

by nature honest, pure, and loving. Anything which appears to the contrary is due to false education. The pure in heart do not willfully acquire a sinful habit or a false appetite, but evil is oft presented in attractive forms and, unless we are alert, we may be tempted for a moment to listen to the false arguments of material sense.

The temptations to sin meet us at every turn, but we do not have to yield to them. By spiritual living and the constant endeavor to keep close to God we are not only protected from the temptations of evil, but through increasing spiritual discernment we learn to penetrate more quickly the subtle disguises of error and thereby defend ourselves successfully from its attempts to enter our consciousness.

Now when one is under the intoxicating delusion that there is pleasure in sin, he is not ready for deliverance therefrom. There comes a time, however, when false sense is satiated; when one fails to experience any satisfaction whatever in the supposed joys of a material, sensuous world. It matters not how long the decision to take a stand for righteousness has been postponed. When the cup of sinful living has been drained to its bitter dregs and the heart yearns for peace and the joy of right living, he who has sinned and who reaches out to God for deliverance, finds awaiting him a tender welcome from the God of love, who is "the same yesterday, and to-day, and for ever."

There never was a moment in our experience when salvation was not at hand; it only rested with us to make the effort to be saved, for a tender, merciful, compassionate Father-Mother God is always waiting for the children of men to awaken from their delusion of life in matter to the consciousness of true being. I once heard a story of a man who dreamed that he was in prison. He did not know why he was confined; yet there were the stone walls, the barred steel door, the tiny window, and it all seemed very real to the dreamer. As he pondered the situation, endeavoring to find a reason for his imprisonment, a wave of righteous indignation at the injustice of it welled up within him and, as he involuntarily started to beat his fists against the wall, it all fell away, and he awakened to find himself free.

Christian Science teaches, and it can be proved with mathematical certainty, that the bondage to false material sense is a dream from which we

can be awakened and set free, just as the sleeping dreamer can be roused from a nightmare. All that is necessary for our release is first the desire and then the determination to know God aright, followed by the consistent living which proves our gratitude for release from evil. Sin is forgiven only as it is abandoned. Salvation depends upon our steadfast, devout consecration to the things of God and a constant striving for increased spirituality. Just as the healing of the sick, as accomplished by Christian Science, proves the reality of God as good, so the redemption of the sinner proves the unreality of sin.

PRAYER

It is doubtful if any chapter in the textbook, Science and Health, has attracted more attention or has been responsible for satisfying more people of the practicality of Christian Science than the chapter on Prayer with which the book opens. In the first sentence of this chapter we read: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (p. 1). Just a few lines farther on the author says: "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds" (p. 1). It is to such prayer that we can resort when we enter into our closet and shut the door with the assurance that as we pray to our Father in secret, He will reward us openly. We enter into this closet, "the secret place of the most High," as we rise above the arguments of material sense and realize that we are alone with God. No audible words, no human intermediaries, no particular posture is necessary for such prayer to be heard. We only need the deep and abiding sense that we are in the presence "of Him whom to know aright is Life eternal" (Science and Health, Pref., p. vii). Regardless of how difficult a condition may seem to be, it cannot interfere with our right to appeal to our loving Father-Mother God, nor can error prevent us from hearing the "still small voice" of Truth in answer to our desire.

It is this silent prayer of understanding of the oneness of God, of man's oneness with Him and the consequent nothingness of evil which banishes and destroys the manifestations of the suppositious opposite, whether it argues to us as sin, sickness, or death. Jesus made quite clear

the difference between those who prayed in the streets or synagogues to be heard of men, or who employed vain repetitions, or who made long prayers expecting to be heard because of their much speaking, and the silent prayer with which we approach our heavenly Father in the quiet of our closet, or mental home.

Right here it might be well to say a word about absent treatment, which is not always understood by those unfamiliar with the teachings of Christian Science. As we begin to understand the allness, the infinitude of God, our limited, finite sense of time and space loses its imaginary power, and it is proved that prayer under such conditions is quite as efficacious whether the patient is in the same room or thousands of miles away. Why think it incredible that healing should result from absent treatment? Remember that when Jesus was at Cana in Galilee he healed instantaneously the nobleman's son who was sick at Capernaum, several miles away; again, when our Master came into Capernaum after his exalted experience on the mountain, he healed the centurion's servant who lay at home sick of the palsy. If God is omnipotent and omnipresent, there is no place where He is not, nor can we by any chance or possibility be separated from His presence or power.

You recall that on one occasion, after Jesus fed the five thousand, the disciples were returning by boat to Capernaum. A high wind arose and they were not making much headway, when Jesus appeared, walking on the water. As soon as he came aboard, immediately the ship was at the other side. Compared with this demonstration, our achievements in the way of modern, physical science—the radio, the aeroplane, the transmission of pictures by telegraphy, and now by radio—seem very feeble. These appliances have always been possible, for the idea existed in infinite Mind, and they are only now coming to light because human thought is throwing off its limitations and, like the butterfly emerging from its cocoon, is expanding toward the unlimited realm of spiritual realities. In the words of our Leader: "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality" (Science and Health, p. 95). We are steadily bringing out a higher sense of man's dominion, but we still have leagues to go in the line of spiritual unfoldment

and achievement before we can approximate the demonstrations of Jesus.

Prayer, as we understand it in Christian Science, is the calm, confident, positive realization of the ever-presence of infinite Mind and the perfection of Mind's ideas. As we turn from the contemplation of things material and discordant to the ever-present Christ, there comes into consciousness the assurance that God alone is present and has power. Time, place, or environment cannot interfere with our instant appeal to the Most High, for there is no place where His voice is not heard.

Through the beneficent teachings of the new-old religion of Christian Science, a vast multitude have been brought out of great tribulation. We have been redeemed from apparently hopeless conditions of sin; raised from seemingly hopeless beds of pain; released from false appetites which materia medica claimed were incurable, and we bear grateful witness to the assurance of Jesus that "with God all things are possible," regardless of how aggravated discordant conditions may seem to be or of how long they have been endured. "God is no respecter of persons," and when the sinner or the sufferer discovers that all human remedies fail and turns to his heavenly Father, he finds, like the prodigal son, that this loving Father is waiting to greet him with a blessing; to bestow His richest gifts upon him; to put about his shoulders the coat of freedom from the evils which have tormented him; and to open wide the door to his heavenly home where there is naught but harmony, joy, and an infinite abundance of good. Therefore we can say with the Psalmist, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

Mrs. G. J. Bohrer "Better Homes Week" Chairman

Mrs. George J. Bohrer has been appointed to head a committee of local citizens for the purpose of planning a Better Homes campaign in Coquille.

This appointment was made from the national office of Better Homes in America in Washington, D. C., which each year sponsors a nation-wide program for the improvement of housing conditions. The organization is headed by Secretary Wilbur who succeeded President Hoover as its president. Mr. Hoover now serves as honorary chairman. Dr. James Ford is in active charge of the campaign.

Better Homes in America is a non-commercial, educational organization which has for its object the improvement of housing conditions and the promotion of a wholesome type of home and family life. Its program is adapted to local needs by each of the thousands of committees which have been established in cities, towns, and villages throughout the country. The campaign is sponsored locally by parent-teacher associations, women's clubs, civic associations, and in some communities by schools and colleges, as a part of their educational program. This is done in the study of home economics, manual training, civics, English and art.

The man or woman who is active in civic affairs is appointed in each community to serve as chairman of the Better Homes Committee for that place. This chairman then selects a committee of representative men and women to conduct the campaign. These campaigns vary according to the size and conditions of the community, and include programs of lectures, demonstrations, and contests. Wherever possible a house is planned and built, or a suitable one borrowed and furnished. In this way families of modest means are encouraged toward home ownership and are shown how a house of good design and construction can be built at a cost within their means. Through such demonstrations prospective home owners receive many helps and suggestions for the planning, purchase or building of homes, and many families are inspired to make necessary improvements in their homes. The complete furnishing of such demonstration houses on a restricted budget is helpful in showing to those contemplating the furnishing or refurnishing of a home the standards of good taste combined with economy.

When the Better Homes campaign is carried on as a school project, the furnishings for the demonstration house are usually selected and placed by students of home economics. Several houses used for demonstrations in past campaigns were built by students of carpentry and manual training classes.

The demonstration of reconditioning an old and perhaps dilapidated house, to make it comfortable and convenient, is another phase of Better Homes Work. Such houses are usually furnished with done-over furniture and both house and furnishings then become worth while object lessons.

The house demonstration is supplemented by contests, such as small house and garden competitions, lot improvement contests and kitchen improvement contests. Schools participate usually through essay and poster contests, taking building or homemak-



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The Pioneer Methodist Church

S. D. Walters, pastor
191 So. Henry St.; Phone 50-J
Sunday School 10 a. m. Lyman Carrier, Supt.; Mrs. Esta Ellis, Primary Supt.
Morning Worship 11 a. m.
Subject: "When John Doubted."
Evening Worship 7:30 p. m.
Subject: "The Greatest Question of Life."
Epworth League and Epworth Junior Society, 6:30 p. m.
Prayer meeting and Bible study Wednesday, 7:30 p. m.
Choir practices Saturday, 7:30 p. m.
You miss—use the Lord's Day if part of it is not spent in worship.
We invite you to worship with us.

Oregon Tuberculosis Association

Of the local persons who will be among the 200 delegates from every corner of Oregon who will attend the annual meeting of the Oregon Tuberculosis Association in Portland next Tuesday and Wednesday are Mrs. J. T. Brand, president of the Coos County Public Health Association, and Mrs. W. J. Conrad who has been active in the local work as county Tuberculosis seal sale chairman.

For fifteen years the Oregon Tuberculosis Association has been holding such annual meetings and each year has seen an increase in attendance and an increasing interest on the part of the delegates. The sessions this year which will open Tuesday, February 25, at 9 a. m., in the Portland Public Library will be unusually interesting and informative, according to Mrs. Saldie Orr Dunbar, executive secretary of the association. Several dinner parties and theatre parties are being planned for Tuesday night. Representatives and members of many women's clubs, civic organizations, county health units, medical societies, official state agencies and other groups are expected.

Mrs. Brand is to represent the Coos County Public Health Association officially, and will present the president's report of the association's activities for the past year at the meeting Wednesday morning. The presidents of the nineteen other county associations in the state that are affiliated with the tuberculosis association will also present their reports. Mrs. Dunbar states that as a result of the active work of many associations during the past year keen interest in these records is expected.

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Church of Christ

D. L. Hackett, Pastor. Phone 141-R
February 9, 1930
Bible School 10 a. m. Ned C. Kelley Supt.
We will begin an attendance contest with the Bible School of the Marshfield Church the first Sunday in March. Every member must be on the job.
Preaching and worship 11 a. m.
Services at Fairview 2:30 p. m.
Christian Endeavor at 6:30 p. m.
Evening service 7:30 p. m.
Prayer meeting each Thursday evening at 7:30 p. m.
The Church of Christ along with other great religious bodies stands for all of the great doctrines of the Christian faith, such as faith in Christ, the inspiration of the Scriptures, the Deity of Christ, the blood atonement, etc. We also believe in Christian unity, that faith in Christ is creed enough, that we should honor Christ by wearing His name and that each local congregation should be free from all overhead machinery, making the church absolutely independent.
We invite men and women to investigate the platform upon which we stand.

Christian Science Society

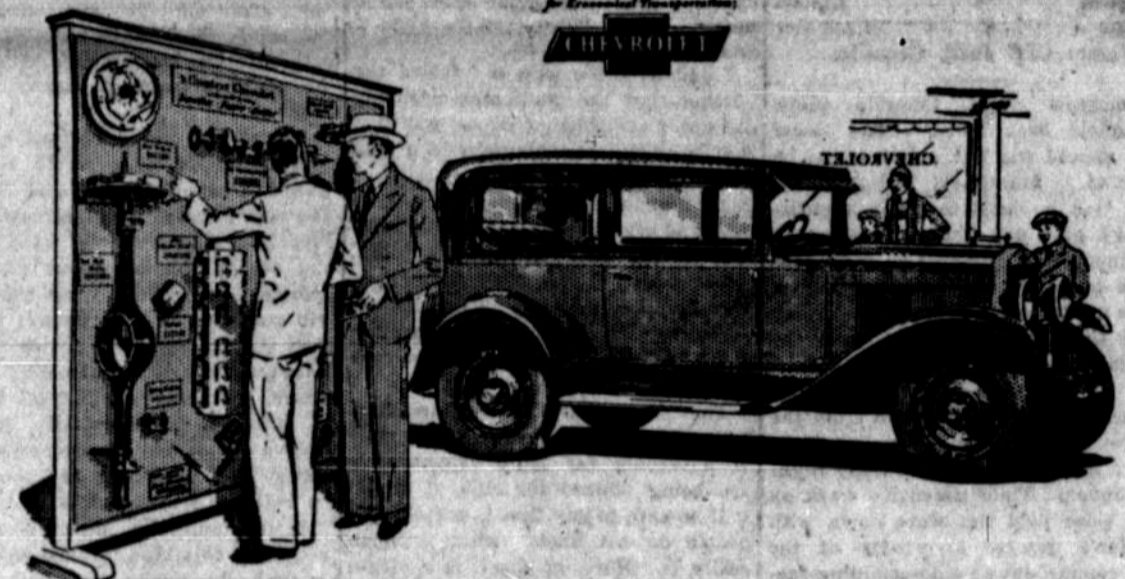
Sunday School at 9:30 a. m.
Sunday Service at 11 a. m.
Subject for next Sunday, "Mind."
Wednesday evening meeting at 8 o'clock.
Free public Reading Room open in Church Building every Tuesday and Saturday afternoons from two to four.

Methodist Church—Northern

Sunday School, 10 a. m.
Morning Preaching, 11 a. m.
Evening Preaching, 7:30 p. m.
Prayer meeting, Wednesday, 7:30 p. m.
Scriptural, spiritual preaching.
G. A. Gray, Pastor.

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