CESS JULIANA OF LLAND LEADS BUSY LIFE WITH STUDIES

rom Being Princess of ry Tales She is Kept upied With Her Lessons.

E HAGUE, April 30.—(A. P.)—e-year-old schoolgirls in Ameri-ho sometimes think teachers are , or that their mothers make work too hard, and who long he life of a princess, would find had only to study the more and the harder if they led the life of ess Juliana of Holland, whose th birthday anniversary was cele-d today.

r from being the princess of fairy who has nothing to do but sleep ken covered rose beds, eat choco-drops and play with gay little boy courteriers, Princess Juliana to study French history, arith-, geometry, algebra, geography, ing, grammar, voice culture and playing.

addition to this, because of her position and the fact that she be a queen some day and the ruler olland, no matter who her hus-is, she is taught etequette, court ms and the strict rules of conduct taining to a princess.

to the last year, Princess Juliana ded a little school at the palace a number of little girls of the h nobility. Now, however, as she hed the age of 12, which is an age eat decorum for a princess, she is g private lessons because she learn things in a shorter time other children of her age.

th all this work, Juliana has some for play. She is a plump, fair-d girl of the true Dutch type. She out in all weathers. She is parti-ly fond of skating and when there on the canals, is frequently seen , skimming along with her moth-he Queen.

r companions are very carefully en for her, and she, like her re-predecessors in the House of ge, has been taught that it is not ming royalty to make a "stage " for popularity. She frequently mpanies her father, the Prince ort, or her mother, on trips about and, when her geography teacher along and instructs her at first in her own country's features.

vernment buildings were gaily rated in celebration of her anni-ry today and a number of chil-called at the palace singing old h songs.

BY CONFERENCE WILL BE HELD IN HERMISTON

OLUMBIA, April 30.—The anni-ry social and entertainment of the Fellows assisted by the Rebek-was well represented by Columbia Monday evening in Hermiston all expressed themselves as en-g the amusements very much. mbia musical talent, always will-and ready to be of service, furnish-he music and dancing was indulg-in, for several hours after the ts had been served with delightful eshments.

me of the boys of the school al-ght not entering the contests this will attend the track meet to be in Hermiston Saturday.

he Board of directors of the Co-bia Basin Hay Growers Associa-met in Hermiston Wednesday ing of last week, the purpose of meeting to form articles of cor-ation for the formation of the new anization knows as the Oregon Co-rative Hay Growers Association. er the necessary filing of the arti-in Salem, the contract will be pre-ed for ratification at a big meeting endleton May 10th. The most im-tant feature in the contract is the keting of hay and all farmers in-sted should try to attend the meet-and learn something which will be iful to them in their work.

riday and Saturday May 6 and 7 the days upon which the baby con-nce is to be held in Hermiston un-the direction of Mrs. Edith Van sen. H. D. G. assisted by Miss sie Lane, nutrition specialist from A. C. A. A dozen ladies will be in endance to assist with the work. conference is open to any child ween the age of six months and six rs. Mothers of children of this age uld take advantage of the work and their babies May 6 and 7. Mrs. ry Sommerer is project leader.

roperty is exchanging hands some-t in this community and new land eing taken up.

illard Felthouse recently sold his e place. He will build upon and rove another tract a short distance t of the home he sold and which has owned and improved to some ent in the past few years. He is al-dy hauling material for building rposes and work will start at once a temporary building in a grove n the place which will be replaced larger and more substantial build-s in the fall.

A 80 acre tract of undeveloped land s been purchased by a Mr. Farr om near Spokane, Wash. and a use is being erected on the place just st of Columbia School. When com-ete Mr. Farr will move his family his new home.

The road grading and graveling on e diagonal road is progressing rapid-, the work is expected to be com-lete in 30 days and farmers will re-ce. The road when completed will the same as Columbia Highway be-contracted in the same way.

. E. Frasier and family who have n living on the Jones farm are oving to Hermiston where Mr. Fra-r has secured steady employment m Col. McNaught. Mrs. Frasier ll visit at the home of her sister, s. Watson for a few days before ving to town.

Melba Calahan who has been con-ed to her home for the past few nths with scarlet fever is improv-g rapidly and will soon be out.

Miss Clara Kersling and Mrs. Geo. ldow made a trip to Pendleton Sat-day of last week returning the fol-wing day. While in the city Miss rsling purchased a violin at the arren Music Store.

Lecture On Christian Science

AUTHORIZED LECTURE ON CHRISTIAN SCIENCE, ENTITLED

hristian Science: The Leaven of Spirit,

BY DR. JOHN M. TUTT, C. S. B.
ember of the Board of Lectureship, of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

The world today is experiencing a revival of interest in the things of the spirit. Public expression abounds with references to the spiritual needs of humanity. Materialism, even in its refinements, has failed to satisfy human aspiration. Everywhere men are turning from matter to Spirit, instinctively confident that, under divine direction, spiritualization of life will meet human need today and will justify the longing and the hope for a spiritual tomorrow. This spiritualization of thought and life is the peculiar work of Christian Science in human consciousness.

I am sure that those of you who have observed Christian Science enter the life of a friend or acquaintance, and there can be few, if any, who have not been witness to such a miracle, will testify to a deep, a fundamental change which has come over that individual; you will testify, moreover, that the change is decidedly for the better. Whereas, perchance, he was ill, he has become well; wherein he was a bad citizen, he has become a better one; for want, he has acquired supply abundant for his needs; instead of gloom, he has come to radiate cheer; once dependent and fearful, he has become sufficient for his responsibilities and bold to meet them. What has happened to that man? He is being leavened! His thought, and hence his life, are becoming spiritualized. He is beginning to behold the vision of man untrammeled by matter and is coming into his rightful sense of dominion over it. He continues in the world, though no longer of it, yet tenderly responsive to its needs, and just as he himself is being leavened he communicates the ferment to his environment to the betterment of all with whom and with which he comes in contact.

The purified state of consciousness is the kingdom of heaven on earth for which Jesus prayed and taught all Christians to pray. How much of this kingdom of harmony can one experience here and now? Just the degree of his leavening, just the measure of his spiritualized thought. Before one can go to heaven, heaven must come to him on earth. That is the import of Mrs. Eddy's great discovery. Christian science was God's response to her upturned heart, the reward of her unsoiled devotion. It came freeing her from the limitations of a frail body, opening the way to a long delayed life work, and giving her eager feet upon the path of charity a half-century of loving service. In her the spiritual leaven came, as through her selfless ministry it has come to countless others: "A divine influence, ever present in human consciousness, coming now as was promised of old, to preach deliverance to the captives (of sense) and recovering of sight to the blind, to set at liberty them that are bruised." (Science and Health, p. 596.)

Whenever I see a life benumbed, deadened, benetted with sense gratification, I try to think of the sweetness and wholesomeness and wholesomeness of that life when Christian Science shall have done its work therein, when the leaven of Love shall have destroyed hate and hate and fear when the leaven of Truth shall have eradicated the mass of error, when the leaven of Spirit shall have changed the heap of material consciousness to the spiritual understanding of life in God, when the leaven of Principle shall have taught lawless human sense that obedience to divine law is true liberty.

CHRISTIAN SCIENCE AND HUMAN INTERESTS.

People generally are aware that Christian Science has touched the lives of individuals and has worked in such personal profound changes for the better in mind, in morals, in body. Have you ever considered the changes in general thought and life since Christian Science began its reformatory mission? Not only have individuals been affected directly, but the transforming influence has extended to the universal thought, so that those who have not yet come to know Christian Science have nevertheless conformed to much of its basic teaching. Surely, though slowly, and oft-times by devious by-paths, thought has come into agreement with the great spiritual facts revealed in Christian Science. Coincidently basic changes have occurred in human affairs, touching the academy the pulpit, and the medical forum to higher, even to more spiritual issues. Science, theology and medicine are so woven into the warp and woof of human existence that they constitute its motif. Indeed, involving as they do salvation, both here and hereafter, these are the indispensable factors in human life today. They are the basis of the hope of a tomorrow. Now the human mind is finite; in every sense is, of course, limited. The human mind's concepts of science, theology and medicine, never rise above the limits by which the human thought is bounded, for it can of itself rise no higher than itself. That self is material, and hence to the unenlightened thought, science, theology, and medicine seem material. Physical science, scholastic theology, and material medicine have operated in human consciousness to belittle God with finite form and nature, and to bind man with the trammels of matter.

Spiritually considered and therefore rightly viewed, science, theology, and medicine express modes of divine consciousness, activities of the divine Mind, or the Infinite Principle, God. To be true, to be Christian, religion must take into account these divinely mental modes; human action based on them is most Christian, most spiritually scientific, hence nearest right. Christ Jesus, science, his theology, his medicine, were spiritual and therefore were true. Christian Science, without the limitations of matter, was the Science of Christ Jesus; Christian theology, without scholastic dogma, was the religion of Christ Jesus; Christian healing, without materia medica, was the medicine of Christ Jesus.

It will be understood that Christian Science does not come to destroy science, theology, and medicine, but rather to leaven the human concept of them. It comes to purge out the old lump. In the leavening, science is shorn of physical fetters, theology is cleansed of the misconcepts of creed and dogma, and medicine is relieved of matter and properties related to Mind. Thus spiritualization of thought raises the concepts of science, theology, and medicine to a higher basis, reveals them to be in truth modes of divine Mind, and restores them to human consciousness to their rightful place, from which material theories have usurped them.

THE LEAVEN IN SCIENCE.

Physical science from the first has been fettered to matter. It does not pretend to deal with ultimate cause, rather it accepts matter as its starting point, leaving to theology the explanation of origin. Thus natural science makes of matter an absurdity, an effect without a cause. Matter having no origin, the conclusion is inevitable, though not admitted by physics, that matter has no existence in fact. From such a basis, this so-called science, with altogether material inconsistency, declares matter to be indestructible. Now it is true that matter cannot destroy matter. The destruction of matter can never be accomplished by other than the dissolution of its seeming reality through the recognition that Spirit is the only substance. Matter and the human mind are like a kaleidoscope, wherein the minute particles of myriad colored glass are seen to be going through a continuous process of construction and destruction of marvelous figures, a ceaseless alignment, breaking up and re-alignment. Contemplating the kaleidoscopic history of humanity, its struggles, its unrest, its present state of fermentation, one is struck with this obvious fact: there has never been any real progress in matter. Always there has been change in matter, in incessant action and reaction, building up and tearing down. But these mutations are changes only of form. No essential progress occurs till the leaven of Spirit works in human consciousness that fundamental change from the material to the spiritual. All permanent progress is mental, spiritual, not material, and is manifested humanly in the overcoming of matter. Thus man's true advancement has been recorded not in material history, but in spiritual development. The truth about anything begins to unfold to human consciousness at the vanishing point of matter-beliefs about it.

The atomic theory was the foundation of physics, when Mrs. Eddy discovered Christian Science. Briefly, this theory taught that in the process of subdivision of matter, a point must be reached at which no further division could be made. Physics termed this irreducible particle of matter the atom and upon it raised the entire structure of natural science, including physical man. Instinctively I felt the untruth of it. In college, and later in medical college, I questioned the atomic theory, and found myself always reaching back of the material toward primary cause. Now I know that even then the leaven was at work in human consciousness. To me it never seemed logical that there could be an indivisible portion of matter. Anything that could be divided, I contended, could be divided again, and so indefinitely. Before my college course was complete, the atomic theory began to crumble. The atom was split in two, and not only in two, but was divided many times, until at last matter as matter disappeared. Freed from the limitations of the atomic theory, thought began to expand and the conquest of matter received an impetus. Chemistry, physics, the arts, gained the benefit of liberated thought and many useful inventions came, giving evidence of man's dominion over all the earth. The disproving of the atomic theory to be the final statement of matter necessitated further explanation and so physicists have been advancing from one theory to another, until they have concluded that matter is energy, or force, or to be down to the very minute, matter is just "holes in the ether." More than fifty years ago, Mrs. Eddy said something that amounts to very nearly that when she declared matter to be nothing more than a phase of false belief. Physical science, under the influence of the leavening, is slowly, by devious paths, approaching the point where Mrs. Eddy began, namely the identity of matter and the human mind. Mrs. Eddy needed not to be a pedant to conclude that the essence of matter is mortal mind, for hers was a divinely inspired course which passed unerringly over the intervening steps necessarily taken by human reason and research. The ancient philosophers taught that matter is but the subjective state of human consciousness, that in the words of Mrs. Eddy, "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts." (S&H, p86, 29-31.) But Christian Science alone reveals the fact that neither matter nor the human mind have existence save as the misstatement of cause and effect, the misunderstanding of God and His spiritual creation. Mrs. Eddy's revelation of Truth was ultimate. She declared cause and effect to be the divine Mind and its idea, thus revealing man and Science to be not humanly, but divinely mental.

The human mind is an accretion of mortal education, and that is illustrated in the case of the new-born infant. Mortal man comes into the world without the consciousness of identity, without experience, without intelligence. Nothing in animal life is born so helpless, so completely without sense as the human kind. Commonly it has not sense enough to eat. Its very cries are but the chemical reaction of shock. It is plainly little more than animated matter. Weak, helpless, unintelligent, it lives wholly dependent on others for even the simplest thought processes. The educational process whereby the infant acquires a so-called mind of its own begins from birth and goes on by little and, by little. First, this little bundle of mortality learns to breathe, then to eat. These are not yet, however, intelligent acts, but rather the impulses of animal instinct. Education continues until the child begins to manifest intelligence, becoming less and less dependent on others, and so acquires at last what is termed a mind. But from first to last human existence, when unleavened by divine Science, is a mortally mental process, rising no higher than the limits of its materially mental selfhood. Christian Science has come to make education divinely mental, thus raising mortal selfhood above itself, leavening the race with true Science, and putting to an end the kaleidoscopic round of material life.

Although recent higher attainments in man's conquest of matter have been far in advance of the atom, the atomic theory, though disproved, continues to be the practical working basis of physical science. Just so, matter, exposed by Christian Science as merely human belief, continues to be the practical working basis for the present state of human life. This explains why Christian Scientists are consistent in continuing to employ so-called matter in its various useful forms. We eat, wear clothes, heat our houses, conduct ourselves much as others do. But the effect of Christian Science at this period is to break down the sense of limitation by which mortal man's endeavors are hedged about. The Christian Scientist is therefore putting off daily the old, the inadequate, the material, and is putting on the new, the spiritual. Meanwhile he does not increase his dependence upon matter by making added concessions to material laws. The Christian Scientist's motto is not more and more, but less and less reliance on matter. The way in Christian Science is the way of overcoming material dependence, and fewer concessions to matter is the mark of the Christian's progress. The vanishing point of matter is foreshown in man's always increasing dominion over it. Inevitably there will come a day when, in the words of Isaiah, "The earth is clean dissolved." (Isaiah, 24:19.)

THE LEAVEN IN THEOLOGY.

"The proper study of mankind," said the poet, "is man," and that is metaphysically true. Had the poet been a Christian Scientist, he might have declared further the proper study of man is God, his Maker. The great barrier to human progress has been ignorance, ignorance of God, ignorance of man. Christ Jesus said to the woman at Sychar, "We know what we worship." Thereby he separated all other religious beliefs from true Christianity and indicated both the possibility and the necessity to know God: "To know God is to know man, for man, the Bible says, is God's image and likeness."

Because of ignorance, the earliest concepts of God involved fear, taboo, and penalty. The basis of scholastic theology was God as a punisher of man. Whatever the concept of God, He was always a terrible Being to be feared and hence to be, if possible, appeased. This prevailing belief was perhaps no greater in the pagan priest offering sacrifices of blood to an offended deity, than in a clergyman I used to know. On a Sunday morning after a society event of the night before, at which many of his congregation had indulged in certain prohibited amusements, this dear old saint levelled his finger at his shamefaced, though unrepentant flock, and solemnly exclaimed "Oh, you had better be glad I'm not God!" How far above his creed that man was compelled to live to be a Christian! Into the concept of God as a punisher of His offspring no element of love could enter, for there is no love in fear. Because of the proscription of love, some of the blackest crimes in history have been committed in the name of Deity. The practice of religion has always tended toward discipline, toward the relation to love, obey, and serve God through the exercise of fear of punishment. In consequence of this false belief of Deity, men have had little faith in good, in health, and well-being as the natural sequence of events under God's care and government, but have shown unbounded and overpresent expectation of evil. Why do not people expect naturally the unfoldment of good in their experience? It is because of the human mind's educated belief that the supreme power, God, is a wreaker of vengeance, a visitor of iniquity. False gods have ever been jealous gods, visiting iniquity upon their hapless worshippers. Fear of punishment never made men good, yet God, very meaning of the word, God, is good. Christian Science is changing the human thought of God from fear to love, and Christian Scientists are coming to expect at the hands of a loving Father the gifts of love. We are coming to expect with confidence, the destruction of sin and sickness, and to realize the consciousness of health. Thus fear is disappearing from human lives because it is going out of human consciousness. In the absence of fear, we can always see good. We are gaining the higher concept that God is divine Love, ever responsive to human needs, ever mindful of His own, remembering His children. When I recall the terrors of my childhood, my fears of the very darkness, my constant expectation of divine displeasure, and of the terrible administration of His supposed laws of disease, and then observe the comparative fearlessness and freedom of the children of today, I thank God from my heart for Christian Science, which has in one generation so transformed human consciousness. Christian Science teaches men that God is a God not to be feared, not merely to be worshipped, but a God to be loved and lived and understood.

THE TRUE GOD.

Since time and mortal man began, men have tried to know God materially, to worship Him materially, and to attribute to Him all material phenomena; yet Jesus' words are true: "God is Spirit, and they that worship Him must worship Him in Spirit and in Truth." The human mind has always turned to a power outside itself in times of stress, thereby acknowledging its own insufficiency, but its gods have been merely human concepts and have taken material form and nature. Yet even idolaters bowing down to images conceive them to be representatives of a power not material. The false gods of mortals are just false beliefs about Deity, they are the externalized ideals of the human mind.

Christian Science teaches, as most religious beliefs agree, and as reason confirms, that there must be a primary cause for all things that exist, and that this great first Cause is the Creator, or God. Then plainly God is not an object. All objects are effects, not cause. Therefore God can not properly be worshipped as an object. The infinite Creator could not be a creation, the first Cause could not be a thing. Hence God could not be a form, however large. For the same reason God could not be a person in any limited sense of a form or outline. If popular theology conceive God to be a person in the sense of a form or outline, it abandons the thought that God is omnipresent, for it is impossible to conceive of a form as omnipresent. Nevertheless, God is infinite presence and power, equally and instantly everywhere. God can then be considered as person in the sense of Infinite Person only, the one Being or Cause. Cause in its widest sense is Principle. Mrs. Eddy discerned that everything that really exists has a Cause or Principle. This Principle produces and controls the object, this Principle gives to its object both function and identity. It is to be found always in the presence of its object and is inseparable from it. The wonder of Christian Science is that as one grasps the fact that God is divine Principle, one loses the false belief that He is an object, yet gains the sense of His nearness, His everpresence. As it becomes clearer that God is a God at hand, one can reach out and utilize His power. Because He is Principle, God becomes available for one's needs, hence the ability of Christian Scientists to demonstrate God.

DIVINE UNITY OF GOD AND MAN.

Mrs. Eddy's employment of the word Principle for Deity aroused inevitable dissent from those whose thought included only a finite concept of Principle as one of a number of material laws and forces, secondary and derived, yet she boldly proclaimed God to be Principle. She recognized God as the Cause without effect to be impossible, and so she concluded that God without His creation, man and the universe, would be impossible. Therefore a fully descriptive term for Deity must convey also the thought of God's handiwork. Principle, as it is used by Mrs. Eddy, includes both Cause and effect, both God and man.

Very early in the chapter Recapitulation, in the Christian Science textbook, Science and Health with Key to the Scriptures, page 465, Mrs. Eddy has asked and answered a question which fully expresses the basis of true science, theology, and medicine. The question reads, "Is there more than one Mind or Principle?" The answer follows, "There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, omnipresent Being, and His reflection is man and the universe." If God is omnipotent, if He possesses all power, He must be that power itself, otherwise there would be a source outside Himself from which to derive His power. Paul says: "There is no power but of God." (Rom. 13:1.) If God is omnipresent, and He must be everywhere, for He is the infinite One, then He must be the eternal presence. "Where shall I flee from Thy presence," cried the Psalmist. If God is omniscient, if He knows all, He must Himself be the Infinite Mind. Job declared: "He is in one mind (Job 23:13.) God is thus the one Being or Principle, who is the only power, the only presence, and the only Mind.

Mrs. Eddy's exposition of God to be Principle brings to the student the recognition of God and man inseparable, and the unity of God and man becomes to him a vivid reality. He realizes why Christ Jesus so boldly asserted: "I and my Father are one,"—one as Father and Son, one as Cause and effect, one as Mind and idea. Failing to comprehend Mrs. Eddy's use of the word Principle, some critics might at this point cry: "Ah, Mrs. Eddy is a Pantheist!" Let us see! Pantheism, simply stated, is the teaching that God is quantitatively in His creation, that God and creation are synonyms, that "God is everything and everything is God." It is to be submitted that many religious beliefs, some under the banner of Christianity, do so deify things, and even man, for do not some teach that Jesus the man was God? Does Christian Science properly come within such category? Emphatically, no. Christian Science alone of all the denominations, teaches the oneness, plus the distinctness, of God and man. Is it not clear that an idea is the product of Mind? It is the result of creation, of the functioning of Mind. Now an idea is not Mind, nor is there quantitatively any part of Mind in an idea. If Mind were quantitatively in its ideas, Mind would deplete itself by thinking. Qualitatively Mind is in its idea, and the idea is always in Mind. Can you imagine an idea outside of Mind, a mindless idea, and more than an idea less Mind? Neither is possible. Then does it not become luminous what Paul meant when he quoted, "For in Him we live and move and have our being," thus expressing the unity of God and man? Paul disposed of the shallow charge of Pantheism by adding: "For we are also His offspring," thus stating the distinctness of God and man. Paul knew that critics would say, "He is a Pantheist, he teaches that we live and move and have our being in God, that man is a part of God." How conclusively Paul refuted this accusation by the declaration: "For we are also His offspring," and how divinely guided was Mrs. Eddy when she made plain the oneness and yet the distinctness of God and man by the use of Principle and Mind as synonyms of Deity.

The pantheistic dogma that Jesus was God is based on nothing stronger than his own declaration: "I and my Father are one." If that be held to prove that Jesus was quantitatively one with God, then it would follow that all Christians are God, for Jesus said of all believers: "And the glory which Thou gavest me I have given them: that they may be one, even as we are one." The oneness to which Jesus referred was not quantitative, but qualitative. Even as the ray of light is one with the sun yet no part of it, so in quality man is one with God, as idea is one with the Mind which creates and manifests it, yet holds it forever within its own being.

Man then is mental, not material, that is made plain by a simple illustration. No doubt everyone in this audience has loved ones. What is it in these loved ones that calls forth this special regard? Is it their bodies? Primarily no, for physicality is relative, and one whose body might be imperfect, whose physical beauty might fall far short of the standard, is often loved more than an Adonis. If it is physicality which constitutes man, it were wise to select the physically perfect upon whom to bestow affection, but too often such perfection cloaks an unlovable personality, while the invalid or physically deformed may have a noble character. No, plainly, one loves something above and beyond the physical, and that object of love can be only the thought, the idea of Mind. In this idea one finds heart's desire, fitness, goodness, all lovable qualities, qualities enduring, dependable, ever-present. Man is surely idea, and it is this idea, not the mortal body, which is the individuality and identity of man.

UNITY DEMONSTRABLE.

When a man begins to learn the profound significance of the divine unity, he begins to throw off the limitations of ignorance. Man being indissolubly linked by Science to His Maker and possessing forever the qualities of the infinite Principle, the learner sees that his achievement is limited in no proper direction of thought, that indeed all that the Father has is his. In the degree of his spiritual apprehension of the great fact of the oneness of God and man, he sees how it was possible for Jesus to prove that unity, or at-one-ment, and so to make the atonement. So, also, in the degree of his spirituality, he himself begins to prove for himself this at-one-ment, thus working out his own salvation in obedience to the Scriptural command, secure in the assurance. "For it is God that worketh in you." It is evident that the desire to sin or the ability to sin cannot be present with the realization of man's divine unity with good, for sin is a departure from good, and could be present, even in belief, in the supposed absence, only, of God. But God's omnipresence is evil's never presence. Thus the learner catches a glimpse of the infinite possibilities of man at one with God and he strives henceforth to be like Him, to have the divine likeness. God's everpresence is the everpresence of Good, and where God is, there is man also.

And so because God is all Being, and has within Himself the qualities of Being, we Christian Scientists are striving to be like Him. Because God is Spirit, we are working to become spiritual in thought and deed. Because God is Truth, we must be truthful. Because God is Love, we should be loving, lovable, lovely. Because God is Principle, we are endeavoring to be principled in all our ways. Christian Scientists are no longer satisfied with former standards of honesty, we are learning that a man may be sincere and earnest and yet have little apprehension of Principle. The future of mankind under the government of Principle is foreshown in the progress of Christian Scientists today. Let me illustrate how the leaven of Principle is working in human lives. Two Christian Scientists boarded a train at the dinner hour and passed at once from the Pullman to the diner. Their destination reached, they discovered that their tickets had not been taken up. Now in the old way of thinking these men would doubtless have torn up their tickets, saved them for future use, or perhaps sold them, but they had come to know God as Principle and man as the expression of Principle, and so they couldn't rest until they had acted to their highest sense of Principle. They decided to send the tickets in to the general offices of the railroad, with a letter of explanation. Some weeks later, a letter came from the general manager of the road, thanking them for assistance in correcting a defective method of handling tickets on that train.

CHRIST JESUS THE WAY.

Is it sacrilegious to claim one's unity with God? Paul tells us that Christ Jesus, whom all Christians accept as the exemplar "being in the likeness of God, thought it not robbery to be equal with God." (Phil. 1:6.) Jesus made the atonement, he proved his unity with God, and so become worthy to bear the title Christ, "The divine manifestation of God." (S. & H., p. 583-16.) His vicarious sacrifice was complete self-denial, utter renunciation of material self-hood, or life in matter, with its false pleasures and pain, its sin, disease, discord, and death. The way of the cross was the way out of matter, out of personal sense. And on that day of days when Jesus had taken every human footstep along the way and stood triumphant over matter, the world the flesh, and all evil, his was the leavened lump wherein no grain of materiality remained, wherein the consciousness of spiritual selfhood was complete. And so the real Jesus ascended to the Father, found his true being in Spirit. Thus he worked out a full salvation from sin, disease, and death, and thus Christ Jesus became The Way for all mankind.

Contemplating the example of Jesus and considering his command, "If any man will come after me, let him deny himself," the Christian Scientist obediently enters an utter denial of physical selfhood and endeavors to be the man God made in the image and likeness of Spirit, not of matter. He strives to follow the injunction of his inspired Leader: "Thou shalt recognize thyself as God's spiritual child only." (Mis. p. 18, line 14.)

The working out of the false human sense of life in matter is a problem fully demonstrated by Jesus, and for which he has laid down for us a theorem genuine as any geometrical proposition. This theorem John stated: "Beloved, now are we the sons of God," a declaration which he qualified only so far as to acknowledge that to human sense it doth not yet appear. Christ Jesus' achievement was final. The truth of the theorem stands revealed in his example. Truth needs only to be practiced. When the geometrician arrives at the proof of his theorem by taking up and establishing each step of the right process, he writes upon his finished work the letters "Q. E. D." that which was to be demonstrated. If we are to follow the example of the Pathfinder and write our triumphant Q. E. D. on life's problems, we must adhere to the Principle and abide by the rules of Divine Science. No mystery attaches to the "passage from sense to Soul." (S. & H., p. 58-7.) Aspiring pilgrims have pressed their feet upon that path throughout the centuries. "Step by step, since time began, we see the steady gain of man." Right thinking begets right acting, and so step by step, we shall win our way to right conclusions. We are persuaded that ultimately we shall "lay aside every weight, and the sin that doth so easily beset us," and prove the liberty of the sons of God. When Principle shall have wrought its perfect work in human consciousness, the idea of God will be manifest and the new creature will stand revealed, man in God's image and likeness, bearing His name, possessed of His qualities, and unfolded in any direction of good. "And it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hos. 1:10.)

SIGNS OF THE TIMES.

Do you doubt that Christian Science is the leaven at work in the human concept of theology? Recently I read in the official organ of an orthodox denomination an editorial entitled: "The God We Worship." The theme was expressed in these words: "The last solution is that evil is all an illusion, that it only exists because we think it does." Tell it not in Gath, publish it not in the streets of Ascalon! Here we have orthodoxy upon the platform of Christian Science. How much of the old theology is left in the leavened thought of this writer, when he further declares: "The conviction that God is love is worth while; that evil is an illusion is magnificently worth while." Again we hear the voice of the well-known president of a theological college. "The time has come for a creedless Christianity." What means the more recent attempt of a great church to revive the work of healing the sick by spiritual means? It is true there has not yet come to this denomination the vision of the Christ method of healing, but it is plain that the leaven of Christian Science is at work therein.

"Pal signifies the growing movement in religious organizations to consolidate, to sink creedal differences for the common good? Men are caring less for doctrine and more for deeds; Material forms and observances are becoming more and more secondary to spiritual understanding witnessed in signs following. Do you realize that progressive thought in the churches today is accepting, by little and by little, those ideals which a lone woman, a half century ago, proclaimed to an unheeding world? Then theology listened only to scoff and to persecute. Today, though not yet recognizing the fact, it has begun to follow, however haltingly, the trail she blazed. Can you doubt that the day will come when the last of scholasticism shall have disappeared from the leavened lump of theology? Then the Christian Science textbook may be read from orthodox pulpits, even as now it is not uncommonly eagerly read in pastors' studies. Then Christian sermons will heal the sick. Then will end forever the division into denominations and the Church triumphant will appear, in the elimination of material theories and dependencies. In that day of spiritual predominance the churches will understand what Mrs. Eddy meant when she wrote: "I love the orthodox church; and, in time, that church will love Christian Science." (Mis. p. 111, 25-27.)

THE LEAVEN IN MEDICINE.

Nowhere is the kaleidoscopic character of the human mind to be observed more strikingly than in the history of material medicine. In my senior year in medical college, I was required to devote much study to "The Principles and Practice of Medicine." A better term for the subject would have been, "The Principles and Practice of Medicine for 1900." Material medicine has always been in a state of flux, because it has never of itself risen, in theory or practice, above matter. Even when the matter physician discourses learnedly on mind and deals with psycho-analysis, psycho-neurosis, psycho-therapy, and psycho-what not, he deals none the less with matter, for to the materialist, mind means little else than brain-matter. While the materialist has not yet learned that matter and mortal mind are one, nevertheless the healing art is drawing nearer the truth as revealed in Christian Science. Progressive physicians, in practice, are steadily reducing their legion of remedies. Many doctors admit that there is no specific medicine. Many boast that they limit their practice to four or five drugs. I have even known physicians who declared that a physic and a pain-reliever comprised their entire materia medica. It is evident that if one can reduce the pharmacopoeia in practice to one or two remedies, he can take the next step and eliminate the drug entirely from medical practice.

It may be argued that God placed drugs here and endowed them with healing power. When did Spirit, God, delegate to matter divine power? Material medicine did not qualify for Christian healing in Jesus' day. He ignored it and turned instead to purely spiritual means. Could Jesus in his wisdom consistently have chosen an unscientific, and hence untrue, method with which to prove his wonderous power to heal? Moreover, Jesus was not alone in his Christian practice. The Bible is full of the teaching and practice of spiritual healing, but you will search its pages in vain for an authentic case of healing by material means. Even so today material medicine fails to qualify. It is not the Christ method of healing. Nothing spiritual can come out of a wholly material system, and material medicine is such. Indeed, not one spiritual quality does it embody in its theory or require in its practice. The very study of material medicine leads one away from the spiritual. Who has ever found soul or spirit in the dissecting room, on the operating table, or under the microscope? I am aware that many noble men and women, true Christians, are in the medical profession. To them all honor and respect! For it is obvious that these are such, not because of, but in spite of their professional training.

If you were to ask any medical enthusiast to name the greatest scientific achievement of the age, doubtless he would say: "Preventive medicine." Now with that Christian Science agrees, but points out that, since anything, to be medicine, must first be regarded as such, medicine is mental, not material. Therefore preventive medicine begins with Mind. Mrs. Eddy was the first in this age to proclaim and to demonstrate that health is a state of Mind, not a state of matter; that to produce and maintain a well body, it is necessary first to have a sound mind. She taught that all sickness is based in thought-contamination, that people who think cleanly and correctly live that way and are proportionately immune from disease. She taught true sanitation to be cleanliness of mind and body, true hygiene to be morality, true physiology to be spirituality. These she recognized to constitute public health. As for so-called communicable diseases, Mrs. Eddy required strict obedience to quarantine regulations, respecting not only the law of the land, but public sentiment also. Nevertheless, she knew that the only real germ is the germ of spiritual Truth, which when cultured in human consciousness, never ceases its growth till the whole lump of mortal thought is spiritualized and man's true self-hood appears. This germ is highly infectious and contagious, yet it produces, not disease, but health, not discord, but harmony, not death, but life.

But you say, how can one question the germ theory of disease when one may readily see the actual germ under the microscope? The germ theory is not provable by the microscope any more surely than a mirage of the desert would be established as a reality because seen through a telescope. Neither magnifying nor minimizing error can make it true.

As to the germ theory of disease, there has arisen the usual failure of the doctors to agree. A famous military surgeon recently is reported to have said that the more bacteria one breathed, the less liable one would become to disease, because of the immunity established through the system becoming accustomed to foul conditions. In other words, to become immune from disease, get on familiar terms with disease germs. Familiarity with bacteria, it seems, breeds not only contempt but immunity. Nevertheless, such immunity is not material, after all, but mental. That would seem to be borne out by the fact that physicians rarely take the diseases with which they are thrown. (They almost never take their own medicine.)

Again, a class of investigators, numbering representatives of the Public Health Service, and many scientists from our great universities, enter a complete denial of the germ theory, substituting therefor the worm theory. These scientists aver that so-called germ diseases are in reality worm diseases and already the lengthy list of vegetable bacteria is paralleled by a replacer set of animal worms. There would seem to be small choice between being consumed by germs or eaten by worms, but this innovation in medical theories presents another realignment of the medical kaleidoscope.

The facts are that just as the atomic theory gave place to changing thought, embodied in the theory that matter is electricity or holes in the ether, and thus prefigured further and more nearly final theories, so has the germ theory of disease begun to disintegrate, under the restlessness of the material scientist's thirst for ultimate knowledge. A short time ago, it was considered folly to challenge the germ theory. Today, we have actually arrived at its breaking up. There are large and growing numbers of the medical faculty who boldly disclaim that bacteria have anything more than possibly a helpful role to play in disease. By these authorities disease germs are regarded as merely scavengers which are usually present for a wholly benign purpose. Writing recently in The Medical Record, one of the most prominent surgeons in America announced: "With regard to the germ and the theory of its action in disease and the transmission of disease (except as secondary invaders) all the facts of my experience are in opposition to the present teachings. The ancient belief that the sick man was possessed with a demon which must be driven out has its modern parallel in the belief that the starting point of disease is in the introduction of a foreign agent into the body. The germ is the modern demon. You have but to substitute the idea of the germ for the idea of the demon and the medical practice of today is not a kind of exorcism." He continues: "As Lloyd George has said, 'The whole world must be re-made,' and in the reconstruction, medical and surgical practice must be reformed." His conclusions, from extensive experiments, are that diseases are caused by poisons produced by necrosis and decay of cellular tissues. "I have found," he says, "that man's greatest enemy is his own decaying tissue."

Note that in this newest theory of disease, a man is made ill, not from without, but from within. Another rearrangement of the kaleidoscope! for here, as always, material medicine consistently looks to matter as the cause of its own diseases, and to remove the offending tissues, lays hands rudely upon the helpless body.

Jesus said: "A man's foes shall be they of his own household," and Mrs. Eddy has shown that a man's household is his mentality. Metaphysically viewed, this new medical theory reveals that mortal man is made ill by his own false beliefs. Mrs. Eddy said that fifty years ago. The proper, the scientific way, to get rid of disease is not to excise the effect, but rather to correct the cause. Christian Science heals and prevents disease, just as it abolishes all other inharmonies, through the destruction of false beliefs by the application to them of spiritual truth.

The abandonment of the germ theory will mark the end of the fear of contagion and preventive medicine and public health will be established to be cleanliness of thought and action, the only way to health and holiness. The hour will come for all, even as it is now come with many, when the divine Mind will supplant matter in the treatment of the sick. Even now, the healing art is impregnated with the leaven of Spirit. Christian Science is illustrating the inevitable reunion of religion and medicine which must come to pass as both advance into more spiritual latitudes. There will come a day when the unity of health and holiness will appear. Then religion at the sickbed will no longer be helpless; then the pastor making his rounds will no longer delegate half his office to the medical practitioner. Then Christ will be seen to be not only "the head of the Church," as Paul declares, but also, as he goes on to say, "the Saviour of the body."

THE DISCOVERER, FOUNDER, LEADER.

What shall we say of the Discoverer of Christian Science, of the Founder of the Movement, of her who is today as she has been from the beginning, its inspired Leader? What shall we say of that good and pure woman, that Mary, who echoed the cry of the prophet of old: "Revive thy work, O Lord; in the midst of the years make known." Through her inspiration and devotion, to multitudes the way of health and holiness has been made known, in desolate hearts the work of righteousness has been revived. Mary Baker Eddy, frail of body, though strong in spirit, at the age of forty-five, viewed not her life in retrospect, but with forward vision entered with eagerness upon a life of unremitting toil in the service of humanity.

Have you ever heard it said that God did not seek Mrs. Eddy? Oh, but He did seek her! He chose her to be the Revelator of Truth, Christ to this age, because she sought God as the source of ultimate Truth, sought Him so devotedly that she became worthy to receive and to reflect the message God had for just such a purified consciousness as hers. Whatever God does to man, He does through man, and He