

appear when you are the workmanship of Jesus himself. And yet what comparison is there between the artists or the things they have formed? What work of any artist has conveyed into its structure those very faculties which are shown in shaping it? Is it anything but marble, or brass, or gold, or ivory? The Minerva of Phidias when its hand is once extended, remains in that attitude forever. But the works of God are endowed with motion, breath, the powers of use and judgment. Being then the work of such an artist will you dishonor him? He has delivered yourself to your care; and says, "I had no one fitter to be trusted than you: Preserve this person for me such as he is by nature; modest, faithful, noble, unterrified, dispassionate, tranquil. And will you not preserve him?" This self-care, self-responsibility, once implanted in an individual, he may be safely left to work out his own salvation, that is, the salvation which God is working in him. Philanthropy, or better education, will have done its work and saved all need of reform, when it has made a man or child feel that he is bound to develop his highest and best; made to feel that having infinite goodness and strength to draw from, he should aim at nothing lower than perfection. "Be ye children of your father," just expresses this mighty obligation. Surely the benefit of all this is not to rest with himself! For among other high qualities developed would be the desire to bless. Make such development general and everybody would turn from selfhood and be seeking the good of others. This would mean the reign of love. "Could we bring out, not the electric powers latent in the water drop, but the electric spark itself, of which this is a symbol, the

latent gift folded up in the human bosom, enough might be developed to charge the great battery of the world. The lightning flash should go forth, to quicken, to glorify, to irradiate with celestial beauty, the life of humanity. There is a divine electricity filling each soul, unheeded. Who shall lay it open and let it go forth on its creative mission? Therein is our true wisdom; all else delusion, all else child of time and earth, this only daughter of eternity, coming to renew the world and enrobe its children with celestial radiance."*

THE NEW SCIENCE.

BY MRS. EMMA HOPKINS.

"All power belongs to him who knows," is the Eastern conclusion.

Philologists tell us that the original signification of *know* and *can* was the same, that is, *to be able*.

The study of mind action by recognized scientists of early and late dates has resulted in a mental science or set of classified facts with respect to conscious and unconscious cerebration as carried on by the brain.

But this knowledge of brain functions does not carry with its announcements any instructions how to manipulate brain so as to generate mind or mind to generate brain.

Consequently, the science failing to be of practical assistance in dealing with the problem of life, has been relegated to the list of studies only pursued by students of large leisure, or who by reason of the as yet unaccountable differentiation of tastes have delighted in prowling and maundering among the mysteries.

A practical age is quite right in pushing to the wall any science which does not show up something useful in the

* Old Sermon, Rev. T. T. Stone.

way of reliable data to base calculation upon to help it to live more satisfactorily.

So mental science, or metaphysics, as taught by the schools, has been justly kept in the background because nothing has come of the knowing at all related to such *doing* with it as should benefit living.

The knowledge of mind action set forth by our learned instructors cannot be true knowledge then, or knowledge of truth, because such knowledge is identical with practical service.

So not till popular scientists have reached knowledge of the mind principle that furnishes efficiency to manipulate mind to improve brain, or brain to improve mind to greater excellence, can they be said to understand mind at all.

"Of the external world we are practically aware to such extent as to understand the principles governing many of its phenomena to the point of making them of practical service, but of the mind, the brain tool that we use to understand the phenomena with, we are so ignorant that we cannot compel it to do more or less service for us in any direction, but must let it give out or go on as it happens, following an altogether unknown law."

This is the conclusion of materialistic philosophy.

If it were not for the love that stirs some hearts to sympathy the masses would go right on mourning over wronged lives that show forth in wasting sickness and painful diseases, waiting for such discoveries among physical phenomena as should dispel, destroy, change phenomena independent of the griefs and sorrows of mind that originated them.

For the world in the mass is very proud of its discoveries, arts, and inventions, and takes the conclusions of its

self-appointed teachers without questioning their ultimating dicta.

But some workers among the miserable of our race, who hadn't got too far involved in admiration of the learned to lose tenderness for the unlearned, took note that a cool, reassuring word to a fever-tossed sufferer acted exactly like the same word to a terrified one; that a quick, sharp word to a paralytic stirred the blood and started the muscles as the same word would startle the chilled thoughts of a still shocked mind, that negative indifference to pain dispelled it as indifference to insults and calumny causes them to cease.

The power of the word thus to accomplish desirable results was found to be only true when spoken from a mind sincerely like the word spoken.

Then the results got to be known as the word made flesh, or made external, and such people were often called to the bedside of sickness who could speak the right word that should manifest as health, strength, vitality. They found after a little that with their own mind steady and assured no spoken word was necessary. The strong thought held would show forth upon the body as the desired condition.

Then they called their work *mental cure* and went into close and careful investigation of the different mental states that brought to pass different fleshly results.

These mental states they found to be controllable. They found that certain thoughts persistently held would bring them about.

No other thoughts but these particular ones had the same resulting potency. But these simple thoughts, very simple they are indeed, have power to set their thinkers free from sickness and the cause of sickness, which is sorrow

and sin. They have power to set others free from the same things, and when persistently held will send to all who come within the radius of the thinkers of them the "oil of joy for mourning, and the garment of praise for the spirit of heaviness." They seem to be thoughts that set free from the bondage of all ills.

Now it is written that the truth is a potent principle, efficient when spoken to the same results, "The truth shall make you free."

When these mental workers saw how certain thoughts which were positive statements had the same accomplishing efficiency as truth is promised to have when spoken, they boldly declared their thoughts true.

And when, as practice with making the statements led to greater and greater results, and as clearer and clearer understanding of the mental states necessary to bring them to pass dawned, they systematized their knowledge of mind and called it a science.

It differs from the old science of conscious and unconscious cerebration, called mental science, in that it tells right clearly how to think so as to expand mind independent of brain capacity, and to compel brain to enlarge, rouse and follow like a shadow after the vigorous substance, trained mind.

And as brain shadows swiftly upon the heels of thought, so do the other organs of physical body.

These thoughts that they teach us to hold are quite opposite to any that the learned of the world teach: They are as contradictory to the evidences of the senses as the scientific statement, "The sun does not rise," is contradictory to vision, when that orb comes "stately and slow" over the eastern hills on the wings of the morning. Under-

standing of why these thoughts are absolutely true, despite the evidences of the senses to the contrary, is not something that is studied up to or pasted upon the mind that thinks. The *knowing* does not come except with *doing*, which is invariably service to humanity.

Then doing and knowing become identical in proof as in significance, and no limit is put upon the power of mind to accomplish, because "all power to the knowing."

The ultimate of mind is understanding. When mind has thought truth so constantly that it loses itself in truth then it *is* truth to that extent it is lost in it.

Only to the extent of its complete surrender to truth, by the full acceptance of its wondrous mysteries, is mind in understanding, sufficient to bring the *perfect* results to pass that are truth's workings made manifest. Beyond the ken of intellectual calculations, as the first simple thoughts of the healing practice are beyond the ken of sensation, is the spiritual quality, understanding.

It is that wisdom whose price is above rubies, whose place cannot be found, but "whoso findeth her findeth life."

It is the flash of soul over the realm of mortal mind, and when she shineth, "Thou shalt be saved in six troubles, yea, in seven no ill shall touch thee." It is the final reward of them that work faithfully in these new fields.

* Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next they say it had been discovered before. Lastly, they say they always believed it.—Agassiz.