



Christian

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Regeneration of the Body by the Resurrection of the Mind.

WISDOM.

"If any of you lack wisdom, let him ask of God."—Jas., 1, 5.

My soul, awake! be at thy task,
Go, make thy prayer, for wisdom ask.
The Father worketh hitherto;
And soul, thou hast thy work to do.
Thou standest on the tower of thought,
That man through ages past hath wrought:
A mighty structure, builded well,
And wondrous tale its grey stones tell.
The blood of martyr and of saint,
The sweat of slaves that toil and faint;
The tears of woman; mingled all,
Cement the stones within the wall.
And Christ the corner-stone; and them
That kings and magistrates condemn,
Are builded in their chosen place,
And serve their turn to lift the race.
And soul, to thee the task is given,
To raise its pinnacle to Heaven;
For, still above thee thou canst see,
The clouds of shrouded mystery.

Then wait on wisdom and for thee
The stars shall sing their melody:
The ocean's depth and mountain peak,
In their own language to thee speak:
The earth and sky a written page
In which to read thine heritage:
The worlds that whirl in space shall tell
The wonders of their miracle:
The ivy clinging to yon tower,
Confide the secret of its power:
The very flowers whisper, low,
The subtle chemistry they know.

O soul of mine! arise and sing
Thy chant of Cosmic wakening.
The bird that poises in the air,
Shall chide thee for thy slavish care:
The lily teach thee how to toil,
To gain thy stint of meal and oil,
And deck thyself in raiment bright
As flashes from the rainbow's light:
The chrysalis and butterfly,
Shall show thee what it is to die.
All these, the Father hitherto
Hath wrought, and in them doth renew
The promise—when you find'st the key—
To thine own immortality.
Then soul of mine, make thy demand,
All power is thine, possess, command;
The Heart of God, at thy behest
Shall come and lodge within thy breast.
Los Angeles. —Allan Parkinson.

*** Healing is by telepathy, the transference of thought from my mind to your mind. It does not require any poles, wires, letters, papers, or anything except your mind and mine.

DESK DRIFT.

*** Allan Parkinson has come to life.
*** He used to be the poet laureate of CHRISTIAN.

*** Hope he will come back to his first love and write short poems for this page.

*** I consider healing my only work. It is the only thing I have to do, and I am learning, day by day, to do it better.

*** My principal patient is myself. Success depends upon my own unfoldment into the Truth of Being. This unfoldment will reach full and complete regeneration.

*** The medium of communication is electricity, and this is universal and omnipresent. In the last hour I have given treatments to a man in Germany for asthma, to one in Sweden for rheumatism, and to another in England, who is suffering from poverty.

*** These treatments are only samples, for I am doing this work right along all the time. Distance cuts no figure, for these patients were present here in my healing room. They were more perfectly present than they would have been in their physical body.

*** My terms have always been, and are now, from one to ten dollars per month. As long as they last, I will give my two books as a premium for every dollar sent for healing. I also give a year of CHRISTIAN for every dollar sent for healing. Don't get the idea that I give both CHRISTIAN and the books for the dollar. You must mention which you want.

*** There are less than eight hundred copies of my book on "The Law of Vibrations," in the house. It will never be republished. The same is true of my other book, "I AM Sermons." If you want these books, you had better get them pretty soon. I warned you about Mr. Burnell's book, and some of you thought it was an advertising dodge, so you got left. His books are all gone.

*** Several have sent ten dollars for twenty books to give away. This is a good move, for you get the healing, and your friends get the books. I give you a full value received, pressed down and running over, in the way of treatments. There can really be no money value placed on my treatments. It awakens your own spiritual mind, and puts you into a vibration which is everlasting. You get a move on you that will go right on forever.

*** "I will not send you my regular monthly dollar, as I get all the healing vibrations in CHRISTIAN. It only costs me a dollar

a year and a month of treatments for a start."

I call that rubbing it in with a vengeance! It reminds me of an incident which came under my observation in Kansas. It was in the early seventies of Wichita. There was a wealthy but stingy gentleman, called Jim Mead. And there was a profane editor, known as "Old Hutch." Mead had given the Episcopal Church lots on which to build. Before the building began, the lots increased in value, and Mead called the vestry together and wanted to take back his valuable lots, and give them other lots of less value. Old Hutch happened to be a member of the vestry. As I said, he was known as a very profane man, a little black-eyed, dark-skinned, sharp-featured man. He sat still and said nothing until the vestry was about to agree to Mead's proposition. They said that as Mr. Mead had given the lots he had a right to take them back. At this point, Old Hutch arose and said: "I don't go much on religion, but I will everlastingly and eternally be damned if I will sit here and see Jim Mead cheat Jesus Christ." The church was built on those lots. It is easy to make the application. If you are trying to cheat me, simply because I graciously give you the healing vibrations in CHRISTIAN, you will be cheating yourself.

*** Speaking of federated work without a formulated creed, reminds me of an incident in this office. I went down stairs full of the New Idea, and broke in on Mrs. Shelton and Helen with a discourse on federated work without a formulated creed. They listened to me attentively, but seemed a little fidgety. Finally, Helen explained that I had broken in on her conversation to Mrs. Shelton about a new dress. I sat down and said, "Go ahead with your talk." Helen began where she had left off and told Mrs. S., with many gestures, that the dress was to be made with big sleeves, and to have tucks that looked like pleats; she was very emphatic and her eyes sparkled, when she explained that the tucks were not pleats, but that they looked like pleats. I became interested. My wife kindly took me up stairs, and showed me tucks that were tucks, and pleats that were pleats; and then, she showed me tucks that looked like pleats. I had gained information. I had made progress in knowledge. I knew that there were tucks that looked like pleats, and also tucks that looked like tucks. I will always know that there are tucks that look like pleats but are not pleats. But suppose I had been running this office with a formulated faith! If there had been on the wall, staring Helen in the face, a creed which said: "Thou shalt not discuss dressmaking in this office." it would have stifled progress.

ITEMS AND IDEAS.

*** The moon mind is like its mother.

*** Luna is all right when the sun is shining on her.

*** If there is a cloud over the sun, Luna lingers in the darkness.

*** Are you willing to walk in such an uncertain light? If so, you are liable to step into a hole in the ground.

*** This whole planet is a lunatic asylum. It is governed by the moon and is as changeable in its vibrations as that satellite of the earth.

*** I am not saying this for fun, but for fact. Any sane man, and the most of us are sane at times, will endorse my statements if he will take a survey of the world and its workings.

*** In our lucid intervals let us investigate and look facts in the face. Men are running to and fro on the earth like so many lunatics. They are grasping for things with hands which they know are in the grip of death.

*** But what's the use to talk to the Christians? You can see this just as well as I can without my parading the lunacy of the lunatics in these columns. Just take a look at the wriggling worms in stovepipe hats and sealskin sacks, in rags and tatters, in want and in wealth, and you can't form but one conclusion. This is a lost world.

*** Well, there is another way of looking at mankind. It may be that this is the hatching place for individuals. You know when chickens are first hatched they are governed entirely by the cluck of the mother. Maybe we have not got any further than the clucking period of our unfoldment. The vision men, as Burnell calls the prophets, tell us that man is a spirit. If this is true, then mortal man is the shell. I think that my shell is pipping at least. I can hear myself cheep.

*** Mr. and Mrs. Burnell have just closed large classes in Minneapolis. They passed through Denver on their way to Los Angeles, where classes are awaiting their coming. They are kept busy with the work of teaching. You can always address them in care of CHRISTIAN, and their mail will be forwarded from this office. I wish there were one hundred teachers in the independent field. This would soon grow to a thousand. At present you may address the Burnells at Hotel Savoy, Los Angeles.

*** *The Higher Thought*, for January, comes out with a strong word in favor of federated work without a formulated creed. I have read the whole number and endorse every word that Arthur and Agnes See have to say on this subject. There is no law of the Spirit against the assembling of congregations. You may organize a company to carry the message of Truth into all the world, but you must not formulate that message and force your form on other people. This is the keynote to the whole situation. No man ever refused to accept the Truth. He only refuses to accept your form of statement.

*** When you get up a New Thought convention for federated work without a formulated faith you will find George Edwin Burnell, Thomas J. Shelton, and the all the Christians, helping you shout. But if Burnell should write a form of faith and ask Shelton to accept it, there would immediately be a division. There is no doubt but he could write the Truth, but I want the privilege of making my own statement. It is not in man to make a form of words to fit another man's faith. It has been tried over and over again, and enforced by the sword, the fagot, and the cross, but it has never worked. It will not work! There is no power on earth or in hell that can make it work!

*** I not only want the privilege of making my own statement, but I want the privilege of tearing down my own platform and rebuilding it whenever I feel like it. Just suppose that Thomas J. Shelton of ten years ago should try to make me accept the creed he wrote or the formulations of faith he made at that time? Why, the bald-headed idiot has been repudiated by me long, long ago! I can remember the fellow who bore my name and thought he was me. Many of my readers remember the gentleman. He wrote a lot of rot about the sex question, for instance, which the present Thomas J. Shelton would not think of endorsing. Then he said many other things that, while they were true, were stated in language I would not use in the present day. If I had not kept growing and unfolding, CHRISTIAN would have been dead long ago. Why, then, try to make a creed for federated work? If you introduce the lockstep into this New Thought movement, you will turn the whole thing into a penitentiary or a graveyard.

*** Agnes Chester See and Arthur Evelyn See are good Christians. I have given them the hand of fellowship, and sent them the kiss of love. They began the New Thought federation work in the Spirit of Truth. There is no doubt in my mind but Northrup, the head of the Chicago Committee, should have been made the head of the International Committee. Northrup asked the Spirit to guide the Committee, and when he had raised one thousand five hundred dollars to pay all expenses, he publicly thanked the Infinite Spirit for his success. A man of that kind is the one to inaugurate a federated work without a formulated faith. He knows that the Spirit will not bind the mind down to any rules or regulations that will hinder its progress or handicap the work. It would not be like God. When I read the account of the last meeting of that Committee, of which Northrup was the head, I felt like sending them my congratulations. It was a great mistake to make Eugene Del Mar the head of the International Committee, and remove the headquarters from Chicago. Del Mar is a good fellow, but he does not believe in any kind of a spirit, much less the Infinite Spirit. He is an evolutionist and a Mental Scientist of the Helen Wilmans' school. The only spirit they believe in is the brain of mortal man. They are all good people, but you can't mix fire and water without an explosion.

*** I would like to see a movement, and I will see it, where Spirit takes the lead in federated work. When that movement comes we will be drawn together by the same Spirit and leave everything to be worked out at the time when the work is done. You can't tell what the Spirit will put into our hearts to do to-morrow, so what is the use to formulate our faith to-day? Let us eat, drink and be merry, for to-morrow we are going to live. Sufficient unto the day is the good thereof and it tastes better when taken fresh. If I should undertake to breathe to-day the air which I breathed yesterday, it would poison me. But my good friends, the Presbyterians, are breathing the same air to-day that John Calvin expelled from his lungs in the "long night" of Geneva. The idea of men upholding a creed that was written by such a man at such a time. Men were roasted alive because they would not endorse that creed. There is no room for expansion. No chance for growth. You put the men of this hour into the same thought held in the Dark Ages. You may put an organ in the church and get an educated minister, but the old Calvinistic vibration remains. The whole Bible needs to be re-written and re-spoken and re-interpreted by the Spirit of Truth. Bless you, my darlings, the New Thought was simply a new statement. This is all that the Truth needs. There isn't a man or woman to-day who can get the vibrations of life out of the old statements. It will not hurt the Truth to be restated in new words any more than it would spoil the looks of a woman to put on a new dress. If the dress is made in the right way, it will improve the looks of the woman.

*** There is another woman in Chicago whose flesh I have never met. She is one of the sweetest and cleanest and clearest thinkers in that city. I criticised her journal and thought she was making an effort to organize the New Thought into an institution. After the great Convention she came out strong in the *Exodus* in support of federated work without a formulated creed. Ursula Gestefeld has been led by the Spirit too long to turn around and follow anyone who is not led in the same way. You know when people are moved by the Spirit of Truth they are not following anyone. They are governed by the law of vibrations. This is what the *Exodus* and *The Higher Thought* are trying to get before their readers. It will all come about in time. I think the Spirit of Truth let a new committee take the headquarters to New York for a definite purpose. You know we had the International Divine Science Convention; then we had the Metaphysical League Convention; then the Mental Science Convention; and now we have had the New Thought Convention. So far, they have all been failures. But you know the Spirit is still here. Some of these days God will call an Assembly, a Congregation, and we will all move by the law of vibrations into a federated work with the fruit of the Spirit as the only bond of fellowship. Each one will be ready to make his own statement for himself without trying to inflict it or force it on his fellows. Then as he grows wiser he will not even force it on

himself. He will grow in grace and in the knowledge of the Truth every day. The man he was yesterday will be swallowed up in the glory of the man he is to-day. Why, bless your hearts, I am as good as any of you, but I would not shake hands with the Shelton of twenty years ago.

*** CHRISTIAN is doing a federated work without a formulated creed. The Circle of Christians is growing rapidly and extending its influence all over the planet. Suppose that I should organize it? I elect officers and formulate the creed. Would it be a Circle of Christians, or a circle of sectarians? It would be just as large as the creed and the day we accepted of that creed we could never get any higher or broader or deeper. It would be our final statement. In a few years the so-called Christians would be shaking their fists in the faces of everyone who even hinted at a change in the creed. Oh, I know all about it! I wore the straight jacket of a sect for twenty solid years. It was a very liberal sect, but there was no room for expansion. If I had remained there it would have been old man Shelton, and the members of my congregation would be looking out for a young man. And yet, after giving myself plenty of room in which to grow, I am a younger man than I was thirty years ago. I am younger in mind and in body and in vibration. I will be much younger twenty years from now than I am at the present day. It does not mean that I am going back towards youth, but going forward towards the resurrection, where there is neither youth nor age. It is not a question of the almanac, but of the mind. When I say the mind, I am talking about the Mind of God. Immortality is the easiest thing in this world to get when you are in the right mind. My present congregation of Christians seem to be satisfied with their pastor. They are not seeking a new preacher. They are paying me as much in one year as I used to receive in ten. So my life now in one year is worth much more than it used to be in ten years. It is worth more in money and in happiness and in everything that goes to make up the joy of living. It was obtained by expansion. I am not talking so much about myself for the sake of parading my own personality. It is the only way I can praise God for the work done in me. The only glory of God that I have is the glory in my own person. I tell you, my beloved, that the changing of the physical body into the vibrations of immortality is the simplest thing in the universe. It is so simple that mortal mind has always overlooked the Truth. What is the secret? Letting the mind have room in which to grow. Just think of how you have been stunted in your growth from the time you first began to think! They have held you back on every hand and you have held yourself back by the statements of untruth. You have been born into a lie and practiced a lie until you have been turned into a lie. You start out to live the Truth for one day and you will be bumping up against lies on every hand. You can't do anything or say anything but what some ancient lie is ready to stifle your words and actions. This is the handicap of humanity. Your mind does not grow, and, of course, your body stops growing. A growing mind is never bound by the traditions of

the past or the lies of the present. It is no more bound by conventionality than a child.

*** "Your opposition to organization is unfounded and should be abandoned. Don't you see how nature organizes all her forces and keeps on organizing?"

I have heard this dinging in my ears for the past two years. It has been sung to me by my own correspondents, and journals and magazines with editorials marked have been sent to me on the subject. It reminds me of Doctor Ray, a Baptist clergyman with whom I once held public debate. He affirmed that the Baptist Church was the Church of Christ and I denied it. In my first speech I made this affirmation: "Jesus Christ never organized a church and never authorized anyone else to organize one." The gentleman turned white with excitement. He called out to the forty preachers present to "Put it down! Put it down! Put it down!" After the excitement was all over, I told him that he would have plenty of time to put down my statement, and so I called it out once more, word for word, in a slow, solemn voice, loud enough to echo throughout the whole house. At the next session he came with two Baptist preachers and three negroes helping him to carry dictionaries, encyclopedias, and a whole library of reference books. You know there was not a single passage of Scripture anywhere in the Bible that would disprove my statements and the gentleman had to rely upon other books. All the other books were just as unreliable on that point as the Bible. Jesus Christ never organized a church and never authorized the organization of any kind of an institution. Truth does not organize. Nature is not an organizer. Everything that nature does is done from everlasting to everlasting without change of plans. Man builds things out of the things which God has grown. Man has no power to do anything in a natural way. Everything that is done in a natural way is done by the Almighty. I am making clear cut statements which will be followed up in the future. There is neither time nor space here to explain these statements. Everything that you think you do in a natural way is done by the Almighty. There are many things which you do with the things God has given you. You build houses, make clothing, build roads, and organize institutions. This is the way you use your own mortal mind. Everything that you do with your mind is as perishable as the mind with which you do it. Your houses outlast you, and your roads are made smooth by the feet of others after you have passed on your way. Let me illustrate a few points for your consideration. Do you suppose for one moment that nature organized the Roman Catholic Hierarchy? Did nature build the Turkish Empire? You know that these institutions were organized by men and kept alive by bayonets and bullets. It is not a natural growth. It does not belong to nature. The institution is only benevolent in spots. The history of all institutions is filled with cruelty and bloodshed and all the abominations of mortal mind. The Roman Catholic Hierarchy is the old Roman Empire under another name. You know the history of this Roman Empire. It was a bird of prey represented by the eagles. There is another empire like unto this called the Russian. It is as fierce as its emblem,

the bear. That other empire next to us, Great Britain, is full of the characteristics of its emblem, the lion. So it is with all of them down to the dragon of the Chinese. All these organizations, both religious and secular, were built by mortal mind. You say that mortal mind is natural? Yes, in a certain kind of way. Mortal mind is natural on the animal plane. It does everything in a mechanical and pictorial way. It is governed by the instincts of the animal and so we say that it is ready to scratch or purr, as the notion takes it. If you people want an organization on this plane you can find plenty of them already in existence. There is no need of using up your grey matter in trying to build a New Thought institution. It would purr and scratch in the same old way.

*** I am not an unbeliever. You know the Bible says that he that believeth Not shall be damned. I will never be damned. I never did believe Not and never will believe such foolishness. The man who spends his time and breath in trying to believe Not will grow thin and have wheels in his head. But while I am a believer, I want the privilege of stating my own belief. The greatest man who ever lived would fail if he undertook to state my belief for me. Once when I was a very young preacher I had an experience which will last me forever. I hadn't even the finest of down on my chin. I wore my hair long for that time because I liked to push it back from my high forehead with both hands. I wore a long-tailed black coat all buttoned down before. I knew everything in the world. There wasn't a thing in the Universe that I didn't know. There was an old white-haired preacher of another denomination who came to my congregation and sat down to hear me preach. I was a follower of Alexander Campbell, and had been taught that all the different denominations were enemies of the truth. When I saw that white-haired minister, of another faith, in my congregation, it acted like a red rag to a bull. Instead of preaching the discourse I had intended to preach, my whole time was given up to a denunciation of this old man's faith. I picked his church to pieces. I held it up to ridicule. I pointed out where he had departed from the Scriptures. I pounded the Bible, and quoted passages to prove that I was right and he wrong. After the discourse, or the tirade, which is a better name, I sat down feeling victorious. After the song and just before the benediction, the white-haired preacher arose and asked permission to make a few remarks. I was trying to get up a debate, and so I readily gave my consent and asked him to the platform. He remained where he stood and said: "I have lived a long time. I have been a Christian for half a century. I have prayed night and day for grace and truth. But I have never yet had grace and truth enough in me to state my opponent's position for him." He sat down. And to use a slang expression, he sat down on me. He has been sitting on me ever since. That was more than thirty years ago and I have never forgotten his words. I will never have grace and truth enough in me to state my own wife's position for her. I may attempt to make the statement. But my attempt will be unscientific and untruthful and contrary to the Spirit of Truth.

Christian Healing
By THOMAS J. SHELTON

III—MORTAL MIND.

Truth does not come to you in a flood of light. Spirit gives only hints here and there. By watching the flight of a single bee the experienced bee hunter may find the hive. Paul wrote a friendly letter to a few Christians in Rome. He was not writing for posterity and had no idea that his letter would be preserved for the coming ages. He wrote, as all inspired writers do, under the pressure of present inspiration. In this letter he gave a hint which is the key to all Scriptures.

I will give you both versions of the text.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

"For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you."

There are two minds. The one is permanent and the other transient. The one is the mind of God and the other is the mind of the mortal. The mortal mind with its mortal body is transient. This mind with its body is for the transition period of man's unfoldment. The ever lasting body with its everlasting mind is the seed within the mortal. This is the reason why there must be a new birth.

Let us look at this mortal mind and its envelope of dirt. Man born of woman is subject to all kinds of accidents. The mortal world is a world of chance. The mortal mind is not subject to the law of God, neither indeed can it be. You can not ascribe evil, sin or immorality to a mind that is not subject to the law of Spirit. How can such a mind be responsible to God? It is utterly impossible for the mind of the mortal to be subject to Spirit. It has no power to discern spiritual things. It is blind to all except the mortal. "The things of God knoweth no man save the Spirit of God." If, then, the things of God must be spiritually discerned, how can the mind of flesh understand?

You must not use the words carnal mind in the sense of immoral. Mrs. Eddy has made a better translation than either of the versions. She calls it mortal mind. Let us be careful in this study to get at the meaning of the words. Mortal mind is the mind of the flesh and it is not subject to the law of Spirit.

It is lawless.

This is an awful fact in the history of mortals. The mind of the flesh is lawless. In the world of mortality there is no law. Law and order belong in the realm of Spirit. As long as you are in the world of the mortal you are in a world of chance. It is hit or miss. You are surrounded by the law of accidents, happenings and chance.

The very worst form of accidents may happen before you are born. In the few months prior to your birth you are subject to the mortal mind of your mother. She herself being surrounded by such influences is liable by sound or sight to mark you both mentally and physically. Even if you escape the physical mar you may come into the world with mental tendencies which fill your whole mortal life full of troubles. The Greeks surrounded the mothers of their children with every precaution so that physical beauty would characterize the body of the child. Even with all their precautions, accidents would happen and dwarfs and hunchbacks were born into the world.

The other day we went to the theatre to see the Lilliputians. More than half the actors on the stage were full grown men and women as far as years were concerned, but in physical development they were midgets. In order to make a contrast, there were giants on the stage with these midgets. The romance, "Gulliver's Travels," was put before your eyes in reality. It was a splendid exhibition of mortal mind and its lawlessness. Little midgets were looking up into the eyes of overgrown men and women. There is neither law nor order in any such development. As I walked out of the theatre I bought a newspaper from a little hunchback. On every corner you are butting up against the outlaw rule of mortal mind.

This bright Sunday morning I have been watching the people come and go into the church next door. They are above the average of intelligence and culture, so the illustration is not far fetched. I was watching the bundles of clothing come and go. The mortals who were inside the bundles could not be seen, except their faces. The fat ones and the lean ones, the tall and short ones, came waddling in with their faces peeking out of bundles of bunting. They were all little baby bunting coming to church. I thought how the angels must laugh at the mortals as they wobbled along the streets bundled up with clothing stolen from the backs of sheep, and the weavings of the silk worm! The Greeks who cultivated beauty did not wear so many garments.

But you say we must wear garments to protect ourselves from the weather. Yes, yes, beloved; but what kind of a mind is it that is subject to wind and weather? In the winter you are shivering with the cold in spite of your bundles of clothing. In summer you suffer with the heat. There is no place where you can find comfort. There is no season in which you are not battling against the elements. You even pride yourself on your misfortunes. You stand before

the mirror and adjust your frills and furs with admiration. And yet, if an inspired man chisels out of the cold marble a perfect human form you go into raptures. A Venus in marble would not look well if you could only see the end of her nose sticking out from wraps. Even a seal-skin garment would be out of place on your perfect human form. I think clothing was invented for two purposes. To cover deformities and to protect the wearer from the weather. Modesty is the product of mortal mind. For, in living pictures on the stage, we are ready to study the nude. I have always had my doubts about God being the first tailor, although it is said in Genesis that he made the first garments. There is one thing certain, his model pair were made before they were clothed with fig leaves or the skins of animals. Let us not get away from the fact that mortal mind is in a world of disorder and ugliness. Mind of the Spirit always lifts men towards perfection.

Even the so-called knowledge of mortal mind is foolishness to Spirit. It is the pictorial period of man's unfoldment. Mortal mind looks into a mirror, or rather, mortal mind is a mirror. You look into this mirror and see pictures. The mirror reflects anything and everything which is before it. This mind learns to read by looking at letters. Then he gains his so-called knowledge by a collection of pictures. He builds a house but can't build himself. He lives in marble halls and can't get his breath. His eyes grow dim and his ears grow dull of hearing in the midst of all the splendor which his mind has created. The lead pencil in his pocket may survive the hand which writes with it. He builds railroads and his own life is crushed out under the wheels which he has set going. He builds beautiful ships and goes down into the depths of the sea in the ship he sails. No wonder the mind of the Spirit laughed at the men who were showing him the temple and boasting that it had been forty years in the building. He said he would tear it down and rebuild it in three days. Everything that man has undertaken to build shows by contrast the mutability of mortal mind. He dies in his own dooryard. He struggles for breath in the palace of his own making. The servants whom he hath hired carry his dead body from his halls of marble. He is a fool!

In the mental world he is more of a fool than in the physical. There is some sense in his beautiful buildings, his railroads and ships, his school-houses and public edifices. But there is no sense in his wranglings and quarrels. He has used his mind to invent all kinds of instruments of destruction. These weapons are not used against the elements or the wild beasts, but for the slaying of his fellow mortals. In one war he will kill and destroy that which will take centuries of time to replace. He calls this destruction glory and patriotism. He cultivates blood kinsmanship. He prides himself on certain colors or selects some beast or bird of prey as an emblem. All the men on one island will join together to fight the men

on another island. He marks certain boundaries and lines in geography and calls it "my country." Then one of these so-called nations will go to war with men who live across the line. The whole history of mortal mind, or nearly all of it, is made up of these wars. Instead of spending their money and time in exploiting the earth, they have been writing history in blood. It is all foolishness with Spirit. The awakened mind wonders at the folly of mortality. But it is explained when you understand that mortal mind is not subject to the law of God, neither indeed can it be.

You understand why there are none good. It is not because men have been condemned and put under a penalty. It is not on account of what theologians call sin. It is the very nature of mortal mind. It is not good and it can't be made good. You had as well blame white for being white and black for being black as to blame mortal mind for being evil. "There are none good, no, not one." It is not in the nature of this transient mind to be good. The man who lives in this mind is subject to the elements. He may be drowned in the water, burned in the fire, or smothered in bad air. He is all the time subject to accidents. There is no exception to this rule, even with little children. It makes one shudder to think of how little children may be tortured to death by fire. What we call an accident, may happen, like the great Chicago fire, when all alike are consumed without respect to persons. We had just as well look the subject square in the face and learn that a change of mind is all that will make a change in worlds. Prayers and tears will not avail.

What does man really know? Sum up all of his knowledge, extract the foolishness, and see how much remains. He only knows how to adjust things and to look at pictures. He knows nothing of life or its realities. He is a child playing with toys. It is the only way to develop and unfold the mind of the Spirit. This planet was once a globe of fire. In the cooling process, a mist formed about the earth. The mind of the Spirit is fire, a sun; and the mortal mind is a mist. In the unfolding process, the mist departs with the coming of the light. That which was in all seeming a reality is shown to be nothing more than a shadow.

Let us now apply this key of knowledge to certain sayings of Jesus. In regard to blood kinship and mortal belongings, he uttered these awful words:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sister, yea, and his own life also, he can not be my disciple."

This has always been a hard saying for mortal mind to understand. How could he who was the embodiment of love teach anyone to hate? But when you come to understand that the mortal mind is not subject to the law of God and is the author of disorder, disease, pain, misery and death, you will see what he was asking you to hate. It was to put out of your thought all personal limitations. It was to drive out that mind which

made you a local being. In this light, let us read another saying:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye, therefore, hear them not, because ye are not of God."

In view of the two minds this is easily understood. The only kind of father and mother and brothers and sisters, and houses and lands, and life you are to hate are those which originated in a lie. The truth will set you free from all limitations. The devil and mortal mind are one and the same. The two worlds are made by two minds. This makes everything clear to the mind of the Spirit. But mortal mind called Jesus crazy. They said he was possessed by the devil. Clear thinking was called obsession. They did not want to give up their earthly origin. It was in the blood for them to hold on to their kin. The sons and daughters of the Revolution must cling to the flesh. It runs all through mortal mind. Jesus said that you must absolutely hate an origin which brings you into a world of chance, a life of uncertainty, and a death in pain and misery.

What is to become of this mortal mind? What are we to do with this world of uncertainty? How shall we escape the Old Dragon and his angels? There is nothing in this world so clear on this subject as the New Testament. It will be good for your soul to eat the New Testament and digest all the sayings of Jesus. Turn over the pages to the last book, called Revelation. You are told that death and hell, the devil and his angels, the old Dragon and his brood, are all to be cast into the bottomless pit. In the revised version, this pit is called the abyss. How can there be such a thing in reality as the bottomless pit. A pit without a bottom would be nothingness. A lake of fire would be pure Spirit. There isn't anything in this world so symbolical of pure Spirit as the element we call fire. Fire destroys everything that is destructible. It is the one element of purity. Then it follows that mortal mind is the devil and his angels, the old Dragon and his brood, and when you destroy that mind, the mirage melts away. Pure light of the Spirit comes and the mist is gone.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven. Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

This great supper is the last and final feast of mortality. It is the utter passing away from the earth of mortal mind.

"And death and hell were cast into the lake of fire. This is the second death."

Well, if death and hell are cast into pure Spirit there will be no more death and no more hell. The world of chance is burned with fire. Law and order comes with the unfolding of the mind of the Spirit. The nightmare of mortality is past and the morning comes with delight. Isn't this a much better explanation than the foolish one made by mortal mind? The theologians have made an endless hell and indestructible evil. This would make evil the truth. No matter if a man stays in hell forever in what is called eternal punishment, he must stay there as the truth. Only the truth abides forever. But the mind of the Spirit after unfolding the history of mortal mind, talks in this way:

"And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

You change from the figure of a lake of fire, with its work of purification and destruction, to a flowing river of pure water, clear as crystal. This pure river of the water of Life is the mind of the Spirit.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

They are passed away forever. They have served their purpose in the unfoldment of the mind of men. This mortal mind was not the real mind and, therefore, was only temporary. It is a device of the Spirit for the education of the sons of God. All the scare and fear are gone! It does not mean the destruction of the planet. It is not the burning of worlds. It is the changing of your mind. Your eyes are open so that you can see. You discover that the eyes you had in mortality could not see, and your ears did not hear. The hypnotism of mortal sleep has passed away and you can see with your eyes, hear with your ears, and understand with your heart. God was good to you all the time.

In view of the foregoing you can easily understand why Mr. Burnell and I, as two witnesses crying in the street, are telling you there can not be a compromise with mortality.

There can be no bolstering of the mortal body or mending of the mortal mind. Every vestige of mortality must go. Both the mind and the body of the mortal must perish. There can be no patch work, no mending, no putting of pieces of new cloth onto an old garment or using old skins for new wine. All things must be made new. There is no science of mind that will permit you to live in mortality. It must be a resurrection of the mind of the Spirit and an utter destruction of the mind of the flesh. There is no other way. You do not want to inherit mortality. Your heredity must be in God. Nothing less than the whole truth will make you free. Understand once and for all that both the body and the mind of the mortal is mortal.

Cast your anchor and wait for next CHRISTIAN.

Christian Healing

By GEORGE EDWIN BURNELL

III—RENUNCIATION OF THE SUBJECTIVE.

Health exterminates disease so radically that to be well is to forget all about sickness. Hundreds of times folks mention their ills to us and when later they are asked how it is with them, we find that they have quite forgotten it all.

Light does not treat darkness out of existence; it does not meditate upon darkness, and hold the thought over it until there is no darkness, but light instantly destroys the dark.

So truth annihilates illness, not by thoughts, but by itself; because ailments are errors, are false, are delusions, are hypnotisms, they are utterly eradicated by the very fact that they are not, at once this fact is perceived.

Of course many are healed without thinking the truth over at all. This shows that healing springs deeper than cogitations. So many think, and think, and think, and still stay sick that it ought to be plain enough that health is sublimer than subjective performances. Health is far too free and powerful an essence to be captured in currents of thinking. No transcendental enterprise or subjective commercialism will avail to corner the crop of healing stuff.

Sometimes one thinks so hard as to paralyze the thinking machinery and then health arises; this must not convince him of the healing power of thought, and besides it is plainly written:

"For the son of man cometh
At an hour when ye think not."

Nor would it have been sensible to enjoin—"be ye, therefore, ready also"—if the advent of the vision of the perfect man of health were under marching orders from thinking, for there could be liability of its uprush only as thinking ignited it; but Jesus well understood that the Divine Mind is not subject to thoughts, and was, therefore, a constant risk, against which there could be no law of insurance; so that the only advice must be to keep the coast clear.

In these days of mental panics and panaceas, the fire words of the seer of Christendom ring in my ears—

"Take no thought."

No one can renounce truth. The renunciation of error not only may, but also must, follow the perception of truth. If the truth be seen, there is no choice but to renounce the false. Hence renunciation is perception.

Now truth does not drive out falsity; it destroys ignorance and error; so that renunciation is destruction.

Light does not exorcise shadows, ordering them into other regions, but annihilates darkness and its delusions. There are no dregs from extinguished dreams, no skeletons from illumined shadows.

Renunciation does not sigh or gloat, but is spontaneous and ecstatic and radical enough to be called divine madness; even as the glorious herald of the kingdom—the Aryan Narada—proclaimed; "renunciation is love."

Whosoever denies that which he thinks exists is an hypocrite, and his hope achés to death.

Whoso renounces what he feels to exist is but bribing his superstition, and paying the forfeit to ignorance.

No one can really renounce without the perception of the nothingness of what he renounces. What one sees to be false and non-existent, he renounces whether he will or no.

Therefore renunciation is not an act of the choosing will, but a cosmic and involuntary function, from which there is no escape.

Once evil and matter and bondage are seen to be unreal and error, there is no power of volition or determination that can reinstate their prestige and authority.

On the other hand, it is quite in vain to beat against the bars of errors that are granted reality. Not that submission is the thing in any case, for even sheer audacity oft avails in the mere name of truth.

But the grand and wise way is to secure insight. This can be done beyond peradventure.

If this vision could not be secured, there would be no escape from the mal-practice of error.

If there were no appeal from the false verdicts of ignorance, the enjoinders of the seers would be snares and delusions.

Wisdom never comes to terms with ignorance; there can never be any truce between them; you can not serve two such masters as ignorance and intelligence.

The renunciation of the world can only occur in the case of one who actually understands its total unreality. No real cosmos can be destroyed. No attempt can succeed, or need be made, since the passing of the entire output of worlds, that are but viewpoints of ignorance or partial information, is quite involuntary and certain.

Nor can any one hope to save an unreal cosmos; no endeavor or cherishment can avail to rescue or insure that which omniscience has failed to perceive, and which, therefore, can exist only on the sand of shifting opinion and the whirlwind of passionate dreaming.

Ignorance can not be saved; its creations are doomed; no remedy can help; what they are drives them to inevitable annihilation.

Therefore, the order of Jesus can be a sound and practical injunction only in the event that thinking is an expression of ignorance and so unreal.

There has been an attempt on the part of philosophical compromise to soften the rigid and sweeping force of this Christian ordinance, to discriminate among thoughts and weed out the ones that show damaged and shopworn edges, to dust off the fret and worry, and get what they can for the bargain lot.

But the injunction was official, peremptory and complete. It has not been revoked; nor contradicted by any other seer; nor is it challenged by the constitution of the reason.

If thinking has value and excellence under certain ordinations and auspices, then this enjoinder of Jesus would be subversive of the true spirit of humanity, and must be gathered to the merciful oblivion of fanaticism.

Flatly, if thought exists in very truth, Jesus and the entire platform of Christianity, as well as the total voice of the illumined of all eras and folks, is wrong and reserved unto destruction. And we must no longer sympathize and sing with the poet, "thought quietly laid aside."

But, if there be some nobler function of the consciousness than cogitation, if we may, indeed, escape the perils and piracies of opinions and prejudices and the rest of the bandits of thinking, if we may pass quite beyond the throes of mental fermentation, then, in fact, Jesus and that great cloud of witnesses are right, and this race shall know it and take such steps to find that serene shore as are guaranteed to succeed.

If there be any, even the least ignorance in you, there will be just that much unreality and delusion charged against your viewpoint, and your world will just, in that proportion, be destroyed; and at the illumination of your mind the renunciation of your world will occur, and this must be its annihilation. Only omniscience can be thoroughly aware of the world of its dwelling.

As long as ignorance prevails in your mind, you will think about things instead

of understanding them; you will think into created and delusive existence a world more or less conjunct with your ignorance; but in wisdom you directly cognize the veritable cosmos as it eternally is, and then all thinking is decidedly superfluous.

Direct cognition is nobler by far than cogitation; reasoning begins to silence thinking with arguments; reasoning is like throwing the mind into irons, like sealing up the bottle, like binding the strong man of thought. The soul cognizes directly; here we have the pure wine of inspiration; here enters the king of glory.

If the ills of experience were infinite, they would be endless in number and no list of finite remedies would be enough to finish with them; in fact, their infinity would put them beyond all help, for no one would expect to destroy the infinite. So the only chance to get rid of the woes of experience rests in their being finite and limited.

If finite, why should they not come to an end naturally and of themselves? They must, but only in the way which their nature makes inevitable; that is not by time or space or creation or nature, all of which things nourish ignorance, but by the understanding of infinite and perfect consciousness of truth.

Why should infinite truth be needed to overcome mere finite error? Because the nature of these errors is falsity and ignorance and delusion.

Nor is it by any means to be inferred that truth has being merely to attack and destroy misery, but that the knowledge of truth is the only possible way to annihilate evil and pain is universally admitted, perceived and enjoined.

The substitute of thinking as a cure of ills is one of the most persistent of errors, which direct cognition attacks and eradicates.

That remedies exist for the various ills is very well known; nothing is gained by refusing to understand this, since it is a very simple matter that medicines operate to a portion of the extent they are believed in; but there never has been faith enough in them to heal any one person wholly. They do not seem to be constituted to kindle faith enough, and there is to-day a deeper revolt than ever against them.

But the chief point against them is the one that challenges and denounces all external and objective helps and defenses and reliefs against the pains of experience; this set of specifics is impeached because they are remedies only and not permanent cures.

The soul by virtue of being just what it is demands perfect health, perfect freedom, such as to be sure of no further liabilities. None of the objective reliefs for the ills of experience promise immunity, much less guarantee this immortal security.

The list of troubles to which the race has any liability is complete under three heads: (a) Personal, or such as may be thought to attack the body or mind. (b) Environment, or such as ignorance claims to be due to associating with others, or elements, or nations. (c) The supernatural liabilities are such as superstition accredits to ghosts, demons, and other unknown and therefore mysterious sources of pain.

Once dare to deem this list endless, and all escape is in vain. This notion that evil and bondage are original and interminable has clothed them with authority and necessity. Truth destroys their prestige and strips off their infula and ermine, and demolishes their credentials from providence. Intelligence challenges the function of thinking because of its mixed fruit, because of its thistles instead of figs; wisdom does not credit such perverse administration; the fountain must not send forth both sweet and bitter waters.

Objective help to annihilate pain is not to be thought of, since the specific can avail only temporarily at best. The recurrence of the evil after the application of the remedy

is sure; it is like a gate left open; liabilities prowl about like wolves. Truth exterminates them.

If we grant three times all the advocates of the objective remedies claim or hope for them; (1) that all the needed specifics are found and are on hand, (2) that these remedies are perfectly and successfully administered, (3) that a specific actually exists for every possible pain: if we grant this, which is far more than any promoter of external medicine or education or culture or hygiene ventures to hope, we are infinitely far from satisfying the constitutional and irresistible demands of the soul for perfect immunity from all liabilities without the incessant and intrusive application of specifics.

Must we ever need amusement or society or industry to keep us out of mischief or drive away the blue dragon of *ennui*?

Must we keep aconite and perfumery on hand forever? Must we always eat and drink and sleep? Is there to be no end to houses and laundries, no surcease of mills and hospitals and armies and jails and railroads?

Does not the soul demand permanent cure of ignorance and pain and death? The seers announce that there is perfect panacea and eternal immunity in the knowledge of truth, and ordain that the candidates for the kingdom of illumination shall take truth to their hearts and expect it to abolish all pain, to set them free from old age and death. Nor do the illumined stop with this message; they go on to command that the sons and daughters of the light shall know and understand and act as if they took it for granted that the luminous mansions of perfect health and beautiful comfort extend about them at this present instant; that it but means for them to shake the sleep out of their lids and destroy the drowse from their minds and awaken in the celestial airs and dews and balm. They shall find their bodies perfect, and their dead shall stand alive about them, and this is all true and no dream.

But the world is not done in offering mere objective help against the miseries of the mundane lot. Ever and especially nowadays there is much rant and officiousness of the subjective panacea.

And here there is no moderation in hopes or promises, but it is boldly affronted that by taking thought mountains can be moved, and hairs made white or black, and cubits added to the stature.

All this is quite without the authority of the illumined or the constitution of the reason. But the truth has no choice in being what it is and so must exterminate the pandemonium of subjective commercialism and abracadabra. Blessed is the son of heaven whose feet are on the great, white, honest earth of God, before the leviathan of subjective witchcraft and superstition strikes his flukes in the shoals and shallows of this winded civilization. This is no threat, but a blessing; no warning, but a prophecy.

The feeling of guilt drops the eyes and bows the neck and head; lowers the vital pulse and pressure; so say the watchers. Truth does not say such words. But the sphinx begs the question at this point, and goes on to preach a method to lift up the drooping eyes and fallen neck and head; the plan proposed is to restore the vitality which has been assumed to be lost by sin.

The question of the actuality of the sin is dropped entirely, simply because the mere whim of sin is enough to do the damage; besides, the advocates of this method do not dare to lay by the rod of sin, for it is far too useful in administering their scheme of government which has no seat in its senate for the divine hero of freedom.

The first crude method of restoring the vital force was to take it from plants or animals or other folks; this made them sacrifice burnt offerings, build altars for burning out the last trace of vital strength from the

lamb or dove or grain or prisoner taken in war.

The priest drove this precious vital stuff, reduced by fire to subjectivity, into the mind and body of the sinner and so restored his loss by a practical vicarious atonement.

This went very well; some by thrift and push got more than enough to replace their loss, and many made handsome profits; thus they gained incredible longevity and wonderful immunities; while others fell behind.

Later it was found that the sacrifice of the gross, external animal, grain or slave was not required; but that it did quite as well to murder the animal nature of the person under conviction of sin. Self-denial and self-sacrifice took the place of external burnt offerings. It seemed cheaper and more expeditious and nearer the root of the error to attack the internal animals, to kill out the lower self, to take the vitality spent in vices, in false and mistaken aims and endeavors, and conserve it, pouring it out upon the thus nourished ideals and virtues.

This also went well enough, and received much praise and practice, and far more preaching.

Then came on a further refinement: now the thoughts of these vices and failures and errors were put to the knife and fire. Thoughts were set upon thoughts. Thoughts of evil and sickness and matter and bondage, thoughts of pain and poverty and sin and death, thoughts of grief and effort and old age are all set upon by their opposite brand of thoughts, and subjective war is declared; the mind becomes a battlefield, and the devil takes the hindermost.

The subjective method is thus a mental warfare, and has its advocates and devotees from the remotest eras. As a matter of fact the illumined of the race have never declared in favor of it, but on the contrary commanded candidates of light to renounce the practice of this laudly and futile method of escape from the ills of error.

Tradition asserts that the subjective scheme of emancipation was ordained by the angels; but never by God, the truth. Some say this hood of deception was cast by the fallen angels; at least there has ever been the injunction of the religion of angels in favor of the religion of God.

The prophets of the Most High have not left us uninformed about this method, nor been silent concerning the reasons they had for enjoining the abolition of this subjective practice.

It can not but do us good to review their arguments and persuasions for renouncing so otherwise an accredited remedy. To be sure, we might have known that the world would not have been offering us a way to consummate its annihilation, but the trick of the Trojan horse is yet good among the devotees of delusion. The subjective method is utterly occult and worldly, and fostered by the jailers at the gates, and for this reason, if for no other, should be suspected and shunned.

I. In the first place the illumined show that the key-note of this practice is killing; and they prove that killing is a false and quite unwholesome notion to act upon. They charge this method of securing vitality at the expense of others—the replacing of vital depression by exploiting the arteries of men and animals that are too helpless to escape—the attack and murder of even thoughts, whether bad or good in your opinion—the sages challenge this scheme with two notorious crimes against rationality and happiness; (a) one is the pride and haughtiness and lack of sympathy due to success in such conquest; and (b) the almost irresistible error of believing in post-mortem heavens, instead of bliss here and now.

This postponement of satisfaction, according to the seers and the intuitional constitution, is wholly due to the harbored conviction that surcease of sorrow or vital upliftment arrives through the death of the vic-

tim, whose last gasp of thinking was that he was dying; so that the vitality thus secured was tintured with that dying notion, and folks take it for granted that they are on the way to the grave whence all roads lead. This conviction of sin and covenant with death is immemorial; and truth contradicts and exterminates this covenant, and renounces even unto annihilation the subjective system upon which it is founded.

II. The second argument the seers make against the subjective method is its inadequacy. It is asymptotical, and never can succeed; it is parabolic, and ever farther from the goal. It is as promising as hope and as perishing as hypocrisy.

The freedom the soul demands, and must demand by virtue of its being sold, is infinite and eternal. The axioms of intuition prove this. We can not refuse the soul; it is irresistible. Since it demands infinite, limitless, eternal vitality, nothing less than that can or will satisfy.

The prophets and saviors know this inflexible constitution of soul full well. They call it the immutability of God. This made them see, just as it will you, that no finite increment of vitalities can ever equal enough to fill the infinite demand of soul.

Were all creatures slain and their vital stock poured into your soul as tribute to your treasury of life, there would not be life enough to amount to an infinite life. So the method is inadequate.

The sacrifice of all the animals and other cosmic entities and their ideas and subjective constitutions would still fail of enough to set the infinite soul at rest. Therefore, the flood of Jehovah was a failure, and a rainbow was set up over it to show its futility. The subjective method is asymptotic, and likened to chasing rainbows.

III. In the third place the men of vision know that the subjective way of securing eternal life is redundant; it is a fallacy to invent and use a method to obtain what we now have; if the truth means permanent vitality, it must be true that we have constant life now; if truth is all and life, there is nothing but life for us to be. Whatever the true life is, that we have no choice but to be. Truth does not need to change, nor could it change if it would. Therefore, truth has only a message to offer; truth announces the glad tidings of what is so.

The fortunate thing about it is that what is so is gladsome; if we had not eternal life, the truth must tell us that we were mortal and must stay so; truth could not help us unless our mortality is false and unreal and due to ignorance.

But if we are eternal and unchangeable and infinite life, then the message of truth can set us free from any false notions to the contrary. So truth sets us free by the truth that we are free from all ills and death. Hence, the seers understand that no method is needed, but a message only. Therefore, they enforce the renunciation of any method because of its redundancy; it is called officious, intrusive, and the curse of work; this blind alley is posted with warnings from every page of illumined literature.

Furthermore, the wise declare that any scheme to win what we are is sure to convince and confirm us in the arid notion that we have it not. So that the more devoted we are to the method, the more hardened we must become against the truth of our present and perpetual life, which truth insists is perfect.

The more you hunt for the spectacles on the top of your head—the more we keep you hunting for them—the longer you will be in finding them; and the more certain you will become that they are lost.

Whence the illumined find the subjective not only a sanguinary, inadequate, and redundant method, but also sure to establish the error you hope to escape. And this is true of all methods as well as the subjective. This perception forces us into the beautiful path of the truth, to preach the wondrous gospel of the kingdom now.

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This Circle of Christians is composed of the Elect Few held together by the Free Spirit while seeking for Health, Happiness, and Prosperity.

Daily treatments are given to each member in the Silence of Spirit.

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Christians are seeking for a full unfoldment of Being. This can only be found in the Free Spirit of the Individual. There is a resurrection from the dead, a regeneration of the body, and life everlasting here and now.

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