What a Pastor Sees of Christian Science．
H．D．Jenkins，D．D．
＂Why don＇t you put into print your own experi－ ence with this thing？＂was the question addressed to me recently hy a
asked certain questions about Mrs．Eddy＇s cult the
＇WWe Men Sunday before．＂We laymen see its beautitul ledifice nothing as to it real history．Tell us what you have eanned from actual contacy with it，aninee come to Perhaps so． yhe conclusion that people who will not beleve their
yent and ears and nerves will not believe another＇s
words，Nevertheless，a real experience，with nothing stenuated and nothing set down in makice，may help When some young person from－falling into first began to attract attention，as in thing might be．I procured Mrs．Eddy＇s pretentious
towks apon＂Science and Health，or Key to the
Scriptures，＂Having been a xtadent of philosophy Scriptures，＂traving＂been a student of philosophy
for yense，it did not take me long to discover that Mrs．Fddy bad made the same blunder which every tyro in phtosophy makes by assuming Che nosery！＂
nce of matter．This was her＂great discovery
She was two ignorant ever to have heard of Berk－
tey：and to have read Turgot＇s History of Phildso－ History of Phildoso－
ridiculed a hundred phy．in which＂ter first guess of every beginner，＂was
yarars ago as
veyond hes powerps．It was the same of＂suicidal
 wintakem．ins it，proved．
1 began to 0 ，hear that this and that one had been infecterd with it，and an ubiquitous reporter asked me
on the stret one day why 1 did not＂go for it，＂
from the pulpit．I told him that＂the peoplo who acmpted it ware，so far as 1 knew them good Chris－
ians，aven if their creed was pagnn；and I did not wish to root up the wheat with the tares．The next
lay a grood parishioner，a widow，met me and midt，
ano y．u colled me a pagan to the reporter yester． ＂Quite the contrary，＂was my anower．＂＂I
anyid your crved was pagan，but you were not．＂＂I
am what my creed is，＂she hotly retorted．＂I doubt ook at the matter wanare－
Most ansuredly，＂was the Most ansuredly，＂was the
ndamental article of our response，＂＂That is the fundamental article ot ontian．
vreed．＂＂Very good，＂ 1 said，＂that is Christion？
Now let us take one step more．Is God a person？＂ ＂By no means，＂came the instant rejoiner．＂Well，
that is paganism，＂I said．＂Will you as a next step that in paganism，
kindly ，tell me how anything without personality
and not got so far as that．＂And she never got much blister upon one heel by a long walk on a hot day， she repeated the walk the next day to prove that．her
heel itself was all in her imagination．Naturally she then han proud flesh in the sore．The thind day，to I buried her with Christian rites，for despite her sui－ cidal folly，her heart was right toward God． Atrout the same time 1 was called upon to bury a
prominent business man who had been stricken sud－ denly，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 in－ valid for many years，＂whom he had carried to and
irom her lounge whenever she wished to be moved， was laid upon the sola to listen to the services which conductad． noom was that same－－confirmed invalid．＂Well，the investigation of his affairs after the funeral showed
him hopelesaly and irretrivably bankrupt．There was him hopelesaly and irretrivably bankrupt．There was absolutely no one to whom the widow might turn
for assistance．It was a case of either＂fish or cat bait．＂Thereupon she was carried to the train．She Was brought before a＂healer，＂and，of course，came
track inside of three weeks＂well．＂She is now，next o．Mrs．Eldy，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 reat a lortune，she would probably be in bed yet．A grea
many people find they can walk when there is no body ready ta carry them． three years later in great distress．Their only bahy， a beautiful boy，had died．They＇were followers of
M rs．Eddy，and declined to talk about the cases with tears implored me to officiate at the simple fun－ eral．Of course， 1 aseented．I confess 1 was kur－
prised upon going to their apartments to find nobody in the room where the little white casket lay：The mistross 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 turned to me with a start．＂Father，＇it was a case
of diphtheria，wasn＇t it？＂＂Certainly，＂I replied， ＂but yoo may stay．The family will not risk them－ selves in this room，but they are willing to expose
us and our children．＂We called two weeks titer to us and our children．＂We called two weeks liter to
offer condolences，and found the room recarpeted， offer condolencee，and found the room recarpeted，
repainted，and repapered．The ohild had died with－
they would not acknowledge that－it had died of an infectious disease，they would not oocupy the
The family most prominently identified with the movement in my field is now almost extinct，Hxcept the parente，not one reached middle age．Five or six members of the household died in swird sucsession， racked and tortured her in every limb．But to the end she would never ardmit that she had ever felt a pain．Her sister，who had led heir into this delu－ sion， sane．Her mind had given way under the strain． Yet＂nothing the the matter＂as the few survivors gtill insist．
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 tiara for their＂mother＂．The poor fellow left the diamond crown East but he brought his wife back－ in a coffin．When any one asks me＂What do you any man must think of it who has been burying it adult dupes and
years．
Just now there is a tendency uppon the part of the people managing the affairs of the society，for it is elose corporation，and while everything is done in ize name of the＂distoverer，＂observant persons real the policy of the whole order－there is a tendency to make of it a sort of high－muck－a－muck elub，an of fusive affair to which only the＂illuminati＂with plenty of cash and jowels shall be welcomed．The houses of worship are built with a view to social
requirements，with spacious yentibules，commodious cloakrooms and elegant parlors．The cost of theme things is kept a profound seoret．The＂ethurch＂nev er passes the hat and never makes a report．It in atly，Then to knew the balk that therron in bonded debt of 8115,000 upon one of theme $\$ 200,000$ marble structuren just approaching completion．The attendants in this＂Chureb of Chriat，Scientiar，＂flat． ter thememelven that they form no exclunive and leari erl coterie，whose mocial standing in attented by tho number of carringes at the door．They do not real ize，and probably never will realize，that every time an educated man reads＂Church of Christ，Seientist＂ be has of little laugh over the protentious and sham learning of its founder，who doesn＇t know a k．oun from an adjective wh

## chiseled in marble．

Well，like the other mushroom growths，it will have Wha day and cease to be．Its first generation is now rapidly dying off，and the second appear ar more in
tent upon its society features than interested in ite therapeutic features，and as it from the first denied the reality of sin or the need of a lienly perpetin ranked as a religious organization．Its only perpetui－
ty lies along the line of its snobbery．This is now becoming almost as ridiculous as its＂metaphysics，＂ and when it does finally disappear it will die amid the inextinguishable langhter of the world．-N ． Y ． Observer．

## ＂Not Restraint，But Inspiration．

By Hugh F．Oliver
In the introduction to his commentary on Romans， in the Expositor＇s Greek Testament（Dodd，Mead of Co．）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－ ＂He Let us read them slowly and ponder the case of Gospel against Law－ against all that is pre－Christian，and infra－Christian， and anti－Christian；and his polemic has not a tem－ porary but a permanent ignificance．It is addreseed not to Jews of the first centary，Ђut to men，and to 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； to the sinful，which man had done nothing and cal to the sinful，which man had done nothing and can do nothing to merit；and that the assurance of God＇s tove is not the goal to be reached by our own of forts，but the only point from which any human of fort can start．It is not eary to realize that justi－
fication，in the sense of an initial ansurance of Godre fication，in the sense of an initial assurance of God＇s
love，extending over all our lite，is the indispensable love，extending over all our life，is the indispensable
preisupposition of everything which can be called pre－rupposition If everything which can be oalled atoning death of Christ and the gift of the Holy Ghost these are the only and the adequare securi tiee for Christian morality；that the only good man cause he is under law，bat beearise he food，not be cause he is under law，bat beeause he is not unde Confess to the glory
Confess to the glory of God and the good of your soule，that no words more helpful have been written or spoken since Paul preached at Corinth and wrote spare of the mame sort in the body of the com
of assemblies
Ter．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 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．Wo are dead to sin in Christ＇s death；we are alive to God in Christ＇s resurreotion；let us regard ourselves as such in Christ Jessus．The essence of our faith is a union to Him in which His experience becomes
ours．This is the theological reply to antinomian ism．
The inner hife is in union with Christ，and the outer （bodily）life must not be inconsistent with it（Weiss）． ＇In your moral body＇；the suggestion of＇moral ia
rather that the frail body should be protected against the tyramy of sin，than that sin leads the death of the body
bey these exhortations，for sin will not be their 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 Cal vary which makes saints．But this very way of put－ ting the truth（which will be expanded in chaps． 7 and 8．）seems to raise the old difficulty of .8 .8 .64
again
The Apostle states it himself，and proceeds again The Apostle state
to a final refutation of it

Ver．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
godly at the cross？
＂Ver．16．＇Know ye not＇；it is pxeluded by the Iennentary principle that no man can serve two mas
tert． $6: 24$ ）．The＇slaves＇is the exolusive prop orty of one，and he belongs to that one with obe dience in view；nothing else than obedience，to hi inaster alone is contemplated．The master here ar Sin whose service ends in death，and Obedience（of v．19）whose service ends in righteousness．＇Righte ousness＇here cannot be＇justafication，but righteous nens in the mense of the character whioh God appro Of course these are the only alternatives．
Studying at the feet of much a master makes one feel the goodness of God to him in a way to lead indeed unto repentance．＂I have losit a life，＂sigh－ ed Grotius，＂by doing nothing laboriously．＇ certain that in his case the reproach was not deserv ad，but we－so many of us－what almost agonizing ragrets must not be ours as we realize，in the light we have learned of that great Gospel whioh was the glory of the Apostle Paull And in what unattrac－ Recorder．

## The Instinct of Reverence．

the recent sermon by the modern prophet－preach er of Birmingham，among＂conspicuous absences the characters of those to whom St．Peter refers
his second epistle，Mr．Jowett says，＂I miss the his second epistle，Mr．Jowett says，＂I miss the
stinct of reverence．＂I like the word instinct． oems to me that reverence an instinctive eristic of a truly devont life．It is as far sundered as the poles from superstition，for superstition is the fear of an unknown power，while reverenee is the sense of the presence of a personal God，who has re－ has found Him and is gazing on His glory，＂Put thy has found Him and is gazing on His glory，Put thy shoes from off thy feet，
We have，I trust，entered upon a season of reli－ gious revival，and one of the undesirable excresencea of such a state of fervour is that there are fersons
of a certain temperament who mistake familiarity with religious things for piety，and who imagine with religious things for piety，and who imagine iquial phrases of the market or shop－speaking to God ＂quial phrases of the market or shop－speakin

## Itreet．

L think much of our modern speech respecting the Lord Jeaus is not in accord with the mind of God． Poter in his first sermon strikes the right note（may it dominate all our conceptions of the Christ，）＂God hath made that same Jesus，．．．both Tord and
Chrigt．＂Our Lord Himself said，＂Ye call me＇reach－ Chrigt，＂Our Lord Himself said，＂Ye call me＇＂each－
er and Lord，and ye say well，for so I am．＂The er and Lord，and ye say well，for so I am．＂The
hymn truly expresses the New Testament view when hymn truly expresses the New Testament view when
it says．＂Tis the Father＇s pleasure we should call Him Lord．＂He is not ashamed to call us brethrem，bu He never taught His disciples to call him lrother
and you will remember that James，who was ne of and you will remember that James，who was one of oribes himself as the servant of God and of the Lord Jesus Christ；and James＇s less－known brother Jud introduces himself as the servant of Jesus Christ and
the brother of James．Neither of these，writing and the brother of James，Neither of these，writing，as
they did，under the guidance of the Holy Spirit，ven they did，under the guidance of the Holy Spirit，ven
tures to claim their earthly relationship to Him．A tures to claim their earthly relationship to Mim．A
mendacious forger of the mecond century－that period mendacious forger of the eecond century－that period
of＂literary activity＂to which，according to some
of the higher critics，we owe the New Testament－ of the higher critics，we owe the New Testament－
would most likely bave done so，but holy men of
God moved by the Holy Ghost had mot so learned God moved by the Holy Ghost had mot mo learned God mo
Cluriat，

数置

