

# JOURNAL OF CHRISTIAN SCIENCE.

An Independent Family Paper, to Promote Health and Morals.

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

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VOL. II. {EMMA HOPKINS,}  
EDITOR.

BOSTON, DECEMBER 6, 1884.

No. 13.

## CALMNESS OF TRUTH.

BY HORATIUS BONAR.

All truth is calm,  
Refuge and rock and tower;  
The more of truth the more of calm,  
Its calmness is its power.

Calmness is truth,  
And truth is calmness still;  
Truth lifts its forehead to the storm,  
Like some eternal hill.

PERCEPTION of Truth is oneness with  
God.—*McDonald.*

BENEATH the stroke of life's changes,  
The mind that shaketh not,  
Without grief or passion, and secure,  
This is the greatest blessing.

On every side are invincible,  
They who stand like this;  
On every side they walk in safety,  
And this is the greatest blessing.

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## "I'VE GOT COLD."

BY PROF. MARY B. G. EDDY.

Out upon the sidewalk this morning, I observed a carriage drawn up before a stately mansion, a portly gentleman alight, and, turning, take from the carriage the ominous hand trunk. Ah! thought I, somebody has got to take it, and what will the portion be?

Just then a sweet, tiny face appeared in the vestibule, red nose, suffused eyes and tired look told the story, when she looked quaintly up and said, "I've got cold, doctor." Her apparent pride to share in a popular influenza was comical, but her dividend with other stockholders of the household was new, while their familiarity with the stock, had no doubt made them less exuberant.

What if that sweet child, so brave, and prompt to say, I've got something I ought not to have, and which mamma says I must get rid of, had been taught the value of saying more bravely, "I've not got cold?" Why the doctor's squills and bills might have

been saved, and the little one been bounding through the cold air with sparkling eyes, and ruby cheeks painted and fattened by metaphysical hygiene.

Parents and doctors, do not imprison the little ones, and take the sweet freshness out of their lives by the grave-digging vernacular "You will get cold." Death does not dignify life; Liberty and joy are the promoters of happiness and health, and the education of all should contribute to moral and physical freedom. If cold could get into the body without the consent of mind, nature could take it out as gently, or let it remain in as harmlessly as she takes the frost out of an egg, or lets it remain in the ice-cream, to the satisfaction of all.

In a religious point of view, faith should be exercised in God as indiscriminately to benefit the body as the mind; we cannot save one and lose the other. We can no more enter into heaven with sickness than with sin; both are expelled from the harmony of being, repudiated by science, and taken cognizance of only by the senses astray from Truth.

"Spiritual wickedness in high places" is unseen evil, else error endorsed by the schools, and to meet this error is to "war not against flesh and blood," against matter and cold, but against the popular lie, that matter, non-intelligence, possesses a single element of good or evil for man. Believing, is fearing and feeling; the little child expressed it when she said "I have got cold." In other words, I have got frightened, and fear produces cold and heat. The "I" means more than matter; it is that which thinks, gives action and direction to the body, which can imperil man's sanity, and abuse sanitary methods.

Test the best method of healing, namely my metaphysical method, on two patients; one whose morals are to be healed, the other supposed to have a physical ailment. Take for your medicine the great alternative Truth, then give the immoralist one dose that says "You have no pleasure in sin;" witness the effects. He will hate you, and try to make others do so; else he will strive for a bigger dose of error to neutralize your Truth, until by constant combat, thrusting and crossing lances, your enemy falls, and you are the victor, scarred and battleworn.

Administer the alternative Truth to the bed-ridden sufferer and it quickly saith "You have no pleasure in or necessity for

pain, and I *destroy* this error or belief that insists on the necessity of an evil." Then like blind Bartimeus, the trembling hand and doubting heart will reach forth to grasp your good, and cry "Lord, that I might receive my sight." This patient you will heal, and with joy on earth and in heaven.

Is it not easier to heal the physical than the moral malady? Truth heals the sinner who is at ease, how much more should it heal the sick in dis-ease, discomfort? It is an insult unwittingly to nature, scholarship, reason and revelation to say that man, as the image of his Maker, is not in harmony with the divine decree of good, and should eschew all claims of evil in whatever forms of discord they may appear, and admit that truth is true which requires this, for behold! it casts out error and heals mind and body.

## MIND CURE.

(From Sermon by Rev. C. A. Bartol, D.D.)

Text, Jeremiah viii. 22: "Is there no balm in Gilead?" Medicines for diverse ails are called specifics, as if each were a bullet sure to hit the mark in some enemy of health. One of these very famous in Judea, was the balm of Gilead. But Jeremiah found the root of disease in uncleanness, in falsehood and fraud, which derange the human mind till death cuts off the children of men, who fall as the handful after the harvestman. What to cure or hinder the outward disorder is this more searching balsam of the soul? Something in the way of its own working it must be. We say a prescribed drug operates in a particular way. It is not enough to say mind cure, till we show that on the fleshly system the mental specific acts. There are plenty of facts to this point. The idea that the new practice lays stress upon is, "As a man thinketh, so is he," well or ill. Mark and Luke tell us that Jesus suffered not the devils—errors, diseases, he was casting out to speak, but dismissed them silently from the human theatre on which they would have established themselves to enact their parts as diseases and symptoms of diseases.

As you ignore or pass without speaking

one whose relations are unsatisfactory, he will not make dispute or quarrel, so cut disorders, bid them go. My friend Thomas Starr King came into the house and said, "I am sick." He sat down at the table, and said, laughing, "I am only hungry." Had he been told to eat only oat meal, and treated to drugs and tonics by an apprehensive physician, he would have had a fever. Such is the power of fear in the mind to bring on the condition apprehended.

The apostle Paul tells us to think only whatsoever things are "pure, lovely, and of good report." Some men and women are what bad conjurors and experts of trouble! Fear is distrust and unbelief, sickness and pain. Love thinketh not evil. To think evil of one is to create evil for or in that one. Fear itself is evil, but love casteth out fear; then where love is, and trust, there is no evil. The ominous words, typhus, bronchitis, meningitis, cancer, may be good enough among dusty books, but should never be passed to and fro among friends. Several young persons agreed, as a nice prank, to tell one of their mates as they should successively meet him on the street, how pale he looked. He became rapidly what they told him he was. Considering, calling, treating a person as if he were insane, will make him so. The harp of a thousand strings is easily untuned. A wrong thought disturbs right thinking. Rectify the system with right thoughts. That is the *medicine to be taken internally*.

Right thinking is our *constitutional*, or salutary exercise. The worst of the maligner is the contagion of the spirit, harboring him brings to our temple. He is a burglar to be kept out. Guard your interior premises for God and Christ. Make your garden that old Asiatic one wherein the Lord walks with you as with Adam in the cool of the day, whose delightful solitude no misdemeanor or desertion, though of the dearest, can turn into desolation.

But next, what a specific is faith! We have had, not a benediction, but a malediction, in the eternal doom that has been so long preached.

Let us be afraid of nothing but fear! It is an animal quality in every bird that flies, beast that runs, insect that darts aside, fish that scuttles and swims away. What a beastly character then we impute to our Maker when we speak of the "terrors of the Lord!" But these depicted terrors have not done away with wickedness on earth. Let us change the thought to faith, confidence in God, and in each other! Take down the upholstery

of the pit. In a picture gallery we uncover our heads and are lifted above base longing. Can we not have an art museum in our mind? And spiritual uncovering?

Hope is a great specific. To discourage it is to destroy it. While there is life there is hope. Shall we drive the angel away? My friend wished that the flag, of all times especially, should be hoisted to the top of the staff, when there had been some disaster in our civil war. It is lowered midway when some good soldier falls and dies. I would have no half mast in my heart, but celebrate with solemn joy beyond birth and birthday on earth, the nativity of my faithful beloved, fallen at his post.

Into sick chambers take balm, words of hope. In the old phrase, it is the sun with healing in its beams; the poetry has it in his wings—white happy thoughts. Be sun to the sick. It is said we must die and therefore must be told so. No! One has abolished death. It is nothing. Life is all. The soul cannot be decomposed. It was never composed. Without hope, no healing. It is salvation here, and God's sign-manual of immortality. A man was given up to die. But one woman, a prophetess, assured him his work was not done, and the prophecy was verified.

Such an elixir as hope what vial can fill? Folks carry little medicine boxes with them into the country. Carry assurance and faith instead! The expectation cannot be too great for the *final event*. Do not check me with your forebodings and give me the cold you tell me I have.

We have not fathomed the scripture sentiments, "Hope abideth" and "we live by faith." "The warrant for our execution is made out," said Horace Mann; "only it is left for us to insert the date."

I name as another specific for human ills, prayer. Not in words to an individual Jehovah, but that surrender to co-operation with the Divine, which is the human will sublimed. Men and women come to themselves when they come to God. Let us take the heritage we are born to use and occupy, richly cultivated, unincumbered. Let us come to our God. —Reported by DR. A. T. BUSWELL.

THE REV. A. P. Peabody, D. D., of Cambridge, preached before the Scientist denomination at the Hawthorne Rooms, Sunday, Nov. 2d. Text: Genesis xxxii, 26: "I will not let thee go, except thou bless me." The story from which he took the words, the speaker said, has been always strangely misinterpreted, as if it were that of a wrestling match with an angel, and there has been borrowed from it for religious use, a phrase designating earnest

prayer, which is arrant blasphemy. He explained that the place where Jacob is said to have prevailed with God was at Bethel, several days' journey from the scene of the story of the text. That Jacob did wrestle with a member of some nomad tribe encamped in the neighborhood, who challenged him to a trial of strength, and whom he conquered, is the truth of the matter. Jacob would not let the man go, even after wholly defeating him, till he had given him words of peace, *i. e.*, promise that he should not be molested by him or others of his tribe from thenceforth. What was right for Jacob to say to the wrestler then, it is right for us to say now and always. His words, though uttered in a wrestling bout, have a spiritual flavor, as if they came from one whose warfare is within. For close analogies run through the universe of thought material to thought spiritual. Like Jacob we are dwellers in tents beset by real or seeming enemies, liable to hostile acts open or covert, sure also like him to be often wounded in our conflicts, sometimes lamed for life by them, yet always able to say to each assailant, "I will not let thee go except thou bless me." When the soul has its many days of sunshine and the night never closes upon disasters, it gravitates earthward rather than heavenward. But conflict, whether with difficulty, temptation or affliction, starts the stagnant life-currents, energizes the sluggish will, and rekindles the languid affections. But this on two conditions, first that the man *wages the conflict* instead of succumbing without a blow; the second, that he brings to the force with which he strives, resolute purpose and reliance upon God. To these seemingly adverse powers, sorrow, disappointment, affliction, difficulties, say, "I will not let thee go except thou bless me." Though we may halt upon maimed limbs, all shall be more than compensated in enriched and strengthened character, in growth in spiritual beauty. The life task of every one must be met bravely and all its difficulties overcome. There is no one whose sphere of duty does not furnish ample opportunity for strenuous and high endeavor, for fidelity that shall be wholly unworldly and thoroughly noble. We may, if we will, lead a different life from this, a life of makeshifts, with care to bestow just as little effort as will meet the demands of the passing day, going round obstacles instead of surmounting them. But in such a life the powers shrink to the measure in which they are put to use, and often fall below this measurer.

Then with years the ability to meet obstacles declines, though the actual demands increase upon us, till we be wholly lost to that strength which might have been our glory. Every situation has its ideal which we may realize. To surmount obstacles is to rise higher and get wider standpoints from which to view coming events and obligations. There are no enemies to our spiritual well-being which may not yield us rich revenues from conflicts with them, God helping.

Oh, Light of life celestial!  
Oh, Charity ineffable,  
Come in thy hidden majesty,  
Fill us with love; fill us with thee.

—Breviary

## FAITH.

I shall not want. Upon Thy arm relying,  
Hunger and thirst and pain will flee away;  
And the dark valley where my hope's been lying  
Shall smile like day when night hath gone away.

Sorrow in vain shall wave its pinion  
O'er my defenceless head, when thou art nigh;  
And grief's rough billows, 'neath thy strong dominion,  
Still as a child in cradle sleep shall lie.

Soft thoughts shall temper fears too fiercely burning,  
If Thou my wandering mind wilt guide, sustain;  
And through all toil, and tears, and restless yearning,  
Thou, mighty Love, wilt soothe the sharpest pain.

## LETTER TO AN ORTHODOX FRIEND.

To begin with, I will quote a few familiar sentences from the Bible, which seem to point us to Truth; viz: "Flesh and blood cannot inherit the kingdom of heaven;" "The flesh and the spirit war with each other;" "The body profiteth nothing;" "Take no thought for the body;" "Willing rather to be absent from the body, and present with the Lord." Do not these words pronounce upon matter, and material thought, as having no power to give us an understanding of the spiritual kingdom and God? The truth is, we have to drop material sense, and and open the door on spiritual sense, to learn of God.

The fact that we *think*, and therefore exist, does not prove that we exist as matter; it simply proves that we exist. Now in metaphysics, all things resolve themselves into thoughts, and thoughts are ranged on one of two sides, Reality and Supposition, as follows:—

Reality.	Supposition.
Good, (God,)	Evil, (termed the Devil,)
Infinity,	Finity,
Life, Truth and	Sin, sickness and
Love, or the Trinity,	Death,
Substance,	Belief,
Intelligence.	Non-Intelligence.

Since Intelligence is infinite Goodness, and the *reality*,—the opposite thought of finity, or limits, must be *unreal*, for God and his expression are not limited; therefore the impressions received from matter, which are simply thoughts of finity, must be unreal.

All the prophecy of Revelations is simply a prophecy of the destruction of so-

called matter, alias mortal mind, which is a supposition of an opposite to God, and which must, of necessity, be unreal, if God is real. When this glorious prophecy is fulfilled, man—the generic term for the universe—will stand revealed in the image of his Maker, glorious, infinite and happy: for, "there shall be no more sorrow." Notice, it speaks in Revelation of the "four angels being loosed from the river Euphrates;" then turn to Mrs. Eddy's Key to the Scriptures, Vol. 2, and find the word Euphrates, where it says, "A state of sinless mortal thoughts, whose only error is limits, finity, the opposite of infinity." That means that the state of finity to which we have always assigned ourselves will gradually loosen its fetters, and we will begin to realize what the word infinite means, in connection with man. Anything that can be destroyed, is not real.

The thought that there is no matter, is not a new one. Berkeley, Hume, the German philosophers, Socrates and Plato, all thought upon this subject, and brought up arguments against the real existence of matter which were unanswerable. But no one has come out and demonstrated it practically, as the Christian Scientists, Mrs. Eddy, and her students, are doing continually.

Understand the Science of Being, given in Mrs. Eddy's 1st Vol., and you will realize how wonderful it is. When the material sense of things is destroyed, we shall wake in the likeness of Christ, "fashioned after his glorious body," "in the image and likeness of God." As for a personal God, what is that idea? Isn't it simply this: that Intelligence and all the attributes of Deity are limited to a finite form? You know that Intelligence does not depend on form, but is infinite, and cannot be contained in any form. "Deity outlines, but is not outlined." We see God through this expression, as we see material thought through material form. As Christ said, "He that hath seen me, hath seen the Father." That is, He that hath seen the expression of God, hath seen what is in the mind of God. We do not take away God's entity when we take away finite form, for his entity is infinity.

I. A. B.  
Chicago, Ill.

## SELECTIONS.

THE science of Life, God, that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle that brought proof with it; and this proof

was not forms or systems of religion, but metaphysical or divine science, that brought out all the sweet harmonies of Life.—*M. B. G. Eddy, in Prayer and Atonement.*

God is the God of Sciences; *Deus Scientiarum*, he is called in the Holy Scriptures; wherefore David says to Him, "Lord, teach me knowledge;" and he assureth us, that it is He who teacheth it to men.—*M. Dacier.*

It is the opinion of the vulgar in reference to science, that it is a thing neither strong, capable of conducting, nor worthy to command. And they persuade themselves that when science is found in a man it is not that which leads and conducts him, but quite a different thing.—*Socrates.*

TRULY, the interest which men take in things is very varied, and frequently contradictory. There is, however, *one* question which must interest every one, even though his leisure and the bent of his mind may not permit him to devote himself earnestly and without intermission to the labor of attempting its solution. This question is the How and Wherefore of all things?—*Thomas Hill.*

MEN, when unenlightened by revelation, become vain in their reasonings, and their senseless heart is darkened.

AN evil heart of unbelief in departing from the living God, is the great sin of the human race. This has in all ages led nations and families, as well as individuals, to seek help in trouble from man rather than from God, and always to their disappointment and ruin.

God be all to thee; if thou be hungry He is bread; if thirsty He is water; if in darkness He is light; if naked He is robes of immortality.—*St. Augustine.*

## HUMOR.

DARWIN says there is a living principle in fruit. We presume he refers to the worms.—*B. Journal.*

"Is your father a Christian?" said a gentleman to a little boy, on one occasion. "Yes, sir," said the little boy; "but I believe he has not worked much at it lately."

PROF. in Psychology: "Can we conceive of anything as being out of time and still occupying space?" Musical student (thoughtfully): "Yes, sir; a poor singer in a chorus."

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MRS. EMMA HOPKINS, Editor.

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## PLEASE RENEW

### YOUR SUBSCRIPTION

IF YOU HAVE NOT ALREADY DONE SO.

ERRATA in November No. of *Journal*:

First page, first column, fifth line, read, “sore” for “Love.”

First page, first column, fifth line, read, “ceaseless” for “senseless.”

Fourth page, second column, twenty-fourth line, read “ever” for “even.”

METAPHYSICS is the science of God, the science which teaches us to know exactly the relation we bear as creations to our Creator, and which produces the certain knowledge of all our duties toward Him, toward each other, and toward ourselves. To be a true metaphysician is to have strength, wisdom, fortitude, at our command, to meet all the vicissitudes, shame, reproach, opposition, of the world. It is to love justice, mercy, truth, and to abhor evil. It is to abide under the shadow of the Almighty, sufficient unto each hour of life.

THERE is but one Truth. If we say we distinguish many, the saying is born of the limited nature of our mortal understanding which separates the unity into many.

THE book of general revelation has been grievously misread by the wisest of all the religions of the world but the Christ. Not one of them has ever found a key to the interpretation of the elder Scripture of the heart, or Nature's pages. But one has read these things aright; has awakened into His likeness, and henceforth may sit in His presence—the presence of Wisdom, justified, viz: *Christianity*.

It is one thing to acknowledge a certain position true because we cannot refute it, and another to comprehend it so immediately and completely that anything which contradicts it seems absurd. That Mind is all, must be not

only an undisputed statement with us, but must be comprehended so intelligibly that the claim for the existence of matter must seem to us the claim of absurdity and delusion.

THE omnipotent trend of the forces of spiritual power at work in the universe is toward the ultimate triumph and reign on earth of the Christ-type of man. 'Tis the knowledge of the Christ Principle that teaches us this. And Jesus was the prophecy of it. Once his was the type weakest in seeming possibility of survival, for at every fresh appearing it was crucified; but the elements that compose it, who can now doubt are such as will dominate all others in the end? Thn shall be one Lord, and His name one, and the sons of men shall be one in Christ Jesus.

“The eloquent man,” says Emerson, “is not he who is eloquent of speech, but he who is drunk with inward conviction.”

Our inward conviction of the All-Power of mind, and its sure harmony of procedure, is the instruction of other minds not dwelling in the understanding, up to the realization of it. Silent conviction is powerful argument. In the presence of it, when it is of Truth, no error of thought can stand.

MENTAL healing is a science because it makes its demonstrations by infallible arguments, built upon a Principle incontestable and certain.

## ANSWERS TO QUESTIONS.

M. I. T. asks: “Can a person be treated metaphysically for an excess of fat?”

Yes.

G. S. L. asks: “Would a true scientist send for an M. D. under any circumstances whatever?”

Never except for cases of obstetrics and surgery; only the mechanical operations necessary would be asked of a physician then; restoration to health would be accomplished metaphysically.

B. G. P. asks: “When a patient has been under treatment for chronic complaint several months, and is not cured, where is the difficulty,—with the practitioner, patient, or both?”

Sometimes with one, sometimes with both. Nevertheless there is balm in Gilead for the patient, and God's healing grace for the practitioner, always. The patient must rely wholly upon the Divine Mind to heal him, and in no condition turn to material remedies. The practitioner must go on, nothing doubting, nothing fearing, to the very foundation of the malady, over the waves of mortal mind to the sin which was its source, and cleanse his patient of that. The causing sin made void, is the body made whole in every case.

J. M. T. asks: “Is that a true scientist who tells me that it is difficult for one to treat successfully a member of his own family?”

Not a *Christian Scientist*.

New Reader, says: “When you allude in your paper to *mesmerism*, and call it “that most subtle of the beasts of the field,” what do you mean?”

Mortal mind's deception. One may be self

deceived, then he is self mesmerized; he may be innocently deceived by the erroneous convictions of others, then he is innocently mesmerized; or he may be maliciously deceived by the wilful mental arguments of opposers to Truth, then he is maliciously mesmerized. Even the very elect are deceived by the malicious, subtle mesmerism of mortal mind.

A clergyman says: “I see no more inconsistency in Christians accepting drugs as remedies for bodily ails than in accepting food as a remedy for bodily hunger.”

“For this cause many are weak and sickly among you.” Deal out Truth, or the sincere milk of the Word, instead of drugs, and watch your parishioners grow strong under that treatment. Tell them God is their Life and Health, and, that nothing can interfere with the harmony, strength and perfection of their bodies. When you have preached that doctrine scientifically there will be no bodily ails to call for specifics. Teach them what it means to take no thought what they shall eat or drink, and explain how they may truly never hunger or thirst any more. Then you will see divine consistency in the science rightly called “Christian,” which teaches us to rely directly upon God for all our remedies.

## WOMEN'S INDUSTRIAL UNION.

When reading the annual address of the President before the Women's Educational and Industrial Union of this city, I said, if this platform is rendered practical, it is the thing for the period, and the woman and the hour have met. We know little of the inside or outside of this organization, its motives, methods or aims, but Mrs Diaz has presented a fitting model whence to enlighten, uplift and adorn society.

From her address we quote the following: “Will there never be an uprising of slaves, a declaration of independence? Never, while woman thinks her part is chiefly to please. Never, until she stands on equal ground with man; equally free to decide questions of duty, equally bound to develop all the powers of her being.

Fraud, drunkenness, sensuality, vice, crime, are simply character manifest in life, the seen coming forth from the unseen, coming from unconsidered forces, which it is the province of nurture to consider.”

The above made practical, which it can and should be, Massachusetts will have the best system of social reform which takes in the secret of home life, of all her sister states. She has already the best therapeutics and pathology, namely, our system of metaphysical healing—Christian Science.

PROF. M. B. G. EDDY.

OH, was it spoken,

“Go ye forth, heal the sick, lift the low, bind the broken!”

Of the body alone? Is our mission, then, done When we leave the bruised heart, if we bind the bruised bone?

Nay! Is not the mission of Mercy twofold? Whence twofold, perchance, are the power that we hold

To fulfil it, of Heaven!

## Christian Scientists' Association.

THE following doings of the Scientists' Association would not be made public, were it not that certain defamatory intimations with reference to the President of the Association and the Metaphysical College, are emanating from the expelled member.

Other individuals have been expelled from our Society from time to time, for violation of the Constitution and By-laws of the order, but no public announcement of such action has been deemed necessary. Only the verbal contradictions of the written statements here recorded, have compelled such mention in the present instance. Ed.

### EXPULLED.

At a meeting of the Christian Scientists' Association, Levi A. Childs was expelled from membership by unanimous vote of the Association. A. T. BUSWELL, Sec. C.S.A.

### LETTER.

The following is an extract from a letter of Levi A. Childs to the President of the Massachusetts Metaphysical College, after he had left her school and their acquaintance had terminated, he having, according to his own statement, abandoned tobacco, swearing and bad company.

"How often within the last two months have I thanked God for the light which has emanated from your life and society; and now comes the request from you that so far as is possible I complete the voyage alone, without the aid of that light. Well, this I know, that you are a *great, pure, noble* woman, in whom I thoroughly believe, and who desires my best good. Accepting this as I do, I will hold my tempest whirled soul up to the course you have laid down. One year ago I was going at a rapid rate to eternal smash. While on the downward road I heard *your voice*, listened, turned back, and will continue to fight on this line until victory crowns my efforts. You have taught me by your life the very highest principles of the great science which, next to Jesus the Christ, you were the founder of."

### TO WHOM IT MAY CONCERN.

THE Christian Scientist Association, the oldest society of metaphysical healers, has been subject since ever it was organized, to the membership of some few too weak or too wicked to conform to, and keep pace with its grand requirements.

Its object is progression, its methods reformatory and uplifting, and its president, the author of "Science and Health," is revered in her words and works.

A change in the leniency of the Association toward offending members will prevent all disaster. In my opinion it is advisable to have a standing committee to thoroughly look up the character of all applicants for membership. This will save the expulsion of unworthy members. The religious character and long-

suffering charity of our society have been weighed in the balance and not found wanting, even toward those who trample upon such pearls. But now let us keep this class out of our society.

It is a great strain upon our noble President, Mary B. G. Eddy, to have to work so much more for sinners than they are willing to work for themselves, and she is getting tired of it; she now says if she has done all that duty demands, and suffered sufficiently the cross, she would welcome a change. She ought to have it; and minds more kindred to her own to aid her in the long struggle she has so bravely undertaken alone to uplift the race. *Only members of tried Christian character should enter the Association.* Our faith in reform is unabated, but let this be done before the solemn obligations of our Association are taken. Having the letter and not the Spirit, candidates come into the Association only to go out again because of their unfitness.

The great benefit of our President's lectures on ethics should not be gorged by swine who turn and rend her. Assuming the livery of Truth for a cloak, their cloak must come off in the course of her teachings and nude deformity appear. Sin and Christian Science no more mix than oil and water, however much they are stirred to unite. Individuals whose breath is fetid with tobacco or liquor, slanderers, book-thieves, all of those who break our Constitution and By-Laws, should be expelled from this honorable body, *and none others have been.* They do not "go out to preserve their own convictions of right," but to indulge their love of wrong. All such had better keep outside the precincts of this old Association, that fulfills the Scripture, "There is nothing hid that shall not be revealed."

An aggressive outside element of which the public should be informed is this: Many are assuming the name "Christian Scientist" who never belonged to the Christian Scientist Association; some even who have been expelled from it. This mixes things. Long before the people in Hyde Park heard of metaphysical healing, or Mrs. Elizabeth Stuart was taught it by Mrs. Eddy in 1881, the name was given by Mrs. Eddy to this organization, and *none but its members have any right to it.* It is quite as disorderly to assume it without having its basis and abiding by its principle, as for a Mormon to call himself a Baptist or Congregationalist.

Miss Kate Taylor was never a member of this Association, although in her pamphlet, "Selfhood lost in Godhood," she assumes to have been, and to know all about its workings. After due deliberation, her application for membership was declined. In her peppery pamphlet that stings at the touch, she has tried to abuse the book, while she was borrowing without credit from "Science and Health;" a book well known to contain all that is the basis of the principle and practice of metaphysical healing; a book whence all that is being written correctly on this subject is derived, distinguished for the good it is doing, and thousands at this period blessing its author for reforming or healing them.

SARAH H. CROSSE.

VICE stings us even in our pleasures, but virtue consoles us even in our pains.

## CHRISTIAN SCIENTISTS.

The regular monthly meeting of the Christian Scientists Association was held yesterday afternoon at the Massachusetts Metaphysical College. The president, Prof. M. B. G. Eddy, presided, and gave a profound and highly instructive lecture upon the "Subtlety of sin and the Christian Scientists' method of meeting and destroying it through the action of wisdom and love." Reports from various branch societies in the suburbs and other cities, especially Chicago and Lawrence, Mass., indicate a rapid growth in metaphysical study as a method of healing disease. New students were admitted from Maine, New Hampshire, Vermont, New York and from several Massachusetts cities. The hour of meeting was changed from 3 to 2 o'clock P.M., on the first Wednesday of each month. Auxiliary meetings every alternate Tuesday evening at 7.30 o'clock. —*Boston Herald*, Nov. 6.

DR. E. N. HARRIS, D.D.S., member of the Christian Scientists' Association, has the honor of being the first dentist to bring the subject of mental healing before the dental profession of this country.

## AMERICAN ACADEMY OF DENTISTRY.

THE American Academy of Dental Science held its seventeenth annual meeting and banquet at Young's Hotel last night, the President, Dr. George T. Moffatt, occupying the chair. The following were elected officers for the ensuing year: President, Dr. Geo. T. Moffatt; Vice-President, Dr. J. H. Bachelder; Recording Secretary, Dr. E. E. Hopkins; Corresponding Secretary, Dr. E. B. Hitchcock; Treasurer, Dr. E. H. Smith; Librarian, Dr. H. C. Merriam; Executive Committee, Dr. C. P. Wilson, Dr. E. C. Briggs, Dr. J. S. Mason. The annual address was delivered by Dr. E. N. Harris, of Boston. Dr. Harris gave a brief history of the society, which was organized Oct. 19, 1867, and has admitted 124 members in America and Europe, being the second dental society instituted—in Boston, the first, the Massachusetts, having been organized in 1864. He then described the advantages of a dental society to the profession and the community. In his remarks he called attention to the new dispensation in the healing art, termed metaphysical healing, or Christian science, or mind cure. This, he said, was a subject destined, as it became known, to be of great benefit to the



race, and one that would be of mighty importance to the profession in allaying the fears and pains of the patients, preventing any unfavorable after-effects, and in preparing them for the operation, by lessening the dread. He, himself, had taken a course of instruction in the science, and advised his brother dentists to do the same.—*Boston Journal*, Nov. 6th, 1884.

*Boston Advertiser.*

### THE CHRISTIAN SCIENTISTS.

*Discourse at the Hawthorne Rooms by the Rev. Mary B. G. Eddy.*

Text: Mathew xxii. 29: "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God." Mrs. Eddy said that the scriptures cannot properly be interpreted in a literal way. Herein people err now as they did in the days of Jesus, it is not the literal but the metaphysical meaning or suggestions of scripture that can instruct and build us up in our religious life. The truth of scripture must be spiritually discerned before its message can be fully borne to our minds and hearts. Many persons eminent in the study and knowledge of the scriptures have in recent times arrived at the conclusion that scripture has a dual meaning. Thus many passages capable in their literal import of teaching nothing valuable are, when the moral suggestions are regarded, found to be full of significance. Neither the scholarship of ancient times, nor that of modern philosophers and merely ethical teachers, bring us to the full meaning. The carnal mind cannot discern spiritual things. Illustrations were drawn from the common idea of hades and baptism; and so, said she, it is of the elements of the communion service. The eating of bread and the drinking of wine but symbolize the communion of spirit which is the reality behind the symbol. Jesus himself so interpreted it; and speaking with reference to material food he said: "I have bread to eat which ye know not of." Not less explicitly he said: "The fathers ate of the manna of the wilderness and they are dead, but whoever eats of the bread I bring to him shall never die." The passage, "Let the dead bury their dead," was explained by the preacher in a similar way.

### CHRISTMAS.

#### I.

From the first Christmas of long, long ago,  
Brush all the hundreds of winters' white snow—  
Through the long shadowy aisles of the past  
Bring, and once more let it live in the last.

Let thy first gift on that first Christmas morn  
Lord, of a Christ in our hearts be re-born.  
Like the wise men may we worshipping bow,  
Gifts such as theirs be our offering now.  
Joy-bells in heart as from steeple come grand;  
Let us keep Christmas in heart as in land.

#### II.

Hide we one sin unrepented, unshriven?  
Cherishes Memory one wrong unforgiven?  
By our neglect lives one want unrelieved?  
Yet unatoned for one act that has grieved?  
Tightens one chain of temptation unbroken?  
Thrills one brave word for the right all unspoken?  
Dimmed by one fear is the light that would save?  
Bend we un comforted over one grave?  
Worthy our Christ, gifts from these may we mould—  
Frankincense, myrrh, and the brightest of gold.

#### III.

Breathe notes of triumph oh white organ keys!  
Yield us your richest of glooms forest trees!  
Flash out like stars waxen tapers so brave!  
Friends, lay each ghost of a grief in its grave!  
Shower the sweet children with gifts 'mid their cheers!  
Shove from old houlders the weight of the years!  
Clasp hands around the whole world in one ring,  
Join every voice one glad chorus to sing!  
Know this too, surely, true heart, Christmas cheer  
Lasteth not only the day, but the year.

K. L. C.

### ABIDE IN ME.

One may stand in a pulpit and preach Truth. He may have, as a vehicle for the communication of that Truth, the eloquence of Demosthenes; but unless the preacher *lives* by the doctrine he preaches, his hearers won't take a single living thought to heart. For there can be powerful arguments brought against the verity of the best statements that can be made. Take the greatest and truest of all affirmations in the universe, *God is good*. Can we not find arguments to infinity to refute that? Hear John Stuart Mill's conclusion, "God is either not all powerful, or not all good." And he shows why, arguing from the mortal standpoint with mighty reasonableness. But the simplest hearted man with the slowest of tongues—Moses like, may so live the goodness of God that man may know the fulness of it. A pure character sends abroad conviction like sun-warmth. It spreads through a community powerfully. And the more silently it tells its story, the more powerfully; for the nearer God's own manner of proceeding it is. The eloquent man is he whose heart is wholly convinced. Do not the Christian Scientists prove this? They are deeply convinced of the reign of uni-

versal harmony and the non-existence of evil and discords, like sin and sickness. Abiding in that faith, they enter the presence of the claim to discord. The silent argument, based on conviction, overpowers and extinguishes the false claim, and health and harmony come forward. The lie cannot stand in the presence of Truth. God made you and He made you good, they argue to their patients, and no sickness can abide where that Truth has lighted. They must live up to their convictions, else they are powerless to preach salvation and effect it—salvation from sin and sickness. If a scientist be not wholly convinced or live not holily, his patients will not live to harmony and wholeness. Dear brothers and sisters, let us dwell under the shadow of holiness—powerful to perfect cleansing. There can be no argument to withstand us abiding there.

C. S.

### "THOU ART MADE WHOLE."

The ministry of Christ was to reform the sinner and heal the sick. If he only reformed the sinner, he could not say—"Thou art made whole;" He could only say, Thou art made half. But he did both and his command is most emphatic that we do likewise. "The things that I do ye also shall do," and, "If ye believe on me, these signs shall follow."

"Blessed are the pure in heart, for they shall see God." Shall see God, or as the original reads, shall see good.

Before peace and good-will shall come to the sons of men, there must be a change of belief in the pleasures of the senses, and we must understand that the only real pleasures are those that come through the avenues of Soul.

Just in proportion as science takes the place of superstition, and wisdom rules in the place of ignorance, is the science of Life as taught by Christ substituted in place of drugs, to heal the sick.

Never despair. Be always brave. Understand the power of Spirit which gives all things into your hands, so that obstacles in the path of your progress, temptations which now overcome you, sorrows which now oppress you, fears which are only shadows of your dreams, will become as exercise for your strength, and you will find there need *never* be a failure in attaining victory.

"Come unto me." Jesus did not mean I the personality, but I the embodiment of Principle, the reflection of God, or Goodness. "All ye that are weary

and heavy laden ;" all, even the least of these my brethren, the lowest in the deeps of belief in sensuous pleasures and physical pain, the weary and heavy laden who ask themselves, Is life worth living? who have not yet learned the lesson that no love is genuine but that which is based on spirituality, and that no rest or peace is to be had, but that which comes to us through the avenues of the soul.—*Selections from Thoughts by E. J. S.*

## MY CHRISTMAS SONG.

TO MRS. EDDY.

Happy Christmas, dear Teacher, happy Christmas to you!  
May anthems be written, be songs sung anew,  
To show through the darkness your life-giving light,  
As guide to the strangers who toil in the night.  
Perchance a bright ray from your science divine  
May appear to their hearts and find welcome like mine.  
So accept, dearest teacher, Christmas greetings from one  
Whose life is made happy by what you have done.

You have found the dear Christ, the Redeemer, at last.  
How long He's been buried in minds of the past!  
Yet who but a toiler with one steady aim  
Discovers a planet, a truth, or lays claim  
To anything new of intrinsic worth  
From reflections divine, to the star of the north?  
From the glorious sun with his far-reaching rays,  
To our Saviour's sweet love which brighteneth our days?

Again, our dear teacher, happy Christmas to you!  
My heart's all aglow with a love that is true.  
Could I manage the bells in all earthly towers,  
I'd produce such a symphony through this day's long hours  
That all lovers of music would wake from their dreams;  
And ministers preaching what the Bible proclaims,  
There would be such awakening as our world never saw:  
They should ring out your perfect expounding of Law!

HULDAH P. READ.  
Roxbury.

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