

CHRISTIAN SCIENCE LECTURE

Clarence C. Eaton of Tacoma Ad-
dresses Large Audience

The Christian Science lecture at the Grand opera house given by Clarence C. Eaton, of Tacoma, last evening was greeted by a large, select audience, and the speaker fully pleased all. Mr. Eaton discussed his subject with great skill, and held his hearers in rapt attention to the end. He is a cultured speaker with a good stage presence, a clean-cut and straight-forward style which is appreciated by everybody. The speaker was introduced by Judge J. H. Scott in the following terse words:

I am not a Christian Scientist. I have never made much of an investigation of Christian Science doctrine. However, I have noticed several things in the lives of some of my acquaintances who are firm believers in Christian Science doctrine that are very commendable. They seem to have perfect control of their temper, and most of them look strong and happy and seem to stand trouble and vexation well.

These things are very commendable from whatever source they might emanate. If Christian Science be a practical religion; if it causes man to have a larger and better conception of Christ's teaching; if it causes him to earnestly seek spiritual affairs of this life, its mission is good. Who is it that does not desire to know the truth?

I am therefore sure that all of you join with me in a desire to listen to Mr. Clarence C. Eaton, of Tacoma, Wash., who has made a special study of the subject of Christian Science, and who has spent a number of years lecturing upon the subject, before many large and distinguished audiences. It therefore gives me great pleasure to present Mr. Clarence C. Eaton, of Tacoma, Wash., who will speak to you upon the subject of Christian Science.

Mr. Eaton's address was in part as follows:

Christian Science or Divine Science may be defined in brief as the knowledge of, or truth about God and His universe, including man—the science of God's unchanging law and its fulfillment; or, I may say, it is the science or true knowledge of Christianity to be accepted, understood and practiced.

Christian Science is not the same for a new and improved religion, but rather as the most appropriate designation given by Rev. Mary G. Eddy to the system of divine metaphysics which she, after an exhaustive study of the Scriptures, formulated, and by practice and proofs in the healing of sin and disease, demonstrated as none other than the rehabilitation, with all its simplicity of teaching, its sublimity of purpose, and healing mission of primitive Christianity as taught and exemplified by Jesus of Nazareth.

Its advent less than half a century ago was by way of the rediscovery and restoration to this age of the knowledge of the divine law of righteousness and its availability in the adjustment, correction, government and control of human conditions and circumstances, not excepting the mitigation and ultimate destruction of all of the ills and suffering which mankind seems heir to. Aye, it is the reclamation of the saving gospel of Love; even the divine method of forgiveness, pardon and redemption which the great, loving and tender friend of humanity, Christ Jesus, revealed as the inevitable operation of God's eternal law of justice and immortality.

God Defined by Christian Science.

Now, Christian Science does not announce a new, strange or irrational God, but rather unfolds and declares a correct comprehension and right understanding of the one God, His nature, attributes and law. One infinitely good God is all it recognizes and proclaims.

It demonstrates that God, good, is supreme in intelligence, wisdom, power, truth, justice and love, and therefore includes the consciousness of infinite good. It proves that He is the Mind, Spirit, Soul Life and substance of all that actually exists; also that He is the author of all true being, the origin and source of

all entity or existence, the only Cause or Creator, whose works are spiritual, righteous, unchanging and eternal.

Christian Science declares that God is the Principle of His creation; hence the energizing, governing, controlling, directing, sustaining presence of the universe—the very law of completeness, perfection and operation of all that is. It declares that He is Love; hence He is compassionate, merciful, tender, loving, comfortable, true. In a word, Christian Science teaches that God, our Heavenly Father, is All-in-all.

Spiritual Man and His Dominion.
Having indicated something of what Christian Science teaches about God, next in importance naturally follows what it teaches concerning man as the offspring, or son of God.

Our Bible tells us that the man whom God made was a good man, and that he was given unrestricted dominion over all the earth; that is, the divine sonship, the spiritual creation, should dominate and be made manifest.

Perhaps all of you do not take this view of dominion and have an abiding conviction that mortal man does rule things and sometimes with a pretty high hand at that. Well, I am prompted to ask if any one knows of a mortal man who is, after all exercising dominion over the earth to any considerable extent? Where is the one in ten thousand, or ten million, who knows anything about what it is to have in complete subjection to his wish or will even his own body, to say nothing of other things?

Theology's Claim as to God and Man

Now what has scholastic theology asked us to believe with respect to God and man? As you well know scholastic theology in its explanation of the nature of God and the relationship existing between Him and man, has represented God as a humbly mighty potentate and man as a corporeal being and a sinner before his maker. Then it has declared that this man could only rise above his sin and its polluting influence by the special favor of God, thus holding salvation as the latter's optional gift. In plain English then, we have been taught that there exists on the one hand an avenging, merciless, whimsical God, and on the other a damned man, whose chances for a far-away heaven or a near-at-hand hell are about equal.

This doctrine, mark you, has been proclaimed in the very presence of the acknowledgement that God is the essence of holiness, justice, goodness and truth. We have here manifestly an incongruous proposition and upon analysis find that humanity has been induced to believe the strange sophistry that primitive good is the creator of evil and therefore by inference, if not actual statement, that good is the procurer of all discord and man a foreordained sinner and a hopeless victim by the premeditated act and authority of God!

This analysis furnishes us with a situation at once astounding, inextricable and irreconcilable! And what I ask in all seriousness, has this sort of conception of God and man, and its strange issues, by way of promise, of hope and joy for you and me? Simply nothing. The heritage of the believer in such a doctrine must ever be ignorance, fear, despair, misery, want and woe. In view of such teaching is it any wonder that humanity languishes in distress, and that we have in the world today thousands of infidels and atheists?

Voluntary Sin and Punishment.

Commenting on this doctrine to which I have just referred, an eminent historian pertinently observes that the most of our religious beliefs or systems, which fortunately are rapidly passing away, "ascribe to God attributes which according to natural justice would be injustice and cruelty, such as no earthly father would exercise on his own children, however guilty."

The Scripture law of retribution as brought out in the Bible refers to the penalty a man pays for per-

sonal and voluntary transgression, and to the punishment which sin, not God, entails upon its victim. Nor will enlightened thought accept the doctrine that the sin of a mortal—especially under strong temptation and with all the bias of a sinful nature—is infinite; the infinite belongs to God alone. An infinite penalty for a finite sin conflicts with reason and is nowhere asserted in the Bible, which is transcendently more merciful and comforting than many theological systems of belief, however powerfully sustained by dialectical reasoning and by most excellent men. Upon this question of sin and its punishment Christian Science is in full accord with the Bible, which says: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Christian Science and the Bible.

The Bible, as it is commonly known of all men, is the Bible of Christian Scientists. They accept and have no other. It is to them a history of the human perception of Truth, a history of Truth's appearing and evil's disappearing, including a compilation of divinely inspired utterances of prophets and apostles and a portion of the incomparable teaching of Jesus as well as a record of some of His mighty works.

Christian Scientists accept the sacred writings, in their spiritual interpretation, with a firm conviction as to their inspiration, import and application to every age. The initial tenet of their faith declares their recognition of the sufficiency of the inspired word of the Bible in pointing the way of salvation.

It is variously stated in the Scriptures that eternal life is a knowledge of God. Therefore in quest of this promised goal Christian Scientists recognize that it is incumbent upon them to search the Scriptures and they do so fully conscious of the great significance of Jesus' prophecy: "Ye shall know the truth, and the truth shall make you free," Science Text Book Explains Bible.

A study of the text book of Christian Science, a practice which I would earnestly commend to every one, awakens in the student a keen interest in the Scriptures because of its lucid explanation thereof. It has turned multitudes from an attitude of apathy and indifference with regard to the Bible to a love and a longing for it. It has induced in these systematic, devout and habitual searching of its pages and inspired a wholesome endeavor to conscientiously apply its truths to the correction of habits of daily living and of conduct.

For this inspiration, this awakening, this zeal for Scriptural knowledge and the resultant transformation our gratitude knows no bounds. This consecration and endeavor is followed by the stilling of the strife and the tempest of human passion and brings healing and peace to the despondent and troubled heart.

Age of Miracles Not Passed.

We are told that the age of miracles is passed and "gone for aye." This at least is the reply which largely is made to the cry and demand for Christian healing.

Let us consider this question for a moment. Jesus, as the recognized exponent of a practical Christianity, stated plainly that his works were not of Himself, but of His Father, God. He reserved to Himself no credit therefor and boldly said to those who sought to prohibit His beneficent work and suppress His teaching: "If I do not the works of my Father, believe me not."

No Christian has ever questioned Jesus' authority or the source of his power. His words stand unimpeached and his works unchallenged. The latter are erroneously spoken of as miracles or supernatural manifestations. Webster defines a miracle as a "marvel" or a "wonderful thing." If the marvels or wonders wrought in the time of Jesus and for nearly 300 years after his crucifixion, were the works of God, as he declared, we are forced to concede that they were all divinely natural for certainly God could not do anything unnatural to Himself, however it may appear to us. Moreover, they must have been scientific, because He is omniscience—all science or all knowledge.

Then, if we declare that the age of miracles has passed, when by miracles we mean the works and acts of God, what are we doing? Why, we are rejecting the all-power, the all-presence, the all-knowledge and unchangeableness of God, repudiating and denying our Christ, and so shattering the very foundation of our boasted Christianity.

Scriptural Authority for Healing.

In the tenth chapter of the gospel according to Matthew, you will read Jesus' command to His disci-

ples: "And as ye go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Now, right here, lest any one should say that this was a charge given to Jesus' immediate disciples and to them alone, I would remind him that many religionists stultify the very excuse they make for not healing the sick, because in saying that the age of Christian healing has passed, they repudiate part of the command to which I have referred, namely, to preach the gospel and heal the sick. There is absolutely no authority for assuming that the commission is divisible, since it clearly indicates the continuance for all time of the healing work as well as the preaching or teaching.

In support of this conclusion I need only call your attention to the fact that the command is reaffirmed in the last chapter of Matthew, together with the sweeping admonition that Jesus' ministry must be continued by all nations unto the end of the world, for he said: "Go ye therefore and teach all nations." Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This reading makes it clear that the charge was not only to Jesus' disciples, but to succeeding generations—"all nations, and kindreds and people and tongues."

The Promises of Christian Science.

Now briefly, and by way of summary and conclusion, what does Christian Science promise to do? In answering every need of humanity it declares and reveals a God of Love, proclaims an irresistible Christ or Savior and an operative salvation, discloses the all perfection of man and the harmony and eternity of his relation to his Maker, and spiritually interprets and illumines the sacred Scriptures. It promises to establish a universal brotherhood, equalize the sexes, terminate human strife, impartially adjust and control civil, political and social conditions, extirpate criminality and whatever incapacitates, wrongs or curses mankind. It promises to wipe all tears away, heal the grief-stricken heart, release those in bonds to sensuality and sweep away the fear, want, misery, agony, sorrow and woe which have desolated many generations. It promises to abolish forever the belief in sin, sickness, death and hell. All this and even more than we can ask or think it promises to do naturally, lawfully, scientifically.

The Fulfillment of Its Promises.

What has the practice of Christian Science in fulfillment of its promises thus far resulted in? It has, through its clear and comprehensive exposition of true Christianity, effected the moral, physical and spiritual regeneration of tens of thousands who have accepted its teaching. Included in this vast army of believers are those who have suffered from every known sin and disease. It has reclaimed the drunkard and the immoral and rescued those enslaved by the tobacco, opium and kindred habits. It has restored the mentally deranged, opened the eyes of the blind, unstopped the ears of the deaf, made the dumb to speak and the lame to walk. It has reunited the members of disrupted families, dissipated the discouragement, despondency and gloom occasioned by poverty, misfortune, business failures, dishonesty and injustice. It has removed the fear, doubt and dismay entailed by affliction, sorrow and grief. It has taught men how to love their neighbors as themselves, to overcome evil with good, to be kind, forbearing, forgiving, gentle and true. Need I say more of the great good which Christian Science has already accomplished in order to satisfy you that it is the friend and not the foe of humanity?

PURCHASED ALBANY PAPER.

Walter Lyon Will Succeed G. A. Westgate as Owner and Manager.

Walter Lyon, who recently sold the West Side Enterprise at Independence, is the principal stockholder and manager of a corporation that has purchased from G. A. Westgate and the other owners the entire plant, property, good will, etc., of the Albany Herald. The change in ownership and management will take place November 1st.

Mr. Lyon will manage the entire business of the paper, and owns a controlling interest of the stock in the corporation. The other stockholders are local people, though Edgar Stahl, of this city, it is understood, is interested in the purchase.

DIRECT NOMINATING PRIMARY

LET THE PEOPLE REGARDLESS OF
PARTY EXPRESS THEMSELVES
AND DOWN WITH SECRET
MANIPULATORS

Citizens of All Parties Requested to
Register and Express a Choice for
Each Office to Bring Out Candidates
At the Coming City Primary.

OFFICIAL NOTICE OF CITY PRIMARY NOMINATING ELECTION

NOTICE IS HEREBY GIVEN THAT ON SATURDAY, THE 3RD DAY OF NOVEMBER, 1906, AT THE POLLING PLACES OF THE CITY OF SALEM, OREGON, A PRIMARY NOMINATING ELECTION WILL BE HELD, AT WHICH THE REPUBLICAN AND DEMOCRATIC PARTIES WILL CHOOSE THEIR CANDIDATES FOR CITY OFFICERS, NAMELY:

(Fill in Your Choice.)

FOR MAYOR
FOR MARSHAL
FOR RECORDER
FOR TREASURER
FOR ALDERMAN FOR SALEM NO. 1, TO SUCCEED
F. W. STEUSLOFF
FOR ALDERMAN FOR SALEM NO. 2, TO SUCCEED
C. A. BAKER
FOR ALDERMAN FOR SALEM NO. 3, TO SUCCEED
P. B. WALLACE
FOR ALDERMAN FOR SALEM NO. 4, TO SUCCEED
J. C. GOODALE, JR.
FOR ALDERMAN FOR SALEM NO. 5, TO SUCCEED
P. L. FRAZIER
FOR ALDERMAN FOR SALEM NO. 6, TO SUCCEED
E. C. CHURCHILL
FOR ALDERMAN FOR SALEM NO. 6, TO SUCCEED
J. N. SKAIFE
FOR ALDERMAN FOR SALEM NO. 7, TO SUCCEED
L. W. ACHESON

WHICH WILL BE HELD AT 12 O'CLOCK NOON AND WILL CONTINUE UNTIL 7 O'CLOCK IN THE AFTERNOON OF SAID DAY.

NAME OF VOTER

WARD
EACH VOTER IS REQUESTED TO FILL OUT HIS CHOICE FOR CITY CANDIDATES AND AN ALDERMAN FOR HIS WARD AND GET HIS NEIGHBOR TO DO THE SAME, IF YOU DESIRE GOOD CITY GOVERNMENT DO NOT LEAVE THE SELECTION OF A TICKET TO THE BOSSES. IN THIS WAY FIRST CLASS MEN CAN BE BROUGHT OUT FOR EVERY OFFICE. LET US HAVE A GENERAL EXPRESSION OF CITIZENS AND THE RESULT WILL BE MADE PUBLIC FROM DAY TO DAY. NAMES OF PERSONS CASTING THESE BALLOTS WILL NOT BE MADE PUBLIC. IT WILL BE AN ABSOLUTELY SECRET BALLOT TO ASCERTAIN THE WILL OF THE PEOPLE AS TO WHO THEIR CANDIDATES SHALL BE. MAIL, OR SEND, OR LEAVE YOUR NOMINATING BALLOT AT THE JOURNAL OFFICE TO BE PLACED IN THE BIG PUBLIC BALLOT BOX.

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