

Sunday School Column

Side Lights on Next Sunday's Lesson for Teachers and Pupils.

By CHAS. K. MEYERS.

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Oct. 20. The Capture of Jericho, Josh. 6, 8-20.

It will not be necessary to here relate the incident of the fall of Jericho, before the hosts of the Children of Israel. All will remember how by command of Joshua the soldiers marched around the walled city once each day for six days, and then about it seven times on the seventh day, and there upon the walls fell and the men under Joshua went straight up and the city and contents were theirs.

Saint Paul in his epistle to the Hebrews, states that the walls of Jericho fell "through faith" after they had been compassed about seven days. It certainly was an exhibition of faith, when restraining their natural impulse to fight and proceed by direct assault, the men of Israel contented themselves with simply marching around the walls.

The method of taking the walled city of Jericho was but another example of God's way of teaching the Jews and the Christians of this day how their greatest victories are to be accomplished. The Children of Israel entered the land of promise with a mighty army, under the leadership of their greatest soldier. The fighting men from the tribe of Reuben, from Gad, and the half tribe of Manasseh passed over with their brethren to help conquer the country. Then when the people are in military array they are held in check by God's command and one of their greatest victories is accomplished by means utterly at variance with ordinary warfare. There could be no doubt that the power of God had done it, and the people entitled to practically no credit for the victory. It will be remembered that the army of Gideon was reduced to a band of three hundred before his victory, so that there could be no doubt that there was a triumph solely through supernatural means. These are but a few instances out of many in the bible when God made strong the weakness of His people or gave them victory in a way to show plainly that He had brought things to pass.

"Not by might, nor by power, but by my spirit saith the Lord of Hosts." This declaration found in the book of Zechariah is the key note of the entire bible. The Womens Christian Temperance Union well took for a motto, "This is the victory that overcometh the world, even our faith." In the temperance cause it has seemed to many as if the women had done little more in fighting the liquor power than to march around the walls and yet see the remarkable results, in the larger part of the states of the union passing laws to either prohibit the sale of liquors or greatly curtail them. The Quakers who did not believe in war, by their persistent agitation against slavery were a powerful factor in arousing the people of the north so against the evils of slavery that in time the curse was wiped out by the proclamation of the immortal Lincoln.

So the great truth to be gained from this lesson lies in impressing the fact that the greatest things in the world are not brought about by physical force, but through the workings of the active omnipotent God. By faith in Him and faithfully doing His will, seemingly doing so foolish a thing as taxing a walled city by marching around it, are the greatest thing in uplifting the world and crushing out sin accomplished. May this be the lesson learned by the study of the fall of Jericho as told in the scripture for consideration this day.

Deafness Cannot Be Cured
by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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THE SCIENCE OF LOVE

Rev. W. P. McKenzie Gives A Fine Lecture.

LARGE AUDIENCE PRESENT

Learned Divine Gives Interesting Exposition of Christian Science Doctrines.

A select audience of Denison's thinking people assembled in the Opera house last Friday evening upon invitation of the Christian Scientists of the city, and were treated to a fine lecture dealing with the tenets of that rapidly growing cult. Those in attendance speak highly of the speaker's gifts both as an orator and as a logician and his lecture made a profound impression even with those who were not prepared to accept his teaching.

Among those attracted to the lecture and the reunion of the Denison church were the following:

Mrs. Hubbard, Mrs. Bradshaw, Mrs. Meyers, Mrs. Fish, Mr. and Mrs. Merling all of Ida Grove. Mrs. Grace Fanske, and son of Pierce, Nebr., Mrs. Sandlah, Centerville, Mr. and Mrs. A. Oswald, Albia, Mrs. John Gray, Auburn. Mrs. John W. Miller, Manning, Miss Louise Smith, Ute and Hugo A. Harthun, Kansas City, Mo.

The lecturer, Rev. William P. McKenzie, C. S. B., of Cambridge, Mass., was educated at Upper Canada College, and graduated from Toronto University in 1884. During the Riel rebellion in the Canadian Northwest in 1885, he was war correspondent for the Toronto Mail. Four years later he graduated from Knox Theological College, and after a postgraduate course at Auburn Theological Seminary, was ordained by the Presbytery of Rochester, N. Y. After serving in the ministry for four years, he withdrew from Presbytery and in 1895 resigned his position as instructor in English literature and rhetoric at Rochester University, to engage in Christian Science work. In 1898 he was appointed a trustee of the Publishing Society and a lecturer and had the privilege of instruction from the Discoverer and Founder of Christian Science, Mrs. Eddy, in her class of that year.

Synopsis of Lecture.

Christian Science comes to give substance to the good that many have hitherto hoped for, and the assembling of large audiences to listen to lectures upon the subject indicates that many have an intuitive expectation of finding their hope satisfied in harmony with Christianity, and also in accord with Science.

Christian Science Based Upon Scriptural Truth.

Christian Science has for its textbook, or instruction manual, a book first published in 1875 by Mary Baker G. Eddy, and entitled "Science and Health with Key to the Scripture." The author is now known to the world as the woman who has given to this age the true idea of God, and as the philosopher and thinker who has revolutionized the sense of Christianity from theoretical to practical, so that the mediaeval belief of Christianity as a scheme for a future world salvation is changing to the primitive conception of Christianity as a means for revealing to men on earth the goodness of God in healing and salvation.

In her book there are over eight hundred citations from Scripture, hence we may see that her exploration of the Bible in seeking the foundation for Christian Science was thorough; but it is to the students of its pages that the significance of the title, "Science and Health with Key to the Scriptures," is made apparent; for they find an inspiration for earnest and practical study of the Bible. In commercial circles it is granted that greatly increased sales of Bibles may be credited to the influence of Christian Science. In the public service of the movement the Holy Scriptures are given a place such as "the book of the law of Moses" had in the days of the return from captivity in Babylon under Nehemiah, when readers were appointed who caused people to understand the law.

Christian Scientists are Optimists.

The question presented to every man is really this: To what do you give power? Evil or good? Christian Scientists, by virtue of their experience, are confirmed optimists. They have seen healing accomplished where human love and human skill had given no hope. They have seen apparently incurable bad habits changed with such a change in life as yearly takes place in the earth when the barren cold yields to the beneficent warmth of spring. They have seen bitterness and cynicism and cruelty melt away, and kindness and joy and gentle courtesy take their place. They find that their faithful application of the teaching of Christian Science to all the problems of life have brought so many solutions and proof of the power of good to overcome evil, that they can foresee the ultimate triumph of good; and "forgetting the things that

are behind," they press forward in the direction of that goal.

Evil is Not a Beneficent Reality

Some teachers who are selfless and sincere argue that moral evil and physical pain are not only realities. Observing how a good deed shines in a naughty world, they seem to think that the good deed owes its luster to the surrounding wickedness. They infer that the patience of the bed-ridden invalid is the product of his pain, and that the moral courage of the world's reformers is due to the wickedness they opposed. But it is his vision of God that inspires the saint to be meek and the reformer to be fearless, and in that vision physical pain and moral evil have no part. The beauty of the vision of God was given to us in Christ Jesus, who said: "He that hath seen me hath seen the Father." I never heard it argued that his goodness and power to bless had any other source than the Father-God with whom he was one. He was recognized as the expressed image of God's character, but who would say that the hypocrisy of the Pharisees, the envy of the priests, the treachery of the disciple, were agencies in forming the Christly nature? Why, then, will men argue for the beneficent reality of evil? If evil works good, then its agents are our benefactors; and why should the most active doers of evil be restrained from their beneficent activity by our prayers? If physical pain is the teacher of fortitude, why build hospitals and attempt to heal pain?

The philosophy of contrast is also urged. How are we to value honesty if thieves do not help us; how appreciate truth if no liars abound; how be grateful for the ease of health if it be not offset by disease? This leads too far, if the action of error is in any way conceived of as having place in the plan of God; because it would include in that plan all the workers of iniquity. If lying lips were ordained to teach us to value truth, they could not then be "abomination to the Lord." If it is only by meeting offences that we grow in grace, then blessed is the man by whom the offences cometh.—blessed be Ahab and Jezebel blessed be Ananias; blessed be Herod and Judas! But this we do not believe. When we say, "Blessed is he that cometh in the name of the Lord," we mean "one that bringeth good tidings that publisheth peace."

It ought to be universally clear to human comprehension that evil in belief constitutes a condition of perverseness or reversal from which conversion must be gained, before what is true and normal can be known at all, or man be apparent as the likeness of God. Judas presents the reversal of true manhood or integrity, and in that condition of mind misrepresents both man and God. It ought to be clear, also, that the process of overcoming evil with good is not a struggle with adverse environment, but a contest with wrong habit of thinking. The kingdom of heaven must first be established within. Godliness or goodness must displace ungodliness or godlessness.

Sin

Here we are confronted with a condition which seems to be a concomitant part of man's history, which theologians discuss under the name of sin. Some teachers claim this to be the great activity of the present life, and some believe its disastrous effects to be eternal. But if we scientifically examine the claim of sin, we see how they can be overcome and annulled as they were by the Master who "was in all points tempted like as we are, yet without sin."

The first axiom regarding man in Scripture is that he was made in the image and after the likeness of God. Jesus reminded his disciples of what this implied, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What, then, is sin? It is any theory, belief, thought or action which misrepresents the likeness of God. Per contra, what is righteousness but right action, correct conduct, truthful thinking, whereby man expresses as God's image "the beauty of holiness."

We have the right to expect of men that they will express God's likeness. It is not so that the faith and trust of almost every child ask this of us? The child expects truthfulness, relies upon kindness, trusts goodness, has faith in love. Why are defalcation and graft so severely condemned? Not only because the breach of trust disappoints our expectation regarding the one man who is untrue, but because it poisons us with suspicion of others and makes us doubtful regarding manhood. On the other hand, why is it that a true man helps us and gives us joy and hope. He lifts up again the fallen ideal of man; he restores our trust in manhood; he expresses God's likeness and reassures us of good.

Christian Science deals successfully with sin as with sickness, healing both conditions of distress, overcoming moral evil with spiritual good. Men fall into sin because they seek for good from a wrong basis. Christian Science shows that what is good comes from God primarily and that men need not hurt nor destroy other men

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in order to find good. It reveals the fact that good comes according to inflexible Principle, changeless from age to age, ever providing blessedness or the pure, the honest, the chaste, the truthful, the loving.

Deliverance from Evil

Should there remain any misconception regarding the possible permanence of sin and error, consider the petition used universally by Christians to express their desire for divine guidance. The Master framed it first for the disciple, who said to him: "Teach us to pray." When communing with Spirit, we say to the Heavenly Father, "Lead us not into temptation (where all other leadership than Thine takes us), but deliver us from evil." Some commentators read the petition as if they thought it customary for us to be scathed by temptation at the hands of God, and this was a prayer for special exemption from the regular process. But there is good sense in the words of James: "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man."

If God were tempted with evil or knew evil, how could we expect from God deliverance from it? If evil constitutes part of the divine knowledge, we should have to learn evil in knowing God. Jesus taught that to know the true God was life and peace. If this be so, we may not doubt the one

who best proved his teachings, then we are delivered from evil and find it to be neither actual nor real in proportion as we follow the guidance of Spirit. This the Psalmist understood when he said: "Thou art my God; Thy Spirit is good; lead me in the way of uprightness." Christian Science teaches that the eternal Principle underlying all reality is good; hence all forms of evil are transient and false conceptions, existing because of recognition, yet having no real being.

Faith

A senator whose custom it was to question men and women of wide experience their belief in immortality, found that they were more deeply interested in this than all other subjects put together. Said one: "I would rather be sure that when a man dies he will live again with his conscious identity than to have all the wealth of the United States, or to occupy any position of honor or power the world could possibly give." This is what many men would say; but they are not sure of God, "in whom we live;" they hold theories regarding the resurrection of the Son of God, and so do not "know the power of his resurrection" (Phil. 3:10); and they are uncertain regarding man, deriving him from dust, rather than Mind, and so are insecure regarding immortality. How reassuring and comforting, then, is the message of Christian Science, coming to restore to men true faith in God, faith in the risen Christ, faith in enduring life.

Love

The effect of that faith which say to devine Love, "Lead us," and thereby finds deliverance from evil, must express itself in peace on earth and good-will to men. The universal practical effect of Christian Science is to revive the faith and quicken the understanding of man-kind; but it goes further in also quickening that kind of love whereby man expresses to his neighbor the likeness of God. Since Christ Jesus healed the sick and cast out evils, so of his followers must it be said that the works he did they do also. When Mrs. Eddy associated her students for organized effort, she recognized this purpose and organized a church "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." Her elucidation of good, and her teaching, both by precept and example, of the Science whereby evil of every kind is overcome by good, places the Leader of Christian Science movement in the

forefront of Christian teachers. Her selfless consecration enabled her to discover divine Science, and her love for humanity impelled her to demonstrate it in healing the sick and to teach it. The text-book, Science and Health, teaches the universal truth, but her other writings make us acquainted with the author, who has taught by example as much as by precept; and earth's best blessing is the inspiration given by a holy life.

The purpose of love is to make its object lovable. Mrs. Eddy, the Discoverer and Founder of Christian Science, expresses a universal kindness, with the evident desire that all mankind may be weaned from believing in evil, and taught to express man's true nature in the likeness of God, who is Love. Those who know her best know the trustworthiness of her motives, the integrity of her aims, and the tireless industry of her life. When others become awake to influences by which they have been blessed, they will appreciate and love the one who has been the patient servant and friend of man, and will "rise up and call her blessed."

OBITUARY

Gustav Girard was born in the city of Magdeburg, of Prussia, Germany, April 1st, 1843, and was educated in the schools of that city. In 1856 he came with his parents, brothers and sisters, to America where they settled on a farm in Livingston county, Ill.. Here he grew to manhood. He was married June 17th, 1877, to Eva E. Curtis, and moved to Crawford county March 4, 1886. Nine children were born to this happy union, four of whom have since died. Those living are: Frederick, Arthur, Lulu, Gladys and Nellie.

The funeral was held Wednesday from the home, Rev. Hostetler, of Denison, officiating. Mrs. Heath of Dow City also assisted with a few appropriate remarks. The funeral was very largely attended by distant relatives, friends and neighbors and the remains were buried in Nissen cemetery.

Many out-of-town relatives were present, namely: Mrs. Blume and two sons of Dunlap; Mrs. Springer and son, Guy of Perry, Herman Girard and two sons of Long Point; Mrs. Adams and son of Chicago; Fritz Girard of Corwith and H. W. Curtis of Bastwick, Nebr.

New rugs and carpets now on sale special reduced prices for this month. Linoleum and matting included in the special sale. Salomon's.

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