

SCIENCE LECTURE HOLDS TEACHINGS RULED BY BIBLE

In addressing a gathering interested in Christian Science here Thursday evening, Robert Stanley Ross, C. S. of New York, spoke as follows:

The teachings of Christian Science are inseparable from those of the Bible; first, because the Bible is the only book throughout the centuries that has kept alive in human consciousness the fires of spiritual inspiration; second, because the Bible records the words and works of Christ Jesus and of righteous men and women whose obedience to divine law enabled them to rise above the mesmerism of customary belief, mis-called law, and to accomplish the humanly impossible; third, because in the year 1866 the inspired words of the Bible alone stood between Mary Baker Eddy and the grave, restored her to health, and enabled her to discover and demonstrate the divine principle and role of Christian healing. Accordingly, on page 487 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy gives as the very first of our six denominational tenets the following: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life."

In view of this inseparable relationship between Mrs. Eddy's teachings and the Scriptures, Christian Scientists revere the Bible and, by systematic study, endeavor to find therein this "sufficient guide to eternal life." Some people criticize us, however, because we use so persistently the Christian Science textbook as a supplement to our study of the Bible. But we ask, do not students and clergymen of other denominations use books known as commentaries, notes, and helps, all intended to give them a clearer understanding of the Scriptures? Does anyone question their right to use as many of these books as they will? Certainly not! Why, then, should we Christian Scientists be criticized for using this greatest of all aids to Bible study? Is it because our textbook illustrates the sacred pages more practically than any and all other books? Is it because our textbook reveals the Science of Life and explains Christian healing so simply and clearly that all may understand and practice it?

Spiritual Healing Continued.
One of the outstanding features of the Bible is the frequency with which it refers to spiritual healing. From beginning to end, the Bible shows that the ability to overcome

otherwise insurmountable difficulties was characteristic of those who lived close to God. As early as the twentieth chapter of Genesis, for example, we find a record of spiritual healing. There we are told that Abraham prayed unto God and that God healed Abraham's friend, Abimelech. Further along, in Moses' day, we find more records of healing by prayer or spiritual means. This healing and saving power the great lawgiver demonstrated to an astonishing degree; but we find nothing in the records to indicate that he ever taught his followers how to heal. Aaron, Joshua, Elijah, Elisha, and others healed by prayer, but none of the patriarchs and prophets appear to have had disciples or pupils who could in like manner demonstrate God's power. Not until the ministry of our Master do we find one who could in a general way at least impart to others this understanding and the divine power which accompanies it.

From this you will see that healing by spiritual means was not confined to the early centuries of the Christian era; but, like the leading motif of a great orchestral composition, the theme of spiritual healing occurs and recurs throughout Biblical history, reaching its climax in those marvelous demonstrations of the Master, whose religion, more emphatically than that of any of his predecessors, was a religion of healing. It promised a full, complete salvation from all evil. Overcoming human discord of every sort, Jesus called upon his followers throughout all time to go and do likewise, saying, "He that believeth on me, the works that I do shall he do also." Instead of wondering whether God was willing that this one or that should be healed, or whether he was worthy of healing, the Master set at liberty in every case those who called upon him for help. Did not this indicate that man's divine birthright, everyone's divine birthright, is always life, health, and happiness, here and now?

The Promising Present.
Accordingly, one should be pardoned for wondering why religious, medical, and philanthropic agencies, aiming to promote human health and happiness, have not investigated in a more serious and friendly manner the healing method which centuries ago proved itself to be the most efficacious in history, with an unparalleled record of accomplishment, without a single recorded failure. Jesus healed sickness and sin not only without drugs and surgery, but without mesmerism or mental suggestion. Furthermore, he taught its generalities to others and they, in turn, taught others, and so on for possibly three centuries. This proved that Christian healing was based upon an ever-available, ever-operative divine principle, or law. Instead of upon the Master's personality, and that it was demonstrated according to rule. In other words, Christian healing was scientific healing; hence the name, Christian Science, given to this the

greatest of all discoveries by Mary Baker Eddy.
Owing to Mrs. Eddy's discovery, following many years of investigation, study, and experimentation, the world is learning that the words of Christ Jesus were practical; that they were the entrance into a human experience of divine, natural law; that they were proofs of the divine will or purpose to redeem or save mankind from sin, disease, and death.

Defining salvation on page 533 of Science and Health, Mrs. Eddy writes as follows: "Salvation, Life, Truth and Love understood and demonstrated as supreme over sin, sickness, and death destroyed." Could there be any more practical method of salvation or redemption from evil than the destruction of evil?

By healing all manner of sickness as well as of sin, Christian Science is demonstrating in our day, as Jesus demonstrated in his, that evil has no divine cause, authority, nor sanction, but that it must be, it is, an unprincipled, unlawful, mesmeristic imposition upon the race. It is no longer a subject of controversy, but a fact generally admitted, that Christian Science is healing phases of sin and sickness that have defied other religious and medical effort.

Although we believe that Christian Science is capable of ridding the race of sin and disease and that, when universally understood and demonstrated, it will do so, we admit that we have only begun to grasp and utilize the might and majesty of this Science. Christian Scientists will do better healing work in the proportion that they rise above the aged belief in the supposed reality of sin, disease and death—a belief which is mesmeristic in effect and as such must be recognized, rebuked, and thrown off,—they must rise above this aged belief and by spiritual growth conform their lives to the divine principle, love, exemplified in the earthly life of their Lord and Master, Jesus the Christ, or Jesus the Godlike man. Nevertheless, I feel safe in saying that Christian Science has healed and is healing daily practically every type of disease known to medical practice.

Impressive Testimony.
Referring recently to the healing efficacy of Christian Science, Dr. Richard C. Cabot, professor of clinical medicine and professor of social ethics at Harvard university, said: "The good effects of Christian Science I can see on all sides. I have not the slightest doubt that it does good, that it cures disease, organic as well as functional." In this same connection, Dr. Charles Hunter, associate professor of official medicine at the University of Manitoba, said: "Christian Science has helped many persons suffering from diseases which to the medical practitioner had defied diagnosis." Dr. Drummond Shields, a physician and member of the British parliament, said: "Some of the most remarkable cases I know of, wonderful cures, have been in connection with Christian Science, which I have seen and know." Finally, Dr.

William Mayo of the famous Mayo Brothers clinic and hospital at Rochester, Minn., in addressing the staff of a Toronto, Canada, hospital, said: "I have sent people to Christian Scientists and they have got relief."
Several months ago, for example, I was introduced to an audience by the daughter of a well-known physician. Twelve years ago she was suffering from what had been pronounced internal cancer. The surgeons who were employed found that the disease had so developed that they closed the incision which they had made without proceeding any farther and notified the family that the patient could live for not more than three months. Confronted by what seemed to be a hopeless outlook, this woman then turned to Christian Science for help and was healed. She is now radiantly happy, has become a practitioner, and at present is the second, that is, the Bible reader in the local Christian Science church.

Proof is Essential.
It is therefore not only right for Christians to heal sickness and sin in the way Jesus healed them, but it is inseparable from Christian discipleship. To illustrate: What would be thought of one who claims to be a pianist, but who is unable to play the piano? Or, what would be thought of one who claims to be a lawyer, but who is unable to prepare a brief, present an intelligent argument in court, or to sum up before a jury? Or, what would be thought of one who claims to be an architect, but who, when called upon by an intending builder, is unable to draw up a set of plans and specifications? "Even so," writes James, "faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without works, and I will shew thee my faith by my works." The master Christian supplemented his words with works and

required the same of his followers. Early in his ministry he called upon them not only to preach the Gospel, but to heal the sick, cast out demons, and raise the dead, and in his final charge he said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In view of these and other Scriptural passages that could be cited, is it not equally incumbent upon the Christians of today to present proofs of their profession? Has the divine standard been changed or lowered? May we now accept Christianity in theory, but reject it in practice? The only evidence of discipleship which Christian Science accepts is the only evidence which Jesus accepted, namely, the ability to heal, by spiritual means, both sickness and sin.

YOUNG CHIMPANZEE STRONGER THAN MAN

BALTIMORE, Md.—(AP) When chimpanzees reach the age of youthful rambunctiousness, they display a capacity for mischief far beyond the power of any human child.
Propinquus Dayton Pan, the famous Johns Hopkins chimpanzee, has reached that age. Although only five years old and one-third grown, he has about used up his cage and Dr. Adolph H. Schultz, who has charge of him, is wondering what can be done when he grows up.
Dayton already can lift a full-grown man nearly three times as heavy as he is, and recently snapped a heavy metal file into three pieces with his fingers.

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