What a Pastor Sees of Christian Science.

By H. D. Jenkins, D. D.

"Why don't you put into print your own experience with this thing?" was the question addressed to me recently by a Bible-class teacher who had been asked certain questions about Mrs. Eddy's cult the Sunday before. "We laymen see its beautiful edifices and hear its marvelous claims, but we know little or othing as to it real history. Tall us what you have nothing as to it real history. Tell us what you have learned from actual contact with it, and it will help us." Perhaps so. But I have long since come to the conclusion that people who will not believe their eyes and ears and nerves will not believe another's

eyes and ears and nerves will not believe another's words. Nevertheless, a real experience, with nothing extenuated and nothing set down in malice, may help keep some young person from falling into the pit. When the fad first began to attract attention, as in duty bound I set out to learn what this strange thing might be. I procured Mrs. Eddy's pretentious books upon "Science and Health, or Key to the Scriptures," Inwing been a student of philosophy for years, it did not take me long to discover that Mrs. Eddy had made the same blunder which every which every Eddy had made the same blunder Mrs. Eddy had make the same shifted tyro in philosophy makes by assuming the non-existence of matter. This was her "great discovery!"
She was too ignorant ever to have heard of Berk ley; and to have read Turgot's History of Philosophy, in which her hypothesis is ridiculed a hundred phy, in which her hypothesis is riducined a numered years ago as "the first guess of every beginner," was beyond her powers. It was the same old "suicidal system," in which, if you grant the premises, you destroy the conclusion. So, after a little laugh, I dropped it, thinking people were too sensible, too well educated to be humburged by it. But I was existance is it moved. mistaken, as it proved.

I began to hear that this and that one had been infected with it, and an ubiquitous reporter asked me on the street one day why I did not "go for it," from the pulpit. I told him that "the people who accepted it were, so far as I knew them good Christians, even if their creed was pagan; and I did not wish to root up the wheat with the tares. The next day a good parishioner, a widow, met me and said, "So you called me a pagan to the reporter yesterday?" "Quite the contrary," was my answer. "I said your creed was pagan, but you me and said, "I said your creed was pagan, but you me and said." I began to hear that this and that one had been day?" "Quite the contrary," was my answer. "I said your creed was pagan, but you were not." "I am what my creed is," she hotly retorted. "I doubt m what my creed is," she hotly retorted. I down t," said I. "Now let us look at the matter square-y Does God love?" "Most assuredly," was the seponse, "that is the fundamental article of our reed." "Very good," I said, "that is Christian. Now let us take one step more. Is God a person?" Now let us take one step more. Now let us take one step more. Is too a personal transfer in the instant rejoiner. "Well, that is paganism," I said. "Will you as a next step kindly tell me how anything without personality loves?" That finished the conversation. She "had not got so far as that." And she never got much not got so far as that. And she hever got much farther, because soon after that, having started a blister upon one heel by a long walk on a hot day, she repeated the walk the next day to prove that her she repeated the walk the next day to prove that her heel itself was all in her imagination. Naturally she then had proud flesh in the sore. The third day, to make the evidence conclusive, she repeated her tramp, and she died of blood poisoning a week or two later. I buried her with Christian rites, for despite her suicidal folly, her heart was right toward God.

About the same time I was right toward God.

About the same time I was called upon to bury a prominent business man who had been stricken suddenly, who died before he had time to arrange his affairs or even to tell his family in what condition they would be found. His widow, a "confirmed invalid for many years," whom he had carried to and from her lounge whenever she wished to be moved, was laid upon the sofa to listen to the services which I conducted. I remember that I said to myself at the time that the healthiest looking woman in the was laid upon the sofa to listen to the services which I conducted. I remember that I said to myself at the time that the healthiest looking woman in the room was that same—confirmed invalid." Well, the investigation of his affairs after the funeral showed him hopelessly and irretrivably bankrupt. There was absolutely no one to whom the widow might turn for assistance. It was a case of either "fish or cut for assistance. bait." Thereupon she was carried to the train. She was brought before a "healer," and, of course, came back inside of three weeks "well." She is now, next to Mrs. Eddy, perhaps the most famous expounder of the new cult in the States. Had her husband left a fortune, she would probably be in bed yet. A great many people find they can walk when there is no-

hand begin and they can was when there is body ready to carry them.

A young couple whom I had married came to me three years later in great distress. Their only baby, a beautiful boy, had died. They were followers of Mrs. Eddy, and declined to talk about the case; but with tears implored me to officiate at the simple funeral. Of course, I assented. I confess I was sur-prised upon going to their apartments to find nobody prised upon going to their apartments to find nobody in the room where the little white casket lay. The mistress of the manse walking beside me, went to the bier and looked upon the lovely baby features. She turned to me with a start. "Father, it was a case of diphtheria, wasn't it?" "Certainly." I replied, "but you may stay. The family will not risk themselves in this room, but they are willing to expose us and our children." We called two weeks later to offer condolences, and found the room recarpeted, repainted, and repapared. The child had died without any physician's care, but after it was lost, while

they would not acknowledge that it had died of an infectious disease, they would not occupy the rooms again until they had been completely renovated.

The family most prominently identified with the movement in my field is now almost extinct. Except the parents, not one reached middle age. Five or six members of the household died in swift succession, the base of the household died in swift succession, and except the grant of the swift succession, the same which one by a lingering and excruiating disease racked and tortured her in every limb. But would never admit that she had ever felt a Her sister, who had led her into this delupain. sion, was soon after taken to an asylum for the in-sane. Her mind had given way under the strain. Yet "nothing was the matter," as the few survivors

One of my neighbors recently went to attend Mrs. Eddy's "jubilee." He and his wife were full of joy. They had discovered the secret of immortal youth. They and the party with them had bought a diamond tiara for their "mother". The poor fellow left the diamond crown East but he brought his wife backin a coffin. When any one asks me "What do you think of Christian Science?" I answer, "Just what any man must think of it who has been burying its adult dupes and its infant victims for twenty-five

Just now there is a tendency upon the part of the people managing the affairs of the society, for it is a close corporation, and while everything is done in the name of the "discoverer," observant persons realthat there exists a secret cabinet which controls ize that there exists a secret cabinet which controls the policy of the whole order—there is a tendency to make of it a sort of high-muck-a-muck club, an effusive affair to which only the "illuminati" with plenty of each and jewels shall be welcomed. The houses of worship are built with a view to social requirements, with spacious yestibules, commodious cloakrooms and elegant parlors. The cost of these things is kept a profound secret. The "church" never a profound secret. things is kept a profound secret. The "church" never passes the hat and never makes a report. It is given out that money flows like water. But personally, I happen to know from the bank that there is a bonded debt of \$115,000 upon one of these \$200,000 marble structures just approaching completion. The attendants in this "Church of Christ, Scientist," flatter themselves that they form an exclusive and learned coterie, whose social standing is attested by the ed coterie, whose social standing is attented by the number of carriages at the door. They do not real-ize, and probably never will realize, that every time an educated man reads "Church of Christ, Scientist" be has a little laugh over the pretentious and sham learning of its founder, who doesn't know a roun from an adjective when she sees it, not even when chiseled in marble.

Well, like the other mushroom growths, it will have its day and cease to be. Its first generation is now rapidly dying off, and the second appear far more in-tent upon its society features than interested in its therapeutic features; and as it from the first denied the reality of sin or the need of a Savior, it never ranked as a religious organization. Its only perpetuity lies along the line of its snobbery. This is no becoming almost as ridiculous as its "metaphysics, and when it does finally disappear it will die a the inextinguishable laughter of the world.—N. Observer

"Not Restraint, But Inspiration."

By Hugh F. Oliver.

In the introduction to his commentary on Romans the Expositor's Greek Testament (Dodd, Mead & .) the learned and lovable James Denney unveils at the same time Paul, the Apostle's heart and the heart of his Epistle, in the carefully chosen words and effectively cumulative sentences now to be quot-

. Let us read them slowly and ponder them w "He is stating the case of Gospel against Law against all that is pre-Christian, and infra-Christian, and anti-Christian; and his polemic has not a temporary but a permanent significance. It is addressed of the first century, but to men, and to Jews. Christians, of all time. Nothing so conclusively proves its necessity as the fact that it is soon ceased to be understood. It is not easy to live at the spir itual height at which Paul lived. It is not easy to realize that religion begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful, which man had done nothing and can do nothing to merit; and that the assurance of God's love is not the goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realize that justification, in the sense of an initial assurance of God's love, extending over all our life, is the indispensable pre-supposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy atomic death of Christian and the girt of the holy fhost these are the only and the adequare securi-ties for Christian morality; that the only good man is the forgiven man, and that he is good, not be-cause he is under law, but because he is not under law but under grace."

Confess to the glory of God and the good of your souls, that no words more helpful have been written or spoken since Paul preached at Corinth and wrote to the Charak to the Church at Rome. And there is plenty and to space of the same sort in the body of the commentary. It is hard "to pick and choose", but this

on 6:12-16 fairly clamors to be voiced in the place

of assemblies:

"Ver. II. In this verse the application is made
of all that precedes. The death with Christ, the life
with Christ, are real, yet to be realized. The truth
of being a Christian is contained in them, yet the of being a Christian is contained in them, yet the calling of the Christian is to live up to them. We may forget what we should be; we may also (and this is how Paul puts it) forget what we are. We are dead to sin in Christ's death; we are alive to are dead to sin in Christ's resurrection; let us regard ourselves as such in Christ's resurrection; let us regard ourselves as such in Christ Jesus. The essence of our faith is a union to Him in which His experience becomes ours. This is the theological reply to antinomian-

Practical enforcement of verses 1-11 "Ver 12 f. The inner life is in union with Christ, and the outer (bodily) life must not be inconsistent with it (Weiss). (bodily) he must not be inconsistent with it (beas). In your moral body'; the suggestion of 'moral' is rather that the frail body should be protected against the tyramy of sin, than that sin leads to the death of the body Ver. 14. They can obey these exhortations, for sin will not be their obey these exhortations, for sin will not be their tyrant now, since they are not under law, but under grace. It is not restraint, but inspiration, which liberates from sin; not Mount Sinai but Mount nuerates from smi not mount Sinai but mount Calvary which makes saints. But this very way of puting the truth (which will be expanded in chaps. 7 and 8.) seems to raise the old difficulty of . 8. 6:4 again. The Apostle states it himself, and proceeds a final refutation of it.

"Yer. 15. Deliberative, are we to sin because our life is not ruled by statutes, but inspired by the sense of what we owe to that free pardoning mercy of God? Are we to sin because God justifies the un-

of Goo? Are we to an occasion of Goo? Are we to an occasion of Goo? "Ver. 16. 'Know ye not'; it is excluded by the elementary principle that no man can serve two masters (Matt. 6:24). The 'slaves' is the exclusive property of one, and he belongs to that one with oberty of the control of the dience in view; nothing else than obedience to his master alone is contemplated. The master here are Sin whose service ends in death, and Obedience (cf. v. 19) whose service ends in righteousness. Righteousness' here cannot be 'justification,' but righteousness in the sense of the character which God approv-Of course these are the only alternatives.

es. Of course these are the only arternatives.

Studying at the feet of such a master makes one feel the goodness of God to him in a way to lead indeed unto repentance. "I have lost a life," sighed Grotius, "by doing nothing laboriously." It is certain that in his case the reproach was not deserved, but we—so many of us—what almost agonizing regrets must not be ours as we realize, in the light of such comments as those quoted above, how little we have learned of that great Gospel which was the glory of the Apostle Paul! And in what unattractive way have we told that little unto others.—W.

"The Instinct of Reverence."

In the recent sermon by the modern prophet-preacher of Birmingham, among "conspicuous absences" in the characters of those to whom St. Peter refers in his second epistle, Mr. Jowett says, "I miss the in-stinct of reverence." I like the word instinct. It seems to me that reverence is an instinctive characteristic of a truly devout life. It is as far sundered teristic of a truly devoit life. It is as far sundered as the poles from superstition, for superstition is the fear of an unknown power, while reverence is the sense of the presence of a personal God, who has revealed Himself, and who has said to the soul that has found Him and is gazing on His glory, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground."

We have I true entered upon a season of religious transfer of the season of the season

We have, I trust, entered upon a season of religious revival, and one of the undesirable excresences of such a state of fervour is that there are persons of a certain temperament who mistake familiarity with religious things for piety, and who imagine that nearness to God is best expressed by the colloequial phrases of the market or shop-speaking to God "as though He were the man living in the next

I think much of our modern speech respecting the Lord Jesus is not in accord with the mind of God. Peter in his first sermon strikes the right note (may it dominate all our conceptions of the Christ,) "God hath made that same Jesus..... both Lord and Christ." Our Lord Himself said, "Ye call me "cacher and Lord, and ye say well, for so I am." The hymn truly expresses the New Testament view when it says "Tis the Father's pleasure we should call Him it says "Tis the Father's pleasure we should call Him Lord." He is not ashaned to call us brethren, but he never taught His disciples to call him brother, and you will remember that James, who was one of our Lord's brethren after the flesh, in his epistle describes himself as the servant of God and of the Lord Jesus Christ, and James's less-known brother Jude introduces himself as the servant of Jesus Christ and the brother of James. Neither of these, writing, as they did, under the guidance of the Holy Spirit, ventures to claim their earthly relationship to Him. A mendacious forger of the second century—that period of "literary activity" to which, according to some of the higher critics, we owe the New Testament—would most likely have done so, but holy men of God moved by the Holy Ghost had not so learned Christ.

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