

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. { MRS. EMMA HOPKINS, }
EDITOR.

BOSTON, FEBRUARY 7, 1885.

No. 15.

TRUTH'S MESSENGER.

And thus, O Prophet-bard of old,
Hast thou thy tale of wonder told!
The same which earth's unwelcome seers
Have felt in all succeeding years.
Sport of the changeable multitude,
Nor calmly heard, nor understood;
Thy song has seemed a trick of art,
Thy warnings but the actor's part.
With bonds, and scorn, and evil will,
The world requites its prophets still.
So was it when the Holy One
The garment of the flesh put on.
Men followed where the Highest led,
For common gifts of daily bread;
And gross of ear, of vision dim,
Owned not the Godlike power of Him.
Vain as a dreamer's word to them,
His wail above Jerusalem,
And meaningless the watch he kept,
Through which his weak disciples slept.
Then shrink not thou, whoe'er thou art,
For God's great purpose set apart;
Before whose far-discerning eyes,
The Future as the Present lies.
Beyond a narrow-bounded age
Stretches thy prophet's heritage.
Through Heaven's dim spaces angel-trod,
Through arches round the throne of God.
Thy audience worlds! all Time to be
The witness of the truth in thee!

YEA, Truth and Justice then
Will down return to men,
Orb'd in a rainbow; and, like glories wearing,
Mercy will sit between,
Thron'd in celestial sheen,
With radiant feet the tissue'd clouds down
steering,
And heaven, as at some festival,
Will open wide the gates of her high palace
hall.

[Extract from a Sermon by Rev. Mary B. G. Eddy, delivered in Boston, Jan. 18, 1885.]

SUBJECT:
Science of Mental Healing.

“For the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.”—Matt. 13: 33.

Few people at present know aught of the science of mental healing, and so many are obtruding their ignorance, or false knowledge on the public, in the name of

science, it behooves all clad in the shining mail, to keep bright their invincible armor, their demonstrations modest, and their claims and lives steadfast in Truth.

Dispensing the word charitably, but separating the tares from the wheat, let us declare the positive and negative of metaphysical science; what it is, and what it is not. Intrepid, self-oblivious, Protestants in a higher sense than ever before, to meet and defeat the claims of sense and sin, regardless of the bans or clans pouring in their fire upon us; while white-winged Charity, brooding over all, would cover with her feathers the veriest sinner.

Divine and unerring Mind measures man until the three measures be accomplished, and he arrives at fulness of stature, for the “Lord God omnipotent reigneth.”

Science is divine. It is neither of human origin or direction; that which is termed “natural science,” the evidences whereof the five personal senses take in, presents but a finite, feeble sense of the infinite law of God; which law is written on the heart, received through the affections, spiritually understood, and demonstrated in our lives.

This law of God is the Science of Mental Healing, spiritually discerned, understood, and obeyed.

Mental science, and the five personal senses are at war, and peace can only be declared on the side of immutable right, the health, holiness and immortality of man. To gain this scientific result, the first and fundamental rule of science must be understood and adhered to, namely, the oft-repeated declaration in Scripture that God is good, hence good is *omnipotent* and *omnipresent*.

Ancient and modern philosophy, human reason, or man's theorems, misstate mental science, its Principle and practice. The most enlightened material sense sees nothing but a law of matter. Who hath ever learned of the schools that there is but one Mind, and this is God, who healeth all our sickness and sins?

Who has ever learned from the schools,

pagan philosophy, or scholastic theology, that science is the law of Mind and not of matter, and this law has no relation to, or recognition of matter?

Mind is its own great cause and effect. Mind is God, omnipotent and omnipresent. What then of an opposite so-called science, that saith man is both matter and mind, and Mind is in matter? Can the Infinite be within the finite, or can man resist the All and Only? Does an evil mind exist without space to occupy, power to act, or vanity to pretend it is man?

If God is Mind, and filleth all space, is everywhere,—matter is nowhere, and sin obsolete. If Mind, God, is all-power and presence, man is not met by another power and presence that, obstructing his intelligence, pains, fetters and befools him. The perfection of man is intact. Whence, then, is something beside Him not the counterpart, but the counterfeit of man's Creator? Not from Him, for He made man in His own likeness. Whence, then, is the atom or molecule called matter? Hath attraction and cohesion formed it? But are these forces laws of matter, or laws of Mind?

For matter to be matter, it must have been self-created. Mind hath no more power to evolve or to create matter than good to produce evil. Matter is a misstatement of Mind—a lie, claiming to talk and disclaim against Truth; idolatry, having other gods; evil, having power and presence over omnipotence.

Let us have a clearing up of abstractions. Let us come into His presence who removeth all our iniquities, and healeth all our diseases. Let us attach our sense of science to what touches the religious sentiment with awe. Let us open our affections to the Principle that moves all in harmony, from the falling of a sparrow to the rolling of a world. Above Arcturus and his sons, broader than the universe and higher than the heavens of your astronomy, is the science of mental Healing.

What is the kingdom of heaven? The abode of Spirit, the realm of the real. No matter is there, no night is there; and

nothing that maketh or worketh a lie. Is this kingdom afar off? No. It is ever present, here. The first to declare against this kingdom is *matter*. Shall that be called heresy which pleads for Spirit—the all of God, and his omnipresence?

The kingdom of heaven is the reign of divine science; a mental state. Jesus taught us to pray, "Thy kingdom come;" but did not teach us to pray for death whereby to gain heaven. We do not look into darkness for light. Death can never usher in the dawn of science that reveals spiritual facts of man's Life here and now.

The leaven which a woman took and hid in three measures of meal is divine science—the Comforter that leadeth into all Truth, the Holy Ghost—the still, small voice that breathes His presence and power, casting out error, and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit. The three measures of meal are the sense of life, substance and intelligence which saith, I am sustained by bread, matter, instead of Mind. The spiritual leaven of divine science changes this false sense, giving better views of Life, saying, Man's Life is God; and when this shall appear, it shall be "the substance of things hoped for."

The measures of Life shall increase by every spiritual touch, even as the leaven expands the loaf. Man shall keep the feast of Life, not with the old leaven of the scribes and Pharisees, neither with "the leaven of malice and wickedness, but the unleavened bread of sincerity and truth."

Thus it can be seen that the *science* of mental healing must be *understood*. There are false Christs that would "deceive, if it were possible, the very elect," instituting matter and its methods in place of God, Mind. Their supposition is, there are other minds than His; that one mind controls another; that one belief takes the place of another. But this barbarism of today has nothing to do with the *science* of *mental healing*, which acquaints us with God, and reveals the one perfect Mind and His laws.

The attempt to mix matter and Mind, working by means of animal magnetism and divine power, is literally saying, "Have we not in Thy name cast out devils, and done many wonderful works?"

But remember God in all thy ways, and thou shalt find the Truth that breaks the dream of sense, letting the harmony of

science that declares Him, come in with healing, and peace, and perfect Love.

[The above is the brief outline of a sermon soon to be published complete, in pamphlet form. Notice will be given in the *Journal*, when orders for the same can be filled.—ED.]

TRUTH has charmed life; the inward word survives

And, day by day, its revelation brings;
Faith, hope, and charity, whatsoever things
Which cannot be shaken, stand. Still, holy
lives
Reveal the Christ of whom the letter told,
And the new gospel verifies the old.

Christian Scientists' Sunday Services during January.

Rev. A. P. Peabody, D.D., of Cambridge, addressed the Scientists at Hawthorne Hall, Jan. 4, from the text: "*They feared as they entered into the cloud. And there came a voice out of the cloud, saying: This is my beloved Son; hear him.*" The application of the passage was, that for all who entertain fears as they embark upon new enterprises or peer into the uncertainties of the future, there is still the voice from heaven, calling to hear the word of the Christ and cast upon Him all care and fear. Earthly analogies and Philosophy point either way, leading us now into glimmering hope, now into despondency; but to listen to His direction, is to be fearless, and never hopeless.

Rev. J. H. Seaver, of Salem, Mass., discoursed before the Scientists, Jan. 11, upon the New Birth mentioned by Jesus in his first recorded conversation, after he began his public ministry: John 3: 6: "*That which is born of the flesh is flesh; and that which is born of the spirit is spirit.*"

[STUDENTS who are reported as addressing Sunday audiences of Scientists, do not preach sermons, as there are no regularly ordained ministers among them saving their pastor, the Rev. Mary B. G. Eddy. But they often speak very acceptably, and fellow-students are grateful for their interesting expositions of various Bible passages and Science teachings.—ED.]

A. T. BUSWELL, C. S., speaking before the Scientists Jan. 25, said: "Metaphysics reveals man's origin and destiny in mind, Deity; physics, or materialism, relates a story of his origin in mud, and his destiny in dust. Metaphysics reveals the dignity of man; physics insists upon his depravity.

Man, the creation of Him who by wisdom founded the earth, and by understanding established the heavens, *cannot* be the sinning, sick, and dying appearance human philosophies maintain.

THE best prescription to ensure safety from unfavorable influence, is to have an entire confidence in the love and power of the great Principle; a trust before which evil will vanish like shade before the rising sun.

LETTERS.

As in the shadows deep I lie,
Waiting the healing grace,
I joy at thought of the coming hour,
When I'll see Thee face to face.

That, dear readers is my true spirit, as I wait day by day for the healing that touches me with its soft wings as it flies on its mission of joy over earth.

Sometimes I am impatient that with all my trusting, the touches are so light and often imperceptible, especially when I look about and count the many who have come to full sight in, as it were, the twinkling of an eye; but then I remember that in patience we possess our souls, and so in patience I abide.

This is the true way to come to my sight. Of that I am convinced. And when my gentle teacher sits by me, calling forth with her silent force the actual of my being, which is the spiritual, I array no arguments against her; nay, I reply, "Here am I, Lord."

Surely full Truth shall dawn upon me shortly, and then I shall indeed see face to face.
A Patient.

AN extract from the letter of one C. S. to another, reads, "It should not take months, or weeks, or days, to heal our patients; but, 'Stretch forth thine hand'—for certain restoration—should be our commanding word, followed by the demonstration thereof.

One of my recent cases was very interesting—that of a gentleman who broke his leg three years ago. The broken limb was three-quarters of an inch shorter than the other, and he was obliged to wear a "heel." Physicians said it would always be shorter, for the bone itself had been shortened by the fracture. But his legs are *now* of the same length, and he wears boots exactly alike.

The inclosed "cutting" is from a sermon by the Rev. Dr.—. It favors our Cause, as you will see. Thus little by little the leaven works, and we are growing stronger. Yours for Truth,

N. N. G.

THE LAYING-ON OF HANDS.

A SCIENTIST, in correspondence with a Chicago publication, says: The occasional use of the Master's hand in healing, does not prove that he meant to assure his followers of the essential need of external, or visible instrumentalities, for bringing out the practical application of his metaphysical teachings. But every action had with him its spiritual significance, or mind lesson, and the "laying-on of hands," in each recorded instance, was the most suitable movement to emphasize a lesson just ended, or call special attention to a miracle

about to be performed by the methods inculcated. See Matt. 8: 3; Matt. 9: 24, 25; Mark 1: 30, 31; Mark 6: 5, 6; Mark 7: 32-35; Mark 8: 22-25; Matt. 20: 30-34; Luke 4: 40.

CHRISTIAN SCIENTISTS' ASSOCIATION.

THE annual meeting of the Christian Scientists' Association was held Jan. 7, at the Massachusetts Metaphysical College. The following officers were elected for the ensuing year: Mrs. Mary B. G. Eddy, president; Miss Mary B. Mourn, treasurer; A. T. Buswell, secretary. The Secretary's report for the year 1884 showed the Society to be in a very prosperous condition. Accessions had been made from seven different states. Interesting cases of healing were reported by several practitioners.

The address of President Eddy before the Society was upon "Jesus as Our Exemplar in Healing."

THE regular monthly meeting of the Christian Scientists' Association, was held Feb. 4, at Massachusetts Metaphysical College, Boston, President, Professor M. B. G. Eddy, in the chair.

Forty-six members were present, and encouraging reports from branch associations as far west as California, were presented.

The subject of Professor Eddy's lecture of the afternoon was: "No Impossibilities in Metaphysical Practice," and the most lethargic Christian Scientist (if there could be a lethargic C.S.) could not fail to catch the fire of enthusiasm for his work from the convincing arguments set forth, and the demonstrations cited, in proof of the scientific certainty of the unlimited power of Mind in medicine.

THE home-pressed question of the age can find No answer in the catch-words of the blind Leaders of blind. Solution there is none Save in the Golden Rule of Christ alone.

"With over 60 per cent of the cases of diphtheria in New York proving fatal, medical science would seem to be as far as ever from knowing how to combat successfully this dreadful scourge.—*Boston Herald*."

Wherein have the methods of *materia medica* made successful combat with any scourge which inflicts humanity? The best of the medical fraternity have declared the science of medicine a failure, and one has said, "If all the medicine in the world was thrown into the sea, it would be better for humanity,—and worse for the fishes."

By the light of facts and the testimony of honest men, we know the science of medicine as nothing but a "practice," whose victims receive no reward for "patience."

Bible science, taught and demonstrated by Jesus Christ, and by those who followed him, blessed humanity, until the night of superstition, of ignorance, placed more

belief in a lump of matter to heal the sick, than in God, the source of life and health.

But light is again sprung up in the valley and shadow of death. The science taught of our elder Brother of Nazareth, is again swaying many sons and daughters of men, and lo! that which was promised, comes to pass in these days! The sick are made well through understanding the power of Spirit to control the body; for it is true that "the flesh profiteth nothing; it is Spirit which giveth life."

The experience of the woman who, "after wasting her substance on many physicians, was made worse instead of better," but coming to the great scientist, Jesus, as a last resort, was healed, is being repeated to-day.

Materia medica, under the electric light of this century of progress, is being weighed in the balance, and from every side comes the verdict, "Found wanting." The judge has summed the evidence, the jury pronounced "guilty," and when we shall have awakened from the dream of erroneous belief that matter has substance, reality, we shall wonder why we have walked and suffered through a long night of ignorance, with joy, and sunshine, and health right within our reach.

We close with the declaration that the burden of proof is against *materia medica*. There lives no one but every day faces the facts that its methods are failures—woeful failures, to heal the sick.

Christian Science is not on the defensive in this trial. It is the plaintiff. Holy Writ declares that the seed of woman shall bruise the serpent's head—whose name is ignorance. Mary gave birth to the good idea embodied in a Christ. And woman, eighteen centuries later, furnishes that key to the scriptures, against which the clamor of erroneous beliefs cannot prevent setting the gates of harmony "ajar" to let humanity in.

Christian Science, we earnestly contend, successfully combats, not only the scourge named above, but exemplifies daily that "Earth has no sorrow that heaven [it] cannot heal."

E. J. S.

SELECTIONS.

To think that we have virtue, is to have very little of it. Wisdom consists in being very humble, as if we were incapable of anything, yet ardent as if we could do all.

THE One, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good.

SCIENTIFIC faith is true religion set upon attaining a coincidence with the divine Mind. The scientific man, truly so called, trusts God.

WHEN a thing is at first very hard to a man, and strange, and seemingly impossible, if he put all his strength and energy into it, and persevere therein, that will afterward grow quite light and easy which he at first thought quite out of reach.

To acknowledge God when and wherever He may reveal Himself, this is the only true blessedness upon earth.

At all times it is the individual that preaches the truth, not the age. It was the age that gave Socrates the hemlock for his supper; the age that burnt Huss. The age is always the same.

THERE is no better way to true glory than to endeavor to be good, rather than seem so.

THE discourse of a philosopher is vain, if no passion of man is healed thereby.

HE alone is truly happy who has attained to the divine science of the Deity.

THERE is no sin but selfishness, and all selfishness is sin.—*Bunsen*.

HUMOR.

"How much did you say this was?"

"Oh, a dollar and a half."

"That's a big price, isn't it?"

"No, I assure you; the drugs are very costly."

"But I am a druggist myself."

"Oh, you are! Well—of course—fifteen cents."—*S. F. Chronicle*.

WHEN does the Latin become without doubt a dead language?

When the Apothecary's new clerk gets to fooling with it.—*Lynn Item*.

The Philadelphia young ladies who attend the Scientific Associations are experiencing all the emotions of the Boston girls at the Concord School of Philosophy. A Chestnut Hill girl said to a West Walnut street girl:

"You should have heard Prof. Sophomore's dissertation on the 'Relative Contour of the Amphibian Bicuspid.' It was just too sweet for anything."

"It is too bad I didn't hear it," replied the West Walnut street girl. "I listened to Dr. Boulder's 'Notes on the Evidences of Chemical Erosion in the Collateral Branches of the Appalachian System,' and it wasn't a bit interesting. I understood everything he said."—*Journal*.

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OUR TERMS FOR 1885.

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ERRATA in Jan. No. of *Journal*:

Fourth page, first column, thirtieth line, read, “lave” for “live.”

Fourth page, third column, sixty-first line, read, “minds” for “mind.”

THE new pamphlet, “Historical Sketch of Metaphysical Healing,” advertised on page 7 of the *Journal*, is winning for itself wide favor for its timely appearance just now when the subject of the origination of scientific metaphysical healing is paramount to the former one, Are cures really effected by the Christian metaphysicians?

Mrs. Eddy, the author of the work, runs concisely, but definitely, over the beautiful history of her “divine leadings” to the discovery that “all physical effects are traceable to mental causes,” and that “the remedy for all discordant, physical manifestations lies in harmonizing mental processes,” thence to the section on “Faith Cure,” where understanding, which with our getting we are above all enjoined to get, (Prov. iv. 7), is shown to be more desirable than “blind belief, (mental blindness,) admitting Truth without understanding it.”

Under the division, “School of Metaphysical Healing,” the death-blow is dealt to false claimants to the mighty honor of discoveries in the realm of Mind, and figures, whose historic accuracy none can question, strike the time for the burial of this clan. The singularly apropos Bible quotation of a Scientist, on reading the newspaper words, “father of mental healing,” as applied to one Dr. Evans, a massagist and magnetic practitioner, (mentioned on page 4), we cannot refrain from

noting: “*The trees went forth on a time, to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my vine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow.*”

On page 20 is introduced a topic not yet understood in the magnitude of its importance by any but the author of *Science and Health*, who has solved the problem with her keen perception, and for the benefit of mankind lays down her perfect conclusions for the safety of a world.

All the words of the book “shine aloft like the stars,”—visible gleams of deeper light unseen, that shall illumine ages to come with its revelations. As we read a solemn awe of its mission steals over us; ’tis the healing prayer and benediction of “The calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm rooted in the faith that God is Good.”

FROM the cautious dabbling of the great Boston dailies, to the wholesale dipping of the imitative smaller cities’ publications, the newspaper world seems to be alert to get misinformed on Christian Science—Metaphysical Healing, Mind Cure.

At hand is the *Worcester Evening Gazette* of Jan. 31, with the astounding information that primitive Christian healing was paganism revived; that all those who aspire to be “mind curers”—whatever that may mean—do not attend the Massachusetts Metaphysical College; that Mormons and Spiritualists, etc., etc., go hand in hand with every religious revival; while the people of brains, education, life-long training in sober professions and sciences, as “found in the parlors of the Christian Scientists,” have all the same system of healing in common with the whole of them, Pagans, Mormons, Spiritualists, etc. etc., in a dizzy “merry go round” of “oneness.”

Blest be he that first cries, “Hold, enough!” and is obeyed.

Christian Scientists are not “mind curers” as alleged. Acknowledging but one Mind, and that God, how can they be denominated “Mind-curers?” But they are metaphysical healers of all manner of disease among people. By a process of mind over mind, blind faith in wood or stone images, powers of the air, Brigham Youngs, etc.? Nay; but after the doctrine and practice of their blessed fore-runner and holy exemplar, the meek Nazarene of history.

Cannot the most uninformed trace distinction between such manner of healing, and the scripturally condemned practices of paganism and witchcraft? Can they not see difference between the gods of mythology, and God, the Lord of Hosts?

What is the platform of the Spiritualists, the “mind curers,” the Mormons? That there is but one “God, the only Life, Substance and Intelligence of the universe and man; that there is neither a personal Deity, a personal devil, or a personal man?” and that He, God, is the Health of our countenance? But that is the very first statement of the basis of faith of the Christian Scientists—the only true metaphysical practitioners in the field of mental healing to-day. One and all in solid phalanx therefore, they rise to protest against the mis-statements of pulpit, press and platform, with respect to them and the principles taught at their school of metaphysical science, and their likeness to, or agreement with, the methods of any curative theory extant.

A PRETENTIOUS little publication, called “The Mind Cure,” has appeared in Chicago, and copies of the same are freely circulating in other cities. Its editor, while yet not disclaiming Spiritualism, mediumship, mesmerism, etc., etc., still quotes enough from the pages of “Science and Health” to mislead the uninformed into the belief that he is in accord with its teachings; or, as pompously implied—the author of them.

Careful scholars and readers of widest range have acknowledged the supreme originality of the contents of the work “Science and Health;” hence all unacknowledged quotations from its pages, giving its ideas in language verbatim or otherwise, are *plagiarisms*. The manager of the new compilation issue, “Mind Cure,” is running large risk, therefore, in his daring transfers, and ought to be kindly “booked up” by somebody on the history of the Aren’s plagiarism (of *Science and Health*) and its fate, as noted in the United States Circuit Court Record in Boston, case 1850.

—NEVER yet was grave
So deep or wide,
So strong or guarded, that it held the brave,
Great soul of one who, laboring, sought to save,
And yet was crucified.

A FEW months ago, the *Journal of Christian Science*, through its columns, answered this question, "Has Mrs. M. B. G. Eddy, the founder and teacher of Mental Therapeutics, lost her power to heal?" But the "still vex'd Bermoothes" needs reiterated reassurance, and we, as healers of mind, delight to give him the Gilead-balm of a second answer to his repeated inquiry:

There is no professional practitioner in the field of mental healing doing so many, so marvellous, and instantaneous cures, as Mrs. M. B. G. Eddy. And that without being publicly known at present as a healer. This declaration we make upon evidence sufficient to forever establish the reputation of any preacher, or teacher, or practising mental physician on earth. Not a day passes but that letters from all parts of the country are received, filled with expressions of gratitude for health recovered by reading her book, "SCIENCE AND HEALTH." Not a class is graduated from her college but numbers those who, under the power of her righteous instructing thought, are healed of life-long ailments. Not a Sabbath's preaching of the Word of Life, but looses the bonds of some poor sick or crippled prisoners. One which came under our observation after the sermon of Jan. 18, was that of a man who went into Hawthorne Hall on crutches, but the power of the Truth as she gave it utterance, set him free from his infirmities, and he went home without his crutches!

"God blesses still the generous thought
And still the fitting word He speeds,
And Truth, at his requiring taught,
He quickens into deeds."

E. H.

PRAYER AND HEALING.

BY PROF. MARY B. G. EDDY.

THE article of Prof. Townsend having the above caption, published in *Zion's Herald*, Dec. 3rd, came to my notice not until Jan. 9th. In it he offered the President of the Metaphysical College in Boston, or one of her students, the liberal sum of \$1000, if she would re-set certain dislocations without the use of her hands, and \$2000 if she would give sight to one born blind.

Will the gentleman accept my thanks due to his generosity; for if I should accept his bid on Christianity he would lose

his money. Why? Because I performed more difficult tasks fifteen years ago. At present I am in another department of Christian work, where "there shall no sign be given them," for they shall be instructed in the principle of Christian Science that furnishes its own proof.

But to reward his liberality, I offer him \$3000, if he will heal one simple case of opium-eating where the patient is very low and taking morphine powder in its most concentrated form, at the rate of one ounce in two weeks, and has taken it twenty years, and cure that habit in *three days*, leaving the patient *well*. I cured precisely such a case in 1869. Also, Chas. M. Howe, of Boston, formerly partner of Geo. T. Brown, Pharmacist, No. 5 Beacon Street, will tell you that he was my student in December, 1884, and before leaving the class took a patient thoroughly addicted to the use of opium—if she went without it twenty-four hours would have delirium—and cured her perfectly of this habit in forty-eight hours, with no bad results, and decided improvement in health.

I have not yet made Surgery one of the mental branches taught in my College. My students treat sprains, contusions, etc., successfully. A sprain of the wrist-joint, where the regular doctor had put on splints and bandaged it to remain six weeks, my student removed these appliances the same day, and cured it in less than one week. Reference, Mrs. M. A. Flagg, 107 Eutaw Street, E. Boston.

I agree with Prof. Townsend, that every system of medicine claims more than it practises. If the system is science, it includes of necessity a principle which the learner can demonstrate only in the proportion that he understands it. Boasting is unbecoming man's poor performances. My Christian students are proverbially modest; their works alone should declare them; for my system of medicine is not generally understood. There are charlatans in the "mind cure," who practise more from matter than Mind, and are ignorant as boastful.

Prof. Townsend alludes to Paul's advice to Timothy. Did he refer to that questionable counsel, "Take a little wine for thy stomach's sake"? But doctors would disagree on that prescription; some of the faculty tell you that alcoholic drinks cause the coats of the stomach to thicken, the organ to contract, prevent the secretions of the gastric juice, and are followed by ulceration, bleeding, vomiting and death.

Again he quotes, in justification of material methods and as veritable, "He took a bone from the side of Adam, closed up

the wound thereof, and builded up the woman." (Gen. 2: 21.) Here we have the Professor on the platform of Christian Science! A surgical operation, that he says was performed by divine power,—Mind alone constructing the human system, before surgical instruments were invented, and closing the incisions of the flesh.

He further states, that God cannot cure even the soul without compliance with ordained conditions. But we ask, Have those conditions named in Genesis been perpetuated in the multiplication of mankind? and are the conditions of salvation mental or physical,—penance and torture, or repentance and reform, which is the action of mind?

He asks, "if the law has been abrogated that demands the employment of visible agencies for specific ends?" Will he accept my reply in the life and teachings of Jesus that annuled the so-called laws of matter by the higher law of Spirit, causing him to walk the wave, turn the water into wine, make the blind to see, the deaf to hear, the lame to walk, and the dead to be raised without matter agencies. And he did this for man's example, not to teach himself, but others, the way of healing and salvation. He said: "The works that I do, ye shall do."

The teachings and demonstration of Jesus were for all peoples and all time; not for a privileged class or period, but as many as should believe in Him. Are the discoverers of quinine, cocaine, etc., especially the children of our Lord because of their medical discoveries? Our Master and the prophets answer as follows: "Take no thought what ye shall eat and what ye shall drink." And Asa, who sought not to the Lord, but to the physicians, slept with his fathers.

"IT IS TOO RADICAL."

"I like some things about Christian Science," said a lady to a Scientist recently; "but it is too radical." "Take away its radical part and there is nothing left;" was the reply. History repeats itself. "You are too radical," growled the tyrant king to his nobles when they with mailed hand won from him *Magna Charta*, the great cornerstone of Anglo-Saxon liberty.

"You are too radical," was the cry raised by pope and priest when the lion-hearted Luther battled against the corruption of the Church of Rome and laid the foundation of Protestantism. "You are too radical," was spoken again and again in condemnation of Chas. Sumner and Wendell Phillips, as they, with zealous

labor and irresistible eloquence, warred against Southern slavery.

As the Truth of Christian Science strips mask after mask from the concealed face of Error; as "laws of health" and "the curative properties of medicine" are found to rest on a basis of falsity, its constant whine will be, "You are too radical."

And when at length this "radiance of Spirit," which "teaches all things," shows to man himself, himself as God made him, *spiritual and nothing else*, when man believes life and intelligence and sensation no longer inherent in matter, and matter itself an unreality, then, as "the new heavens and the new earth" appear, the dying shriek of this mortal error will be—"Radicalism has killed me."

E. H. HAMMOND.

REV. DR. A. A. Miner, pastor of the Second Universalist church of Boston, preached a sermon on "Mind and Body," before his congregation, Jan. 11, basing his remarks upon the text: "*According to thy faith be it unto thee.*" (Matt. ix. 29.) In speaking of the power of mind over body, he declared that he was approaching a question sacred, biblical, and philosophical. The power of mind over body as a general principle is conceded. All acts are the result of volition. Thus at the threshold of inquiry we part company with the materialists, who contend that mind is a mere efflorescence and outcome of physical agency. There is, to touch the ethical side, far more possibility in the field of spiritual blessing and moral recovery than people realize.

But Dr. Miner limits the power of mind thereby proving that he has not yet fully accepted the new faith based upon the tenets, "All is Mind," and "Mind is Omnipotent," abiding by which the Christian Scientists prove their purely mental therapeutics limitless in power, if understood. Mrs. Eddy, in the book *Science and Health*, Vol. I., p. 143, says: "*The universal ignorance of mind and its recuperative energies occasions the only skepticism regarding metaphysical pathology.*" When the principles of the Scientists on the nature and power of Mind are investigated and comprehended, there will be no scepticism expressed in statement by investigators, whatever weakness in demonstration practising adherents exhibit.

THE LESSON OF THE BELLS.

"Love, Rest, and Home."

A trinity of sweet words; for where love is, there is rest and home. There is no true home where love and rest are not. There is no true rest outside of love that maketh home. And as one of a trinity cannot be mentioned without the sentiment of the other two blending with and sweetening—as the rose's fragrance, though unremembered, helps always to make up our thought of the rose, so when we speak the word "Home" and say that it

is the sweetest of all words, it is because, spoken in its truest significance, it means to us love and rest.

"I am deeply home-sick," wrote Margaret Fuller, "but where is that home? If not on earth, why should we look to Heaven? If I cannot make this spot of ground yield the corn and the roses, famine must be my lot for ever and ever, surely." Many in this world are "deeply homesick"—asking, consciously or unconsciously, "Where is that home?" How can we help them as we would ourselves be helped.

Do you remember away back in your childhood how the church-bells sounded on the Summer air through the Sabbath stillness in some far-away country village? Listen in your heart. Do you hear them, ringing sweetly, solemnly, appealingly, commandingly,—Come, Come, Come, Come! And do you remember how through all the sweet peace you walked to church up the shady paths, and how all the people were going and meeting,—and how all the holy Sabbath calm seemed brooding, and over and through all the bells rang on, swelling and dying, Come, Come, Come!

Now you are in the town, Summer sweetness and country calm are far away. Youth, oh how far away that seems. But listen again,—the Church bells! the iron tongues calling, with the same old voices, Come, Come,—calling as from out your youth and the country Sabbath's peace, Come! The surrounding discord dies away. The tangle of confusion smooths itself, and the bells are talking to you as they talked in those "wonderful days long ago."

And what the Church bells do for us we may do for the homeless, the confused—perhaps, the lost. High up above the jar and the tumult that you never hear, you may live like one

"Whose thoughts were as a pyramid upiled, On whose far top an angel stood and smiled, Yet in his heart he was a little child,"—

sounding over, and over, and over, by word and life,—oh, above all by life,—the true tone, the solemn invitation, the message of peace and harmony that shall speak as the bells speak that bring back old memories of calm and blessedness,—that ring back the visions of youth, of love, of rest, of home.

"I would ask but one thing of a man," says some writer, "that he be true to the blest visions of his youth."

There is a spiritual youth that never passes. There is a rest that is not inaction, but the inspired, forceful, reposeful

action of one who "rests in the Lord." There is a heavenly love that melts away all earthly barriers with its Divine warmth, recognizing only God, and his God-like among men. There is an eternal home,—

"Not in entire forgetfulness,
And not in utter nakedness,
But clouds of trailing glory do we come
From God, who is our home."

And if, as the bells awake the echoes of Earth's youth and undimmed hope and freshness, one word or act of ours, from out a consistent life, could evoke the vague, thrilling, holy consciousness of that other heavenly youth, and love, and rest, and home,—then indeed we might say:

"Not for myself but the truth that in life I have spoken,
Not for myself but the seed that in life I have sown,
Shall I pass on to ages, all about me forgotten,
Save the truth I have spoken, the thing I have done."

K. L. C.

PRAYER.

In every human breast there is an instinctive tendency to worship some one or something; a looking up to higher Power.

The more material the people, the more material the God they worship. Looking back over the ages, we can see how the nations have come up from the very dust; how they have risen gradually from a material worship, to a more spiritual one. Commencing with the worship of images of stone and wood, following with the worship of the elements and heavenly bodies, emblems of an unseen power, the next phase bringing the worship of priest and pope, and rising at last to the worship of an unseen, but personal God.

Asking blessings of mere stone or wood is the lowest form of prayer.

Praying to fire and water, and the heavenly bodies, is a step higher, although presenting the anomaly of intelligence asking help of non-intelligence.

Going a little higher, and asking a Pope or Priest to forgive sin, is only getting on a level with ourselves as mortal persons.

Going still higher and praying to a personal, unseen God, is getting higher than we are ourselves, for the reason that it is an *unseen* power we pray to, and to which we ascribe *all* power; for that which is invisible to the material senses is the most potent. That doctrine which teaches us to worship and love a person whom we call God, unseen and unknown, more than all other persons, is erroneous. Science teaches us that there is no such person; that we are worshipping and loving God when we are acting upon that divine Principle of Love which says, "Love thy neighbor as thyself," "and loving we shall learn God."

The Christian Scientist's prayer is realizing the truth of Spirit or Mind, and the nothingness of matter. That prayer which is silent is nearest the truth, for

the verbal prayer always partakes of material sense more than the silent. The only good that long, verbal prayers really accomplish, is when some thought of good, Life, Truth, and Love, or happiness, is suggested as reality, instead of sin, sickness and death. We say that Intelligence governs all things, and yet will admit that non-intelligence, such as the weather, heat or cold, can affect us and make us suffer. We say that God is good and harmonious, and yet admit a discord in His government. This is having other gods before the one God; thus we see we are daily breaking the first commandment when we admit such things. As in Adam, [error] we were all made subject to the law of sin and death, so in Christ [Truth] are we made free. If a person drinks or smokes, has a mania for medicine or doctoring, or leads a life of excesses, the prayer of the Scientist will work in such a way as to make them miserable if they persist in their bad habits, and they cannot be happy until they have left them off. Thus perverse persons who will not come to the truth, will be compelled to come by suffering—answering the prayer of the righteous, to whom the promise is given, "If ye shall pray for any one, he shall be brought to righteousness."

Our highest prayer is for Love to find its expression toward all, blessing our enemies, doing good to those that despitefully use us, denying, mentally and orally, sin, sickness and death: never revenging ourselves, never speaking evil of any one.

The true object of prayer is not to change God's actions, but to advance ourselves toward God; to so enter into communion with Him that we know that we have our desire; for there is nothing good that God has not already given us; but we must understand this, *know* God, or we shall not receive, *because we ask amiss*.

When our consciousness of material sense fades away, and we realize only Life, Truth and Love, then only will we obey the command, "Thou shalt have no other gods before me;" then shall we begin to unformulate self, which is the secret of instantaneous healing. I. A. B.

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