

SALEM HEARS LECTURE ON CHRISTIAN SCIENCE

Clarence C. Eaton, Member of the Board of Lectureship of the Mother Church, the First Church of Christ, Scientist, in Boston, Gives an Eloquent and Interesting Lecture to Big Audience at Opera House

Introductory remarks by Theodore Barkhart, auditor of the Corporation Department of Oregon.

Friends:

Consciously or unconsciously expressed, deep down in every heart is the desire to be better and happier, to know more of God and our true relation to Him, and to find relief from the enslaving effects of fear, sin, disease, and ignorance. Christ Jesus, understanding the needs of men, gave to the world the Truth, which he declared should make men free, and Mrs. Eddy made the discovery that what he taught was in fact a Science—a science which, if understood and faithfully practiced, would solve every problem of life. Since that discovery, countless thousands of her followers have joyfully accepted the good news, have found freedom of mind and body, and have been proving for themselves that, as Mrs. Eddy has said, "Divine Love always has met and always will meet every human need."

Everywhere about us do we see wrongs and conditions which we well know ought to be righted,—in the business world, in our domestic and social relations, in our National and International affairs,—and Christian Science comes with the message of hope and cheer that all these can be happily solved, here and now, by the recognition of the individual, and shows us how this may be done. I myself can bear grateful testimony to the healing and transforming power of Christian Science, in the purification of self and in the overcoming of unhealthy and discordant mental, moral, and physical conditions.

It is to be our privilege this evening to learn more about this interesting subject, from one who can give us reliable information. I take pleasure in introducing to you the speaker of the evening, Mr. Clarence C. Eaton, C. B. S., Member of the Board of Lectureship of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass., who will now address you.

How true and yet how difficult of realization is the great fact that each new moment of each new hour is the only moment of which any of us can be conscious! Our yesterdays, with their joys and sorrows, are gone; they belong to the dead past. Our tomorrows, with their hopes and anticipations, never come. It is quite evident that the present and not the succeeding moment is the one in which we consciously exist. It is likewise self-evident that all that can ever come within the range of our knowledge and experience must exist now.

God, Truth, Life, Man, immortality, heaven, bliss, eternity, in fact, all the verities of being, are in existence now. No one can consistently believe that the past has entombed any verities which are not in evidence in this present time, because all that is true is eternal. Nor can we conceive of the future holding within its grasp a knowledge of things which has not always existed, because all true knowledge is universal and eternal. Obviously, as we can know and enjoy the verities of being, we should be profoundly interested in demonstrating their truth at this very moment.

It requires tactful, patient and loving thoughtfulness to teach and encourage people to realize that there is contained in the simple act of acquiring true knowledge and understanding, all that is necessary for their liberation from sin and disease. In order to appreciate this fully, we should recognize that one's consciousness is made up largely of beliefs which have been accepted without investigation or effort, while passing through the natural experiences of life from childhood to adult years.

Understanding Necessary. The average individual is what might be called mentally conservative, and the inclination of thought is to follow the line of least resistance. Ordinarily people believe rather than know or understand, since it requires less effort to do so. Because of this we need not be surprised if truths frequently appear new and radical to mortals, and may even be regarded as inconsistent and arouse within them antagonism and resentment. Ideas or proposals which cast doubt on established beliefs or opinions, are even likely to be characterized as evil by the conservative thought, because they disturb settled convictions, and in many instances their presentation is considered disagreeable and positively obnoxious. Thus it is conceivable that extreme mental conservatism may be largely responsible for the prevalence of belief in the presence and power of evil.

Christian Science declares that false belief rather than natural causes is primarily responsible for all the disagreeable things, including sin, sickness and death, which have entered the world's experience. Christian Science makes a sharp distinction between believing and knowing as causation, and by its teaching inspires and quickens consciousness to the employment of right ideas to the exclusion of false beliefs. Its accomplishments are notably twofold, since it not only corrects errors of thought through the application of truth, but by the same process successfully removes the effects which they have produced.

"God With Us." In its teaching and practice Christian Science demonstrates that truth reflected or expressed is Immanuel, or "God with us." And this means the divine will with us and for us: Truth with us, Life with us, Love with us,

wisdom with us. It is power, action, law, health and strength with us. It means the divine likeness or living presence of the "Wonderful, Counselor, . . . The Prince of Peace," the healer of the sick, the redeemer,—the Mind or consciousness that is God, God. In a word, Christian Science is disclosing to the world the unreality of all save that which has its origin in God, by demonstrating the presence, reality and power of the creative and governing Principle of the universe.

The extension of the realization of all this is being accomplished through an appeal to the individual consciousness, with which Christian Science deals wholly. It must be recognized that the realm of thought is the legitimate and only field of its operation, and each one of us is asked to accept and prove for his own advancement and advantage the metaphysical truths which it elucidates and demonstrates. And in urging men to participate in the benefit which accrues to activity in right knowing, we recognize that each one is thereby contributing to the great work of hastening the coming of the glad day when knowledge of things that are real and true will supersede all beliefs to the contrary and eliminate their effects. Furthermore, the desirable end is that this knowledge be extended until it shall envelop the whole earth, even "as the waters cover the sea," and so add manifold blessings to all mankind.

It is clearly the mission of Christian Science to educate human consciousness and arouse it from the dormancy enforced upon it by beliefs which are manifestly at variance with revealed truth and law. Ultimately the only effectual way in which this can be accomplished is by the demonstration of its teaching.

Demonstration is Necessary. Demonstration was the method constantly employed by Jesus of Nazareth, and only in this manner could he have succeeded in establishing true Christian doctrines and practice. The theology which he taught and practiced culminated in the healing of the sick as well as the transforming of the sinner. He appealed to the hearts and minds of men, and all of his arguments, parables, and admonitions were projected with the sole purpose of correcting errors which dominated the thought of his time. To undo the mistakes of preceding generations, he repeatedly taught the people, and reasoned concerning spiritual truths and the things pertaining to God and His being, His universe, His government and law.

Mrs. Eddy has followed faithfully in the way of the Master, and it must be conceded, has immeasurably aided in enlightening the nations of the earth, as Jesus told his followers to do, with respect to what the gospel of Truth is and what it can and must accomplish on their behalf. In a single statement our Leader indicates in substance that a misunderstanding of the Bible teaching as to the creation of man is responsible for all human discord; that is, that the prevalence of a false sense of man's origin and nature has led to theories and errors which have been productive of untold misery and suffering. Creation is a subject which should be more generally understood, because it is generally misunderstood. At the present time, publicity is being widely given to Biblical history, and particularly that portion relating to creation. Much of this effort is only serving to extend further the belief in a material rather than a spiritual creative power and universe. Christian Scientists recognize that they have their reasonable part to perform in minimizing the effect of this erroneous effort by acquiring a more specific knowledge of the Scriptures on this very subject.

Spiritual Versus Material Man. Inasmuch as the successful demonstration of Christian Science involves the rejection of the material or false standard of man, and the acceptance of the spiritual and true standard, the importance of becoming more familiar with this question must be apparent at a glance. Indeed, Mrs. Eddy has well said that it was the correct view of man which resulted in healing the sick in Jesus' day. The contention of Christian Science as to the verity, perfection, and spiritual nature of the universe, including the real and only man there in, is based wholly upon the Scriptures, and its claims in this respect are readily conceded when rightly comprehended.

Two separate and widely differing accounts of creation are found in the Bible, the contradictory and conflicting texts of which appear to have escaped the attention of many students. Moreover, the true nature and character of Deity is erroneously involved in this history, because of a change by the historian of the name of the Supreme Being from God to that of Lord God. Were it not for the original meaning of these terms, this change might appear of trivial moment to the student of Scripture. However, it was of sufficient importance to attract the attention of Josephus, the celebrated Jewish historian, who refers to it in his history of the Hebrew nation. Moreover, it is of special significance to us, since the change seems to call into question the integrity of God, the creator of man, by confining Him with the Lord God, who, one of these records states, is the supposed creator of Adam.

God Created Spiritual Man. It should be thoroughly understood that the Scriptures plainly indicate that a distinction exists and is to be made between man as the offspring of God, and Adam, who has long been referred

to as our first parent. That man and Adam bear no relation to each other, and should not be confused, is very apparent. Inasmuch as the Bible history does not confuse them, we certainly are without authority for so doing. In connection with the honest investigator will find that Christian Science sustains and proves true to the text the purest teaching of the Scriptures relative to God and the significance of His being and creation. It points out the error of the practice of confounding the term God (Elohim), or Spirit, with that of Lord God (Jehovah-Elohim), or even Lord. It holds with the very best authority that these terms, with their varying shades of meaning, are not synonymous.

The original Hebrew term for God that of Elohim, is always understood as meaning the creator and supreme ruler of the universe, the one of whom St. John said, "All things were made by him; and without him was not anything made that was made." We observe that the term God is used altogether in the record of creation which appears in the first chapter of Genesis, concluding with the third verse of the second chapter. This first record chronicles the completeness and perfection of all of God's works. Christian Science supports this record in its entirety, and by it readily justifies its claims and teaching as to the perfection of man. It is interesting to note that Jesus of Nazareth, who founded true Christianity, endorsed this record, for on one occasion he referred to it in these words: "Have ye not read, that he which made them at the beginning made them male and female? Where the terms 'male and female' occur in the Bible it is observed that their use is in connection with that which God created.

The Perfect Man. There frequently occurs in this first record of creation relative to that which God created, the observation, "And God saw that it was good." This evidence of divine approval was also uttered with respect to man. Man having been made in the image and likeness of God, as the record states, it is within the bounds of reason to maintain that he must reflect the divine nature. He is manifestly the highest expression or reflection of supreme good, as he was given dominion over the earth and the lesser objects of creation.

Having incorporated in her writings the startling declarations as to the all-perfection of man, Mrs. Eddy repeatedly refers to him as the idea of God. Such a conclusion logically follows the premise that God, the creator, is the one and only Mind or Intelligence. Ideas alone can originate and exist in Mind, hence man as God's image must be mental. As the sun or offspring of God, he should be accounted as incorporeal and not visible or cognizable to the senses. Because he is like Spirit, he must be spiritual. Individual man, each idea or thought of God, including the "male and female" of His creating, must abide constantly in Him, for Mind and its ideas can never be separated. Paul says in this regard, "For in him we live, and move, and have our being."

As man is not the possessor of or subject to anything which did not originate in God, he cannot be the victim of evil, sin, suffering, sickness, disease, or death. His wisdom, his strength, his courage, and his capabilities are unobscured, because they are derived from a divine and hence infallible source. His unity or at-onement with that source provides him with the capacity for both wisely and humbly exerting the dominion or supremacy bestowed upon him. Progressively, diligently, faithfully, and lovingly exercising this authority, man is momentarily conscious of the blessing and protection of his creator, abiding with, overshadowing, and resting upon all of his activities.

Relationship to God. In the light of these more consistent and comforting explanations rendered by Christian Science, we observe man as the beneficiary of all that his Maker has provided. Man must ever be what his Maker designed him to be, because God and His universe are unchanging. The harmonious and undisturbed relationship thus necessarily existing between God and man as Father and son, provides for what might rightly be called true worship. The true model, or ideal man, magnifies, exalts, and glorifies the perfect pattern, God. Man seeks to obey and conform to the laws of his being because it is his nature, pleasure, and joy to do so, not because a supreme power demands or even requires it of him. Through prayer, or genuine communion with God, man instinctively and reverently turns in thought to the great heart of God, and receives the answer which his every sincere and righteous desire whether uttered or unexpressed, merits. No audible petition, no beseeching, no supplicating, no pleading, is necessary, but just faith, trust, confidence, and assurance.

In Science and Health Mrs. Eddy has given a very comprehensive review of the subject of creation, including the two records which we have referred to. The second account is designated as the "Jehovistic" record, and the man referred to therein as having been formed by the Lord God from the dust of the ground, and into whose nostrils the breath of life was breathed, was called Adam. References in the Scriptures to this type or standard of man, in a majority of instances, indicate the imperfect nature thereof, and urge that we separate ourselves therefrom. The prophet Isaiah thus admonishes us: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted?" In the New Testament and from the lips of Christ Jesus we learn that "the flesh profiteth nothing." Paul says, "Flesh and blood cannot inherit the kingdom of God," and the apostle also says that the children of God "have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

Materialistic Views of Man. All materialistic views and theories concerning man give preference to the belief that he is a material being, and the ultimate of these conclusions bear close resemblance to those incorporated in the Bible history with respect to the Adam type of man, namely, "Dust thou art, and unto dust shalt thou return."

A review of the analysis of man as given by material science might be considered instructive in a way, but not altogether edifying. Moreover, it would only serve to show us the utter futility of all attempts to obtain a knowledge of the true and perfect man

by a study of the false. Suffice it to say, that material investigations have culminated in placing in one of the departments of the national museum at Washington, D. C., an exhibit embodying the most advanced scientific research, discovery, and conclusion as to what man is. The display consists of the exact proportionate quantities of the various elements which, taken together, are supposed to constitute an average man. It includes the smallest ingredient comprised in the classified 15 per cent of inorganic salts, to the largest portion—even the 85 per cent, or nine and one-half gallons of just common, ordinary water.

From the standpoint of material science, this exhibit approximately is accepted as the last and most improved analysis of the 100 per cent man of either ancient or modern times. And an authority upon material values has advanced the proposition that from a commercial point of view the marketable value of the properties which, according to this exhibit, constitute man, cannot possibly exceed \$218!

Irrespective of the strange conclusions which materialists have arrived at with respect to the question, What is man? we are assured by them that he possesses life. While some disagreements of opinion exist as to the phenomena, the main contention of all materialists seems to agree that life is not a quality of matter, and that natural science can neither produce it nor account for it. In the absence of definite knowledge on this most important point, it is apparent that materialists are greatly handicapped when attempting to protect life or extend its duration by the application of any system of therapeutics or longevity which material science may devise.

Basis of Spiritual Healing. Thus the entire system of material healing, we observe, is predicated upon the belief that the universe, including man, is material. On the contrary, healing as instituted and successfully accomplished by Christ Jesus, and fully sustained in the present age by Christian Science, is based upon the spiritual nature and existence of all being.

Material conclusions are deduced from material science, which takes no cognizance of spiritual life, being, and law. We must recognize that nothing which material sense, or mortal mind, can conceive of or may propose concerning God and His perfect man, approximates the true. It is true that the system of complicated beliefs and theories which its numerous branches have devised, and the conclusions promulgated, have been denominated science. Yet the application during the past ages of this so-called science has not resulted in improving the conditions of humanity to such an extent as would justify us in believing that it is altogether scientific. Thus the branch of material science known as materia medica, appears to have been incorrectly designated a science, as many of its practitioners concede, because there is little that is exact or accurate about it. This is not to be construed as a reflection upon the many philanthropic men in its practice, since humanity itself has demanded the very service which they have endeavored to render.

One of the chief criticisms which lodge against the materialism of our age, is the needless alarm which its teaching projects into the experience of the people of the world. It would induce us to be afraid of nearly every thing with which we are compelled to come in contact, and encourage us to sustain and suffer unjust sentences by believing in and fearing matter. It would thus provide for an unalterable reign of discord and chaos. In accepting its theories and proposals without question or investigation, we are impeached by our own consciousness; but deliverance has come, for in the light of the teachings of Christian Science we are learning that it is not incumbent upon us to abuse or exaggerate our common sense, just to please some one, or to uphold false and injurious teaching and doctrines.

Dawn of Salvation. Surely the night of mental inertia is far spent, for the dawn of salvation—the day of spiritual understanding—is at hand. Perhaps we do not realize this so vividly as we ought, for perchance we heed not the cry, "Awake thou that sleepest. . . and Christ shall give thee light. . . and Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Ministering to the needs of suffering humanity through spiritual knowing is the most conclusive evidence of true Christianity of which we can possibly conceive. It is especially so, since such ministry is in fulfillment of spiritual prophecy.

The practice of Christian Science has demonstrated that the false material laws which by common belief and consent operate through fear, ignorance, and superstition to incapacitate mortals and cause invalidism, are rendered null and void by the higher law of Mind. The individual knowledge of this, and its application, naturally effects the eradication of the discordant conditions which may be held in thought or externalized on the body.

There is nothing mysterious or miraculous about the science of Christian Science healing, since as finite and provable law provides for reconstruction, readjustment, restoration, recovery, or redemption, in accordance with the supreme wisdom and power of the Principle which established the law.

The changes wrought in consciousness and which result in the healing of the sick according to the practice of Christian Science, are in no sense due to the use of hypnotism or suggestive therapeutics. The domination of a submissive mentality or consciousness by an imperative one, is recognized as a dangerous practice, the bulk of the results thereof being evil rather than good. Moreover the practice is unethical, because contrary to the teaching of Jesus, who denounced and repudiated such methods. The exercise of the human will as evidenced in one human or mortal mind dominating another, was characterized by the Master as the equivalent of casting out devils by the prince of devils.

Importance of Right Thinking. The simplicity of the mode of healing wrought through spiritual means, is fully appreciated when one realizes that wrong thought is responsible for the appearance of disease. Jesus regarded evil thinking as the source of all disorders. He indicates in words which appear in two of the gospels—Matthew and Mark—that the defilement or contamination of the body was due to "evil thoughts," or the habit of wrong thinking. He thus taught

an exceedingly close intimacy exists between consciousness and its lower substratum,—the body or embodiment. We might designate the relationship under normal conditions as that of master and servant. Following the teaching of Christian Science, and by educating consciousness in the way of righteousness and peace, many thousands have found, to their great astonishment and joy, that it is possible to obtain an improved mentality or consciousness, and this in turn exerts a corrective influence over the body. This experience has repeatedly operated advantageously to one's recovery from disorders, which seemed to appear wherever and whenever the normal relationship of consciousness and body—that of servant and master—was not well defined or understood.

The varied experiences of humanity abundantly prove that turbulent or extreme mental conditions have caused pain and disease in accordance with existing mortal laws. The so-called mortal or material man seems to be the one who is especially subject to these experiences. To rescue all who believe in this standard of man, and who suffer for the bitter consequences of such belief, was the chief mission of Christ Jesus 1900 years ago, and this is the exact mission of Christian Science to-day.

Mrs. Eddy's Discovery.

That there is a divine law operating in the affairs of man, according to which healing and salvation through spiritual understanding today, is the revelation of Christian Science to the world, if as the Master and his disciples proved, a law existed and operated to effect healing and redemption in their time, it surely exists and is operative now. Mrs. Eddy has again and again in her writings illustrated the simple manner of accomplishing the healing of the body through mental processes. An instance in point is found on page 428 of Science and Health, which reads as follows: "We must realize, the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual not material." And again on page 393 we have the emphatic declaration: "To possess of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man. Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government."

Here Mrs. Eddy gives emphasis to the teaching and practice of Christ Jesus, and urges us to extend the range of the influence of thought or consciousness beyond the mere point of directing the movement of the body, even to the bounds of governing its sensations and casting out its infirmities and protecting it against their recurrence. We are also urged to cultivate the habit of contradicting the errors of sense, and to oppose their suggestions with much firmness and constancy of thought. We are assured that habitually to maintain the attitude of denying the presence and power of evil and all that seems to threaten our peace, harmony, and prosperity, is our divine right.

In pursuing a right course in our work of overcoming the errors and discordant experiences which beset us, we find that prayer is a most effectual aid. True prayer is the inseparable companion of every effort which culminates in the healing of mortals. To pray aright means to pray intelligently and conscientiously. Prayer must be based upon spiritual understanding. We may with reason and in all righteousness assume that God has anticipated all of man's needs. Jesus gave this assurance in his teaching, for he said: "Your Father knoweth that ye have need of these things. Then to ask God for what He has already provided, or to expect favors the granting of which would require a change in the infinite plans, would be indicative of doubt and distrust. This would be asking amiss, and would preclude an answer. Readers and students of the text-book of Christian Science have found that the chapter on Prayer therein contains some of the most helpful and inspiring thoughts and instructions it has ever been their privilege to consider.

The Divinity of Christ.

The teachings of Christian Science with respect to Christ Jesus do not justify the criticism which we sometimes hear, that Christian Scientists disbelieve in his divinity. As a doctrinal point in religious teaching the divinity of Christ Jesus has been the center of much controversy and speculation. Like many other questions, it is one which has been very generally misunderstood.

By the many, Christ has been regarded as the person named Jesus, who evidenced unusual spiritual knowledge and wisdom; we recognize that Christ meaning Messiah or Savior, was a title bestowed upon the Nazarene Prophet, rather than a name. According to Bible prophecy, the expectation was that some one would appear in the world in human form, and by intercession and sacrifice propitiate God for the salvation of sinners. In the Christian world Jesus has been regarded as the one who has performed this service. The world utterly failed, however, in its interpretation of the purpose, labors, and life of this divinely sent man. He appeared on earth as a babe, bore of a devout woman, and he called his disciples "sons of man." Thirty years passed, during which he was evidently preparing himself for the incomparable service which he was to render humanity. He sought diligently for knowledge which would destroy discord, remove limitation, heal the sick, raise the dead, and improve human conditions. Having found that knowledge he astonished, shocked, and discomfited the self-satisfied materialists of his day, and gladdened the hearts of the poor and lowly by proving in three short years the wonderful power of spiritual understanding scientifically applied. He reclaimed the sinning, healed the sick, cast out devils, and raised the dead.

Throughout his earthly experience the Master disclaimed that his works were of a supernatural order. He said that these were undertaken to bear witness to the power of Truth as he was led and sustained by it. He attributed the wonders which he wrought to no power of his own. Moreover, he did not claim to possess any advantage which others could not enjoy. His frank and humble admission was, "I can do my own self do nothing," but the Father that dwelleth in me, he doeth the works."

Jesus taught that the consciousness or divine impulse which actuates him, and which he was ever obedient to, was the natural source of the power which he personally reflected. The unity or oneness of his humanity with the divine Principle of being and its supremacy in his life, prompted him to refer endearingly to God as his Father. This Principle was the source of every desire and impulse which possessed him, and governed him with the certainty of unchanging and eternal law. Paul referred to this presence as the Mind "which was also in Christ Jesus." This presence, then, constituted his divinity.

Jesus' Life-Work.

We note that absolute Truth was the basis of the teaching and practice of Jesus and all the results obtained through his efforts were contingent upon the activity of right ideas, or Truth, in his consciousness. That he completed all that was expected of him, and that he could do no more and no less for humanity than he had done, seems certain when we remember that he said, "I have finished the work which thou gavest me to do." In the true vision of his life-work we observe that the Master's experiences were examples of a concrete order, all having been demonstrated for the observation, instruction, and guidance of humanity. A repetition specifically of his experience would be quite unnecessary, because the fulness and sufficiency of his influence and teaching is undeniably with us always.

When nearing the completion of the work which he believed had been divinely entrusted to him, Jesus instructed his disciples to continue in rendering to humanity the same service which he had rendered. The divine idea which inspired him he knew would remain with minister to, and comfort them and the nations of the earth. The Christ which was in him did not begin on earth with his birth, or end with his ascension. It had always been and would ever continue to be. The disciples were to continue to preach the kingdom of God (the power and government of good) at hand, to heal the sick, cleanse the leper, raise the dead, cast out devils. Moreover, with wonderful forethought Jesus provided for this great work to extend beyond the immediate or natural lifetime of the disciples, even to the end of the world; for he commanded them to enlist the service of all nations, implying that upon these nations should ultimately rest the responsibility for its perpetuation. Thus we observe that he designated the sacred commission and trust of his life-work, not alone to a succession of religionists or professed believers of the earth, and this even unto the end of time.

We are rejoiced and inspired by the knowledge of the fact that Christian Science has restored to the world the spiritual understanding which enabled Jesus to heal the sick and reclaim the sinning. There has thus been conferred upon each one of us the privilege and duty of furthering his mission by performing the works which he said could be accomplished by all who would believe, understand, and follow his teaching.

Mrs. Eddy and Christian Science.

When founding this great movement, Mrs. Eddy made known the teaching and practice of Christian Science by publishing the text-book, "Science and Health with Key to the Scriptures." The religious and metaphysical teaching therein embodied is founded upon the Scriptures, and particularly the words and doctrines uttered and promulgated by Jesus of Nazareth. In this book, and in her other writings, Mrs. Eddy has given special emphasis to the fact of the reality of spiritual life and being. She has quickened the interest of mankind in Scriptural history and teaching, and has given a new significance to the so-called healing miracles of Jesus' time. She characterizes them as divinely natural manifestations, produced by the operation of the Principle of the Science of being, according to well-defined law. In proving her contentions, Mrs. Eddy has restored to the service of mankind the practice of healing bodily infirmities entirely through spiritual means.

The text-book referred to was first published in 1875. Successively, and as the needs have since required, there have appeared, under Mrs. Eddy's direction, periodicals which are now being published monthly, weekly, and even daily. These publications contain instructive writings in amplification of the teaching and practice of this Science, and except the daily news-

paper give authentic instances of healing which have occurred and are occurring from day to day as a result of the observance and application of the doctrines of Christian Science. They are also providing information relative to the growth and progress of the cause as well as legitimate news and world events of moment and interest.

In dispensing thoughts of love, peace, purity, health, and righteousness, the value of the service which these writings and publications are continually rendering mankind is beyond estimate. The far-reaching influence of Mrs. Eddy's life work, and the power for good which it is exerting, mankind today but dimly realizes and only feebly comprehends.

It is an occasion for congratulation and thanksgiving that the present generation are witnesses and participants in the activity of this world-wide movement of true Christian faith and practice. Those who glory and share in its triumphal progress and achievements, gladly and lovingly accord to Mrs. Eddy the honor due her as its Founder. Her earliest struggles on behalf of this consummation first assumed definite and effective shape less than fifty years ago. As a consequence, today millions of adherents and sympathizers are reaping the benefits. The impulse and inspiration which urged Mrs. Eddy forward to the accomplishment of a work which since the Master's time is without a parallel in the world's history, was the service which she could thereby render suffering humanity. Our appreciation of all this, and our gratitude to her, can best be evidenced by purity, meekness, and humility, and in loving, uplifting service to one another.

Triumph of the Truth.

Impelled by the inspiring words and demonstrations of a solitary woman of our own best land, a vast number, who represent every nation of the earth, are today observed climbing the heights of spiritual understanding. A progressive Christianity is leading them on, and the ever-brilliant rays of divine Truth go before to designate and illumine the way. On every hand the waymarks and influence of ignorance, fear, superstition, bigotry, and false beliefs are seen to disappear. Moreover, their effects in sin and disease, and in impotent and obsolete doctrines and practices, are rapidly vanishing from human experience.

Divine metaphysics is releasing mortals from the grasp of limitations imposed by sensory evidence, and is breaking down the barriers of doubt and skepticism as to the eternity of life and being. It is reestablishing a rational faith in and dependence upon the sustaining presence of the eternal verities of Life, Truth, and Love. It is arousing consciousness to the apprehension and acceptance of the healing and redemptive power of God's immutable laws.

As a result of this enlightened advancement and transformation, salvation no longer means the escape or deliverance of wicked and condemned persons from the punishment threatened by an avenging Deity. In place of its former and most repelling significance, the term salvation is now being accepted as synonymous with the attainment of spiritual understanding. Working out one's own salvation is best comprehended as the simple act of the individual in acquiring the true knowledge of the relationship between God and His universe, including man, which He created and governs.

Christian Science is very largely responsible for this improved condition and ever-increasing knowledge, since through its teaching and practice it has disclosed the important fact that all the functions of true existence are and must ever be centered and circumferenced in this knowledge. It is also conclusively proving that the natural outcome of what might be rightly termed Christian activity is the healing work which Christ Jesus insisted should be considered as the only legitimate evidence of a man's right to be called a Christian.

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