



Fri. and Sat., Apr. 15 and 16

"Everybody's Acting"

Featuring Betty Bronson
Ford Sterling, H. B. Walthall
Lawrence Gray - Louise Dresser
and Raymond Hitchcock

The world's a stage where every man must play his part and the parts these troopers play will touch your heart. It's a story of stage life and real life.

Oh, Boy! Look at the Comedy!
Another Bill Grimm

"Assorted Nuts"

featuring all your favorites
NEWS—TOPICS—FABLES
Prices: Fri. Matinee, 10-25c;
Fri. Night and all day Sat.,
10 - 35 - 50c

Sunday, April 17

ADOLPHE MENJON in

"The Ace of Cads"

In the game of life, the queens always play an important part but they all look alike to the "Ace of Cads" who holds the winning hand.

Also a dandy
Snookum's Comedy
Prices: 10-35-50
Continuous 2 till 10.

Mon. and Tues., Apr. 18 - 19

By Popular Demand

We have just secured a brand new print of Mark Twain's greatest comedy—

"A Connecticut Yankee in King Arthur's Court"

with
Harry Meyers, Pauline Starke
and a royal supporting cast

Truly rich entertainment from The delightful satire by Mark Twain. There are more real laughs in this picture than there were flies in the king's kitchen. And the dashing deeds of daring would throw a thrill into any gentle war horse.

Also for Comedy

"Fool's Luck"

And Krazy Kat
Prices: Matinees 10-25c
Evenings 10c, 35c, 50c.

Wed. and Thurs., Apr. 20-21

BIG DOUBLE BILL

HOOT GIBSON and a strong supporting cast in

"The Silent Rider"

When a cowpuncher starts to doll up, look for the woman. But the mystery only starts there in this case. And it leads to plenty of exciting action before they all exit smiling.

Also

Mae Busch and Huntly Gordon in

"The Truthful Six"

An interesting story of marital monotony which threatened to go the limit but culminated in an entirely unexpected denouement.

Also a 2-reel Comedy - Alice
And Fox News

Prices: Matinees, 10-25c;
Evenings, 10 - 25 - 35c

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HOOD RIVER
New Schedule effective March 11th
STAGES LEAVE FOR PORTLAND

8:00 a. m., 11:10 a. m., 2:10 p. m., 4:25 p. m.
6:10 p. m., 10:05 p. m.

FOR THE DALLES
10:30 a. m., 12:50 p. m., 2:50 p. m., 4:50 p. m.
7:60 p. m., 9:50 p. m.

FOR BEND, KLAMATH FALLS
12:50 p. m.

FOR YAKIMA
10:30 a. m.

FOR PENDLETON
10:30 a. m., 2:50 p. m.

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CHRISTIAN SCIENCE
LECTURE ON SUNDAY

Touching upon the unrest, uncertainty, confusion, crime and demoralization which many believe combine to menace the religious, social and political security of the world in these days, John J. Flinn, C. S. B., of Evanston, Illinois, a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, in the course of his lecture in First Church of Christ, Scientist last Sunday afternoon took the optimistic view that there were forces operating even now which required only to be intelligently comprehended and employed in order to bring harmony out of existing discord throughout the world. "Now as ever," he declared, "now perhaps more than ever, is man's extremely God's opportunity. In affirmation of the many assurances which revealed religion has held out, and still holds out to the doubting and disturbed, Mary Baker Eddy, the Discoverer and Founder of Christian Science, strikes the very highest note of positive faith when she declares in our textbook, "Science and Health with Key to the Scriptures" that "Divine Love always has met and will meet every human need." This crystallized epitome of her entire philosophy embodies the greatest fact discoverable in ancient or in modern philosophy. Into twelve words is here condensed all that is revealed in the Old and New Testaments, all that is preached, promised and taught by God's prophets, by Christ Jesus, by the disciples and apostles of the Master, by all the spiritually-impelled men and women of all ages. Those of us who have long studied and practiced Christian Science, who have time and again benefited by its teachings and demonstrated its truths, are so convinced of its efficacy to hold without limit or reservation, but every question of human concern in the settlement of which parliaments, congresses, conventions and conferences have signally, conspicuously and sadly failed, can be solved by the scientific application of spiritual law, the eternal law of Love.

It has always been, and is today, he held, a professed fundamental of all monotheistic creeds, sects and denominations, that there is but one God and that He is omnipresent, omniscient and omnipotent—all presence, all-intelligence and all-power. It is basic to Christian and Jewish theology alike that God is the primal and governing Cause; that He, and He alone, holds in hand the destinies of men, of peoples and of nations; that with Him and His rests the definite and final settlement of every question that affects the welfare of humanity; that His wisdom is sufficiently ample, His power sufficiently far-reaching, and His love sufficiently broad and deep to meet every demand that may be made upon Him looking to the protection, comfort and happiness of His obedient children. "While holding to all this, or theoretically holding to all this," said the lecturer, "those of every faith, ancient and modern, speaking generally, with the single exception of Christian Science, stop short at mere belief in or assertion of these truths, and go outside of God for help when faced by difficulty or threatened with danger." "Relying upon God's aliveness," he continued, "no one can reasonably question the logic of the Christian Science position that God's children require no other aid than He is able and willing to render them at all times and in all their difficulties and troubles." "Christian Science," he said, "casts aside the theoretical and adopts and clings steadfastly to the practical and the proved in its entire attitude toward the omnipresence, omniscience and omnipotence of God. It finds no place and no excuse for modifications, exceptions, or compromises in its estimate of God's infinite nature; it accepts Him without limitation. It takes His word as truth, and it has proved and is proving, through this attitude toward the Creator, and through the understanding and demonstration which accompany it, that His Love not only can but actually does meet every human need, when faithfully sought, scientifically found, and unconditionally accepted."

Speaking of human needs, the lecturer declared it to be provable that these were fully expressed in the terms health, prosperity and happiness. True, critics of Christian Science had often raised the objection that it placed too much importance upon material conditions, because, it was alleged, they were too worldly to be incorporated into one's religion. It had been said frequently, indeed, by these critics that religion abandoned with the present than with the future state of existence; that it was the mission of religion to look out for the hereafter. "In reply," said the lecturer, "Christian Science holds it to be the mission of true religion to look out for the present that the future may be secure. The past is gone; it is irrevocable; the future is with God, but if we take care of the fleeting moment, the evanescent now—which is the only share in the eternities over which human beings can claim the slightest control—the mistakes of the past will be corrected and wiped out and the future will be brightened and blessed."

In support of this view he pointed to the course pursued by Christ Jesus in his attitude toward conditions existing at the time of his advent in Judea. Early in the first century of the era which the Master's coming inaugurated, and in the first year of his active ministry, he said, Christ Jesus set out upon his Father's business, that of bringing healing to the sick, hearing to the deaf, voice to the dumb, sight to the blind, food to the hungry, hope to the desolate, consolation to the sorrowing, life to the dead—salvation to all! He did not, said the lecturer, put off the sufferers, whom he succored along the way and who sought his ministrations, by telling them to bear with their afflictions now, assuring them that everything would be better for them hereafter. "On the contrary," the speaker declared, "he healed those in need of healing then and there. He thought health so good a thing that he went about everywhere healing the sick. He thought prosperity so good a thing that he went about everywhere supplying the needs of the lowly. He thought happiness so good a thing that he went about everywhere comforting and cheering the despondent. He was as kind and as helpful to the despised Samaritan woman as he was to the favored daughter in Israel. He healed the helpless and friendless man by the well of Bethesda as cheerfully and as promptly as he healed the servant of the proud Roman centurion. If he had any counsel to offer the afflicted, he relieved their suffering first and advised them afterward. Go, and sin no more," was the substance and often the extent of his preaching. When people about him were hungry he did not refer them to so organized charity; he fed them—fed them abundantly—

fed them until they had had enough and to spare. When people were sorrowing he did not offer them mere sympathy and cheap platitudes—he soothed their hearts and wiped away their tears. When they came to him in doubt, perplexity and great trouble, he did not repel them coldly—he gave them direction, restored their confidence and their courage, and dismissed them rejoicing in the conviction that they had found a way out of their difficulties. He sent his disciples out among the lost children of Israel, equipped, not with promises of better things in the distant and vague hereafter, but with proof of the certainty of better things here and now.

"He saw to it," said the lecturer, continuing, "that those who gave up all that they might follow him lost nothing but gained everything by taking this course; he recognized the value of super-coming, and to illustrate at once the power of faith and the Father's ready store, he found tribute money in the fish's mouth and food for multitudes in the naked desert. Jesus taught his followers the glory of action, the blessedness of accomplishment, the worth-whileness of prosperity, as the crown of intelligent and faithful striving. He had little consideration for the fruitless tree and less for the feeble human effort. His parallel of the talents should be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Turning to the work of Christian Science in reverent imitation of that performed by Christ Jesus, the speaker went on to say: "The faithful Christian Science practitioner in every treatment reverently touches the hem of Christ's garment. He follows in the footsteps of the Master. He heals as Jesus healed over nineteen centuries ago. The healing of a man with a headache differs only in degree from the healing of a man blind from birth, as recorded in the ninth chapter of John; and the controversy which arose over that marvelous demonstration of Christ Jesus finds parallels now in questions raised and doubts expressed over every striking demonstration in Christian Science. The blind man of Scripture, when his identity and healing were doubted and questioned, put skeptics to flight by saying: 'I am he that was healed.' When the Pharisees would have him, he little Jesus by agreeing with them that his healer was a sinner, he rebuked them with the reply: 'Whether he be a sinner or no, I know not; one thing I know, that, whosoever he be, he has made me see.' If the beginner in Christian Science and one recently healed, were asked to explain how his healing were brought about, it is not difficult to imagine him saying: 'I was cured by Christian Science. I did not go to them for instruction; I wanted only to be healed. But one thing I know, now that I am very well, and God helping me, I am determined to learn more regarding the manner in which this wonderful thing was brought about.'"

"It is in this spirit," according to the lecturer, "that those healed in Christian Science, and who are sincerely grateful for their healing, seek and find an understanding of its Principle and practice which soon enables them to help themselves and others, and it is very largely due to this fact that Christian Science today is spreading all over the earth."

MR. ABSTEN CELEBRATES BIRTHDAY

F. R. Absten, pioneer of the Frankton district, where is located his country home, Indian Gardens, Sunday celebrated his 75th birthday anniversary at the home of his daughter, Mrs. Robert McWade, and family, on the Columbia River highway just east of Mitchell Point tunnel.

Mr. Absten crossed the plains with a wagon in 1882. He had formerly been engaged in freighting in the west, but returned here last year and brought his bride to the Oregon country. Of literary bent, Mr. Absten now spends his days with his books and his flowers and vegetable garden.

A huge birthday cake was baked by Mrs. S. F. Blythe, who with her husband, was present for the merry party. Mr. Blythe and Mr. Absten have been friends for 45 years.

Other children present for the birthday party were: Mrs. Lulu Schlegel, of Portland, who was accompanied by her son, Francis; Francis Absten and Sylvan Absten. Two children, Mrs. Alvin Fleming, of Tacoma, Wash., and Virgil Absten, of Roy, Wash., were not present. Mrs. Francis Absten and small baby were present. Other guests were: Mr. and Mrs. E. A. Abbott and two sons, Mr. and Mrs. E. Locke and Mr. and Mrs. Charles Kerr.

The event was a surprise for Mr. Absten. He had gone to the Columbia for a whirl in his boat when apprised of the birthday celebration.

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