

into the red West to light up another day may be ignorant of Kepler's laws and of Galileo's fate, but he knows no greater certainty on earth than that the day follows the night. A man who has only seen 1893 might well wonder and call on some great man for rescue, but we who have seen 1873 in England and 1837 in America know that we shall as surely rise again to business prosperity as that to-morrow's sun will rise.

Be not deceived by false prophets. In the West they tell the people that Maine is faltering. You and I know she was never so steadfast. Here in the East they tell us the West is blazing with silver crosses and is crowned with silver thorns, but, when the tug of battle comes, the gallant West, peopled by our children, will show to the world that brothers true and tried, who have fought so many fights shoulder to shoulder in the great conflict of human progress, will never be separated from each other or from that great party around which clusters all the glories of thirty of the most illustrious years of this country's history.

WM. GILLESPIE EWING

WILLIAM GILLESPIE EWING was born in McLean County, Ill., in 1839. His parents, of distinguished Scotch-Irish ancestry, were natives of North Carolina, his mother, Maria McLelland Stevenson, being a grand-niece of Ephraim Brevard, famed in our colonial history as the author of the Mecklenburg Declaration of Independence. Choosing the law as his profession, he was admitted to the Bar in 1861. He located in Quincy, Ill., where he earned considerable reputation for his skill in handling several of the most famous criminal cases of the period. Mr. Ewing's uprightness, his love of his fellow-man, his firm belief in the ultimate triumph of the right,—these elements of character, together with a rare gift of eloquence, a fund of humor and practical experience, and a pathos which touches the hearts of men, fitted him to hold high rank, and as a trial lawyer and jury advocate he has had few equals and no superiors.

In 1882, he removed to Chicago, where he continued to devote himself to the practice of his profession, and to interest himself actively in the political problems of the time. In his first administration, President Cleveland appointed Mr. Ewing United States Attorney for the Northern District of Illinois. In 1892, he was elected Judge of the Superior Court of Cook County, serving his term with signal ability and commanding the respect and esteem of the Bar, the litigants, and the public.

Mr. Ewing's attention was called to Christian Science by an experience of its healing power when *materia medica* offered no aid. Convinced of the truth of this practical exposition and application of the teaching of Jesus, and knowing the world's need of its beneficent ministry, he gladly accepted, in the year 1899, the commission to become a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston.

CHRISTIAN SCIENCE, THE RELIGION OF JESUS CHRIST

DELIVERED IN TREMONT TEMPLE, BOSTON, MASS., OCT. 5, 1899

THERE could be no clearer demonstration of the intelligence and cosmopolitan thought of this community, than this magnificent assemblage of men and women, of all phases of religious belief, intent upon a candid investigation of the intellectual, Scriptural, and scientific equipoise of Christian Science. This meeting is an omen of your profound interest in all questions touching the active relationship of the creature to the Creator, and man's present and eternal welfare. I fully appreciate the courtesy of your presence and shall present to you my views upon the

subject of Christian Science, with the earnestness of my convictions, I trust, but at the same time with such due regard for your rights of opinion as will lead us all, as members of a common brotherhood, with one origin and one destiny, to reason together about the things of eternity and with the simplicity and heroism of truth, to "hold fast that which is good," although we stand alone, amid the dismantled beliefs of our fathers.

It is safe to assume that nine-tenths of this audience are Christian religionists of some school; that you are honest and sincere in your church association and your religious tenets; wherefore, it must not be expected that you will surrender the convictions you have concerning God and your duty to Him, unless your reason is convinced and your conscience satisfied that to do so is at once your greatest privilege and highest duty.

I am here to throw, if I can, a ray of light upon your pathway; to add, if I may, something to the joy and sweetness of your life and not to lessen your denominational strength, or add to my own. If you are happy, contented, satisfied, in your present religious beliefs, God forbid that I should disturb them; for I know of no power, human or divine, that can add a joy to satisfaction. In the early morning of the world the Psalmist sang as his highest eulogy of the glory and fulness of God: "I shall be satisfied, when I awake, with Thy likeness."

My mission is to talk to those who are not satisfied; who deem it within the range of human possibility that there is a light in reserve that may gild with a sublimer splendor and crown with a sweeter and tenderer love man's appreciation of the infinite fatherhood of God and "His ways to man." To all such I wish, simply and earnestly, to talk;

not to preach to you a sermon—I am not a preacher; not to soothe you into a brief dream of content by flowers of speech—I am a stranger to the pleasing, but ephemeral, devices of the orator; I simply want to talk to you as man to man, as friend to friend, brother to brother; my only art will be the simplicity and courage of conviction; my only argument, a statement of facts, and after all, how resistless is the potency of a fact! The sole purpose of inquiry in every court of justice in Christendom is, and ever has been, to invoke facts; the world is weary of theories, it longs for facts; it is surfeited with dogmas, arguments, and platitudes, and cries out for facts.

BELIEFS OF OUR FATHERS.

The great difficulty in presenting any new phase of religion to the world is the people's inherited religious beliefs, the opinions of their fathers. No one thinks it strange that we should discard our fathers' thought respecting dress, habitation, or form of government; yet the idea seems to be almost universal that filial duty demands that the child shall think religiously, think of God, only as his fathers thought. And yet we know indeed that our fathers questioned the beliefs of their fathers and made us happier by it; that their fathers questioned the beliefs of their own fathers and made the world brighter by it.

No one can know better than I how very difficult it is for one to forsake the traditions of his fathers; I speak from experience, for my ancestors were Scotch-Irish Calvinists, with much of the assertive impetuosity of the Irish; with some of the solemn piety, and all the dogged stubbornness of the Scotch; in that faith I was born and educated, and have yet the profoundest respect for the learning, high char-

acter, sublime faith, and sincere, though awfully solemn, piety of the great Presbyterian Church; in infancy I received its baptism; for more than a quarter of a century I was in its communion, and so tenaciously do the teachings of youth abide with the man that it was years after I had been rescued from the cold clutch of death, by Christian Science, before I could give up the early lessons learned of God, life, death, hell and heaven. My mother's sublime and beautiful faith in the measureless goodness of God I have not surrendered, nor shall; its simple memory is an abiding benediction, jeweled with joy and luminous with love. My own experience awakens the profoundest sympathy for the man or woman who struggles with a sense of present duty in conflict with adherence to long-cherished ancestral opinion. However, reflection satisfied me, and doubtless will satisfy you, that every advance in religion, as in liberty and morality, for centuries, is the result of the children battling the beliefs of their ancestors. If John Calvin had not questioned the beliefs of his fathers, there would have been no Presbyterian Church; if Martin Luther had not raised his mighty voice against the beliefs and practices of his fathers, the world would never have rejoiced in the light and glory of the Reformation; if the Wesleys had not forsaken the tenets of their fathers, the sublime devotion and heroic sacrifice of the Methodist circuit rider would never have gladdened, purified, and sanctified the humble homes of England and America. God be praised, say I, for the moral courage, the intellectual integrity, that places duty before sentiment. The history of the Christian era is replete with demonstration that rebellion against the religious beliefs of the fathers, not less than "the blood of the martyrs," is "the seed of the church."

I do not undervalue the effect of our ancestors' thought upon the civilization and Christianization of the world; but clearly its worth rests in the patent fact of the indestructibility and resistless progression of good, and the further fact of the good in the experience and knowledge of each generation furnishing vantage ground to its successor for something better. We are stupid, indeed, if we are not wiser than our fathers; we have the accumulated knowledge of years that they did not have. Of all the countless dead at the beginning of this century, not one, if he should revisit the scenes of earth, could understand even the simplest nomenclature of the great discoveries in the practicality of electricity and steam that have girdled the earth with light, brought the distant places near, and make a conversational convocation of the nations as speedy and practical as was the assemblage of a presbytery or diocesan convention in their day.

God be praised for the moral courage, the intellectual integrity, that enables men and women to discharge the duties of to-day in the light of to-day, rather than by the mere pride of ancestral opinion; for the important question is not what was our fathers' concept of the mission of Jesus, but what, in fact, was that mission, and what duty does it impose upon us.

HOW TO UNDERSTAND CHRISTIAN SCIENCE.

I cannot explain Christian Science to you in an evening's interview, or in many times the limit of a lecture; and my opinion of the legitimate length of a lecture is quite in keeping with the great Dr. Robert J. Breckinridge's, who, when asked in class by a theological student how long he thought a sermon should be, promptly replied: "Thirty minutes, with a leaning to the side of mercy."

In the limited time at my command, I can, at best, in the simplest form of expression, tell you but a little part of what this wonderful revelation of Truth has done, and is capable of doing, for a sin-burdened world; give you some suggestion of the infinite "Principle of Life" upon which Christian Science depends, with the hope that you may be induced to make such investigations as will enable you to determine for yourselves, after careful and faithful research of all the avenues of Truth, whether Christian Science brings to you "Dead Sea fruits that turn to ashes with a touch," or rather a beautiful and abiding hope, born of understanding and radiant with the love of God. But you can only become an accomplished Christian Scientist by earnest, honest and persistent study and demonstration of its truth.

POINTS UPON WHICH ALL CHRISTIANS AGREE.

Doubtless there are many points involved in Christian belief and conduct, respecting which you and Christian Scientists are in perfect accord; a brief reference to these will, I think, bring us a little closer together, possibly inspire in us mutual confidence, and enable us, at least, to prosecute the inquiry of the hour in the pleasing assurance that we are equally earnest and honest in our search after the ultimate good—a knowledge of God—"Whom to know aright is life everlasting."

I certainly am safe in assuming that you are in favor of whatever makes men and women better, happier, purer, more loving and lovable? So are we. You will aid whatever will lessen the burdens and sorrows of men: whatever will banish superstition and minimize fear? So will we. You, I am sure, will encourage whatever will destroy avarice, selfishness, and lust; whatever will exalt manhood, sanctify the home, enthrone virtue, affection, sympathy, and love? So

will we. You, I trust, believe in one God and Father of all, infinite in wisdom, justice, goodness, mercy, truth, and love—a divine, spiritual, incorporeal Intelligence, without "form or parts, beginning of days or end of years;" Who fills all space; is omnipresent and omniscient; Who made all that was made, and pronounced it good. You believe in love, worship, and adore such a God? So do we.

You believe in Jesus Christ, the only begotten Son of God, who taught in the Temple; preached the gospel; healed the sick; made the lame to walk; gave sight to the blind, hearing to the deaf, purity to the sinful; was crucified, buried, and on the third day arose triumphant over death, and with the radiant splendors of the transfiguration, spanned the heavens with a bow of promise, and dispelled forever the shadows of earth by the demonstrated truth of life immortal as God. You believe in this dear, compassionate, loving, healing Christ as your Lord, your Saviour, your exemplar? So do we. You believe the Bible is the divinely inspired revelation of God to man? So do we. You believe the Ten Commandments are God's laws of requirement and restriction, to be resolutely and absolutely obeyed, one not less than another? So do we. You believe that prayer is both a privilege and a duty? So do we. You believe in the great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind;" and the second, which is like unto it, "Thou shalt love thy neighbor as thyself"? So do we.

Thus it is found that we are substantially in accord upon the essential requirements of the religion of Christ as you understand it. And is this not sufficient to establish the conclusion that we should not antagonize each other, even if we have different ways of reaching the same Omnipotent Good, we in common profess to love?

Now let me tell you in the most general way something of what Christian Science is, in the hope that upon reflection and investigation we may agree upon the essentials of Christ's religion, as Christian Scientists understand, believe, and practise it.

Christian Science was discovered and revealed to the world some thirty odd years ago, by the Rev. Mary Baker G. Eddy, a native of New Hampshire, and now a resident of Concord in that State. The whole philosophy and practice of Christian Science is published to the world in Mrs. Eddy's book, entitled "Science and Health, with Key to the Scriptures." The latter part of the title, "with Key to the Scriptures," of this marvelous book, is very significant; for in fact the great value of Mrs. Eddy's work, or, as I believe and am pleased to call it, revelation, is found in the light she has thrown upon the real, reasonable, and demonstrable meaning of the Scriptures, the divine revealment of God to man; and it seems to me that all merely captious objections, by Christian people, to Christian Science should be silenced by the fact that Mrs. Eddy distinctly announces how in her search after the Truth, she took the Bible as her only guide, and I am sure that she does not announce any doctrine or practice of Christian Science that she did not find, and that you may not find, in the Bible. Let us therefore start out with the distinct announcement that Christian Science offers to the world no new Bible, and no vague or mythical construction of the old one; it enthrones no new Divinity; but the "one only living and true God," so long ignorantly worshiped; Him, Christian Scientists re-enthroned and proclaim unto you. Indeed the very substratum of Christian Science, its initial principle, the premise of all its reasoning, is the declaration of, and insistence upon, the patent fact that

"God is all in all." This premise, I venture to say, no intelligent believer in God will presume to question; and yet, if conceded the genius of Bacon or Locke could not imperil the logic of Mrs. Eddy's conclusion, namely, Christian Science.

WHAT IS THE HEALING POWER?

The older Christian Churches urge as an objection against what they conceive Christian Science to be, that it is sheer impiety for any person to assert that he is clothed with the power of God to heal the sick. The striking weakness of this objection is that Christian Scientists do not profess any such thing. As it was in the time of Jesus, so now the power that heals the sick is the power of God.

Christian Scientists assert that the beneficent God of nineteen hundred years ago, who so loved the world that He gave His son to suffer whatever might be necessary for him to suffer to reconcile man to God, to enable man to know God, is our God to-day, with all the power, all the tenderness, all the love, all the sympathy for man that he manifested nineteen hundred years ago, and that it is the same power and love that now makes the lame to walk and the blind to see.

The only argument that Jesus ever used to establish his divinity was the one he sent to the questioning John: Go tell John "the blind receive their sight and the lame walk"; and that is the argument we use to-day to establish the divine origin of Christian Science. The lame do walk and the blind do see, and all the logic in the world cannot lessen the force of this fact.

If, as Christian religionists, you believe that God by the word of His power created all the worlds, whirled them into space, and set them "forever circling round the sun," you must believe that He has the power to keep His creature,

man, in the image in which he was created, free from sorrow, sickness and suffering, as well as from sin; you must believe that He who fashioned the eye and the ear, and strung to exquisite harmony what you call the marvelous association of human nerves, has the power to remove a film from the eye He created, a thickness from the drum of the ear He made, and inharmony, discord, or jarring, from the nerves created for song and joy and not for aches and groans. Now you really believe, or think you believe, that God has the power to do this, and you also believe that God is willing to exercise that power, and heal the sick, give joy for sorrow, peace for crying, roses for ashes. I say this because, in your churches every Sabbath, and at your family altars daily, I trust, you pray to God for the sick and suffering. It is yet fresh in the memory of us all that the whole civilized world was redolent with the prayers of Christian people for Grant and Garfield in their hours of dreadful anguish; and yet I cannot be so harsh as to presume that Christian people would indulge the impiety of petitioning God for relief which they questioned either His power or His willingness to bestow. It is true you come a little tardily to the Great Physician with your cherished sick, and somewhat, it must be confessed, in the spirit of the old elder who prayed, "O God, we come to Thee because we have no other place to go." It is only after the doctors, patent nostrums, seven-bark liniment, mud baths, electrical shocks, blue glass, pig-nut bread, cod liver oil and tepid water have left you desolate and hopeless, that you go to God, the infinite fountain of light, joy and life, with your loved sick ones, and even then, not trusting God for the relief you ask, for the chances are many to one that you pray with medicines in your pocket and doctors at your call.

All of you say, have said a thousand times, "In God we live, move and have our being"; but do you really believe this? For it is simply equivalent to saying, "In God we live, have our health and immortality." I sometimes doubt whether you do believe it, for you act as if this beautiful declaration of the Allness of God were a promise made to the ear, to be broken to the hope; and that, in fact, your life and health rest in human aids, material things, the dull, un pitying clods of earth. This will not do; a moral belief that does not find expression in act is not an intellectual conviction; you may deceive others, possibly yourselves, but you cannot deceive the Infinite. I submit to you this simple proposition: If you believe you live and move in God, should you not, as a mere act of intellectual integrity, of common honesty, trust your life and health to their infinite Keeper?

Really, your lack of trust in God's healing power is not very strange; it is the natural result of the ancestral opinion I spoke of a moment ago. Our fathers believed, and taught us to believe, that God makes us sick; that God makes us blind and deaf and lame, and therefore we can easily understand how reluctantly and doubtingly one who believes that God is the fruitful source of all his sorrow and heartache, would go to Him with a confiding petition for relief from the very sorrows He has wrought. And here is the marked distinction between the old churches' thought of God and our thought of Him. Christian Scientists do not believe that God makes you sick or blind or deaf or halt, but we do believe that God is infinite love, "the Great Physician who heals all our diseases."

You ask for help as a last resort, but you do not expect it. Perhaps I can illustrate the thought I am trying to enforce.