks about his being converted, which means simply a turning around. The man is the same man only he walks another way, shows to the world another side; and the world sees him going differently and looking differently therefore it says he is a different man. How can that be if he was and is a child of God? It is a let-alone plan which Jesus prescribes in this part of the work; but he turns from that to the subject of the direct manifestation of the Truth and says:

Love your enemies;

That ye may be the children of your Father which is in heaven;

Ye therefore shall be perfect as He is perfect.

This is not a let-alone, do-nothing, negative policy; it is an active, positive policy, the exact complement or counterpart of the other which, taken with this, makes a complete, symmetrical whole. This is active imitation of God Himself, who sends His sun to rise on the evil and the good and sendeth rain on the just and on the unjust. It is when looked at in this way that the precepts of Jesus are seen in the fullness of Truth, the infinity of their power. Thus, as in no other way, is manifested that nothingness of evil about which so much is said. The evil exists always first in the thought, and if it has no existence there then it has no existence anywhere; and therefore the thought abandoned, let alone, turned from, no longer exists but returns to its own utter nothingness. Jesus tells us to abandon anger, lust and all evil while it is in the thought and before it has found outward expression. In this we see that he taught us how to demonstrate for ourselves and others that evil has neither power nor reality. Here is the answer to the question why did he say so much about evil if there is no evil. He spoke to us who see it as a reality in order that we, by following his precepts, might recognize and know its unreality for ourselves, and in that way be emancipated from its bondage and enter into the recognition of Truth and our real selves. This is life, the one reality. Recognizing this, then the logical necessity of perfection and the possibility of its manifestation by all of God's children are recognized.

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and his teaching becomes a fountain of certain hope, veritable good tidings of great joy unto all people.

This way of considering man as an aggregation of units, some of which may be dropped off and the *man* continue, is in exact accord with all the teaching of Jesus and involves him in no contradiction with himself; nor does it involve us in any contradiction with him. Only in this thought is found the great truth which he declared in the Sermon on the Mount when he said,

Every good tree bringeth forth good fruit;
A corrupt tree bringeth forth evil fruit;
A good tree cannot bring forth evil fruit;
Neither can a corrupt tree bring forth good fruit.

Then out of the abandonment of the evil, the letting alone of the evil thought, shines the resplendently glorious truth contained in his next succeeding declaration:

Every tree that bringeth not forth good fruit *is* hewn down and cast into the fire.

Then there remains nothing but the good trees; and we can see how the man remains the man himself, showing forth the perfection of divine similarity, the good remaining, the evil cast away, and perfection manifested. Therein we see the joy and truth of his declaration to his disciples, and just as much to all who learn of him, for all such are his disciples, "Be of good cheer, I have overcome the world." In all this no evil is changed into good, nor is any good changed into evil; but the evil having been abandoned or laid off, manifests its true nothingness and the word and work of God shines out in a manifestation of its true character. The unreal has disappeared; the real, which was and is, and shall be forever, stands forth unchanged and resplendent.

A. M. C.

"BE good, my child, and let who will be clever,
And so make life love, and the vast forever
One grand, sweet song."

EXTRACT FROM STALKER'S "LIFE OF CHRIST."

BUT to Jesus every soul was infinitely precious. It mattered not under what humble dress or social deformity the pearl was hidden; it mattered not even beneath what rubbish and filth of sin it was buried; he never missed it for a moment. Therefore he spoke to his hearers of every grade with the same respect. Surely it was the divine love itself, uttering itself from the innermost recess of the divine Being, that spoke in the parables of the fifteenth of Luke. . . . And his plan was to establish the kingdom of God in the hearts of individuals, and rely not on the weapons of political and material strength, but only on the power of love and the force of truth.

He was filled with the Spirit without measure. Therefore the truth possessed him. It burned and swelled in his own bosom, and he spoke it forth from heart to heart. He had the Spirit not only in such degree as to fill himself, but so as to be able to impart it to others.

Jesus saw the new era in an empire of God over the loving heart and the obedient will. They looked for it outside. He said, "It is within you." They looked for a period of external glory and happiness. He placed the glory and blessedness of the new time in character. So he began his Sermon on the Mount, that great manifesto of the new era, with a new series of "Blesseds." But the blessedness was entirely that of character. And it was a character totally different from that which was then looked up to as imparting glory and happiness to its possessor—that of the proud Pharisee, the wealthy Saducee, or the learned Scribe. Blessed, said he, are the poor in spirit, they that mourn, the meek, they which do hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, they which are persecuted for righteousness' sake.

The main drift of his preaching was to set forth the conception of the kingdom of God, the character of its members, their blessedness in the love and communion of their Father in heaven.

He had ever at hand a retreat of perfect rest, silence, and sunshine, into which he could retire from the clamor and confusion around him. This was the great secret he bequeathed to his followers, when he said to them at parting, "Peace I leave with you; My peace I give unto you." . . .

He was sinless; but he was so because he was so absolutely full of love. Sin against God is merely the expression of lack of love to God, and sin against man of lack of love to man. A being quite full of love to both God and man cannot possibly sin against either. This fullness of love to his Father and his fellow-men, ruling every expression of his being, constituted the perfection of his character.

The life of Christ in history cannot cease. His influence waxes more and more; the dead nations are waiting till it reach them, and it is the hope of the earnest spirits that are bringing in the new earth. All discoveries of the modern world, every development of juster ideas, of higher powers, of more exquisite feelings in mankind, are only new helps to interpret him; and the lifting-up of life to the level of his ideas and character is the programme of the human race.

GOD created man in His own likeness and image — like himself.

This includes all mankind without exception.

We are children of the living God.

Let every one keep this always in mind. It is a vital, fundamental truth.

But this does not refer to the transitory, unreal, seeming man.

It is the real man who is in His likeness and image.

This is the man who endures forever.

He never dies.

There is no death.

Man, every man, is really in the image and likeness of God.

That image cannot be in any way defaced, perverted, injured, or destroyed.

SILENT TEACHING.

GOLDEN gleams of Truth come wafted
Through the silence to my soul,
And I cry, with wondering longing,
Sometime I may know the whole !

Some with fullest, richest meaning
Forcing in upon my thought ;
Others, feebly, faintly whispered,
Seem with hidden myst'ry fraught.

And I listen, charmed and waiting,
For the guiding light within,
To reveal, through its refulgence,
All the wealth that may flood in.

Oh ! these hours of glad assurance !
Moments unexpressed in verse,
When, in face to face communion,
Child and Parent hold converse !

What are all earth's costliest treasures
When compared with what I learn
From the living, loving Presence,
When from all without I turn !

With a willing heart to listen
To its teaching of the Way,
I would constantly be proving,
Living, thinking, day by day.

E'en the way that leadeth onward
To the promised kingdom — heaven !
All are worthless, all are nothing,
But this priceless blessing given.

This in-dwelling, guiding Presence
I entreat to tarry still,
And to graciously instruct me
How to know and do thy will.

E. M. W. B.

“RELIGION is not a dogma, nor an emotion, but a *service*.”

SELECTIONS FROM RICHARD WAGNER.

THOSE who float with the stream may fancy they belong to the party of continual progress. It is, at all events, easy to let themselves be borne along by the current, and they do not notice that their destiny is to be swallowed up in the ocean of the commonplace. To swim against the stream the stream must seem ridiculous to all who are not irresistibly impelled to make the enormous effort which is required to do it. But we really cannot prevent being swept away by the current save by swimming against it toward the true source of life. Often it will seem impossible to avoid succumbing; but just as often we shall emerge from the waves and find ourselves rescued at the moment of deepest exhaustion — and lo! the astonished waves will hear a voice, and for a moment stand still, as when a great spirit unexpectedly speaks to the world! Then the bold swimmer will again strike out, not life, but the true source of life being his quest! Who that has once reached that source could ever find pleasure in again plunging into that current? From blissful heights he looks down upon the distant ocean with mutually-destroying monsters. Can we blame him for renouncing forever all that there destroys itself? . . .

Above all thinkableness, by means of concepts of reason, the musical seer, "speaking the highest wisdom in a language which reason does not comprehend," reveals to us the inexpressible truth; while we listen we have a presentiment; nay, we feel and see that this seemingly substantial world of the will is only a fleeting show in the presence of the one truth. "I know that my Redeemer liveth." . . .

In consequence of his atoning death, everything which lives and breathes may know itself redeemed as soon as the Redeemer is accepted as example and pattern for life. . . . Among the poorest and most isolated people, the Savior appeared, showing the way of redemption not by doctrines but by his own example. . . . So the true saint knows, that neither by theorizing, disputation, nor controversy, can he communicate to the world his inner, deeply blissful intu-

itions in such a way as to convince the world of their genuineness. He can do it only by example, by deeds of self-renunciation and self-sacrifice, and by the manifestation of unalterable gentleness, and of a sublime seriousness diffused throughout his labors. There is therefore a profound and true meaning in the idea that only through their beloved saints can the people turn to God. The saint, the martyr, the exemplar, are the true mediums of healing. In them the people may recognize in the only way comprehensible to them what must be the contents of the religious perceptions in which they can participate only by faith, instead of by direct personal knowledge.

"FAITH is the corner stone of the religion of Jesus. It is the light of the body, the singleness of the eye, the power of perception of all spiritual realities. It is the secret of all miracles, all healing, even the raising to life of the dead. He exalts his precepts to the culminating point, "Be ye perfect, as your Father in heaven is perfect." Here, love and faith ripen into holiness. The purity of the body, the deeper purity of the mind, the absolute renunciation of anger, lust, and covetousness, the doing of all that is good, the suffering of all wrong, constitute the "strait gate and narrow way which leadeth unto life." This is the holiness which ought to be laid up "as treasure in heaven, where neither moth nor rust doth corrupt." This, then, is the sum of what Christ teaches as constituting humanity, or true sonship. But, if he teaches humanity, does he not also teach divinity. Almost to his dying moment, he taught that the Spirit of God is in every man—nay, he left that truth as the all-sufficing legacy to his disciples. Trying to realize that Spirit in himself, he felt he and his Father were one. Trying to realize it in his disciples, he felt that he was in them and they in him. This divinity descended into him in such measure that he said, "He that hath seen me hath seen the Father." Thus, God can be seen in man."

MORAL COURAGE.

NO quality of character which the disciple of Truth should manifest is oftener or more severely tested than his moral courage; and in no direction is there a greater seeming lack of cultivation or possession. While a few of our number are ever ready to proclaim boldly and unfalteringly the principles they mentally advocate, the larger proportion are more ready to hesitate, to compromise with the tempting error-thought, or to change the subject, when a curious questioner—perhaps the family physician or the pastor, and oftener a dear friend whom they fear to offend with their change of views—ventures to inquire into the principles of Christian Science and mind healing, asking for “a reason for the hope that is within us,” or “seeking a sign” or proof of the truth of what they profess to know and love, not unfrequently with a look of threatened criticism, which to the timid mortal thought seems too formidable to meet. There is a desirable medium between the clamorous logic of the acknowledged crank and the cringing hesitancy of the willing coward.

To be always able to return a wise and profitable answer to each questioner, to patiently meet, charitably consider and meekly forgive the unjust criticism, the harsh judgment, and the sometimes intentional thrust of the prejudiced and the ignorant, requires a constant and careful self-discipline; and that person who has attained such mastery of self, such skill and patience and love, as to stand firmly and meet courageously the criticism, opposition and insult of many or all who have been his familiar associates, and his kindred in human belief, may feel assured that, using only the “sword of the Spirit,” his demeanor, his heartily expressed understanding of what is good and true, cannot fail to reach the hearts of even the careless and the curious observer. Did we realize the importance of an exemplary daily life, that a consistent daily practice of what we preach is vastly more impressive than all we can say, yea, far exceeding the most eloquent address that ever pleased the listener's ear, while

failure to manifest the proof of our spoken assertions is more detrimental to the cause we would advance than volumes of written argument in opposition, we should talk less of what seems to our unbelieving brethren in the flesh to be impossible, and live *more* nobly, show less sympathy with all forms of error, more actual, living knowledge of men and things as they *are*, rather than as the appearance deceitfully indicates.

Looking closely into the life of Jesus, we cannot fail to observe the undaunted courage he constantly manifested. Blended as it ever was with the meekness and charity of a heart wholly stayed on God, the fearless courage he displayed in the hour of temptation, insult and persecution, of an ignominious execution which he declared he could have prevented, shows forth among the most prominent characteristics we revere in our heroic Example and Master. When will his would-be disciples rise with one accord to the faithful discharge of the required Christian duties, to a realization of the privileges they should daily enjoy, and to claim the blessings already their own?

The crown of the faithful will never be worn by the doubtful and the halting; the kingdom of heaven cannot be found by idle observation, but only after toilsome journeyings, and courageous battling with self—not with others. The daily determination of our hearts should be, like that of the faithful servant of old, “as for me and my house we *will* serve the Lord.” Let us cultivate the fearless courage which is the outcome of an abiding, unshaken confidence in the All-Good, of childlike trust in the Love that never ceases and never changes, that “perfect Love which casteth out fear;” for such it becometh us to be who are known as Christian Scientists.

E. M. W. B.

“REST in the Lord; wait patiently for Him.” In Hebrew, “be silent to God, and let Him mould thee.” Keep still, and He will mould thee to the right shape.

Martin Luther.

AN ORIENTAL PICTURE OF JESUS CHRIST.

HE is simple, natural. He is a stranger to the learning of books. Out of the profound, untaught impulses of his divine soul he speaks; and when he speaks nations bow their heads. His voice is a song of glory; his sentiments are the vision of a heaven in which all men are united by love. His doctrines are the simple utterances about a Fatherhood which embosoms all the children of men, and a brotherhood which makes all the races of the world one great family. The sinful and the sorrow-stricken, the ignorant and the unwise, the publicans and harlots, the very dregs and refuse of mankind, he draws around him. What he touches he purifies, but the touch of no impurity can taint the light of holiness in him. The fountains of righteousness he drinks as they flow from heaven. The profoundest wisdom and holiness come to him as comes natural breath to us. The unspeakable peace of God descends upon his soul as showers descend upon a thirsty soil. What is invisible to others is seen as daylight by him. The music that no mortal ear can hear, the celestial music of the union of spirit with spirit, filleth the expanse of his nature. His every word is a revelation, and he beholdeth revelation among all nations and amid all faiths. His love invites men to rest and reward. His presence is the presence of all that is good and loving; his memory is a benefaction unto all. Babies and children he calls unto him, but the wise and self-righteous he puts away. His institutions are the simplest forms of instinctive love and remembrance, and his service is the affectionate labor of self-devoted faith. All lands echo his teaching; all nations respond to his mystical utterances about heaven and earth. Wherever he treads flowers spring under his feet: wherever he stands all sorrow and self-complaint are hushed.

The testimony of his life and death makes heavenly realities tenfold more real to us. His patience and meekness in suffering are like an everlasting rock which we may hold by when tossed in the tempest of life. His poverty has sancti-

fied the home of the poor, his love of healing fills the earth with innumerable works of benevolence and sympathy, and fills with wonderful hope the bedside of the sick and dying. His death and resurrection call us to the mansions where he has gone to wait for us.

When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace. Christ, we know, is neither of the East nor of the West; but men have localized what God meant to make universal. *P. C. Mozoomdar.*

DIVINE PRINCIPLE.

THE question is often asked, how can I find out which of man's faculties or powers may be rightly attributed to Deity and which not. To answer this question I am not going to enter into any difficult argument with wise sayings or remarks, but simply present to you a "thought" which can be a "thing."

Too much has already been written upon this subject which fails to give a clear light, because it is not based upon demonstrable Principle. According to belief, there are many principles, but they are all governed by one omniscient Intelligence. There is but one Principle and that is divine. To accept this you will meet many doubts. Treat them as strangers, for they are based upon a supposititious claim having no principle. To my own understanding, supported by the Master Thought, I firmly believe in a thinking consciousness which is named divine Mind, and in a true living Science of which we are the followers; and we have written its name in pure gold upon our door posts so the angel of destruction will pass by us. Its name to the world is Christian Science, to us Divine Science.

There is so little known of our father-and-mother God, that I am confined to this simple yet grand statement. God being our Father and mother, this grand divine Principle, governs us supremely, and all we can do is to reflect this thought. There being but one Mind, there can be but one

Thinker. This was and is clearly shown us in the life of our Master Way-shower, for he simply reflected his Father's thoughts. He also understood that he was governed by Principle, not person; for this is shown by the statement, "God is Spirit, and they that worship Him must worship in spirit and in truth." In virtue of this we must ascribe to him omniscient intelligence and all-powerful Life. These two attributes, life and intelligence, or powers of good, are to the careful student the full expression of Deity; and, to me, as I look over the great field of Christian Science research, I cannot ascribe to God any other attributes. If we do we are apt to cover too much ground. Let us try to concentrate our endeavors to know God.

Now in the creative power of divine Intelligence there is an inexhaustible source of development or externalization of thought, for it comprises the whole of man and the universe. We can, by being governed by our understanding of this divine Principle, bring forth a new heaven and a new earth; for all our present observations from the plain of sensuous and carnal beliefs shall pass away. We must see man made in the image and likeness of God, and all creation a perfect manifestation of that divine idea. When we find that man (which is in reality ourselves) naming all things good instead of animal, and taking from them all erroneous conditions of mind which we have given them, then everything expresses the conditions we name them. We shall see them governed by divine Principle instead of the carnal and sensuous qualities of mortal man. This divine Principle brings out the inexhaustible source of all things, and all things reflecting harmony.

We all must be very careful not to let reason and fancy lead us away from the fact of Being. We must know God now. Then we will be at peace. We must take this stand: "In Him all must be thought of as standing at once and immediately before the divine Mind, or rather as directly emanating from Him." This rule of divine Principle is imperative, and cannot be deviated from. Jesus, the great Way-shower, has gone on before us and we follow him. The

impersonal Christ, this inner consciousness shows us. As we learn of him on this plane of sensious beliefs, we will find he teaches us in Mind, and is therefore always with us and is above all claims. As we follow him in this ascending order of thought we will leave a world of sensious beliefs and stand in "thought" as at once before the divine Mind to reflect omniscient intelligence. This being the case there must be Language which is divine. Let us learn it. We read Prov. xii, 18, 19:

The tongue of the wise is health.

The lip of Truth shall be established forever.

The language of Mind is purity of thought; and as we are governed by Spirit we will externalize it in deeds of truth and love. The language of sense sprang from and expresses only sensious beliefs, manifesting only erroneous sounds. We are told in Gen. xi, 1, that the whole earth was of one language and of one speech. But the people built upon the plain of sensious beliefs a tower which should reach heaven. Their premise being matter, confusion followed—the discord of sense. We are told that it shall not be so always. Zeph. iii, 9:

For then will I turn to the people a pure language, that they may *all* call upon the name of the Lord, to serve him with one consent.

This is the true Scientist who is turning to his mind, which is populated with the inhabitants of the world; and, as he floods it with light, all call upon their ruling thought to serve with oneness of mind. In the application of this great fact of one Life, let me lead you out of confusion worse confounded, in a life governed by carnal and sensuous beliefs, an unseen force, namely minds many, expressing many ideas, all diverging never uniting, all starting from erroneous sources.

I am thankful divine Principle has taught me the Way the Truth and the Life. As we turn from sense to spirit we will hear the prophetic thought saying to us: When we stand in the presence of divine Mind, He—omniscient Intelligence—will turn to us a pure language, the language of Spirit,

whose Principle is harmony. Then can we call upon our Ruling Thought to serve him in oneness of mind. The silence of all powerful Life is wonderful—this silent language, yet spoken so loud that all may hear and be healed. As the Psalmist sings, "Deep calleth unto deep." This is when the fullness of infinite love answers to the eternal facts of the Majesty of Mind.

The name which divine Principle has named us is Man—and this idea has brought out the countless thoughts, manifestations of creation. What we name from this stand point, and this alone, must embrace the full expression of Deity as I have stated, viz., omniscient Intelligence and all-powerful Life. This to me is the key of existence and the reason and explanation of being. This helps us to realize our dominion. I make this statement and abide by it: if man ever was governed by divine Principle *he is now*.

Now let us in our highest concept of the language of Mind, which is purely of thought, hold in mind the purest thoughts of man and creation, as governed by divine Principle, and then patiently await the coming of the Son of God. Then we shall learn that that name which is above every other name, which is good, yea, very good, is ours; and in turn we will find we have named all things the expression of an all-powerful Life, in its varied forms possessing qualities of goodness—truth, love, in-no-sense, gentleness, faithfulness, watchfulness, etc. — all coming into one Presence to be unnamed, for we have given them qualities of anger malice, revenge, etc. We will also find man as perfect even as his Father is perfect, having for his birth-right dominion over all things, lifting the whole world into a perfect day. Let me give you a picture from the "Album of the Good," the Bible, which illustrates our world as thoughts are brought forth as things.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issue out of the sanctuary. The fruit thereof shall be for meat and the leaves thereof for medicine. Ezekiel, xlvii, 12.

What a beautiful picture for those who are looking to Principle, not person, for help! Your line of pure thought flows from divine Mind. The substance of your thought is eternal and nothing can consume the fruit of your mouth. Every word is food and every thought carries healing in its message of mercy and love. Let us all be governed supremely by Principle. Its demands are imperative. It demands a complete separation from all material methods, and if we wish to succeed we must be faithful in a few things that we may be a ruling King over many. Our Principle being divine, the royal signet has been placed on our commission, and as we go out to do the will of Him who has sent us let us remember (Prov. xi, 30) that the fruit of the righteous is a tree of life, and he that winneth souls is wise. We are now in Truth; let us all unite and take up the march around modern Jericho, and when we have obeyed our divine Principle, then give a united shout of love and the walls of error will fall.

W. J. V.

A LETTER.

MY DEAR FRIEND:—

THE promise given us in Peter i. 25, is "The word of the Lord endureth forever." What a precious promise is this! And then turn to other parts of the Bible and with this ever in our minds how many promises we can find, which will bring joy and peace to a troubled heart. One especially dear is "The Truth shall make you free;" and if we accept the Truth, as given from Our Father, it will make us free from sickness and sin, and being free will bring new light and understanding. Some will say, "How can the Truth make us free?" By being willing to lay aside self and become as a little child in the learning of the Truth. No one is required to give up anything of good; but, with a willingness to empty the heart of all that savors of evil, to know that if God be for us, no one can be against us, as He is all in all—the one perfect Life, and a fountain of Love

from which we may drink and be filled. This fountain seems to be for every one who is willing to turn to the light and accept it as coming from the Father; and every acknowledged blessing brings much more into our hearts. It is the giving out that fills us to overflowing.

A lady once said in regard to the nearness of God: "When God seems the farthest from us, then is He nearest;" and in my desire for the Truth, I accepted the statement and I thought then that God must be very near me, as the way looked so dark I was almost ready to cry, "I have no God;" and as I declared God to be near me, the mists began to clear away. A new light seemed to break into my mind, my heart was filled with peace and love and a feeling of rest came to me, which I had never known before. I felt I could trust this loving Father who had so tenderly cared for me all these years. I had professed to love Christ many years, but had trusted myself instead of Him. I did not know how to trust Him. I wish that I could explain to the whole world what loving God means, as I find it. It seems so simple to me, and yet so great!

A new commandment He gave unto us that we love one another; and how little we fulfil it! If we could only give this same love to our brother that we do to ourselves, we would be as willing to cover over his errors as we are our own, and we would try as hard to show his best side to the world, as we do to put the best side out for ourselves. We do not think it a sin to cover our own thoughts from others; we feel justified in so doing; and if we tried to do the same for our brother, the seeming evil would lose its power.

From my own experience, the charity carried in the heart for everyone does bring great results of good, and if everyone would try through Christ to follow his commands, how much good could be done in his name! J. J. B.

WITH God go over the sea; without him not over the threshold.
C. C.

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CHRISTUS CONSOLATOR.

BESIDE the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep, then, as thyself didst say;
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay then, though haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near;
Albeit with thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in me."

R. W. R.

LOSS AND GAIN.

THAT is a sure way to lose power—letting the mind use itself in vague wishes, regrets, longings; in angry thoughts of those who have offended us; letting emotion expend itself in grief; allowing the streams of feeling which should convey the machinery of the intellect to be wasted in feeding vagrant and hurtful growths. We are not succeeding as we wish; we have suffered injustice from those who should have helped us; we brood over these troubles every day; we waste enough force to make the day valuable in rehabilitating ourselves.

“But,” says one, “what shall I do? I am like a man in a net. Whichever way I turn I feel myself bound.”

I grant you that you are enmeshed, but the net is of cobwebs. By strong, persistent effort you can break it.

“But all my powers seem enfeebled.”

But He who is the Source of you can re-energize it. There is where you must put your faith to the test of use. Most Christians do not use their faith in emergencies. Simply drop all longing, hoping, regretting, grieving; and above all stop pining to be appreciated, and simply throw yourself upon the divine help. The cessation of the impure, unwholesome stream will leave a vacuum which will soon be filled by wholesomeness and purity. And wholesomeness and purity mean power.

“If I had followed your advice years ago!”

There must be no “if” in the matter. “Just as I am, without one plea,” says the familiar hymn. When your child was sick last year with diphtheria you did not waste time in regretting that the sanitary arrangements had not been good. You applied without delay to the most skillful physician within your reach. You believed that there was a chance that the physician would cure him. You acted upon that belief. If you really believed that God could help you, would you not as naturally take your case to Him?

“But” —

But you have been accustomed to think of God as a vague

abstraction, not as a streaming influence to which you are to open yourself. You have been accustomed to think of the supremest Real as unnatural. The spiritual world contains the spiritual atmosphere for us who, as to our bodies, live upon this earth. Our souls are sick unto death because they are so continually cut off from their vital breath.

M. F. B.

REWARD.

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Matt. xxv. 21.

MEN shrink from the thought of reward in the view that virtue ought to find its reward simply in the consciousness of its conformity to the will of God. The apparent difficulty here suggested is a difficulty that arises out of man's conception of the nature of reward. What the lord in the parable gives to his faithful servants is really the opportunity for fuller services. Ruler-ship, in the full and divine conception of it, is never anything but service, and service is really rule on the part of those served; you cannot serve them without becoming a ruler, and you cannot rule men without so ministering to them that you become their servant. So God intends that when a man has been faithful in duty he shall have more duty as his reward. The more effort you make the more effort there is for you to make; the more successful you are in work the more work shall be entrusted to you.

Thus when we see the real character of reward, we see that it is both worthy of men to desire reward, and worthy of God to give it. The command to "enter into the joy of thy lord" means that whatever men shall do, there shall be given to them the capacity of some fuller doing in the future. The one reward which the true soul seeks for service, is, that more service may become possible.

Phillips Brooks.

THINGS SEEN AND THINGS UNSEEN.

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. II Cor. iv, 18.

THIS last statement of the Apostle at once arrests our attention and challenges our credulity but does not at first gain our assent. The statement seems utterly at variance with the common belief of mankind as shown by their lives. Everything that is about us, all that we see, is so real, while those things which are unseen are to us so vague and unreal that we are naturally inclined to think the Apostle has not properly considered what he is saying. But the statement bears no evidence of uncertainty or doubt. On the contrary it seems to be the deliberate utterance of a man who knows what he is saying. It is clear, positive, and emphatic. Hence it calls for careful consideration—for the exercise of our faith and our reason. Let us, then, see what Paul means, and whether we can find any foundation on which his assertion may rest.

We begin by questioning, let us hope we shall end by accepting.

We gaze upon the granite mountain which for ages has lifted its lofty head toward heaven, and we ask is this less substantial than anything we do not see? We stand upon the cliff and look out over the broad expanse of ocean, with its ceaseless ebb and flow like a thing of life, never for one moment still. While we look we see the incoming rush of its waters, moving toward us with almost irresistible force and breaking upon the rocks, sending the spray high in air. What an exhibition of power! And yet this has been going on ceaselessly for ages. We attempt to lift our eyes from the sea to the sky but the dazzling brightness of the sun forces us to turn our gaze away. We cannot look directly at it. Nevertheless we see its light and feel its heat, and we are reminded that since before the creation of man it has thus been constantly shining, and that during all those thousands of years it has never for a single instant faltered or failed; but steadily,

constantly, it has kept its place and performed its mission. What a type of constancy and permanence.

Does Paul ask us to believe that these things which we see are more transient and have less of power and permanence than something we cannot see at all? For a moment we are dazed as we attempt to grasp the thought that things not cognizable to our mortal sense are more real, substantial, and lasting than are those things which we can see with our eyes, and have admired as changeless and enduring. Then we rally ourselves, and reason upon the subject. We call to mind the fact that our material senses are unreliable, that our eyes often deceive us, that if we are to believe our eyes we shall say the earth is flat and still, that the sun rises in the east, moves over us and sinks behind the western horizon. But we are taught that in all this our eyes deceive us. We look up into the heavens and there see stars that appear to be mere specks, but we are told they are worlds larger than this upon which we live. A contemplation of these facts weakens our faith in the things we see. But how can we know that the things we do not see with our natural eyes are more substantial? Again we call reason to our aid and begin to investigate.

We see the stone lying upon the ground. It is quiet and motionless. What keeps it there? Why does it not float or move through the air? We can see nothing to hold it there so still. We raise it in our hand, then release it. At once it goes back to the ground, where it remains as still as before. The force that calls it to the ground and holds it there is unseen, but it is mightier than the stone that is seen.

Again we raise the stone and examine it. We find it to be composed of minute particles. What holds these particles together? Why do they not fly apart? No man ever saw the power that holds these particles in place; and yet that power has been constantly exerted, else we should not see the stone. We may destroy the stone, but the unseen force which bound the particles together and the force which held it to the earth continue to exist. The stone may be temporal but the force is eternal.

I wish to send a message to a distant city. I see the telegraph wire and the posts that support it. I go into the office where I see a small machine with a lever upon which the operator presses a certain number of times and, Lo! my message is at its destination. Did any one see it go? No. Has any one ever seen the force which carried it? No, it is unseen. But it exists and will continue after the machine and the poles and the wire are all gone. Thus we learn that real power and substance and durability are not in the things which are seen but in the unseen. Therefore the apostle exhorts his readers to look not at the things which are seen, for they are temporal; but at the things which are not seen, for they are eternal.

This fact applies to everything that is seen; to all material things. Man himself furnishes no exception. That which we see, that we call man, is temporal—as Paul says is decaying, is passing away, is being destroyed. Yet our inward man is being renewed day by day. So while the outward or temporal man is being destroyed the inward or real man is being restored. The one vanishes, the other continues.

The man that is seen is transient, but the man that is unseen is eternal. Now that we understand the Apostle we give our hearty assent to his declaration. Nor do we wonder that he says that these afflictions which overtake the outward man are but for a moment and cannot hurt the real man. If he but keeps his eye of faith upon God, who is unseen by the eye of sense, he will faint not at any tribulation that comes to the mortal, knowing that the affliction will work out for him an eternal weight of glory. The text, then, is an injunction not to have our attention entirely engrossed by the things of earth, by the things which are seen; but rather to remember that all these things are transient, they are passing away; and to let our minds be fixed upon those things that are not material, but spiritual and real.

Many seem to forget that there is anything but the material things which they see with the eye of sense. Hence every thought and effort is directed toward the acquirement

of wealth, or honor; or is given to pleasure and self-gratification, to things that are temporal and that perish with the using, that bring no lasting satisfaction. Watch them in their scramble for gold, or place, or power, or pleasure, every thought devoted to the accomplishment of their object—no toil too severe, no risk too great if they can but gain their purpose. If they succeed what then? They possess the things that are seen, but they find they are transient, unsubstantial, unsatisfying. They are not the real, not the lasting. Their desire has been gratified, but it has failed to bring contentment, and repose of mind is yet a stranger.

Their pursuit has been a mad race after a will-o-the-wisp. Happiness is always ahead of them. They reach out after it but it eludes their grasp, until, finally, wearied with their pursuit, and worn by their efforts, they sink down in despair. They have learned at great cost that the things which are seen are temporal. Happy are they if they then learn that the things which are not seen are eternal.

Happier, indeed, are we if we learn this lesson without the bitter experience which comes to those who will not see except with the eye of sense.

A. G. E.

Perfection is the fact of Being. God is the Being—the “I-Am”—reflected in every one; and He is perfection. The “I am” of each individual is therefore perfect, because that “I am” is His creation, and He, being perfection, His creation must be perfect. Declare this truth, and hold fast to it always, with serenity and confidence.

HE (Christ) lives in all Christian lives and in all Christian influences at work around us. You may deny his doctrine, you may even hate his name, but you cannot resist his influence. Christ exists throughout Christendom like an all-pervading leaven, mysteriously and imperceptibly leavening the bias of millions of men and women.

Keshub Chunder Sen.

RECOMPENSE.

CLOSE-HEDGED my path, yet better so
Than that my feet astray should go.

O'ercast the skies that erst were bright,
Yet surer is the inward light.

Hushed are the voices sweet and dear,
A spirit-melody I hear

Where all the harmonies entwine
Of tender tones that once were mine.

M. F. B.

WORSHIP OF IDOLS.

Thou shalt have no other gods before me. Exodus xx, 3.

HAVE we not, as a race and as persons, gradually come, through the education of generations, under the dominion of four powers, which we have set up, and bowed down to in abject slavery?

The one that *seems* the strongest, the one spoken of the first thing in the morning, and the last thing at night, is the weather. This beautiful air which is our life, and the breath of our nostrils; this oxygen, which is the life of our lungs, which were made to feed upon it; this lovely atmosphere, created expressly for us to live and move in, the air, heat, and light, which bring forth life in the earth, have become our destroyers. Did God create a power that could destroy His works? Is it possible that after creating man in His own image and likeness He then made something to destroy it? Did He not give man dominion over the earth, and everything on the earth, but his fellow-man? He said "subdue the earth"; and He gives us to understand very clearly that there is nothing on this earth but what we can subdue.

We have lost the power He gave us by not using it, and instead we have undertaken to rule our fellow-man. That is an utter impossibility; and so, in not doing that which we can do, and trying to do that which we have no right to do, we have gone astray. Have we not made some great mistake?

If each one of us had four images carved in gold, silver, or brass and had set them up in our room where we could see them every day, we should know just what we were doing, and call it by the right name. But the fact is we have set up in our minds one or more, sometimes all four, of these idols, and have deceived ourselves as to the facts about them. We have set up a kingdom within us filled with legions of beliefs which we say God made, because He created everything. Man forms his beliefs and opinions. They change with every age and generation. If our beliefs in these idols were good, they would not bring forth death. God created everything; and "God saw that it was good." All things good bring forth good.

Our Father, who knows how to give good gifts to his children, loves us far beyond any love we can conceive of, and has created this earth and everything on it for the express use of his child. This beautiful dwelling-place not made with hands, His abiding-place, is full of love, truth and life. Then we have set up in our own minds this material king who has power to destroy us. We fear him, and that which we fear we are subject unto; but when we have the faith of God, we know that He hath set His love upon us and nothing evil can befall us.

"And God said; Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Here again God has created food for us, as well as for the sparrows, and man has formed a law which is starving him to death. Food of any kind has no intelligence except what we choose to give it. The food is good; but the fear that makes us slaves is not good. We are free when we have no anxious fear about what we shall eat or what we shall drink.

This continued fear of materiality brings a bodily leanness, and death. Fear starves us. Love gives us life, fullness and strength.

God has created man for action and work. Again, man has formed his own laws, and they are changeable, and contradicting. The first statement is that work is good for man. He could not live without it. The more he labors the more skilled he becomes. Our ability is within us, and constant use reveals it. Idleness is a sin. This is affirmative, and the truth; but this is all knocked down by the negation that continued work is hard, man will break down, it will kill him, and he must have a change. The negation is formed on the supposition that the mind is in the brain, and can be overworked. If the mind is in the brain, then at death we should have annihilation. Mind or spirit is ever lasting, and means constant action. If we live and move in the one Mind, we perceive, and the perceiving is no effort. There is no effort in doing that which we love to do. The friction comes in not liking to do the work, and in resenting the having to do it. The mind, the thought, and the action, not in harmony, bring the suffering. Action means work, and thought means action. If you cut off the action you suppress thought, and you have stagnation. The truth is we must keep in action if we would keep in life and the love of Truth gives life and perfect freedom.

Man has formed time, in days, seasons and years. Our days are numbered, years bring loss instead of gain. Age brings waste and death. Man's time is narrow and limited, but fortunately it is swallowed up in eternity which God created. No wonder we get tired of this self which has made all these laws that have tied us up like so many mummies, so completely obscuring all that God created. "Love of self, worship of self, self-gratification is the poorest and the commonest form of idolatry"—this self which makes the hard times and starves the soul. These are the sins which are "enmity against God." This is the worldliness which becomes heathenism. These are the laws of man, which bind and limit, and therefore bring mortification and suicide.

Man has set his time to see God after death. That is simply postponing the good—this brings death. Is it any wonder that in this life we are in the midst of death? Worshipping four gods instead of the one and only true God. All things good are eternal—Love is eternal, Truth is eternal, and this is Life eternal. Is there any beginning or end to Love, and Truth, and Life everlasting? This eternal Truth is the rock to stand on, this is the divine Principle which is our only support, and it *is* now. He came to give life and to give it more abundantly—Life, the perfect life, *now*. Christ says: “Be ye perfect, even as your Father which is in heaven is perfect.” There is no future or time expressed here. It is a command for the eternal now. “Be ye.” His time was *now*. What we have now we have for ever. Jesus said nothing about the “life to come.” He taught that we live in a loving God now. If we dwell in love it will be manifested and we shall be reflecting the spiritual and perfect, now and here, and for eternity.

M. S. B.

EVERY one who has heard that call, knew that it was “to glory and virtue”; and that as surely as the land of Canaan was set before the Israelites, while God said “Go up and possess it,” so surely has His voice come to our hearts, saying “Go up into the heavenly places in Christ, where I will bless you with all spiritual blessings. Go up and possess the peace that passeth understanding, even perfect peace. Go up and dwell in Christ, and therefore, dwell in love, a perfect love, that casteth out all fear. Go up and be filled with all the fullness of God. Go up and always triumph in Christ.”

Sarah F. Smiley.

IN proportion as love and truth prevail in the hearts of men, physical evil will vanish from the earth. The righteousness of his descendants will destroy the disease which the unrighteousness of their ancestor has transmitted to them.

Geo. MacDonald.

MY SERVICE.

I must ever be up and doing,
With hopeful heart and true,
At work in my Father's service.
My feet must e'er pursue
The path of right and duty,
The way of the faithful, just—
My eye to God's glory single,
With fearlessness and trust,
Doing with honest purpose,
Thinking with loving heart,
With unselfish love and kindness,
My daily, rightful part.
No selfish thought may be cherished,
No compromise with wrong;
Only a hearty endeavor
To follow with glad song
The leading of the Spirit
Of Truth and Love and Light
Upward and onward and ever on,
In the way of good and right.
Mine be love that endureth,
By God to mankind given,
Until I have found that "within"—
Now—is "the kingdom of heaven."

E. M. W. B.

WE are unable to account for that which is not—does not exist—therefore we can never frame a rational explanation of error, evil, sin.

HE who has the Spirit of God, God himself, in him, has the Life in him, possesses the final cure of all ill, has in himself the answer to all possible prayer. *MacDonald.*

IF, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give. *Geo. MacDonald.*

REQUIREMENT.

We live by faith ; but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's never are at odds.
What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footsteps in our daily ways? —
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise —
A life that stands, as all true lives have stood,
Fast rooted in the faith that God is Good.
John Greenleaf Whittier.

FEAR AND FAITH.

THE word fear of itself denotes anxiety, apprehension. Fear in a person's mind begets a long train of evils — a dread always of something wrong, something to make unhappy, some fearful event to take place ; calamity, want, or poverty, and the vexing cares of hard labor ; a feeling that everything is burdensome, and nothing goes right, that there is trouble ahead, accidents, or sickness, losses, storms ; and everywhere one goes the feeling that fear prompts and begets, is that a hard fate is in store, and that disappointments will be the result of every effort, good or bad ; and, as a consequence, they who listen to fear have no pleasant days, and no peace in life. Again, there are in the world at the present time many conditions in life — ways of living, rearing children, taking exercise, boating, swimming, bathing, riding, traveling by rail, eating and drinking, being sick and taking medicine (poison) to get well. In the winter are cold and storms, fearful ; in summer cyclones, tornadoes, and waterspouts ; floods and drouths, alternately. In the tropics, earthquakes and volcanoes, deadly serpents and

stings of insects, malaria and fumes of sickly gases. All these, and more causes and conditions—surroundings of life—excite the mind with fear. The world is full of dangers truly. And the wonder is, so many people escape them.

But the brave man and woman will often steer clear of them all by a denial of fear, with a happy trust in an overruling Power for Good, and they will thread life's busy, dangerous ways safe in the divine assurance of the positive soul for good; for shields of faith they bear, in every country, clime, and under all conditions and circumstances. And so evenly poised are their lives, and so hopeful and happy are they, that others catch the inspiration of hope, love, and joy their souls radiate, and for the time being are lifted out of themselves—away from their old fears, troubles, and anxieties. The storms may come, and the winds blow—the rains may turn to floods in summer, and the blizzard sweep the plain in winter with its fearful cold. They know it not; they fear it not; for their souls are aflame with the love of God. And all this change is by the uplifting presence, and power of those good, brave people who were full of all knowledge of good which goes to make up a faith, a doctrine, as in Christ, the Truth—that which he taught, faith, hope, love, charity, and long-suffering—but abiding still in the love of God. This is faith. And it brings to pass the things hoped for.

But fear casts down and depresses, and even takes away that a man hath. Some people are so full of fear they scarcely dare to enjoy life in any pleasurable amusement; and, if they succeed in getting rid of the hobgoblin fear a few moments and have a good, hearty laugh, are a bit hilarious, they are reminded of some old saying, something like the following: "Sorrow treads fast on the heels of joy." Then their countenances fall at once, and their imaginations go to work to conjure up all manner of dreadful things going to happen! Some think it will come in the shape of loss of property, home, or friends; and they will look around, and fear this or that friend does not look well—got the dyspep-

sia, or a cough, cold or an ache or pain somewhere. They are spotted—surely going to die! All because some persons gave vent to the good soul, or an honest laugh; or a bit of pent up power for good and health escaped them—took wings to bless some one else, some mortal way down in the basso scale of life, and never a clear note to ring out high on the air of heaven a loving Father has blessed forever with the outpouring songs of humming insect, and flitting bird. Why not of man? Appearances to the contrary oftener than otherwise, I charge you to deny; and open wide the door for faith to come in—faith whom I might say wears a countenance the opposite to the one fear suggests. And the examples I have mentioned are but few of the legion of phases fear chases you with, all over, and up and down the earth. Fear is the greatest club Satan has to hurl at poor mortals. But, my friend, I tell you there is a weapon strong and sure. The steadfast man and woman, steadfast in the knowledge of truth, holds by faith in denial, to turn the tide of evil fear pours into them—to which they must say in confidence, *I deny all of this*. I deny fear, and the effects of fear, from every source whatever. I fear no evil, for Thou art with me, by night or day, in shade or shine, in all the earth. Thou art harmony in me, as in heaven. I fear no accidents, for Thou shielded me; no storms, for Thou scatterest the clouds and calmed the stormy sea. And Thou scatterest the clouds of doubt in my mind; and to the troubled Thou whisperest “Peace be still.”

To conclude, where fear brings sickness in its train—disaster, sorrow, poverty, pain, and all the evils we know of, faith brings in peace, love, joy, gladness, and a thousand and one things from the All-Good. While fear depresses, and opens channels for all the good in life to vanish just as one is about to grasp it, Faith fastens the gateways of peace and plenty, joy and gladness, with a thousand pearl-headed thoughts of a loving Father's care and protection. Faith in God brings good. If not in one way in another, and often a better way, if a person is disposed to see it. Faith might be likened to a great conqueror—one who had never known

defeat and one in whom you could implicitly trust. Then trust this conquering hero Christ, who by Truth has vanquished every foe—every evil born of a false belief—under the sun. Deny that you are in fear of pain, want, or any calamity, sickness, deformity or death. Say in the silent chamber of thought, I am not filled with fear, nor dread, nor unbelief. I believe in God; and, by faith, I hope for all things from the All Good. For strength of mind and purpose to overcome all inharmonious appearances of life which as a cloud encompass the children of God. By faith I rend all, and rise into the clear heaven of God's love—now and forever.

M. E. B.

LOVE.

GOD is perfect love; and if He is, there is nought but love in the universe He created. The Bible declareth His love for His children, and the following passages show it to us:

And that the world may know that Thou hast sent me and hast loved them as Thou hast loved me.

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life.

Nor height, nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Love has been the theme of song and poetry always. Nation after nation has written of it, and every one has felt its quickening power even before they recognized its divinity.

How much more should Christian Scientists recognize in the word *love* than others who have seemingly not come to the Truth.

Perfect love means trust and bringing out the heaven that we are told is within us.

Those whom we love we believe, and if we love God we shall believe in His promises and accept Him at His word.

And the more we know of Him and are obedient to His loving voice, the more we shall see His goodness and love

to us. And we shall trust Him as little children without fear or doubt.

But love requires patience and perseverance in the truth, and we shall not see it in all its beauty until we see the Father's love, or good, in everything about us, or "when we awake in his image and likeness." But each day we should and can realize more of it, by loving God with all our hearts and our neighbor as ourselves.

And let us always remember that "All things work together for good to them who love God;" and that he said, "Lo I am with you always." *M. E. D.*

LET each one obey what is deepest, highest, and purest in him. That is the Word, the revelation, the Adesh of God. He that allows the consideration of carnal comfort, even of carnal necessity, to stand in the way, runs the risk of losing the highest self in him. The struggle for existence in a truly spiritual man points to absolute fidelity to the ideal while hunger and fatigue stare him in the face. The whole question of worldliness and asceticism centers here. The bread which man eats is a small matter, and the sure accompaniment of what he holds as his highest pursuit. But he that sacrifices his ideal to his bread finds, when it is too late, that "man does not live by bread alone." No man who was truly faithful in heart and conscience to his God ever died in want of bread. But thousands who spent their lives in earning and storing up the wherewithal of this world died in hunger and thirst which no gold could quench. The spiritual guidance which the providence that pervades all things vouchsafes to the discerning mind of the man of faith is the true means of earning bread both for the body and the spirit. That is the inaudible Word which proceeds from the mouth of the living God. Blessed is that man who knoweth how to live upon it. *Mozoomdar.*

"Freely ye have received, freely give."

PERFECT LOVE CASTETH OUT FEAR.

Let me go where'er I may,
Love is with me every day;
And if Love is by my side,
I shall need no other guide.

Where there's Love there's never fear,
Nothing hurtful, nothing drear.
Love can blot out seeming woe:
Let us see there is no foe.

Love is tender, gentle, mild,
Guarding still each precious child;
Casting out all sense of fear,
Making sweet content appear.

S. J. J. W.

"THE sacred law of prayer is dependence. Man's prayers are much oftener dictates than supplications. They would ask heaven for aid, but would not wait for an answer, or they would have their prayers answered by their own ways and means. Jesus depended; his whole religion was dependence. What the Spirit taught him he taught the world. Whither the Spirit led him, there he went. He threw himself, as it were, into the appointed machinery of divine arrangements; and a special providence was looked forward to by him in every event. Simple as a child he breathed his wants, and then he knew no more but to depend on the Father. Dependence upon the bountifulness of God is the natural result of true trust and the two together form the strength and simplicity of religious character."

CONSECRATION is not something done once for all, but is a maintained habit of the soul. *M. E. Hartt.*

We lean upon the word of the King for *everlasting* life: why not for *daily* life also?

PUNISHMENT. .

ACCEPTANCE of the declaration of Jesus Christ that the good tree brings forth good fruit and the evil tree evil fruit works a revolution in our opinions concerning punishment, retribution, and the like.

The attempt is always made to show that punishment is reformatory in its character. It is only on this basis that it is tolerated as a penalty purposely inflicted by a superior power. It is only on this basis that anything like harmony can be established between the thought of the infliction of punishment by God and the declaration that He is good. We have here two statements, or propositions; and, following the declarations of Jesus, they must be stated substantially in one of the following forms: (1) If punishment is in itself good then it must come from God who is good. (2) If punishment is not in itself good then it cannot come from God who is good. (3) If punishment is not good and is inflicted by God then He is not good.

Punishment is never recognized as good by the one who receives it. The only good that is generally connected with it in the popular mind is its outcome or result, which is supposed to be good. So, in this case, the old and universally accepted theory would make God inflict pain (evil) that greater pleasure might result. Stated in plain terms, this is doing evil that good may follow. Jesus says that evil follows evil and good follows good; but this would make evil follow the act of God who is good; and then good follow the evil. This involves two contradictions of the Master's proposition—first, evil from good; then good from evil—and therefore it cannot be correct if his word is true.

Punishment follows, or is inflicted, in consequence of guilt, evil, error. Men have so associated it with evil as a consequence that they unconsciously and habitually look upon it as expiatory. Hence, the man who has been punished thinks the account is balanced by the punishment, that the former record is expunged, and that his guilt is removed. This is only a practical application of the error

that punishment is essentially remedial and reformatory in its character. Only a moment's thought will be necessary to show that punishment never removes guilt. The man who stole and has endured his measure of punishment meted out to him by the judicial tribunal is just as much a thief as before. The inebriate who has gone through an infliction of delirium tremens as a consequence of his inebriety is just as much a drunkard as ever. In either case, if the evil thing has been abandoned that abandonment does not come from the punishment endured, but from some recognition of good—the recognition of the fact that right doing is better than thieving, that sobriety is better than drunkenness. The whole list of evil habits and their punishments might be examined with precisely the same result in every case. It is the fact, unequivocally true without exception—punishment never removes guilt.

There is only one thing which does remove guilt, and that is the abandonment of the evil thought; and then, because of that, must follow the abandonment of the evil action, because every act is first in the thought. The thought is the root of the tree. If the thought is abandoned the tree will never spring up into appearance. The thought is the seed of the tree. If the thought is kept out of the heart it will never germinate into action. This is the teaching of Jesus; here is a sample:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery;

But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Put these two together and we have his precept: Think not the evil thought. He leaves the subject there. Every one of his precepts are of the same character, and all may be summed up in three words: Abandon evil thoughts. When the evil thought is abandoned it no more appears as a part of the man—is no more a part of him—and the good always appears whenever the outer cloak of evil is discarded. Then the man is no longer evil. This removes guilt, but punishment never does. The man may be pun-

ished forever and be forever guilty, if nothing but the punishment comes to him. It is the good that relieves him.

What then about punishment? Except when inflicted by one human being upon another it is always the outcome of evil—the fruit of the evil tree—and in every case can be traced more or less directly to its antecedent cause which is always evil, or error. The general illustration contained in what the world calls sickness is as good as any. The physician says that every case of sickness may be traced to violation of some law, or to failure to comply with it, which is the same thing. In our present belief, fire burns. If a person puts his hand in the fire the outcome of that act is what is called a burn, with all its attendant incidents in exact accordance with the belief. The burn is the punishment.¹

Does this punishment do any good, or is there any good in it? Not one whit. Men say that because of the burn the person once burned keeps his hand out of the fire; but this is not true. The real reason why he keeps his hand out of the fire is because of the intelligence (good) in him which enabled him to recognize that the burn was really a part of the act of putting his hand in the fire and always followed it. Without this intelligence he would place his hand in the fire whenever the desire might actuate him, regardless of the succeeding burn. It is not the burn (punishment) that keeps him out of the fire, but the intelligence (good) which he possesses and which is as distinct from the burn as light is from darkness.

It is in this way that the so-called natural punishment always works. If man has enough intelligence to discern the connection between the suffering and the act or thought which caused it then he abandons the cause and suffers no more. If he does not possess the necessary wisdom then he continues to suffer notwithstanding the punishment. And

¹ Reduced to its last analysis the punishment is not for putting the hand in the fire, but for believing that fire will burn; and every Christian Scientist will recognize this fact. But it was not necessary to cumber the argument with this declaration which might not be understood by every reader.

this punishment is the outgrowth, the fruitage, of the evil tree, belongs to that tree exclusively, and has no connection with any other. It has nothing to do with good and produces no good; and good is not in any way responsible for it. It is evil and evil exclusively. No one but the person committing the error is responsible for the punishment; and that punishment is not a "visitation of Providence," nor has God anything to do with it. The evil believed in and indulged in bears fruit in consequence of and in exact accordance with the belief and the indulgence in it. The effect is inherent in evil, a part of its very nature, and inseparable from it. Paul asks questions concerning this very thing, and he makes no answer;

What fellowship¹ hath righteousness with unrighteousness?

And what communion² hath light with darkness?

And what concord³ hath Christ with Belial?⁴

Here Paul certainly recognized that righteousness, light, Christ—the good, God—has nothing to do with the opposite, unrighteousness, darkness, worthlessness—evil or error. He saw it so clearly that he did not think his question required an answer, but thought it answered itself.

The arbitrary human punishment belongs in the same category with the so-called natural punishment. The parent punishes the child because of the reformatory influence it will have on the child: but, just as in the natural conditions, the reformation does not come from the punishment but from things alongside of the punishment and close to it,

¹ The Greek word translated "fellowship" signifies also "partnership," or "a holding together."

² The Greek word translated "communion" signifies also "the act of using things in common."

³ The word translated "concord" signifies also "a sounding together," or "harmony."

⁴ In the Greek the word translated belial, or more strictly beliar, means "worthlessness, recklessness, lawlessness." The Hebrew word from which the Greek word comes is a compound made up of two words, one signifying "nothing" and the other "worth." Therefore belial is literally "nothing-worth," or "worthless"—as near our modern abstract idea of nothingness as the Greek word "age-abiding" is to our word eternal, into which it is translated.

and which, if the parent possessed the wisdom, could be made more effectual without the punishment than with it. The child connects the punishment with the offensive act as a consequence, and wishing to escape the one leaves off the other. That this is true is seen in those cases where the punishment is not uniformly inflicted; because in such cases the child instead of abandoning the error attempts to escape the punishment in some other way. The apparent necessity for punishment arises out of lack of understanding on the part of the one who inflicts it. The same is true of governmental penalties. The best thinkers of the age, those who have observed these things most closely, are unanimous in their opinion that punishments do not reform. No man was ever better for imprisonment unless there was something going along with the imprisonment which wrought a change. So with the infliction of the extreme penalty of death. No one for a moment imagines that the culprit is any worthier or better because he has been killed. If the spectators abandon any of their evil habits in consequence of what they have seen, it is because of some form of goodness in them rather than any good quality in the act of killing which they have seen. Punishment does not remove guilt.

This is the doctrine of Jesus Christ. He clearly stated it in the sixth chapter of Matthew. Listen to his words:

1 Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven.

This is simply failure to get a reward; and, as Jesus indicates, in this case God has nothing to do with that.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the corners of the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

This is the reward which is not good, the punishment; and he clearly recognizes it as the outgrowth of the form of action, and not from the Father. It is the fruit of the evil tree; and they have it because they plant and cultivate the tree. The Father is not recognized by him as in it in any way.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

This is the reward which is desirable, the reward proper, the good reward; and Jesus is very careful to say distinctly and so that it is impossible to misunderstand him, that this is from our Father himself and from no other source.

Here are the three divisions of rewards which include them all: (1) the failure to receive any recompense, (2) the reception of the evil recompense or punishment, (3) and the receiving of the reward proper which is good. Jesus has so clearly declared the source from which each is derived that there can be no mistake about it. A careful and unbiased reading of the words of Jesus will strengthen and emphasize the position which he here indicates. He is the one teacher who does not contradict himself. The good is from good; the evil is from evil. God is good, and no evil comes from him.

It is in this way that God works. Only one example will be necessary, and only an allusion to that. In the ordinary way of speaking about things, all the world was included in sin, had gone away from God; was at enmity to God. If punishment would be efficacious, or was merited in any case it would be here. Here was an opportunity. But He did nothing of the kind. On the contrary, instead of inflicting punishment, He sent His Son, not to condemn the world, but that the world might through Him be saved from the consequences of their own acts which they were bringing upon themselves—might be saved from condemnation and death, the wages, or recompense, punishment, of error. This is the supreme act and the supreme illustration, and it concludes the whole subject. *A. M. C.*

“Under Thy wings, my God, I rest,
Under Thy shadow safely lie,
By Thy own strength in peace possessed.” 4



