

Christian Science Lecture Delivered

(Continued from Page One)

fact with symptoms and conditions that cannot be accounted for materially. The moment one assumes that these are mental manifestations and looks for confirmation of this assumption he finds it on every hand. During the time that I was studying medicine and before I actually engaged in the practice, the statement was made to me on several occasions and by different persons that any effect which followed the use of medicine was not material but mental. The idea seemed quite impossible to me at the time, still when things occurred that were of such a nature that they could not be accounted for on any material basis, I remembered what had been said and finally I began to see that some of these things at least were mental. This investigation went on and finally resulted in the conviction that all result which has been obtained has been mental and that any result which has been obtained has been mental and that any result which has been obtained has been mental.

share of investigation. It was the one method which I thought I did not want because it would not mix with any of my material thinking, but it was the only method I could accept because it was the only one which maintained the logic of its reasoning. When human thought is filled with fear and belief in disease, no human statement to the contrary will suffice, and the thought which heals must be so evidently the divine idea, that it comes to human consciousness as the very voice of God to destroy and dispel the error. Such a system is Christian Science and it only asks to be known by its fruits.

Its Discoverer and Founder. It is essential in undertaking the study of Christian Science that one should know something of the one to whom it was revealed, and some of the factors which led to its discovery. The revelation came to Mrs. Eddy because the particular qualities of thought which she possessed made it inevitable. She was always of a deeply religious nature. In her secular studies the trend of her thought is shown in the fact that her favorite studies were natural philosophy, logic, and moral sciences together with Hebrew, Greek and Latin. There was in all that she did a persistence that is very striking. A study of her life shows that every material thing which might have brought some sense of satisfaction and peace crumbled to ashes within her grasp, yet she never faltered nor lost faith that God would show her the way out if she persisted with sufficient diligence. She investigated every material system of healing and finally decided that all causation must be mental, yet it required twenty years of effort before she really understood that all causation was Mind, God, and a number of years more before it had unfolded with sufficient clarity to be given to the world. So Christian Science came as a result of patient, unflinching effort to know God's law, and to the one who possessed the qualities of thought which made its revelation humanly possible.

Because the study of Christian Science has enabled us to know the power and love of God and to recognize and appreciate much more fully what the Master did for us in his demonstration of this power and love, we are grateful to Mrs. Eddy for having made it possible. There is no human gift that can compare to the gift of spiritual understanding, for it brings joy into every phase of living. Those who have not felt its beneficence cannot understand why Christian Scientists express so great appreciation of Mrs. Eddy because they cannot conceive of the greatness of the gift, while those who know something of the richness of it wonder that so often we forget to be grateful.

Spiritual Growth. It is the common experience of those who study Christian Science that there comes to them a much larger, clearer understanding of God than they had before. In her writings Mrs. Eddy quite properly uses a number of terms for the Supreme Being each one of which expresses some particular quality of the divine Principle. It is interesting and helpful in studying what she has written to stop and consider just why a particular term for God is used in any given sentence. It will invariably be found that the word chosen not only explains her meaning better than any other, but that by its use one's understanding of Life, or Spirit, or of whatever synonym for God has been used, is increased, and one is conscious of spiritual growth.

In discussing the nature of God let us begin with the fact that God is Mind, because by recognizing this we are enabled to see more clearly the inseparable relationship which exists between God and Man, and to see that because of this relationship man manifests the qualities of God, of Mind, and nothing else. It is generally admitted that there is a Supreme Being and that he is omnipotent and omniscient. To say that God is omniscient, all-knowing is stating that God is infinite Mind for Mind alone knows, understands. When Daniel said, "Blessed be the name of God for ever and ever; for wisdom and might are his," and when Paul said, "To God only wise, be glory," they both admitted infinite Mind which alone possesses infinite wisdom and makes it manifest.

Divine Mind and Divine Idea. In order that we may better understand the operation, the activity, of infinite Mind let us illustrate the divine Mind by using the ordinary conception of a human mind as an example. You say your friend has a fine mind. You say you know this because he has many fine ideas which he expresses. You have never seen his mind but you have known the expression of his ideas. If he never moved a muscle, never spoke a word, you would rightly conclude that there was no mind there. So a mind to be called a mind must be filled with ideas, and an idea by virtue of being an idea must be expressed. It is impossible to conceive of a mind filled with ideas, yet unexpressed; for a mind with no expression is not a mind but a blank. How do you know that a rock has no mind and no ideas? Why simply because it has no expression, for where there are ideas there is expression. The infinite Mind therefore, is filled with an infinite number of ideas or thoughts, which must be expressed, and the activity, the manifestation, of expression, the manifestation of these ideas, God's ideas express Him in countless spiritual forms. As God's ideas exist in Him and because we exist in Him the Scriptures so declare that "in him we live, and move, and have our being."

There is a further quality of an idea which it will be necessary for us to consider. An idea has no ability to do anything or to be anything except as the idea of the mind in which it exists. It cannot change itself and so become more, or less, or different, - than mind intended it should be, because it has no volition of its own and must of necessity express exactly what mind intends it should express. For example: If you have a thought of love for your neighbor, this idea cannot get away from you and change itself into a thought of hate. The ideas in Mind must of necessity express exactly what Mind intends to express. Now the real man is, as we have shown, the perfect idea of infinite Mind, and has only divine volition. He has therefore no ability to choose to do evil or to be sick, nor can he ever become separated from the Mind which contains him. Man, then, God's idea, God's image and likeness, has all the qualities of God, and not a single quality that is not of Him. He is therefore healthy and holy; perfect, spiritual, and immortal.

What are these qualities which man as the idea of infinite Mind must manifest? The various terms for God define His nature, and every synonym is used because it expresses some quality of Deity which was not so readily apparent in any other term. Life, Truth, Love, Soul, Spirit, Principle, Father-Mother, are but other terms for Mind, each expressing its own peculiar character yet readily interchangeable with any other term, so that it is just as correct to say that man is the idea of Life or of Love as to say that he is the idea of Mind.

Life, Truth, and Love are the three terms that together express Mind most completely, and man who is Mind's idea expresses Life in perfect, healthful, immortal existence, expresses Truth in his manifestation of spiritual being, which alone is real and true, and expresses Love in the infinite manifestation of the goodness of God.

Unreality of Matter. Because it is true that man is the idea of infinite Mind he cannot be material, and this material body will have to be accounted for in some other way. Matter seems very real to the human mind, yet the deepest material thinkers maintain that matter has no existence in and of itself. They say that it is simply a manifestation of law. Our education has been such that we have accepted any material object such as iron, or wood, or stone, to be very real and substantial and having this reality and substantiality within itself. It can readily be seen that the seeming substantiality of a piece of iron is not within the iron, for if the material laws of cohesion and attraction which bind the atoms and molecules together, the law of gravitation which gives the iron weight and the various other laws which go to make up its material appearing were removed the iron would vanish into nothingness. So these material thinkers see and admit that matter is simply a manifestation of material thought, but they go on with a line of thought which maintains that these material laws proceed from the infinite Being.

Now Christian Science agrees with them in admitting that matter is simply an expression of thought but denies absolutely that this thought is of God. On the contrary it maintains that the material man and the material universe are expressions of beliefs that are counterfeits of the true ideas. On page 60 of "Miscellaneous Writings," Mrs. Eddy has said that "every creation or idea of Spirit has its counterpart in some matter belief." All the beliefs which are termed material laws, the beliefs known as sin, sickness, and death, the belief in a material man and a material universe are counterfeits of the spiritual creation. These various beliefs are not of God because they are contrary to His nature. The material man manifests sin, sickness, and materiality, which are the direct opposites of those qualities of health, holiness, and spirituality, which the real and spiritual man must inevitably manifest as the image and likeness of God. The material man is therefore but a counterfeit, an expression of material belief and not of that truth which is God.

Material Beliefs Deceive. Since the advent of the germ theory of disease there has been a constant effort to include as many diseases as possible in this category. The very fact that the previous conviction of the cause of a disease could be so readily discarded for the belief that germs were the offenders shows how hesitant the world should be in accepting any conclusion along this line.

Some investigators became convinced that certain microscopic forms of vegetable life which they found present in disease were the cause of it. They conducted experiments which to them seemed to prove conclusively that this was true. The foundation of their theory was that each disease was produced by a different germ; that is that the pneumococcus produced pneumonia, the tubercle bacillus tuberculosis, and so on. A few of these germs were such common everyday sort of vegetables that they were present no matter what the disease and so they did not count very much, but there were a dozen or so that were sufficiently select to be accounted the cause of as many diseases. Unfortunately there are many diseases that seem contagious or infectious, but there are not enough varieties of germs to go around. No suitable germ has been found for many of the diseases which are presumed to be caused by them, and this feature is often accounted for by maintaining that these microscopic growths are so small that the most powerful microscope fails to reveal them - a most accommodating theory. To add to the confusion it is now asserted that the pneumococcus which was presumed to cause pneumonia is not the germ which produces it but that there are several others and these germs are found in as great numbers in the mouth of a healthy person as in that of a sick one, so that it would seem to the unprofessional observer that it might just as well be argued that the healthy person's health is due to germs as to maintain that the sick one's sickness is caused by it, since the same germs are present both in sickness and health.

Moreover, the germ theory could only be established by maintaining that there is just one particular germ for each disease, causing its peculiar train of symptoms, for in no other way could the individual characteristics of the disease be accounted for. But once having established the belief that germs produce disease and finding repeatedly that the right one was not present, it was necessary to maintain that some other germ was the offender, in spite of the fact that this offers the basis for disproving the whole germ theory, because it is an admission of the exact opposite of the foundation on which it rests.

Now many physicians are beginning to recognize the difficulty in which they find themselves; the confusion and contradiction of it all. They are beginning to state that it is probable that germs do not cause disease after all, because one after another of the most fundamental conclusions about them are being shaken. The things that seemed amply proved a few years ago are now proving to be false. Thousands of cattle, comprising choice herds of milk cows, have been destroyed because bacteriologists "knew" that they had tuberculosis and were giving it to humanity, yet now they "know" that cows never cause a single case of human tuberculosis. And anyone who responded to tuberculin as a test for tuberculosis was branded as having it, although now it is found that 95 per cent of well people respond to this test and the healthier they are the more vigorously do they respond.

The more recent history of disease - the apparent control of some contagious condition on the one hand and the uncontrollable epidemic on the other - is baffling to the materialist, but an open book to anyone who has some degree of spiritual understanding. Results of Wrong Thinking. All the varied beliefs in disease may be likened to a river of material thought. At one time it was a wide and shallow stream spread out over a great breadth of materiality, for there were many supposed causes and conditions regarding it. An ineffectual effort was made to stop its flow entirely by a dam composed of all the material curative measures in use. A constant effort was made to stop the leaks and repair the breaks with the beliefs in medicine, or diet, or some other so-called curative measure. The total amount of sick beliefs that were going over the dam was not lessened at all, but they did not often break through very violently in any one place. As time went on the beliefs changed, the river became narrower and deeper. Its source - the beliefs in disease - had not grown less, but the channel of thought through which it flowed was narrowed down so that it covered less ground, because the many and varied beliefs regarding the cause of disease had in most instances given way to the belief in germs. The dam still obstructs the flow of the stream and the beliefs in disease break through as before. The belief in germs breaks through perhaps in the form of diphtheria, but there is a comparatively strong belief that there is material on hand which will stop this difficulty. Then perhaps the germs break through in typhoid, but here too there is material which at this time is believed in with sufficient confidence to stop the flow. But finally the belief in germs breaks through as influenza or pneumonia, where there is no material belief which is sufficiently strong to stop it and it flows until it is down to its normal level.

It is inevitable that just so long as the world builds up its belief in disease that disease will be manifested. It may degenerate itself into thinking it is making progress by apparently checking some one disease, but

the total manifestation is not lessened in the least. The only way to be rid of disease is to stop it at its source. The beliefs from which it proceeded must be replaced by spiritual understanding. Then shall we see in place of this stream of sickness and death the river of Life which John saw. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded fruit every month; and the leaves of it were for the healing of the nations." Not material medicine but the leaves of the tree of life, which is watered by the river of Life, which proceeds from the throne of God, has God provided for our healing.

The Bible Revealed. Because Christian Science is the statement of the divine laws of Life, Truth, and Love, which Jesus taught and demonstrated so many centuries ago, the spiritual understanding gained through its study unfolds the Scriptures in a most marvelous way. Language has developed down through the ages so that we now have terms which were not in use in Bible times and which are particularly helpful in teaching spiritual facts. One of these is the word mind. When the Old Testament was written there seems to have been no such word in use and where this word is found in our King James Version the original is invariably some word like "breath," or "mouth," or "heart."

In the New Testament, written hundreds of years later, the words which are translated mind are from a greater variety of words, none of which seem to have the exact meaning which we give to it. The Apostle John had an unusual clear understanding of the Master's teaching. We find that he begins his Gospel with a statement of the fundamentals of Christian Science, and although the word mind is not used, his argument is that all that is real is a manifestation of thought. He says, "In the beginning was the Word, and the Word was with God, and the Word was God." This term "the Word" is from the Greek Logos, which means (1) an idea or concept, and (2) the expression of an idea. Now an idea could not exist apart from mind, so that John's statement coincides exactly with Mrs. Eddy's statement that "All is infinite Mind and its infinite manifestation" (Science and Health, p. 408).

Moreover John specifically denies that matter is of God when he says that without the Logos "was not any thing made that was made." This word "made" is used hundreds of times in the New Testament and never in the sense of "to make" or "to create" but means a present activity; that is, to come or, to come to pass. The divine manifestation is then simply the expression of spiritual ideas and must of necessity be altogether spiritual. Isaiah corroborates this conclusion by saying, "All flesh is grass, and all the goodness thereof is as the flower of the field; . . . The grass withereth, the flower fadeth; but the word of our God shall stand for ever." Not flesh, but God's spiritual idea, the Word, is real and endures. And the Master while maintaining that the Kingdom of God is within you - that heaven is a state of consciousness - also maintained that flesh and blood could not enter. So then spiritual consciousness excludes matter.

It is quite frequently maintained that Christian Science denies the divinity of the Christ, although this is absolutely contrary to the fact. Consistent with its teaching that God is Mind and that man is God's perfect idea, it maintains that the Christ "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). John defines the Christ in the statement, "The Word was made flesh." The "Word" - that is the divine idea - "was made flesh" - not created flesh, for this word "made" is never used in that sense, - but came to the flesh. Christian Scientists heartily agree with this thought, they gratefully acknowledge that Jesus manifested the Christ, the divine idea, revealing in his words and works the true nature of God and man. We can all manifest in some degree the divine idea which Jesus manifested, for "of his fulness have all we received." To the degree that we really understand God we do demonstrate the Christ in our daily living, fulfilling Jesus' prophecy, "The works that I do, shall (ye) do also." Through patient, faithful effort we shall eventually come "unto the measure of the stature of the fulness of Christ."

The slightest amount of spiritual understanding put into practice brings forth abundant results, and faith as a grain of mustard seed is sufficient to remove mountains of error.

Two very noticeable things about students of Christian Science are their daily study of the Bible and the frequency with which they pray. Most of those who are seen reading the Bible on railroad trains or in other places are Christian Scientists, and they are reading not "to be seen of men" but because its pages have been illuminated to them through the study of Christian Science, and they are allowing nothing to deprive them of their reading.

Prayer. Many times in a day a student of Christian Science finds opportunity and necessity for prayer. If, as has been maintained, Christian Science is consistent with the teaching of the Master, it will be found not only that the prayer of the Christian Scientist conforms logically with its teaching but is absolutely in accordance with the instructions of the Master. He gave to his disciples a prayer, and in addition very definite instructions about praying for those things which they desired. The Lord's Prayer understood heals the sick. When we realize that there is no other king-

dom - that is, that God rules over all and that sin and disease have no power - then the prayer, "For thine is the kingdom, and the power, and the glory," will heal the sick, not because we simply say these words but because we say them and understand that they are true.

In the Gospel according to Mark the Master says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The Revised Version puts it, "What things soever ye desire, when ye pray believe that ye have received them, and ye shall have them." The attitude of the revisers has been to make changes only when the previous translation was manifestly wrong, so we should be able to accept this latter translation as correct, especially when we consider the fact that it is a method of prayer which was probably not familiar to those who made the translation, and no doubt many people who are numbered among the followers of Christ would scarcely understand how they could consistently offer such a prayer. To the Christian Scientist it is the definite confirmation of his method of prayer. We have previously brought out the fact that God is Mind and that man is the perfect idea of Mind, manifesting all the qualities of Life and Truth and of Love. When, therefore, there comes to human consciousness a thought of sickness and we desire to be conscious of health, we declare in the words of the Master that we "have received" health because it is the spiritual fact that God's child is always well, and we find that the Master's promise, "and ye shall have it," is fulfilled to the degree we have understood.

The reasoning of Christian Science brings divine Love close to human experience. The recognition that God is Mind and that man is His perfect idea is the basis for Christian Science healing. When we measure our thoughts by this divine standard and undertake as far as possible to entertain only that thought which we know to be of God, the thought which has made us sick or unhappy is eliminated.

The Effectiveness of Truth. The belief that one kind of disease or abnormal condition of the body is harder to heal than another is not the fact, and this erroneous thought should be denied. No wrong physical condition can be manifested for an instant except as it is the expression of wrong thinking, and right thinking eliminates one wrong thought as readily as another. Every claim of illness or sin or of discord which comes to Christian Science for healing is not a task to be done but one more welcome opportunity to prove again that Christian Science heals. "Progress is the law of God," Mrs. Eddy has said, and it is impossible to study God's law without making progress. Like the child with his daily lessons, we may not be conscious that we know more today than we did yesterday, yet with added understanding we should approach the problem with confidence today, which yesterday seemed not to yield.

As a result of much experience in Christian Science I do not hesitate to say that a physical diagnosis of disease is not only unnecessary but may be harmful. It is sometimes proposed on the ground that it will enable the Christian Scientist to know just what conditions to deny. What is needed is the recognition and declaration of man's perfection as the divine idea, and whatever is contrary thereto should be denied. We do not need to know more about disease but more about God. A famous physician has said that in his diagnoses he has been wrong half the time. What is the use of denying beliefs from which the patient has never suffered? The thought that an uncorrected medical belief can frustrate divine Truth is giving to materiality a power it does not have. We need to know that Truth declared heals not only that which is seen but that which is unseen. One to whom a healing comes slowly and by degrees is heard to say, "I wonder what is holding me?" If you have been made to believe that there is something holding you, that is all that is necessary to retard your progress. On the Western plains a saddle horse is trained to believe that when the reins are thrown on the ground that it is tied to that spot. It is prevented from moving only because it believes that there is something holding it. We need to see that there is nothing holding us but divine Love, and nothing to prevent the healing.

Our Divine Inheritance. The real man is Mind's idea and inherits divine intelligence and perfect form and function. It is believed that man inherits both good and bad physical qualities from his parents. Every physical condition is thought manifested, so that the inheritance is not in the physical manifestation but in the thought which

produces it. It must be apparent that the truth can as readily replace a belief which came from one's parents as one coming from any other source. Heredity is not a law, but a belief, and the application of the law of divine inheritance, perfect God and perfect man, not only destroys distressing hereditary conditions, but improves and transforms every other inherited quality and characteristic.

Climate has no power to harm or to help. Rheumatic sufferers leave some locality, believing it to be detrimental, while others suffering from the same difficulty come to this same spot for its beneficial effects. The effect which sometimes follows a change of climate is brought about by the changed thought. All that is needed to get rid of the belief that climate can injure one is to become conscious of the atmosphere of Spirit.

One after another of the material beliefs which have bound us are annulled through the application of spiritual law, and we are learning that food, or water, or cold, or heat, or dampness, or dust, or contact with our brother man, never had any power to harm us, for the divine idea comes in contact with nothing but that which is harmonious and healthful and manifests only the goodness of God. The divine Principle corrects inharmonious and unsuccessful business conditions, and sorrow and disappointment are removed by the law of Love.

Each inharmonious condition which is overcome through spiritual understanding increases one's consciousness of joy and harmony. Envy, jealousy, malice, and every form of sin, are destructive of peace and happiness. We shall not have appropriated the divine blessing fully until we have overcome sin as well as sickness. Every effort toward spirituality and away from that which is material brings a rich reward. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Pd. adv.)

Leaves for Frisco - Mrs. J. W. Griffin, who has been visiting in this city, left yesterday for San Francisco.

Will Hold Services - There will be the regular morning service and baptism at the Baptist church tomorrow morning.

Green yesterday - In City Yesterday - Mrs. John Tate, of Dole, spent a short time in this city yesterday.

Returns Home - Mrs. W. W. Smith and daughter Mabel, who have been shopping in this city, returned to their home at

Here From Oakland - Mrs. M. E. Freeman, of Oakland, is spending a short time in this city today attending to business matters.

In From Reston - Mrs. Mamie Mathews, of Reston, spent a short time in this city yesterday attending to business matters.

Visit Parents - Miss Marie Gilkerson, who is teaching school at Winchester, arrived in this city this morning to visit with her parents.

Returns From Portland - Mrs. S. A. Sanford, who was called to Portland due to the serious illness of her sister, returned home last evening.

Will Visit Here - Margaret Euchs, of Portland, arrived in this city last evening and will visit at the home of Mrs. P. W. Kay.

To Spend Week End - Miss Margaret Horney, who teaches school at Constock, arrived in this city yesterday to spend the week-end here.

At Work Again - Miss Pearl Stuart, who has been ill for several days, is able to be at work again in the offices of Drs. Sether & Stewart.

To Visit Daughter - Mrs. S. D. Evans left yesterday for San Diego, where she will visit for some time with her daughter, Miss Dorothy.

Returns to Riddle - Miss Zepha Cornell, who has been attending to business matters in this city, returned yesterday to her home at Riddle.



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