FAITH BLENDS WITH MEDICINE, SAYS SPEAKER

Christian Science Topic of Lecture at Murat Theater.

'BASIS OF RELIGION'

"Religion and medicine are questions of vital import to all mankind," said Willis F. Gross, member of the Christian Science board of lectureship, addressing a large audience at the Murat theater yesterday afternoon. He was introduced by Miss Josephine Robinson on behalf of the three Christian Science churches of this city.

They have been vital questions from the earliest periods of human history and the search for a more satisfying religion and a more successful method of healing disease has gone on continually. Today there are hundreds of religious denominations and well nigh countless professions of faith, all of which are constantly changing with the progress of human experience. On the other hand the various theories as to the cause and cure of disease, advanced by scores of medical schools, are changing so rapidly it is exceedingly difficult to keep pace with them. Every change is deemed progress by the advocates of material methods of healing, and the person who hesitates to accept any new theory advanced is considered behind the times. It can be seriously questioned, however, whether the theories of today are in advance of those of yesterday, if they are to be judged by results accomplished.

There are many hopeless invalids who would gladly exchange all their worldly possessions for the priceless blessing of good health. They have tried every known material remedy and tested every method of healing, but all to no purpose. When all earthly things have failed and there is not a ray of hope to lighten the darkness, the sick have frequently voiced their anguish in the language of the prophet, "Is there no balm in Gilead; is there no physician there?"

FAILURE OF MEDICINE INJURY TO FAITH.

Thus the failure of material remedies to heal has caused not a few persons to lose faith in the efficacy of spiritual teachings and while it may seem strange that one should lose faith in religion because medicine had failed to restore him to health, yet such is the fact and it has come about in this way. Many persons have turned to religion, after the skill of physicians has been exhausted, hoping they might find in the teachings of the church something that would help them. When they asked why they were not healed of their infirmities, they were told it was evidently God's will for them to suffer. They were assured that the affliction would in some way work out great spiritual good for them and for this reason they should be resigned to the divine will. Finding no comfort in such a doctrine they turned away in despair and in many instances they even rebeled against God.

How different has been the experience of the many thousands who rejoice to tell of the great good which came to them through Christian Science at this point in their experience. When they turned in this direction for help they were told that disease and suffering are no more a part of God's plan than is sin, and this sweet assurance brought hope and courage in the hour of darkness and doubt. When they were restored to health through obedience to God's spiritual law, as taught in Christian Science, it was to them proof positive that the fundamental teachings of this Science are scientific, Christian and practical. Is it any wonder they have not ceased to give thanks unto God for His goodness and for His many wonderful works? Should they be considered a strange people because it has been their sacred privilege to experience the healing benefits of primitive Christianity? Should they not rather be accepted as living witnesses of God's love and power to heal the sick in this and every age?

TRUTH REMEDY FOR SICKESS AND SIN.

The experience of those who have found healing in Christian Science proves that Truth is the remedy for both sickness and sin. Humanity seems to have lost sight of one very important fact which was demonstrated in the beginning of the Christian era, namely, that religion and true medicine are from the same source and can not be separated, either in theory or practice. It is the prevailing opinion that there can be no connection between religion and medicine because the former has to do with Spirit and spiritual laws, while the latter is altogether material. This is true of medicine as generally defined and practiced, but it should be understood that medicine means a way of healing, and has a higher signification than that usually attached to it by material systems. It is a fact so well established it can not be questioned that the most effectual system ever brought to human recognition and Christianity as it was taught and demonstrated by its Founder, Jesus of Nazareth, are one and identical. When the Christianly scientific method of healing sickness and sin is understood, the oneness of religion and medicine will be acknowledged by all.

The healing of sickness by spiritual means alone continued throughout the first three centuries of the Christian era, or just so long as it was considered an essential part of religious teaching and practice. In this age Christian Science is demonstrating that spiritual understanding improves the health as well as the morals of men. This shows that Christian Science is essential, because the teachings of Jesus can not be rightly applied to the problems of daily life except they be correctly interpreted. When they are correctly interpreted and rightly applied it is understood and proved that the remedy for sin is the only effectual remedy for sickness.

BASIS OF TRUE RELIGION.

It is apparent from what has been said that we are considering religion in a most practical way, and therefore need to understand its true basis. The basis of true religion is a right apprehension of God. This includes the understanding of what man is and his relation to his fellow men. There are two vital metaphysical points in the teachings of Jesus which must not be overlooked. First is the definite statement that God is Spirit. Second is the teaching that man as created by God is absolutely dependent on his creator and inseparable from Him. The great Teacher said: "I can of mine own self do nothing." This statement justifies the conclusion, reached in Christian Science, that all men are dependent on God whether they realize it or not. Not understanding this great truth, mortals have accepted the erroneous belief that man can be separated from God, that he can think and act independently of his creator. This false sense of man's relationship to God is responsible for all the discords of human existence, sin and disease included. Christian Science corrects these errors of mortal thought and delivers humanity from the bondage of sin and suffering.

The Scriptures declare that man was created in the image and likeness of God, and yet this teaching seemed to have no definite place in human thought and activity until the advent of Christian Science. If man is created in the image and likeness of God, Spirit, he must be spiritual, but the prevailing systems of religion and medicine are based on the belief that man is material and therefore subject to sin, disease and death. This generally accepted theory is not in accord with the scentific interpretation of the Scriptures. John caught a glimpse of man's real being and he wrote, "Beloved, now are we the sons of God." How few have realized that this eternal truth is available in working out the various problems of daily life.

The statement that man is the son of God has been accepted as a matter of faith by Christian believers, but there has been little understanding of what constitutes the divine likeness. In Christian Science it is learned that these words of the apostle declare what is even now the truth about man. He is the child of God, infinite Spirit, notwithstanding the testimony of the material senses to the contrary. As the likeness of Spirit man can express, or be conscious of, nothing unlike the divine nature. The apprehension of this great truth, even in small degree, brings hope, courage, and assurance to those struggling with disease and sin, and here is the proof of Christian Science and the evidence of its adaptability to human needs.

THE TREE AND ITS FRUITS.

It is a truism accepted by all men, that a tree can be judged by its fruits. The great Teacher said, "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In reply to the question, What are the fruits of Christian Science? we would answer, The sick are healed, the sorrowing are comforted, sinners are reformed, the weak are made strong, and those burdened by a sense of failure and dread of the future are made to rejoice in the realization of the ever presence and omnipotence of good. Christian Science has a rightful place in every field of honest endeavor. Everything that in any way contributes to the welfare of humanity becomes more productive of good when it is understood how the fundamental teachings of this Science touch at some point every problem of man's experience.

Because one is neither an invalid nor a hardened sinner, it does not follow that he has not need of Christian Science. If he desires to become more successful in his chosen vocation, hoping thereby to render a more effectual service to others; if there are any evils to be overcome, any good works to be done; if he feels the need of a greater freedom, a larger sense of God's love, or a more enduring consciousness of peace and harmony, Christian Science will help him to attain the realization of his hopes. As thought is awakened to perceive the realities of spiritual being, he will comprehend more fully the deep significance of the Master's loving benediction, "Lo, I am with you alway," and he will be inspired with a greater desire to understand and acknowledge God in all His ways.

Christian Science has restored the teaching and practice of primitive Christianity, which included the healing of sickness as well as the overcoming of sin, and so has enlarged the borders of Christian activity. It is causing men to see that the Christian religion is based on a divine Principle which can be understood and demonstrated. The Christian religion is the most potent influence for good the world has ever known, and the better it is understood the more important is the place it occupies in human affairs.

ALL CLASSES TAKE UP CHRISTIAN SCIENCE.

Because of the great good Christian Science has accomplished, men and women of all classes are conscientiously devoting themselves to the study of this subject and earnestly striving to put its teachings into practice. There is a rapidly increasing number of intelligent persons who rejoice to be known as Christian Scientists, and it is impossible to say how many thousands are convinced of the truth of this teaching who, for various reasons, have not as yet openly declared themselves.

Christian Science has rendered practical the essential truths of the Scriptures, and this is the reason for the marvelous growth of our cause. As Christian Scientists, we believe in one God, as do all other Christian people. This God is the only cause and creator. In St. John's gospel we read, "All things were made by Him; and without Him was not any thing made that was made." We believe in one power, omnipotence, Paul declares, "There is no power but of God; the powers that be are ordained of God." We believe in one Chrst, the Savior of men. "There is none other name under heaven given among men, whereby we must be saved," is the teaching of Holy Writ. We accept the Scriptures as containing the revealed word of God; we believe in the power and efficacy of prayer; we believe in the triumph of good over evil, right over wrong, and truth over error. Furthermore, it has been proved that the highest type of manhood is attained through living in obedience to the unchanging law of God as revealed in the teachings and works of Jesus Christ, the Founder of the Christian religion. Christian Science has demonstrated that as this law becomes more generally understood, and men are willingly obedient to its requirements, the immediate result is the working out of countless problems which in the past have seemed to be of such magnitude as to discourage any attempt at their solution.

It is apparent to every one who has given the mater any serious consideration, that Christian Science departs from the trend of other religious doctrines. The question naturally arises: Where, or how, did Christian Science originate? What was its starting point? What was it that gave to Christianity this new impetus, demonstrating the divine energies of good?

SOMETHING INVISIBLE IN THE MULTITUDES.

Every revealed truth, every important discovery, every successful invention, every glorious achievement, every unfolding of good, bears faithful testimony to the fact that at some time there was one who caught a glimpse of that which was invisible to the multitudes. At first he may have seen as it were "through a glass, darkly," but as the vision grew clearer he was able to tell the people something of what he had perceived. Then the eyes of others were opened and they saw what they might never have seen had it not been for the clear vision of some one else.

In the same manner as other great truths were discovered ad rendered practical, Christian Science was brought to human recognition. There was one whose spiritual perception was able to penetrate the mists which obscured the vison of others; one who reasoned more correctly and was more faithful in making a practical application of what had already been revealed. In this instance the world's benefactor was a woman and future generations will regard her as among the foremost thinkers of her day. This woman, Mary Baker Eddy, will be known throughout the centuries as the Discoverer and Founder of Christian Science, for such she was. As a religious teacher of modern times reasoning along the same lines as she did, neither has there been anyone who arrived at the same definite conclusions concerning God, man and the universe. These conclusions are clearly set forth in her writings.

Mrs. Eddy was possessed of a keen analytical mind and a deeply religious nature. She was carefully instructed by her pious mother in the things pertaining to sound religious doctrine and was reared amid surroundings well calculated to bring out the best in human nature. The responsibilities of a broader experience, when she was called to leave her father's house and take her place in the world's activities, afforded her abundant opportunities to test the practical worth of her early training.

Mrs. Eddy was ever faithful to what she believed about God and this is the secret of her success. She was most positive in her convictions and yet she always expressed a kindly sympathy for the honesty and sincerity of those who held to contrary opinions. She left others free to follow the leadings of truth, as they understood truth, according to them the same sacred rights and privileges which she desired for herself. Faithful as she knew how to be faithful, consistent in the endeavor to make her life a blessing to humanity, a loving friend to all who knew her, she was being prepared for her mission, and when the time came she was ready. She learned many lessons in the school of bitter experience, but these only caused her to cling even more steadfastly to the teachings of Holy Writ, and to realize more fully that it is possible for men to trust God at all times and to rely on Him to direct their ways. Without this preparation, and an earnest desire to understand spiritual things, she might have passed through that wonderful experience of her restoration to health, without seeking to know how that good work had been accomplished.

Mrs. Eddy's healing in 1866 was the beginning of a new era in religious teaching and practice. Prior to this time many good men and women had been healed through a pure, uplifting faith in God's goodness and love, but they accepted the blessing as something not to be understood—too deep for human comprehension. Mrs. Eddy pondered upon her experience; she studied her Bible even more closely than before and earnestly prayed that she might so understand what had healed her as to be the means of bringing the priceless blessing of good health to others, even to those more unfortunate than herself. Her prayer was answered and in the fulness of time she discovered the divine Principle of Chrstian healing. She demonstrated the truth and availability of her discovery by destroying sin and restoring many hopeless invalids to perfect health. After she had proved her faith by her works, she taught others how to heal the sick and reform the sinner by means of this practical application of spritual teachings.

Mrs Eddy was a most successful writer, teacher and leader. In all that she did she evidenced her fitness for the great work to which she was called. She was well prepared to go out into the unknown country of a broader religious life, where the sick are healed by the same means as sinners are reformed. She met the Goliath of materialism face to face and demonstrated the might, majesty and supremacy of the ever living God. For many years she stood with staff in hand, ready to move onward when God pointed the way. It is to her untiring efforts, her unceasing vigilance, her countless heroic sacrifices—it is to those that the world is indebted for the unprecedented prosperity of our cause.

The work of greatest importance accomplished by Mrs. Eddy was the writing of "Science and Health with Key to the Scriptures," the first and only textbook on Christian Science. This book contains the complete statement of Christian Science ad gives the rules for demonstrating this purely spiritual method of healing sickness and destroying sin.

The last chapter of Science and Health contains one hundred pages and is entitled "Fruitage." Here we have the fruits of Christian Science—the testimony of those who have been healed of sin and almost every known disease by the study of this book. The great good which these persons have experienced is within the reach of all mankind. Those who are faithful in the study of Science and Health in connection with the Bible gain sufficient understanding to demonstrate the truth of Christian Science, and their progress is in proportion to their fidelity and steadfastness.

QUESTION OF EVIL AND CHRISTIAN FAITH.

Let us now consider briefly a subject which has occasioned not a little controversy, namely, the question of evil. The teaching of Christian Science concerning evil is not in accord with generally accepted theories because this Science denies the reality of that which claims existence apart from God. The understanding of the reality and supremacy of good demonstrates the nothingness of evil and so establishes health, harmony and success on an enduring basis. The problem of evil has been a perplexing one throughout the centuries and few persons have reached a concluson satisfactory even to themselves. Having accepted evil as a reality, men have labored in vain to account for its origin. The belief that evil is a real entity implies one of two things; either evil is self-existent or God made it. To accept the first propostion is to declare that there is more than one creator, and this is an emphatic denial of the fundamental teaching of Christianity, while to affirm that God created evil, or made it possible, is to say that evil is good, for the Scriptures declare that "God saw every thing that he had made, and, behold, it was very good."

Christian Science teaches that evil is neither person, place nor thing, because it is no part of God's creation. When this conclusion is reached it is understood that evil possesses neither intelligence, power, nor reality. On this basis it is possbie to demonstrate the nothingness of evil and to deliver humanity from sin, disease and suffering.

To deny the reality of evil is not contrary to the teachings of the Scriptures, as some aver. On the other hand it has been demonstrated with scientific certainty that an intelligent understanding of God gives one dominion over evil not to be gained in any other way. Jesus said to his disciples, "I am the way, the truth and the life: no man cometh unto the Father, but by me." He taught that the way to the Father is not through belief in the reality of evil, but through the understanding of God, good, as the only power, cause and creator. He taught men to think and do good. To the extent that one does good, he makes nothing of evil, for good and its supposed opposite can not have place in the human consciousness at the same time.

REALITY OF GOOD KEYNOTE OF TEACHING.

The reality of good was the keynote of the Master's teachings. He required implicit obedience to the law of good at all times. His teachings leave no room or opportunity for the indulgence of evil. He taught men to love even their enemies. If one has the abiding consciousness of God as Love he will manifest love and he will experience none of the ill effects that result from a sense of hatred. Jesus demonstrated that evil is to be overcome with good; it is impossible to gain the victory over evil in any other way.

The illusion of evil always seems real to a false sense of sense testimony regarding evil should never be accepted. Is not all sin a deception? Is it true that there is pleasure in wrongdoing as material sense would have mortals believe? Did a man ever gain anything really worth while by resorting to the methods of evil? If nothing that evil can say of itself be true, wherein is it to be accepted as a reality? Let us go back to the first appearance of evil as recorded in the third chapter of Genesis. What was at the bottom of it? Was it not a lie, even the belief that man would gain something by accepting evil for what it claimed to be? Jesus called evil a lie and the father of the lie. Where is to be found a better definition of evil? Knowing that all evil is a lie, the Master said to his followers, "And ye shall know the truth, and the truth shall make you free."

If one gain the victory over sin by making good real in thought and deed, and this can be proved in the daily experience of anyone, he can overcome sickness in the same manner. Sin is an error of thought in the beginning and so it is with sickness. Even from a medical point of view, based wholly on material hypotheses, thinking and talking about disease and suffering is never helpful. No good can possibly result from this practice and it is to be condemned. Most persons admit that thought affects the body somewhat, but they question whether the belief in sickness and the fear of it could produce a sick body. If the effect of thought on the body is accepted as an established fact, where can one draw the line and say, "Thus far and no farther?" Just how much is it possible to think and talk about sickness and experience no bad results? Since there is no satisfactory answer to the question, would it not be well to be on the safe side and eliminate all thought of disease and inharmony?

THINKING MAKES MAN WHAT HE IS.

Thinking makes a man what he is. His present mental condition is largely the result of the thoughts he has entertained in the past. His morals too are the outgrowth of his thinking. Some day he will realize that his thoughts have had a greater effect on his physical condition than he supposed, and then he will understand why he should give more attention to the trend of his thoughts and less consideration to what he has been taught to believe are the laws of health. The persistent effort to eradicate the thought of sickness will do for him far more than has been accomplished by material methods of healing.

Even though one may not be prepared to accept the teaching of Christian Science that sickness is not a reality in the absolute sense of the word, because it is no part of God's creation, he can at least understand that the less he thinks and talks about bodily ills the better.

The question is asked, How is one to apply the teachings of Christian Science in overcoming physical and moral evils? In the first place it must be understood that mortal man is unable to save himself from either sin or disease. He is as helpless in the one instance as in the other. Jesus said, "I can of mine own self do nothing," but "the Father that dwelleth in me, he doeth the works." Whatever of good any man has accomplished was due to the reflected activity of the divine Mind, and not to any effort he was able to make in his own strength.

In his epistle to the Ephesians, Paul writes, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." It is through faith that man is brought into harmony with the law of God and receives according to his deserving. Faith is that quality of thought which elevates human existence above the falsities of mortal belief. It is evil, the supposed opposite of good, which seems to make man a sinner and an invalid. When the evil sense, or sense of evil, is destroyed, the effects of evil disappear for there is nothing to prolong the illusion. This is true of the evil of sickness as well as of the evil of sin.

PRAYER OF FAITH AND GOOD RESULT.

The Christianly scientific method of treating disease and sin meets the human need today as surely as it healed the sick and reformed the sinner in the first century of the Christian era. The apostle James left a word of instruction which was intended for all men in all ages and not merely for those who lived in his day. In the fifth chapter of his epistle we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

No distinction is made between types or forms of disease. The method of practice here outlined will suffice in one case as well as another. Jesus did not teach that some diseases are curable and others incurable; on the contrary he healed all manner of physical and moral infirmities and taught his followers to do likewise.

James instructed the sick to "call for the elders of the church." It is evident he did not mean that the sick should appeal only to those who had been elected or appointed to some official position in the church organization, for in the same epistle he tells them to pray one for another that they might be healed. By the elders of the church, the apostle must have meant those who were advanced in spiritual understanding; those who had gained such a grasp of the teachings of Jesus as would enable them to do the healing works which he declared would be done by all who understood him.

"Let them pray over him, anointing him with oil in the name of the Lord." These words should not be interpreted as indorsing the use of material remedies. The oil had nothing whatever to do with the healing. It should be regarded as but the sign and symbol of that spiritual anointing which cleanses and purifies. Jesus once anointed the eyes of a blind man with clay and sent him to wash in the pool of Siloam. Whatever the lesson the Master sought to teach on this occasion, surely no one believes it was the clay which opened the eyes of one who had been born blind, or that Jesus here showed his approval of the use of material means for healing. If such had been his intention there would have been some reference to it in his teachings and his followers would have been carefully instructed on a matter of such vital importance. This is the only instance in the life of Jesus where anything was said or done which could in any manner possibly suggest a material remedy for fleshly ills, and yet we have no record that any school of medicine, or even one recognized practitioner, has ever attempted, by means of an application of clay, to restore sight to one who was born blind.

The apostle tells us that "the prayer of faith shall save the sick, and the Lord shall raise him up." There is no question as to who, or what, is the healer. The prayer of faith is the means by which man is brought into harmony with the law of supreme good, yet it is God, and not man, who heals the sick. Of himself man is helpless to accomplish any good work; even the faith which makes possible his obedience to divine law is the gift of God.

The Christian is here reminded that the healing of sickness and sin are one. "The prayer of faith shall save the sick," says the apostle, "and if he have committed sins, they shall be forgiven him." That which heals sickness destroys sin, and that which saves the sinner is the effectual remedy for disease and all bodily ills. The prayer of faith which heals and saves demonstrates the scientific unity of religion and medicine, and shows that true medicine is not material but spiritual. To the extent that divine Love find entrance into the human heart it casts out evil, sin, fear, discouragement, anxiety—all inharmony—as surely as light dispels darkness. The realization of the divine ever presence leaves no room for the thought of sin or disease, and they are no longer manifest.

The effectual fervent prayer of a righteous man availeth much," says the apostle. What makes prayer effectual? It is not blind belief, ignorance, superstition, will power, or intellectual attainment. It is righteousness, and righteousness is more a theory entertained as to what constitutes right living; it is even more than moral development. Righteousness is spiritual; it is more than quantity or quality of the human mind; it is the reflection of the one infinite good lifting humanity out of itself into the glorious reality of spiritual being.

It is learned in Christian Science that the purpose of prayer is to bring man into harmony with God and with the operation of His law. True prayer does not seek to influence the heavenly Father to do something He has not done and otherwise might not do. God's work is finished; divine Love is fully expressed, and it is not possible for man to direct the activities of divine Mind.

The first chapter of Science and Health is devoted to the subject of prayer. On page 4 we read: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example is our proper debt to him and the only worthy evidence of our gratitude for all that he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: "If ye love me, keep my commandments."

The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring—blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and strife to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness.

CHRISTIAN SCIENCE EDUCATIONAL.

In Christian Science we learn that true prayer and righteousness are one and inseparable. This enables us to understand what the Apostle Paul meant when he wrote in his epistle to the Romans, "Be not conformed to this world, but be ye transformed by the renewing of your mind." This transformation is the unfolding of good in human consciousness. What is it that prevents this unfolding? Is it not ignorance—ignorance of God and man made in the divine likeness, and created to live in obedience to spiritual law? There is great need that men be rightly instructed in spiritual things. The work of Christian Science is educational, and as such it is both Christian and scientific. It imparts a higher and more spiritual thought of God and man, and furnishes the rule whereby to demonstrate the allness of good and the nothingness of evil.

As one gains a higher thought of God, he gains also a truer concept of man. He begins to understand that the evils which seem to be a constituent part of human existence, are no part of God's creation and have nothing to do with man made in the likeness of Spirit, therefore he need not fear them or be in subjection to them. Unless human rights are more fully recognized, mortals will continue to submit to the evils of sin and disease because they believe there is no way of escape. Christian Science demonstrates man's inalienable right to health and freedom. Much has already been accomplished, but increased understanding will demonstrate the infinite possibilities of this Science. One proof of God's love and power in the experience of an individual helps that one to see how it is possible to gain still greater good. Progress is assured so long as one is faithful to what he undertakes. The unfolding of good brings greater blessings and added responsibilities, and these in turn lead to higher joys.

Christian believers of whatever faith, have said that Jesus' works established the truth of his doctrine. Here arises the important question, Do his followers realize the vital connection between his teachings and the work they were doing? If so, why are not the works done today as in the earlier centuries of the Christian era? Why do men seem to have so little faith in God's willingness to heal? Is it not because they have been taught to believe that religion ad medicine have nothing in common; that there is one remedy for sin and another remedy for sickness?

Jesus of Nazareth was the world's greatest religious teacher and he was also the most successful healer of disease. He healed sickness as he healed sin, proving that these evils require the same spiritual remedy. Today it is demonstrated that the remedy for sin is likewise the effectual remedy for sickness, and this is the evidence that Christian Science has given the correct interpretation of the Master's teachings.

Knowing that divine Love is the effectual remedy for all human ills, Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This is the message of Christian Science. There is rest for the weary, healing for the sick, comfort for the sorrowing, hope for those in despair, and joy and freedom for those in bondage to sin and suffering. If the weary searcher for health and happiness is ever tempted to doubt God's willingness to heal and to bless, let him recall these words of the Master spoken to him and to all mankind, "It is your Father's good pleasure to give you the kingdom." Realizing the promise fulfilled; even in small degree, he will sing with the psalmist, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

There may be those who regard Christian Science as a beautiful religious teaching but consider it too ideal to be practical. It should be remembered that the ideal of today becomes the intensely practical of tomorrow. In all the wide world there is to be found nothing more practical than an ideal in which men believe to such an extent that they are willing to labor and sacrifice for its attainment.

At one time the thought of "a government of the people, by the people and for the people," was too Utopian to be taken seriously, but there were those who believed in this ideal and they made it a reality. Today it is impossible to say how many millions of people believe that a democracy is the only logical form of government, conferring the greatest freedom on the individual and working out the greatest good to the greatest number.

Thus we see that high ideals are practical when men are willing to make them so. This is true in all the activities of life. The attainment of health, happiness and harmony is not impossible. God is infinite and men need not be bound by the limitations of mortal belief. Obedience to the law of God demonstrates the healing power of Truth today as surely as it was demonstrated by the early Christians nineteen centuries ago.

HEALING DEMONSTRATES TRUTH.

A careful study of Bible history shows that in all ages the healing of sickness by spiritual means has been accepted proof of divine presence and power. Isaiah foresaw that the Messiah would heal the broken-hearted, preach deliverance to the captives and recovering of sight to the blind, and would set at liberty them that are bruised. It is recorded that Jesus "went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." In grateful acknowledgment of these healing works, Nicodemus, a ruler of the Jews, came to Jesus, saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Find Stolen Auto After Two Years

After two years, the police today located an automobile stolen in Indianapolis.

Chief of Detectives Manning telegraphed Lieut. William F. Fitzpatrick at Buffalo, N. Y., that his automobile stolen in 1918 had been found in Chicago. Lieut. Fitzpatrick was stationed at Ft. Benjamin Harrison at the time his auto was stolen.

Jury Can't Agree; Man Pleads Guilty

LOS ANGELES, March 22.—When a jury of women reported they could not agree on his case, John Cornaggio pleaded guilty to a charge of conducting an illegal slaughterhouse and paid a $50 fine.

There's No War Tax as Small as This

They were hanging on an Illinois street car. One was gay, one was morose.

"I see some of those Newberry defendants got a year and a day in federal prison," said the gay one, seeking to start a conversation. "What's the extra day for?"

"War tax," grunted the other.

Painful silence.

CLUB OUTLINES JAUNT PROGRAM

Nature Study Organization to Visit Interesting Points.

The Nature Study club has outlined several trips into various parts of the state, to be taken during the spring and summer.

The club members will visit the sand dunes along Lake Michigan on May 15 and 16, starting the walk from Tremont, Lake county.

Other trips include visits to the old Hartsock Tavern at Bridgeport; a hike along Eagle creek, a two-day visit to the Shades and the state game experiment station, a hike to Buzzard's Roost, an all-day trip to Brown county, an all-day trip to Martinsville, Waverly, Blue Bluffs and Centerton and an all-day trip to Jackson county.

A "sunrise meeting" will be held at Crown Hill, April 4.

EMBALMER'S GRIM ERROR.

DENVER, March 22.—An undertaker here placed the living sister of a dead boy in his casket and was on the point of embalming the child when the mother discovered the error. The girl is on the point of death. The parents are Mr. and Mrs. B. H. Rogers.

Turks Ask American to Stage Rum Fight

CONSTANTINOPLE, March 22.—William E. (Pussyfoot) Johnson, or some other American anti-saloon organizer, will be asked by the Turkish Green Crescent society to come here and direct the absolute prohibition campaign, opened on March 5, when the presiding officer was the Sheik Ul Islam, representative of the sultan, and actual head of the Moslem church, who said he would throw the full influence of the church to the support of the society which is carrying on the work.

At present saloons are not allowed within fifty yards of a mosque, and in districts already "dry" through enforcement of Moslem edicts no establishments where liquor is to be sold may be opened. Stamboul, the Turkish section of Constantinople, has no saloons.

John D. Jr. to Make Tour in Church Drive

NEW YORK, March 22.—John D. Rockefeller Jr. will visit thirteen of the principal eastern and middle western cities early next month in a speaking tour in behalf of the interchurch world movement, it was announced today. Gov. Allen of Kansas will accompany him on part of the trip. The itinerary includes Washington, Pitsburg, Cleveland, Detroit, Chicago, Minneapolis, Kansas City, St. Louis, Cincinnati, Buffalo, Boston and Philadelphia.

Girl, 10, Gives Life to Save Four Others

CHICAGO, March 22.—Thelma Renshaw, 10, who saved her sister, two brothers and two playmates when a can of gasoline exploded at their home Saturday, is dead from burns she received. The other children were unhurt.

Will Urge Economy

WASHINGTON, March 22.—Howard Figg, assistant to the attorney general, in charge of the department of justice fight against the high cost of living, has left for a tour of the south in order to spread the department's economy campaign. He will address a series of meetings of Chambers of Commerce, civic and women's organizations, and will confer with fair price commissioners.

Mr. Figg will stop in Chattanooge, Nashville, Birmingham and New Orleans. From New Orleans he probably will go to Florida and touch the southeastern Atlantic states on his return to Washington.

Osborne Cuts Hair and Enters Prison

PORTSMOUTH, N. H., March 22.—Lieutenant Commander Thomas Mott Osborne, who has resigned as commander of the naval prison here, will spend his last days at Portsmouth as a voluntary prisoner.

He registered as "Tom Brown," and announced that he would remain in confinement until he relinquishes command tomorrow, as a final test of his welfare system.

Before he assumed command of the prison three years ago he served a voluntary sentence, cutting ice and coaling ships with prisoners. He also submitted to the prison haircut.

5,000 Cheer Valera to Echo in Chicago

CHICAGO, March 22.—One of the most enthusiastic demonstrations ever accorded a speaker in Chicago was given Eamonn DeValera when he pleaded the cause of the Irish republic here Sunday night. His audience of 5,000, each wearing a shamrock and waving an orange, white and green flag, cheered him for ten minutes before they would permit him to speak.

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Fine SPRING SUITS

At— **$34.75**

Thirty smart new models—mainly of navy blue and black tricotine and serge—silk lined

With a full knowledge of the seriousness of the statement, we have no hesitancy in saying that this sale of suits is one of the best in our career.

Unknown to anyone except to those on the inside we have been working on a plan to present to Indianapolis women a suit sale prior to Easter that would be an immense service to women who desire clothes of quality and beauty at a minimum expenditure. We threw the full measure of our resources and energies into this effort with the result—that an amazing opportunity is created.

The suits will be arranged so that choosing will be facilitated—other stocks will be pushed back— extra saleswomen will be provided.

Tricotine Suits — *Wool Poplin Suits*

French Serge Suits — *Black and Navy Blue Suits*

Every suit is fine and fashionable. They are silk lined, they show those little niceties in making that only good suits possess. Every one is splendidly made and finished.

There are suits in high-waist models that misses will adore; there are other styles for more mature women. Tuxedo-front styles, box plaited effects, flared models.

Come tomorrow sure!—this opportunity is too good to be expected to last long! Price $34.75

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Scientifically and perfectly prepared at our refinery, by Mr. Washington's refining process. Pure coffee—absolutely soluble—retaining all the delicious flavor and quality. No coffee-pot—no bother—no grounds—no waste. Recipe Booklet Free.

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