

JUDGE GIVES LECTURE
(Continued from page 2)

system by which disease and pain are to be overcome; and it shows any person who earnestly studies and practices it, that the evidence of the senses is all there is to any suffering, and if this evidence be changed or overcome, the disease or suffering disappears. Have you ever observed how the physical senses are so easily and commonly mistaken and deceived? One of the most ordinary examples is that of sitting in a railroad train that is still, and have a train on the adjacent track pass you going the other way. As you watch the moving train, every sense tells you that you are moving, and your escape from this delusion is to look away into the opposite direction, and then you see things as they are. So when the human senses tell us that we are sick, we should look away from the things of sense to God, and see and know the real man as he is in God's image and likeness, and we shall come to know that this real man cannot be sick or discordant. In this manner of thought, God becomes a living, vital, everpresent power and influence in our lives, and we can begin to realize what Paul had in mind when he said, "For in Him we live and move and have our being."

This brings me to a discussion of what man is, and of his relation to God. I suppose every careful reader of the Bible is familiar with the two very dissimilar accounts of man's creation, as detailed in the book of Genesis. You will remember that the first chapter says: "So God created man in His own image, in the image of God created he him; male and female created he them." Christian Science teaches that this is the true account of creation. It sets forth the spiritual man. When Christian Science says that man cannot be sick, man cannot die, reference is made to the real man, the spiritual man, the God-idea. The possibilities for man thus created in God's image and likeness are unlimited; such a man cannot possess any qualities that God has not, and he must in a degree, reflect every attribute of God. Other systems of religious instruction have taught that the spiritual man is perfect, but they have not made this teaching practical. They have generally assumed that man must first pass through the experience called death, and after that, be invested with his spiritual nature. They have scarcely dared to hope that life could be other than the generally accepted "vale of tears." Christian Science shows that the truth concerning the spiritual man, is scientific truth, and through Christian Science, it may be understood and become operative in behalf of humanity. Christian Science teaches that God's presence in the lives of men is not a theory, but an actual fact, that may be, and should be relied upon in all circumstances and under all conditions. It teaches that God's Omnipotence, Omnipresence, and Omniscience should be borne in mind by man as actual realities for his benefit in every human survey and undertaking. This will be a wonderful world when all men begin to realize their God-given heritage, no envying, no jealousy, no fault finding, no judging, no coveting, where all is love, joy, peace, patience, gentleness, goodness. Man is the expression of God's goodness, of God's love, indeed, of all the qualities of God; and it is only through the perfect expression that we can know God. Was not this real man what Jesus had in mind when He said, "Be ye therefore perfect even as your Father in heaven is perfect?" Through the consideration of such facts, we may begin to have some conception of the blessedness and the joy and freedom of this Christian Science teaching.

Let us turn now from this beautiful picture to the account of man's formation in the second chapter of Genesis. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," and also the account of woman's creation, how God caused a deep sleep to fall upon the man, and He took from the man a rib and of the rib, He made a woman. With these two irreconcilable accounts before you, why do you hesitate to proclaim yourself and your race of the true type, the real man with God-given dominion and power over every living thing; for this power is ordained by God in the twentieth verse of the first chapter of Genesis. Is not this in harmony with the promise given by Jesus quoted in the beginning of this lecture: "Behold I give unto you all power?" Does it occur to you that perhaps Jesus had in mind this early ordinance of God? Then as he had found the world steeped in materialism he proceeded to demonstrate by so-called miracles step by step, man's power to overcome all the power of the enemy.

This might be the subject of inquiry at this time; what is this enemy whose power we are to overcome? We find Paul saying, "The carnal mind is enmity against God." It is, therefore, this carnal or fleshly mind, or to use Mrs. Eddy's expression, the "mortal mind"—as opposed to the Spiritual Mind. She says: "For to be carnally minded is death; but to be spiritually minded is life and peace." Then this carnal or mortal mind is the enemy we are to overcome. Mortal mind is a state of ignorance, and when it is the only mind that a human being has or knows anything about, it subjects him to every ill to which flesh is heir, and this subjection is not decreased, but rather increased, by what is ordinarily called education, unless this education is carried on with the understanding of Christian Science. Mortal mind is full of fear, of doubt, anxiety, envy, hatred, malice and what not of all this brood. It is no wonder that man governed by mortal mind is sick, or unhappy, or a thief or a murderer. All these things are but manifestations of the fear and ignorance of the mortal mind. Jesus early in His ministry, told His disciples that they had power over this enemy, and this is easily understood; for anyone can

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see that in proportion as he becomes enlightened, he has power over ignorance, especially when he perceives that this same ignorance has constituted his own mentality. And do you wonder that Christian Scientists, having learned the spiritual interpretation of the Bible, and realizing that this same power, is possible for them, are grateful to Mrs. Eddy for discovering the way? Mrs. Eddy in the Christian Science text-book, has explained that the expression, "mortal mind" is not really accurate. There is in reality but one Mind, the infinite, the divine. There are not minds many, just as there are not Gods many. As we live, move and have our being in this one Mind, no erroneous or harmful thought should come to us to be manifested in some discordant or ungodlike act. The expression mortal mind, for want of a more descriptive term, refers not to an entity, but to the lack of the one Mind. When man ceases to reflect the divine Mind, then the human senses so-called, have the ascendancy and man may seem to be sick or sinning; but it is only a seeming, only a counterfeit of the real, the eternal, the perfect, the God-like man. Our mission, our constant effort, and prayer: should be to let no bad and impressions come to us—look over on page 261 of Science and Health, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts." Is not this indeed what the prophet had in mind when he said of God, "Thou art of purer eyes than to behold evil?"

As Christian Scientists are sometimes criticized for denying the reality of the so-called devil and evil—as we proceed with this reasoning. All will agree that God is good and that He has all power, and that,

being good and having all power, He has made all things good; and the record says He pronounced all things as very good. Then where does your evil originate? God didn't create it. But, you say, what about the devil? Certainly God didn't create a devil to undo or make for naught the work of His own might. Is it not pretty clear to you, my friends, that you cannot locate the devil by any reasonable theory? You cannot say he just happened to exist. You must conclude that there is one God and no devil, or else that God is not omnipotent and that there is another supreme power that is evil or devil, and opposed to God, which thought is unbelievable.

But, you say, what will you do with the Satan or devil of the Bible? What did Jesus say of him: "He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." (John 8:44.) Is not this the weightiest testimony to the falsity, the nothingness of the belief in any actual devil or source of evil? Think what a world of fear, sorrow, unrest, sickness, suffering and death this supposed Satan has brought to humanity. It is strange how unready many of us are still, to deny him and to claim and prove God's allness. When we come to analyze the beliefs and practices of men for centuries, we find that they have been mainly impelled by a fear of some power that was superior to God, or could in some way outwit God. This is witnessed on every hand; for instance, men build fortunes and amass large sums of money that no want or lack may come to them or their families for generations after their own lives. Surely men would not bend every energy, work night and day, drive sharp bargains, starve their employees for the piling up of money, unless they at-

tached value thereto. Nothing could more clearly indicate their distrust in God's ability or willingness to provide their loved ones with all their needs. No fallacy has been more universally exposed in the lives and experiences of men than this; for did not Jesus say, "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you," for our guidance in this respect? Then, when men have an ache or a pain, do they seek the help of Him who is all powerful or do they for the most part seek the aid of material relief? Mute testimony this, to their distrust of God's ability to overcome some power opposed to Him. But what a mournful testimony is given in Bible history of King Asa, who sought material help for disease, for says the record: "Yet in his disease, he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

Christian Science is trying to help men to see and to understand that for every need, one should look to God, to the spiritual, and not to the material. But one may say, "We do get some material relief." Yes, but it is only temporary, whereas, if one in Christian Science understands the nothingness and powerlessness of any so-called sickness or evil, he is not only relieved, but is less likely to experience the same false belief again. If one knows that sickness has no power, he will cease to fear it, and with the overcoming of fear, one of the great producers of disease will be gone. Christian Science teaches us that there is nothing to fear, for God is all in all. One cannot fear God or good. Indeed, John said, "perfect love casteth out fear."

The text-book, commonly called Science and Health, was written by Mrs. Mary Baker Eddy, the discoverer of Christian Science, and was first published in 1875. It contains a chapter devoted to Genesis, and

another to the Apocalypse or Revelation of St. John, wherein is set forth the spiritual and proper interpretation of the Bible, thus justifying that part of its title, "Key to the Scriptures." The last chapter called Fruitage, which has been added to the earlier editions, is a series of wonderful letters and testimonies from men and women from widely separated localities, testifying to having been healed of blindness, deafness, rheumatism, Bright's disease, tumor, dyspepsia, stomach trouble, cancer, tuberculosis, fevers and nearly every known disease, simply by reading the book, Science and Health. The practical tribute to this book is to be seen in the fact that it is found in nearly any public library, in every Christian Science Reading Room and is available to any person who is interested. The book itself tells its own story better than can anyone for it. For me, it has illumined the Bible, and revealed it as a storehouse of profitable and life-giving truth, from which can be drawn supply for every human emergency. That its pervasiveness and regeneration to a great number of people cannot be denied. Mrs. Eddy never intended that it should take the place of the Bible, but be read and studied in connection therewith. Critics of Christian Science have sometimes said that its followers do not read the Bible. No criticism could be more unjust. Christian Scientists study the text-book and the Bible conjointly. Provision for this plan of study is made in the Christian Science Quarterly, wherein are found side by side, references to passages from the Bible and from Science and Health, which are read at the Sunday services in every Christian Science Church. Knowledge of the Bible and familiarity with its contents on the part of Christian Scientists is plainly witnessed by

attending any Wednesday evening testimonial meeting in a Christian Science Church, where nearly every speaker refers in connection with his healing to some passage from the Bible, and how it has been made applicable to his problem through spiritual understanding as gained from the study of Science and Health. As a treatise on philosophy, science and religion, the Christian Science text-book has been subjected

since its first appearance to the most unparing and searching criticism. Physicians, preachers, editors and teachers have tried to prove its teaching to be fallacious and tried to accomplish its destruction, but it has stood the test, and is today being published and far more widely circulated than ever before, and is perhaps more universally read and studied than any other publication

(Continued on Page 8)

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