



Christian

Monthly: \$1.00 a year.
SINGLE COPY, 10 Cents.

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1657 Clarkson St., Denver, Colo.

Entered in the Denver Postoffice as Second Class Mail Matter.

VOL. VII. No. 4.
April, 1901.

CHRISTIAN AN ACROSTIC.

Christian, Thy matchless name through
all the earth,
Has been unfurled, for lo, two thousand
years!
Revered and loved, in woe and pain and
worth,
In every phase of life, in joy or tears;
Sung in all climes, and loved in every land,
Tuned to the inmost cravings of the soul;
Its light and love and truth on every hand,
Are spread broadcast through earth from
pole to pole,
Ne'er to abate, 'til all are freed, made whole.

WASHINGTON, D. C., March 9th, 1901.
My Dear Shelton: Your "Eye to Eye Talks" in March
CHRISTIAN, are beyond ANYTHING to date extant, except
the Sermon on the Mount. You will realize your highest
IDEAL. It is for you to illuminate the world, and to lift
the race to a higher plane. God is with you, leading you;
and not only individuals, but nations, shall rise up to call
you BLESSED. I send you an acrostic for CHRISTIAN—or the
waste basket. I am, NAT WARD FITZ-GERALD.

ITEMS AND IDEAS.

*** April!

*** Aries, the Ram!

*** First month in the Zodiacal year!

*** The Head of the Grand Man—and All
Fools' Day!

*** "To those interested in my work,
please address me at Alliance, Neb., my fu-
ture home, instead of Ruskin, Ga. Annah
Baxter Calkins."

*** "As you used to be a member of the
Christian church, I wonder if you were bap-
tized for the remission of your sins."

You bet, and all my sins were remitted.
They were all washed away. That's the rea-
son I'm so good now.

*** Visitors to the Pan-American Ex-
position can arrange for accommodations in
pleasant rooms, located fifteen minutes by
trolley from the Exposition grounds, by ad-
dressing Rooms, No. 30, Cottage St., Buf-
falo, N. Y.

*** "A medium (spiritualist) said to me
that a departed spirit could be kept in the
psychic atmosphere of the earth by being
grieved for by one on the earth. Is this
true?"

No! The spirit is free and can not be held
in bondage by anybody or anything.

*** When Helen said for you to send
self-addressed envelopes, she meant when
writing to me. You would think that every-
body would understand this, but they didn't.
Several persons sent her a self-addressed and
stamped envelope, thinking she wanted one
for herself.

*** A correspondent thinks that I ought
to be responsible for the advertising which
appears in CHRISTIAN. Why so. If I adver-
tised Pinkey Lydham's Pills, would I be re-

sponsible for their action? If anybody wants
to advertise in CHRISTIAN, I let him, if he
pays the price, unless it is a fraud on the
face of it.

*** If you want all of the Douglass Les-
sons, you had better get yourself enrolled and
paid up, for I am going to surprise several
thousand people by dropping them from the
list of CHRISTIAN. There are at least five
thousand people who have been carried on
my list for at least four years without ever
saying "turkey" to me. Some of these days
I will rise in my might and drop you.

*** It is dangerous to mention people in
CHRISTIAN. My little notice of the psycho-
metric readings of Mrs. Ropes caused her to
be flooded with letters. I should have men-
tioned the fact that her terms are from one
to three dollars, according to the length of
the reading. Her office hours are from 2 to
5 P. M. Mondays and Thursdays; 254 West
Fifty-second street, New York City.

*** "Will you explain the meaning of
'happy are the poor in spirit?'"

The meaning hinges on the word "poor."
The Greek word does not carry the idea of
poverty, but that of a beggar. Jesus was
constantly surrounded by beggars asking
alms for their physical needs. So he said,
happy are the ones who are seeking for spir-
itual food, for spiritual clothing, for spir-
itual riches.

*** I am not responsible for failures,
when you fail to give your state, as well as
your postoffice. There are five persons at
work in this office, and you would be sur-
prised at the time we spend in trying to get
the correct address of people who are other-
wise intelligent. Why is it people will write
the name of their postoffice and leave off the
name of the state? Invest twenty-five cents
in a rubber stamp and print your name and
address on your envelopes and letters.

*** In answer to a question, I will say
that I used the word "religion" in reference
to a system of worship and a formulation
of beliefs, and not in the sense that the word
is used in James 1:27. There is no religion
in science and no science in religion. This
is the reason I refused to attend meetings
where scientists imitate the churches. If
you want religion, there is certainly no need
of starting a new sect. All varieties of re-
ligion are represented in the sects now try-
ing to do business on the earth.

*** I call the attention of the thousands
of new readers to whom this number of
CHRISTIAN will go to my two books, "The
Law of Vibrations" contains my twelve les-
sons in I AM science. It is sent postpaid
for fifty cents. "I AM Sermons" is the title

of a much larger book sold at the same price.
It contains twelve sermons, such as I would
preach with my present knowledge of Men-
tal Science. Both books are bound in cloth
and the Sermons has a picture of the au-
thor as a frontispiece. More than ten thou-
sand copies of these books have been sold.
Address this office.

*** "Give your interpretation of Isa.
45:7: 'I form the light, and create dark-
ness: I make peace, and create evil: I the
Lord do all these things.'"

It is a strong statement of the All Good.
There is one Mind, one Will, one Power in
the universe. "I AM the Lord thy God, and
beside Me there is none else." No one can
come into a knowledge of the Truth until
they recognize the fact that God is One and
that His Name is One. There is no power
in darkness, no power in evil, for "I the
Lord do all these things." The little monkey
show of mortal man does not amount to
anything.

*** For every dollar I give one month's
treatment and one year's subscription to
CHRISTIAN. This offer is to renewals as well
as to new subscribers. I give treatments for
all kinds of diseases, including poverty. I
get positions for those who are out of em-
ployment, and increase the salary of those
who are entitled to an increase. It is my
business to sit here, day by day, and send
out the Word of Truth for Health, Happi-
ness and Prosperity. Besides, I write letters
and give instructions and encouragement. I
am the physician and pastor to more people
than any other man on earth.

*** "Is there any radical difference be-
tween Mental and Christian Science?"

No. But there is a radical difference in
the people who advocate the New Thought.
Each one colors their advocacy with their
own thoughts. For instance, Mrs. Wilmans
is prejudiced against God, and Mrs. Cramer
is prejudiced in favor of God. The word
"God" to Mrs. Wilmans is like a red rag to
a bull. It is all in the way you are raised.
I was brought up on corn bread and but-
termilk. The result is that I can't eat roast-
ing-ears. I know that I ought not to have
any prejudice against corn or buttermilk,
but, as I said, it's all in the way you are
raised.

*** Helen is "skeered." Sole-mates are
coming in from all parts of the compass.
She declares that she did not "hint" in that
direction in her "Hints" for last month. Edna
has promised to write another article, but
no amount of persuasion can induce "Lady
Blanche" to "take her pen in hand" for
CHRISTIAN. Her only article was criticised
by Hugh Pentecost, and she flew the track.
Speaking of "Helen's Hints," an anonymous

writer from California wrote me that if I would print a little more of Helen's good sense and practical wisdom in CHRISTIAN and less of my nonsense and moonshine, the paper would be better. A few more puffs of this kind and I will lose a stenographer and another new paper will burden Brother Barton's soul.

*** "Did you focus the sun in your physical eyes, and if so give us some particulars about it."

For three years, while passing through the psychic atmosphere, I looked at the sun with my natural eyes. For hours and hours at a time, I focused the sun in my eyes and received the vibrations. I don't advise you to try the experiment, unless you are sure the spirit within you is leading. I was drawn to the sun by the law of attraction and held to it for three years. During this time I was constantly seeing visions and hearing voices. I am still in conjunction with the sun, but I now see it clairvoyantly and generally at night. It was a wonderful revelation and is still being unfolded in me. My power to heal comes from this sun vibration. The sun is the center of light and life. I have hints of much more to follow.

*** The following letter from a good woman is the kind I like to read. In sending a dollar for CHRISTIAN, she says: "I believe that the careful, non-resisting reading of the thought expressed in CHRISTIAN has done more for my physical body, personal comfort and general happiness, than any one agent that has come into my life. I feel Hope for the first time in years, and it seems to me no one can know what life is without it, except those who have experienced it. Three years ago we were homeless and destitute in the eyes of the world. We put up a 'shanty' in the country, lived on what we could get, kept out of debt, and to-day we are on the road to financial success. We feel that CHRISTIAN has brightened this lonely road, for it has been lonely at times." This is only one instance of hundreds and thousands of people who are readers of CHRISTIAN. Each number of the paper carries with it a treatment for Success and Happiness.

*** "I am a lawyer and have held office. I have lost my office and my practice. I am a slave to strong drink. I would send you a dollar if I had it, but everything has gone for whiskey. Can you do anything for me?"

Certainly, I can do something for you. I can tell you the Truth. Whiskey is a liar and the father of liars. You told a lie when you said you could not get a dollar to send to me for treatments. A man can always get hold of money to buy whiskey, even if he hasn't any money to buy bread. It will tell you a lie in the morning and repeat the lie all day. It is a lie about your needing a drink. It is a lie about your being able to take one drink and then go on about your business. It is an infernal lie about your being in bondage to whiskey. Whiskey has no power to bind anyone for a minute. You are hypnotized with this lying father of lies. Turn your face around and believe the Truth, and you will regain your practice, regain your office, regain your health and your wealth. Touch not, taste not, handle not, and you are all right! I have no sympathy

for you. I have been under the same hypnotic spell. Whiskey drinkers are the brightest and mightiest men on earth. Just once get their eyes open and let them know that whiskey is a liar, and they rise in their majesty and wield the sceptre of sovereigns. But just as long as they believe the lying spirit in alcohol, they are whining, driveling, slobbering idiots. I wrote this man one letter, and told him I would not write him any more or give him any treatments unless he sent me a dollar. The woman who humors a drunkard is a fool. What you want to do is to sit down on him and sit down hard.

*** "Dear Shelton: Here is a problem which I can not solve. I can see, hear, think, talk, smell and have feeling in my body. If I close my eyes, I cannot see, stop my ears, I cannot hear, close my mouth and nostrils I neither talk nor smell. If I go to sleep, or come under the influence of certain drugs, I do not think, in fact, I know nothing. Now, death is the stopping of all these: Hearing, seeing, feeling, smelling and tasting. How can I know anything after death? I am confused about this matter, and would like to know the truth of it. You may think me foolish for writing you, but I am anxious to hear your opinion."

If you are foolish for propounding these questions, you are in very good company. The greatest minds of the earth have asked the same questions all down the centuries. The solution is in the fact that you see *through* your eyes, you hear *with* your ears, you talk *through* your mouth, and you smell *through* your nose. You are doing all these things through these instruments. The eye does not see, the ear does not hear, and the brain does not act. This substance called "matter" is acted upon by the intelligent Spirit. In your sleep, you go on journeys, hold conversations and conduct business, while your body is in repose. In the last sleep, the sleep of death, you will go on your way as an intelligent being without regard to the material instrument you have left behind. The real organ of vision is not in what are called the eyes; vision is in the Spirit. I see much better with my eyes closed than I do with them open. In clairvoyance we have to shut the eyes in order to see; the so-called organs of vision are closed in order that the mind may be illuminated by the light of true vision. My physical body seems to me to be a kind of dull, earthly, material barrier between my mind and the true light, spiritual intelligence. For instance, the other evening, I wanted to enter a tunnel in the mountains and penetrate the solid rock. I had my wife sit on a footstool at my feet, while I placed the tips of my fingers over the spiritual organ of vision, just between the eyebrows. As soon as we were both still, I ordered her to go in the tunnel, she instantly went into the tunnel and described the interior perfectly. The point I wish to make is she saw everything perfectly, and yet her eyes were closed. This is a very interesting subject, and I will take it up again some day and tell you more about my experiments. However, there is one thing settled, without any further investigation. Man is an immortal being. He lived before birth and he lives after death. He is not dependent upon the physical body for his intelligent exist-

ence. Every man who has been awakened knows his body is a weight holding him to the earth. Because you have only the impressions made upon the physical brain as a record of your life in the flesh, is no sign there is not a record of your existence before birth. We even forget these impressions and fail to remember what has been in this brief life. There is a finer substance than the brain, and upon this substance has been written the history of the Spirit. The record of the individual Spirit is not confined to the perishable tablets of the brain. I know that I am more than just flesh and blood. The mystery of mortality has not been solved. I do not pretend to know all of it. But I do know that I am a child of the Sun. The illumination from on high comes to me every day. I constantly see the Light "that never shone on land or sea." It is the Light within the Light. These poor organs of vision we call our eyes must be closed before we can see this inner light. If I had found nothing more in this New Thought than the discovery of individual immortality, I would be paid for all my efforts to find the Truth.

EYE TO EYE TALKS.

I to I talks.

I am not going to do all the talking, but will sprinkle in sayings of other people. The March issue of CHRISTIAN called forth much talk, what is called commonly, back talk, from my readers. Fault has been found with me for saying that Mrs. Nation was a heathen and that I was doing a greater work than Jesus did while he was on earth. I am not finding fault with anybody or anything. Everything is all right. I am simply calling things by their right name. To call the nations of the earth Christians and the so-called civilized nations "Christendom" is a false use of words. Mark Twain's Greeting to the Red Cross Society: "I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiao-Chou, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of 'boodle' and her mouth full of pious hypocries. Give her soap and towel, but hide the looking glass." I suppose my friend, the editor of *Unity*, would call this indictment a joke, simply because Mark Twain sometimes jokes. But his indictment is no joke. It is a true picture. But it is nonsense to use the word "Christendom." Christendom means Christ's Kingdom. It is not the Kingdom of Christ, but the kingdom of old paganism, with a little veneering.

I never heard of but one man in all this so-called Christendom that ever even tried to be a Christian. He did not succeed, but he came near enough to it to alarm the church. I told you in my last "Eye to Eye Talks" that the following of Christ was a mental following. It does not consist in wearing pebbles in your shoes, bearing crosses, or in any way crucifying the flesh. The crucifixion of the flesh is heathenish. The cross was a Roman institution. It does not belong to the Christ or the Spirit of Truth. Tolstoi got this old idea of self denial, which is heathen, mixed

up with his conception of Jesus Christ. This is where he failed to be a Christian. If he had retained his estates, and managed his vast property for the good of humanity, it would have been in accordance with the Spirit of Truth. He should have worn fine linen, good clothes, and lived as a gentleman ought to live. Instead of dressing like Jesus Christ dressed (in the very finest garments that could be made), he tried to make a farmer out of himself and dressed like a tramp. This is where he mixed heathenism with his Christianity. However, he showed that Christendom was not Christian, and the most comical thing I have read this year is the following edict issued by the orthodox church against Tolstoi:

"In its solicitude for the children of the Orthodox church to guard them from being led into corruption and in order to save those who have gone astray, the holy synod has deliberated upon the anti-Christian and antiecclesiastical teachings of Count Leo Tolstoi and has deemed it expedient, in order to preserve the peace of the church, to issue a circular dealing with the heresies of Count Leo Tolstoi. The circular is as follows:

"Count Leo Tolstoi, to the grief and horror of the whole Orthodox world, has, by speech and writing, unceasingly striven to separate himself from all communication with the Orthodox church, and this not only clandestinely but openly and in the knowledge of all persons. All attempts to dissuade him from this conduct have proved without avail. Consequently the Orthodox church no longer considers him to be one of its members, and cannot regard him as such as long as he does not repent and does not become reconciled to the church. We, therefore, place on record his apostasy from the church and pray the Lord to restore him to a comprehension of the truth. We pray thee, therefore, merciful God, who does not desire the death of a sinner, to hear us, have mercy on him and restore him to Thy holy church. Amen."

"Antonius, Metropolitan of St. Petersburg.

"Theognose, Metropolitan of Kieff.

"Waldimir, Metropolitan of Moscow.

"Hieronymus, Archbishop of Kolm and Warsaw.

"Jakoff, Bishop of Kichineff.

"Markal, Bishop of Boris."

I am going to paste this inside of my desk to keep me in a constant state of laughter, so that the ripples will go out over all the earth. You know God must have been "tickled to death" when he read this communication. I laughed and laughed, and laughed! It is a good deal funnier than the proceedings of the Arkansas Christian State Convention when they expelled me from the church after I had already left it. Say, maybe you think God can't laugh. I have heard him laugh. The Bible is full of confirmation of this laughter of the Almighty. "He that sitteth in the heavens shall laugh." "The Lord shall laugh at him." "Thou, O Lord, shall laugh at them." "I will laugh at your calamity." I know that He who sits in the heavens laughs at Antonius, Theognose, Waldimir, Hieronymus, Jakoff and Markal in their efforts to get rid of Tolstoi. Why, bless their simple souls, Tolstoi will be read and revered long after these simpletons are forgotten.

Here comes a good, honest letter from South Dakota:

"RAPID CITY, S. D., March 4, 1901.

"Brother Shelton: I want to remind you that occasionally you allow Shelton to be dic-

tated to by some other influence than the Christ Spirit, occasionally the I AM fails to assert itself. Now, I am not making this criticism in other than the kindest spirit. There are many commendable things said in and through CHRISTIAN. We who have been imbued with the New Thought rejoice to see that so many publications are advocating liberty of thought, liberty of speech and liberty of action on religious subjects; tearing loose from the creed bound moorings and launching on the open sea, trusting their bark to that unerring pilot who walked the seas and commanded the waves to be still when manifested here upon earth by the Jesus of Nazareth. I want especially to give my endorsement to the article entitled "Organization," from the pen of Albert Miller, published in March CHRISTIAN. Now, I think I have said good things enough to grant license to tell you when Shelton and not the Spirit speaks. So here goes. Shelton abuses Mrs. Nation, calls her a heathen, an outlaw, that she says she is led by the Lord, but this is all in her imagination, etc. Now, I will not say any such hard things of Shelton. I have no right to do so. But I will say that the spirit assured me, even before I knew the particulars in the case, that Mrs. Nation was a chosen vessel, chosen for a purpose, just as much so as Moses, Christ, John Brown and Shelton, for that matter. And I knew that her motives and her actions were misrepresented by the press. And I remarked then to all who maligned and abused her, that just as sure as the initiative that was taken by John Brown eventuated in breaking the shackles from the limbs of 4,000,000 captives, just so sure will this monument, this crusade, led on by Mrs. Nation, consummate the overthrow of the Rum power in the United States, setting free millions upon millions of captives. Kansas never has shed her blood in vain, neither will she in this event, so saith the spirit. The cup of iniquity is full and overflowing. The decree has gone forth, not from Mrs. N. and her followers, but from the Almighty, the Creator of the universe. When the Lord Christ found the temple that was dedicated to a better cause desecrated, did he protest, or did he not? The record says he took a whip of small cords, drove out the speculators and the sheep and oxen, upset their tables, poured out their money, and said unto them that sold doves: "Take these things hence," etc. Now, Brother Shelton, where are you at? Has Mrs. Nation no precedent for action—no matter about the weapon employed? The temple of liberty for which blood was spilled in Kansas was and is being daily desecrated. Who is on the Lord's side? Let him step forth! Yours for the uplifting of mankind, A. J. McCain."

Go slow, young man. I did not use the word "heathen" as an epithet. All persons who are not followers of the Christ are heathen. This is the sense in which I used the word "heathen."

George Washington was a heathen.

John Brown was a heathen.

Carrie Nation is a heathen.

Do you know of anyone on this earth who is not a heathen? I am just coming out of heathenism myself, but I will not vouch for anyone else. Oh, yes, Mrs. Nation has a precedent for her action. Thousands and thousands of years of precedent are behind the action of Mrs. Nation. The tomahawk has been in use a long time. Cain, the son of Adam, must have used a common club when he killed his brother Abel. But mortal man soon "sought out many inventions," and therefore improved on the club. The sword and revolver are simply improvements on the tomahawk. The man who uses a tomahawk or a sword is a

heathen. It is true that George Washington prayed to the god of Peace and served the god of War. Oliver Cromwell said to his soldiers: "Trust in God, but keep your powder dry." Napoleon Bonaparte said: "Providence is on the side of the heaviest battalions." Major General Sherman said: "War is hell." In this eye-to-eye talk I don't see how you can look me square in the eye and say that a smasher or a soldier is not a heathen. Oh, yes, Brother McCain, I fought and bled for the freedom of the negro. I have been an abolitionist from the cradle. But I now know the Truth and the Truth has made me free. The George Washington method, the John Brown method, the Carrie Nation method will not bring genuine freedom. It is going around and around in a circle. It is the same old song. "Around and around the gooseberry bush." The negro is going around and around the same circle of slavery. The white heathen occasionally burn the black heathen to the stake. This is a kind of tomahawk method, but it does not bring freedom. All over this earth the tomahawk method is being used. But, beloved, he that wields the tomahawk will perish by the tomahawk. When people are lost they go around and around in a circle. Men who were confined in the Tower of London went mad. A circular room has a tendency to produce madness. The world is going around and around in circles of tomahawking. I AM the Truth said: "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." The man who walks in the Truth follows a straight line and does not get his brain addled by going around in a circle. I know, with all of our boasting of civilization, it is pretty hard to have to say that we are all heathens. Nevertheless, it is a fact that this world is still heathen. The only change that we have made is in the weapons of destruction. We can kill more men in a minute than we used to kill in a decade. The principle is the same. I will modify this just a little by saying that the women have done much in the way of alleviating suffering by the Red Cross work. The men are just as heathenish as they ever were; and some of the women are no better. Just as long as women worship military splendor and applaud the use of force, the tomahawk will flourish. Now, mind you, I don't care how many tomahawks are used. Since I have found out that all is Good, and that everything works together for good, I am willing for the scalping and the tomahawking to continue until people learn better. But I shall call the tomahawkers and scalpers heathen until they turn Christian.

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Here comes another letter from my poetic friend, Allan Parkinson. His poetry is all right, but his philosophy is mixed with heathenism. I will first let him speak for himself as follows:

LOS ANGELES, CAL., March 7, 1901.

Dear Shelton: In March number of CHRISTIAN you say: "I have set my mark

as high as that of Jesus Christ. I am slowly working up to this standard."

How do you expect to attain to this while you are one minute sending a treatment for healing and the next for business success? Did Jesus make any such mixtures in his ministry? On the contrary, did he not declare that the worship of the almighty dollar was not part of his creed, and that the two wouldn't work together?

Now, Brother Shelton, if you want to stand for the Light of Truth in the world, don't you think it would be better if you would give over this Conquest of Poverty business to dear old ladies like Helen Wilmans and "Mother" Eddy, and do as Tolstoi (who, by the way, is about the best and most notable Christian on earth), teach people that they ought to take off their diamonds and go bear their share of the world-burdens, instead of enslaving to long hours and short pay the hewers of wood and drawers of water?

When the spirit of organization was on Helen Wilmans, about a year ago, she sent her son-in-law, Mr. Burgman, here to organize a Temple of Science. I joined and heard Mr. Burgman through. Among other things, Mr. B. made it very plain that the organization was a strictly pay-as-you-go affair; that it is all right for those who are asleep to go on doing the world's drudgery, but as a chosen people Scientists must awake and get out of such ruts.

That settled me on the C. of P. and reminded me that a Temple, even in this day, might be occupied by money changers. I went home and wrote what I secretly thought of it, and here it is:

Text—"For ye laide men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.—Luke 11:46."

I know a creed that shows the way
Some potent form of words to say,
Which poverty will overcome,
Without regard to service done.

It hath a form that teaches how
The knee may unto Mammon bow,
And magic Will bring quick return
That patient Labor could not earn.

It reckons not to compensate
The hands that must the wealth create;
Nor takes account that those who work
Must do the share of them that shirk.

Its ear is deaf to them that bear
The great world burdens, in despair;;
Who sing the song of loom and shirt,
In hunger, poverty and dirt.

Let bear the burdens, them that may,
If there be found some magic way,
Some form or potency of will
That serves the empty purse to fill.

Another creed I know, of One—
The living Christ, the Father's Son!
False creeds may flourish for a day,
But His words shall not pass away.

'Twas He who scourged the den of thieves.
He knows the heart that self deceives,
And e'en would use His name to bless
The mammon of unrighteousness.

That lays on burdens hard to bear,
And pretext makes of lengthy prayer;
That waxes rich on labor's pain,
Yet still His kingdom seeks to gain.

These burdens grievous to be borne,
That diadem with piercing thorn,
As in the days of Christ, so now,
Is forced on Labor's bleeding brow.

And Wealth, content, sits idly by,
And hath her Babels built to sky;
While, on that pinnacle of pain,
The Christ is crucified again.

It is all right for some people to have money. Godliness and riches may walk hand in hand right through the needle's eye; you, for instance, "have cut all the bridges behind." If you have money or do not have,

it is all the same; your spirit has passed the point where fortune or the outrages of misfortune can effect it. You have learned to abound or be abased. But these people you are ministering to—do they understand this? Don't you mislead them to the shrine of Mammon instead of the shrine of Godliness?

Jesus told people to get righteousness and then they would not need Conquest of Poverty lessons.

Doesn't the C. of P., reduced to its last analysis, mean that the strong Will has heartlessly determined to enslave the weaker? Is willing to possess more of the good things of earth than its own labors can create? Sincerely yours, Allan Parkinson.

Sweetheart (I call all poets sweetheart), I did not say that I had set my mark as high as that of Jesus. I have set my mark a great deal higher than Jesus. I said Jesus Christ. When you get the Christ separated from the Jesus in your mind, you will come into the Truth. In the preceding letter of my Brother McCain he quotes a heathenish act of Jesus and ascribes it to the Christ. Jesus may have gone into the temple and kicked over the tables of the money changers, raised hell with the cattle dealers, railed at the poor folks who were selling doves, but the Christ never did anything of the kind. What in the devil do you suppose the Christ cared for that old temple, built with the hands of men? The Christ said: "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the temple of his body. Verily, verily, I say unto you, my beloved McCain and Parkinson, the Lord Christ did not care a dam for the sacredness of that old slaughter house in Jerusalem. He doesn't care anything for the so-called sacred edifices of modern times. Jesus did not explain himself and the result was that when he was brought to trial the two false witnesses said: "This fellow said, I am able to destroy the temple of God, and to build it in three days." Then the great high priest, Jakoff, arose and said unto him: "Answerest thou nothing?" But Jesus held his peace. What was the use for him to open his mouth to talk to such men as Jakoff, Theognose, Waldimir and the mob of lunatics at their heels? It was unwise to attempt to talk metaphysics to any such people. Therefore, the Christ retired and they hung Jesus.

I heartily indorse your ideas about the conquest of poverty or the conquest of anything else. I dislike the word. When you talk about conquest you carry with you the idea of the tomahawk. Riches are real. Poverty is the absence of the real. There is no such thing as conquest of poverty, conquest of death, any more than there is conquest of the devil. When you attempt to conquer a thing, you recognize it as a reality. There is no such thing in reality as poverty or death. Therefore, if you go out to conquer these unreal things, you are fighting imaginary enemies. It is a fool's errand. When you come into a knowledge of the Truth you will know that all is Good. You will recognize the existence of the real. It is not something that comes and goes, but has always been in existence. I AM the First and the Last, the Beginning and

the Ending. Almighty dollar is the shadow of Almighty God. The material world is the shadow of the substance which is Spirit. The man who is in possession of substance will cast a shadow. Mrs. Eddy and Mrs. Wilmans show more of the spirit of Christ in money matters than Tolstoi. Tolstoi has mistaken Jesus of Nazareth for the Christ. Mrs. Eddy is scientific when she tells her followers to take possession of the earth. Do you suppose, my misguided friend, that the taking off of diamonds and going to the washtub would be a help in bearing the burdens of the world? Bless you, my dear boy, the hewers of wood and the drawers of water have an easier time than those who wear diamonds. I am a laboring man and my wife is a laboring woman. We do more work and keep at it longer hours than the drawers of water and the hewers of wood. I have had some of these wood hewers in my back yard. If you think they are bearing the burdens of this world you are badly mistaken. Come down from your poetic airship and let us talk eye to eye. There was a man once in this same Denver who had Jesus mixed up with the Christ in his mind. There was a great mob of curiosity seekers following him and sapping the forces of his life until he ran away into the wilderness and starved himself to death. The only thing he has left behind him is a half dozen tramps going about claiming to be Francis Schlatter. This was all because he was following Jesus instead of following the Lord Christ. He even tried to imitate the supposed physical form of Jesus by wearing long hair and beard. Now, don't you suppose that it would have been better if he had gone to the barber and the tailor, changed his linen every day, wore a silk hat and broadcloth, built a beautiful residence and lived here in Denver as a gentleman—honest, don't you think he would have borne the burdens of the world much better by following this course? A small fee from his followers would have kept him in comfort and enabled him to teach and heal for many, many a long year. What is said of Francis Schlatter can truthfully be said in a greater degree of Count Leo Tolstoi. It is one thing to have money, and quite another thing for money to have you. I have known many men with thousands of dollars at their command who were more independent of money than others who could command only a few nickels. The littleness was in the man and not in his money. Don't talk about the shrine of Mammon and compare it with what you call the shrine of Godliness. The Lord Christ promised everything to his followers—a hundredfold more of houses, lands and all the good things of life. Why, bless you, Parkinson, the Lord Christ promised his disciples the whole earth. The Truth will give you the earth and a potato patch on the moon! When I send treatments for business success, it is not a conquest of poverty treatment. I tell my patients to recognize the opulence of the Universe. There isn't anything to conquer! All is yours, because you are All! It is not a disgrace or a falling from grace to wear diamonds, have a bank account, take a bath, and change your linen. The tramp idea

came out of the cross idea. The tramp was hatched not from the egg of trusts, but from the spawn of mis-trust in the providence of God. The old heathen idea of self-denial, preached by the churches, has bred an army of tramps. Self-esteem, not self-denial, is the spirit of the Lord Christ. Why, listen! Tramp, tramp, tramp, the boys are marching! Jakoff, Theognose, Waldimir and the others expect to tramp right in through the gates of the New Jerusalem on the merits of some other fellow. Get away from the cross, the crown of thorns, the bleeding brow, and all the other heathenish nonsense. When the Lord Christ came up out of the grave he shook the dust of this earth from his feet and ascended into the heavens. He is no longer the dying Jesus, but the Risen Christ.

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I am in the humor to let other people talk back to me. Here is a letter from one of my old sweethearts. It is a well written, thoughtful, sarcastic, serious, fretful fault-finding composition. She is a splendid girl, and I am sorry that she has thrown me down:

"Stewartstown, York Co., Pa., March 10, 1901.

"Thomas J. Shelton, 1657 Clarkson St., Denver, Col.—I used to be very much in love with you, Shelton, and thought everything you said was about right. And when my mental and Christian Science friends would say vile things about you I always stood as your champion. I have been a subscriber to CHRISTIAN ever since its publication until this year, and I also induced others to become subscribers. About five years ago you gave me treatments and helped me considerably. But last spring, if you remember, I had you treat me for several months for the heel of my left foot, thinking at first that I had gotten something into it, and that if anyone could help me you could. Well, your treatments did no good whatever, so in the fall I had my foot photographed with X-rays, which proved there was no foreign substance of any kind in it. Doctors called the trouble by various names—fibrous rheumatism, rheumatic gout, incipient paralysis, etc., but having long ago lost all faith in drug medication, I would not permit any of them to treat me. Later in the fall the same trouble began to develop in the heel of my right foot also, growing worse each week, until I became quite lame. I then thought it time to be doing something, and having lost all faith in you and your treatments, I applied to others who have given me some relief, although they do not make any such claims as you do, namely, that they are doing greater things than Christ did when he was on earth. All I have to say is that I should like to see some proof of such a statement. Christ healed the leper, the lame and the blind, and many other diseases at one treatment, and yet you could not in three months heal rheumatism of the foot. I am also acquainted with several whom you have treated and given no relief, but I have yet to know of one whom you have cured. I am sometimes tempted to believe that when the money reaches you you put it in your pocket and think no more about the person who sent it.

"I did not intend to renew my subscription to CHRISTIAN, which expired in December, 1900, but I have heard something of Douglass and think perhaps his course of lessons may be worth the subscription price, hence I enclose one dollar for a year's subscription, beginning with the April number. Such articles as 'Organization' by Albert Miller are worthy a place in any paper. I don't believe in organization. Respectfully, Anna J. Anstine."

Don't you think I am a brave man to print such a letter about myself? I am. Please pat me on the back! Well, Anna, if I should call for testimonials ten thousand people would come forward to testify in favor of my healing. You are an exception to the rule. I don't put the money into my pocket and think no more about the person. I speak the Word faithfully every day. Did you ever stop to think that maybe the fault was in yourself? You must not throw Jesus at me, for he made more failures than I have ever made. There were thousands and thousands of sore heels that he never healed. When he went home to his own town he could not do anything. He said it was because of their unbelief. You say yourself that you had lost faith in me. Now, how could I heal your heel while you were thinking about the money in my pocket, and thought no more about the person? If you will throw an X-ray on your own mind you will see that you have put a barrier between the Word of the I AM in me and the spirit of the I AM in you. But, really, Anna, don't you think that a man who has been healing people for ten years by the Word spoken in the Silence is doing greater things than were done by Jesus, who only worked at the business about two years and healed only those in his immediate environment? I speak the Word of Truth to people all over the planet. Words of commendation and blessing come to me from all over the earth. I am not boasting about my work, for it is not my work. The Lord Christ who spoke in Jesus is also speaking in me. But, like Jesus, I make many failures, in the sense that many persons who come to me are not healed. I thank you for your outspoken letter. It is a kind of pepper and salt and serves to break the monotony of commendation. Did you notice that I nearly always print the letters from persons who attack me? If I should print the testimonials there would not be room for anything else in the paper. Step by step, we are all coming into a knowledge of the Truth. After a while there will be no diseases to heal, no lepers to cleanse, no devils to cast out, and no dead to raise. The fullness of light and life will have taken possession of the planet. Say, Anna Jane, why don't we get there? It is because we spend our time criticising the Present and glorifying the Past. People can't see any good thing except by looking behind them or looking before them; all the good things are "has beens" or "is-to-bees." It was a woman who called out the first miracle of Jesus. It was the Madonna who said to him, "They have no wine." It is woman who must call out the Christ in men. My healing power increases day by day because thousands and thousands of good women are recognizing the Christ in me. The past is all right and the future will be all right. Let us make the present all right. The good men are not all dead and the good women are not all yet to be born. I am recognizing the Divine Feminine every day of my life. This recognition of divinity in woman will lead women to recognize the divinity in man. Every man should be a Christ and every woman a church of Christ.

SPIRITUAL EVOLUTION OR REGENERATION.

A Foreword—By invitation I am giving my private lessons in Christian Metaphysics to the readers of CHRISTIAN, with the hope of awakening a higher Spiritual understanding among those who have not had the advantage of the drill of class teaching.

My lesson plan is to follow such Scripture symbolisms as appear to be fundamental to the unfoldment of the Spiritual Consciousness. For I recognize the Bible to be mainly a collection of the writings of ancient Mystics, and therefore pregnant with highest Spiritual truths, couched in mystical formulae of symbol and allegory; so that Spiritual Truth is concealed from the profane, but revealed to those who have eyes to see and ears to hear.

For some of the conceptions I am indebted to my first teachers, Rev. G. D. Robinson and E. C. Hopkins, who give the Genesis Allegory a similar treatment.—R. C. Douglass.

LESSON I.

By R. C. DOUGLASS.

Subject: The Awakening. "And God said, Let there be Light."

Pope said, "The proper study of mankind is man."

But in studying him it is of the highest importance that our view-point be correct; so that we may see him *truly*—as he is in *Truth*. If our view-point be human, and earthly, we shall see him human and "of the earth earthy," manifesting all the baser qualities of humanity. But if our view-point be raised from the earthly to the heavenly, then with faultless vision we shall see, as it were, through the eyes of Divinity—beholding a Son of God. This is the Real Man seen truly—seen as God sees him.

Therefore, being God-derived, and not earth-born, he is not in truth what he appears to be, from the earth view-point. But heaven-born, he is naturally a worshipping being. This has been true of him in all history. But religion and superstition have in all the ages been closely related, on account of the darkness of the primeval stages of man's unfoldment. Hence it is not surprising, that even to-day there is an element of superstition in every form of religion—dark shadows of rude ages and ruder races—superstitions unworthy of the enlightened thought of the Twentieth Century.

But the time is at hand when religion is to be divested of its swaddling clothes of superstition, that in its naked simplicity it may appeal to the intelligence of this unfolding age.

We are now called upon to bring our religious ideas into the Areopagus of sound reason, and prove our theorems by the keenest tests of science and philosophy.

Applying this test Swedenborg called religion an "exact science." Accordingly, the scientific method is characteristic of religious thought everywhere to-day—in "Christian Science," "Divine Science," "Mental Science," etc.—all aiming to show the principles of Christ's teachings to be demonstrable because scientific and scientific because demonstrable.

In this course of lessons in Practical Christian Metaphysics it shall be our effort to reason logically, scientifically and philosophically concerning God, the universe and man; and to show Christianity to be both practical and demonstrable, and therefore worthy of your attention.

All true science is demonstrable. Theology, or the science of Divinity, should be as demonstrable as is chemistry or algebra; and will be, when its doctrines are deductions drawn from unassailable premises of Absolute Truth. But if the superstitious element, which tradition has handed down from the nebulous past, has been a factor in its formulae, it must fail of demonstration, and its formulated statements degenerate

into dogma, instead of being scientific theorem. Well may men question a theology which offers no higher authority for its statements than bald dogmatic assertion. Men of reason require demonstration, repudiating the undemonstrable as a false claimant. Is it any wonder that dogmatic theology sometimes makes men infidels, driving them to the other extreme of agnosticism?

The old science of astronomy, which rested on the evidence of the senses alone, assuming the earth to be immovable, with all the sidereal host revolving around it, could not be demonstrated by reason of its false premises. Therefore, it had to give place to a New Astronomy, founded on eternal principles—an astronomy that could be demonstrated before it was worthy to be called a science.

Just so old theologies, founded on the letter of external evidences and traditional superstitions, must in these days of scientific thought and critical investigation give place to a new theology, resting on a demonstrable and scientific basis.

Investigation will show the teachings of Jesus of Nazareth to rest on a scientific basis. For Spiritual things may be scientific as well as material things. Indeed, since the Spiritual underlies the material, Spiritual sciences are more fundamental and important. Not only were the teachings of Jesus scientific as an ethical system, but his healings, concomitant and resultant, were scientific in principle also. For he did not teach a system comprehensible only to himself. Such a system would be unteachable and unthinkable. Neither did he heal the sick without law, nor by a law incomprehensible to men. He healed the sick and raised the dead by law that is universal and available to all men.

Such being the case, healing may be taught, as is shown by his teaching it to his disciples. If the art of healing was taught 1900 years ago, why should it not be now?

What we need is to understand the law; then by conforming to law we should be able to heal the sick as he did.

Thus healing becomes a science and an art.

Man being a Spiritual being, has a higher nature than the sense life. Consequently material and sensuous enjoyments never satisfy. There always remains a certain unsatisfied longing of the higher nature, which these material things are incompetent to fill.

King Solomon, who drank deeply of every cup of sensuous pleasure, at the close of life said of them, "Vanity of vanities; all is vanity." And the elder Vanderbilt, with his \$80,000,000, said at the close of his life, "I am poor and needy; yes, poor and needy."

Those who have most assiduously sought health by material means, and those most skilled in the knowledge of diseases and remedies have just as surely yielded to these very diseases as any others, in spite of their boasted remedies. Their false gods could not save.

We are going to follow a line of right reasoning, which will lead us out of the consciousness of unholiness—unwholeness—into the higher consciousness of holiness and health.

Jesus ever taught the Fatherhood of God and the Sonship of Man.

Hence, we conclude, whatever God is, that Man must be in his Inmost Being; and his Inmost Being must be his True Being. Then all the Divine attributes and perfections belong to him by Divine right, and must come to him by Divine law, since he is a Son of God.

Principle is the basis of all sciences. In mathematics we solve our problem by following the Principle, conforming to it.

Fidelity to principle insures success in any science.

Departure from principle means failure. Therefore in the practice of healing by the Christ method, failure suggests imperfect understanding of the principles involved, as

in any science. Perfect understanding and a willingness to live by the principle involved in the Christ life will insure mastery of conditions, complete and full dominion over all things of body and environment.

Occidental civilization seems to have lost the profound Spiritual philosophy of the most ancient civilization of which we have any knowledge, that of the ancient Aryans. Yet their schools of philosophy continued down to the Christian era, appearing in a modified form in Egypt, Chaldea and Greece. The French archaeologist, Rabold, enumerates thirty or forty of these schools, where devoted students of Eternal Principles, assembled and, laying aside their prejudices, studied God and man's relation to him many centuries before our era.

These students of sound reasoning made "First Cause" their starting point. This they called God. They studied Cause and its relation to Effect, recognizing Mind as the great causative and creative power. As they learned how to use this creative power they became mystics or miracle workers, whose power as such depended on their living the purest Spiritual lives, above the plane of the human. The feats of magic performed by these Brahmin mystics to-day are so wonderful as to seem incredible to most people. Yet they are well authenticated. In course of time the imitator, the fakir, the charlatan appeared, causing the genuine to be discredited.

The prophet Elijah was a true mystic who understood the creative Power of thought, by means of which he was able to support himself and the poor widow of Zarephath a whole year on a "handful of meal and a cruse of oil."

Jesus of Nazareth was a true mystic, who by using the same Spiritual powers multiplied "five loaves and two small fishes" sufficiently to satisfy the hunger of more than 5,000 men. We must understand that these wonderful works were wrought, not without law nor against law, but by conformity to law, though that law we may not understand.

What is to-day called mysticism, or "occultism" (so called because it deals with Spiritual or occult forces and principles, in the nature of the case "occult" to the man who lives only the sense life), was anciently a very pure form of Spiritual religion. It formed the basis of all succeeding systems—even that of the Hebrews. For it is said that Abraham came out from "Ur of the Chaldees," then the very home of mysticism; and he stamped the spirit of the "sacred mysteries" upon the Jewish system. Next came Moses, who was "learned in all the wisdom of Egypt." And "the wisdom of Egypt" was the "ancient mysteries," or the "Wisdom Religion" of the ancient Aryans. Moses was, therefore, a real mystic; and the essence of his ethical system was oriental mysticism, full of symbols and symbolic rites.

Even Free Masonry is now believed to be a relic of this most ancient system, which its allegories veil and its symbols conceal, retaining but the hollow shell of ceremony to indicate its great origin and high antiquity.

Those familiar with the Kabbala of the Hebrews see that all the prophets were learned mystics of a pronounced type. Their "schools of the prophets" were really schools of mysticism. For this was the highest wisdom of antiquity. The genuine mystic was the wise man, the prophet of the Lord.

Now, as then, the Spiritual is always mystical, always "occult" to unregenerate intellect. In the nature of the case Spiritual things are occult to men not on the Spiritual plane.

Since Jesus was a prince among mystics, in order to understand the secret wisdom of his most wonderful teachings it is now necessary to be "initiated into the mysteries" of Spiritual things—the "mysteries of the kingdom of heaven." For Spiritual things are the "heavenly mysteries"—occult

—hidden, in the nature of the case from the natural man, but revealed, in the nature of the case, to the Spiritual Man.

The practical utility of this course of lessons is the training of the mind in Spiritual thought. Thus we become "Initiates" into the "mysteries of the kingdom of heaven."—"To you it is given to know the mysteries of the kingdom of heaven," said Jesus to his disciples.

The story of Creation, though commonly ascribed to the author of the Hebrew system, is of far greater antiquity than Moses. That great Allegory opens with this fundamental assumption or postulate, viz: "In the beginning God created the heavens and the earth."

In searching the scriptures for their Spiritual meaning the first thing to do is, to eliminate *Time* and *Space* from our thought; because God exists in Eternity, and Man exists in Eternity; and the Spiritual is never a matter of time or place. God and all things Spiritual are always to be considered apart from time and space.

In Spiritual matters "Now is the accepted time; Now is the day of Salvation"—always. So we may change the wording of this Genesis statement to, "In the Eternal Now God is forever creating." So we make the Divine working *Now* and *Here*—within—without—*where* or *when*."

Then the Allegory of Creation becomes a presentation of the unfolding of the Spiritual Consciousness in the individual. In other words, it is the story of Regeneration.

But considered as a statement in logical reasoning, this was Moses' first proposition, his Datum of reasoning—his first postulate—his "beginning"—not God's; for God never began either to be or to create.

But considered as referring to either the cosmic or the Spiritual processes, which follow the same law, it is not a declaration of what God once did a few thousand years ago, and only once. It is rather a declaration of what he is forever doing, world without end. For what was once true of God is forever true. He never changes.

An so this shall be our Datum—our "beginning"—our first proposition or assumption in deductive reasoning concerning God, the Universe and Man. We first assume or postulate the existence of God. Later we shall endeavor to prove it. We start with God as the Absolute of Being, as First Cause. From this axiomatic Datum we are to make our deductions of truth. The premises being true, the conclusions must also be true.

There was never a time when Infinite Mind was not—when it was less than infinite—when it began to think, to express itself. That is, there was never a time when God began to create. For Mind would not be Mind without thought. Thus Creation is a necessity of Mind. A "beginning" of Creation is as unthinkable as a "beginning" of God.

It is not our purpose to follow the cosmic process in the objective world, but rather to follow the same process in the subjective world. For the Spiritual world within, the Microcosm, is the exact counterpart or correspondent of the material world without, the Macrocosm. Thus the unfolding of the Spiritual Consciousness is cosmic, and not arbitrary, orderly and not fortuitous. In other words, this allegory presents the Divine order of Regeneration, beginning with your "world without form and void." The unthinking mind is at first chaotic, nothing being clearly comprehended; "darkness is upon the face of the deep"—the "darkness" of ignorance, until the Light of Truth dispels it. This orderly process continues until the soul finds its complete unfoldment and fruition in the "Sabbath" of Spiritual Realization—the kingdom of heaven come, Salvation realized, Regeneration complete.

"Let there be Light." This is the natural result of "the Spirit of Wisdom moving upon the face of the waters" of the human mind. It is the Eternal Word, the Divine Logos, proceeding from Infinite Mind, the Illumin-

ating Ray of Truth, "the Light that lighteth every man that cometh into the world," leading the receptive mind onward step by step through alternate "evenings and mornings"—darkness and light—to the full realization of its Divine manhood—a Son of God, after the Divine likeness.

When the mind begins to think there is always "darkness upon the face of the deep." The human mind is the "great deep." Then as "the Spirit of God moves upon the face of the waters" of thought—the mind being in a receptive state, the Christ is conceived. This is the true Immaculate Conception. Next you feel the "Quickening Spirit"; and when the light bursts forth in the soul the Christ is born within. This is the initiatory step in Regeneration, the "first day" of the New Creation, the creation of your world. The "evening" of human darkness and the "morning" of Spiritual Light constitute the "First Day" of your Spiritual unfoldment.

You have now entered the Way of Regeneration. The Christ being born to consciousness, henceforth all your steps must be in and under the illumination of the beautiful Christ Light—the Light of Truth.

In this "First Day"—the day of our initiation into the Brotherhood of the Sons of God—let us see what truths the Light of Truth shall reveal to us. We are now in the "school of the prophets," studying Divine philosophy—the philosophy of God and man.

In this school of Divine Wisdom we begin our reasoning. And the most fundamental statement we can make is our first proposition: "GOD IS." Then, answering the natural inquiry, What is God? we affirm "GOD IS BEING." This is our starting point—our Datum.

But how shall we grasp the full conception of what Being is? We must begin with ourself and recognize our own *existence*. This is easy enough, for no one would think of denying his own existence; because you cannot possibly think of yourself as non-existent. Then, in the recognition of your own existence you recognize your *Being*. The more you contemplate your *Being*, the more the idea will expand to your thought, until you begin to form some conception of INFINITE BEING, ETERNAL BEING. You are beginning to find God, who is BEING, Omnipresent, Omniscient and Omnipotent. In all the expanse of limitless abyss there is no point in space where Being is not. For Being is God; and God is Universal Spirit.

But there is a distinction to be made between *Being* and *Existence*, the same distinction that must be made between God and man. *Existence* implies something back of itself from which to *exist*. Therefore, it is not strictly proper to say that God exists. For this were to suppose something back of God, from which he *exists*. God is Original Being, Eternal and Uncreate. That which is by reason of him *exists*. God is *Esse*—Being. Man is *Existere*—Creation. God, Eternal, Primordial Being—IS. Man, whose Being is God, *exists* from God.

Now, because Man's Being is God, he may in his consciousness recognize God, the eternal and indestructible Being.

Esse is the Original Essence, Divine Being. *Existere* is that which is derived from *Esse*, and from which it depends. *Existere* cannot exist without *Esse*. But *Esse* depends on nothing. IT IS.

Yet there is a sense in which *Esse* is not independent of *Existere*. For Mind cannot be Mind without thought. So God cannot be God without Man. Each implies the other. So while *Esse* is the necessity of *Existere*, *Existere* becomes the necessity of *Esse*. For not only is God Man's necessity, but Man is God's necessity.

Therefore, we must conclude that Man has always existed—if not in visible expression, yet as thought in Divine Mind unexpressed—"the Son in the bosom of the Father."

Now, confirmatory of our axiomatic statement, "Being Is," there is in every man's consciousness the unimpeachable witness declaring "I Am." Thus it is the inalienable right and high privilege of every man to find God within. Thus, since "I Am" is a statement of Being, and since Being is God, in the utterance of "I Am" you are speaking the name of God, and are finding your union and oneness with him. And so you are able to say with Jesus, "I and the Father are One."

We may never be able to fully know what God is in himself. Yet we must seek to form the highest possible conception of him by formulating the largest possible definition of him.

Definition of God and Statement of Being:

GOD is.	{	Being,	{	Life,	{	Substance,
		Spirit,		Truth,		Principle,
		Mind,		Love,		Will,

Omniscient, Omnipotent, Omnipresent,—A Trinity of Trinities in Unity—The All-embracing ONE—the Being of all beings, the Life of all lives, the Substance of all substances, the Reality of all realities; and Man is a Son of God with all that this implies.

"Spirit," "Substance," "Truth," "Principle," are words which in their highest use have a kindred signification, all referring to the Divine, Primordial Essence—the Divine in everything.

Aristotle taught the spiritual nature of Substance when he said, "A Spiritual Substance is the Cause of the Universe."

Therefore, we cannot say that an absent God created the Universe out of pre-existing matter. But rather that the ONE Immanent, Omnipresent Spirit created the entire Kosmos out of his own Spiritual Substance. So that all visible things—even matter itself—are God in manifest expression.

Modern philosophers now recognize a Universal substance called *Ether*, invisible, intangible, omnipresent and omnipotent. This is a fitting symbol to represent God. Yet it is not God. It is still material, for they regard it as matter in its most attenuated form. The Brahmin philosophers say there are five *ethers*, one interior to another, each finer and more potent than that exterior to itself; and that the Inmost of all is pure Divine Spirit, the Original Essence, from which all the more exterior ethers are in turn evolved, until finally Matter, the outermost, appeared. And thus God became manifest in visible forms.

Now we see the reason for the Scripture statement, "I am GOD; beside ME there is None Else." Naught else—for HE is ALL. We are not to recognize matter as Substance; but only this most interior Essence as the only Substance. Spirit is the Only Substance. To admit of another substance, called matter, were to deny God's Oneness and All-ness, making him one of two—only a part.

When matter is understood to be a "mode of Spirit," then nothing but Spirit will remain; then Spirit will be All; then are we getting away from the illusions of the phenomenal, finding the Real in the Invisible. For Spiritual Truth and the human concept are antipodal. One is Reality; the other Illusion. Only the Spiritual is Reality. Then matter, *per se*, does not exist.

Then we must not forget that God is the Eternal WILL, the Unchangeable, Unbreakable LAW, which rules the Universe with unvarying exactness, Righteousness and Truth. When we pray, "Thy Will be done on earth as it is done in heaven," we are seeking to adjust ourselves to the harmony of the Divine, universal Law—law that is always right—Righteous, because it is the Divine Will operating. There is no caprice or whim in Law; since the Eternal Will is always Righteous. The Will of God is always "done in heaven."

Could we for one brief moment prevail upon God to change his Eternal Will, we

should disturb the equilibrium of the Universe, and "chaos and old night" would supervene. The Omniscient Will can never change or repent. We must adjust our will to the Eternal Will—the fixed and righteous Law of the Universe. Thus shall we, as Emerson said, "hitch our wagon to a star" and move on in the perpetual harmony of the spheres.

Do you want a greater God than we are describing? A greater conception? A higher ideal? "Thou shalt have no other gods before ME." "Thou shalt not make unto thyself a graven image"—that is, a mental image. We must not picture to ourselves a god in human form, with human frailties and limitations. Such a conception only holds us down to earth; cannot elevate us.

David said of such *heathen gods*, "They that make them are like unto them." That is to say, men's ideas of God are always like themselves. A loving man has a loving God. So the loving disciple, John, said: "God is Love; he that dwelleth in Love dwelleth in God and God in him." A revengeful, intolerant man has a "god of vengeance" and intolerance. So John Calvin was so intolerant of ideas differing from his that he ordered Servetus burned at the stake. He had a revengeful god, who punishes men in eternal fire. The doctrine of eternal torments originated in the wicked heart of men—never in the heart of Infinite Love, whose "sun shines on the evil and the good, and who sendeth his rain on the just and the unjust" alike.

No, no; "God is GOOD, and His mercy endureth forever."

God is Infinite Love, Infinite Goodness. He is not hate at all. If he were, he must be an infinite hater, which is preposterous. Neither can we say that he is masculine only. For the Perfect One is not limited in any sense, not even to one sex. He is both masculine and feminine, that man may be his perfect expression.

When we read, "In the beginning Elohim created the heaven and the earth," we are using a name for God that is both masculine and feminine, for "*Elohim*," the singular number, is feminine, and "*Elohim*," the plural, is masculine. Thus while the Creative Being is masculine and feminine, everything in the Universe must be also; and we must infer that all creating is accomplished through the union of these two principles.

Material philosophers have started wrong to find God. Starting with the false assumption that matter is reality, they failed to find the Essence of all reality. Hence their idea of God is "The Unknowable." It was very natural that materialistic theologians should have a semi-material, personal, anthropomorphic God. Their material premises being faulty, their conclusions must be faulty. The inductive reasoner, starting with matter, is never able to find God, who is Spirit. But by reversing this order of reasoning we shall be able rationally to account for all things visible and invisible. That is, we must first ascend into the mount of Spiritual thought and there form our highest possible ideal. And then "fashion all things according to the pattern shown in the mount." Then will all things have a Divine value and significance.

But if our ideal has been too low to afford satisfaction we must form higher ideals and contemplate our ideal until, "beholding as in a glass the glory of the Lord, we are transformed into the same image from glory to glory."

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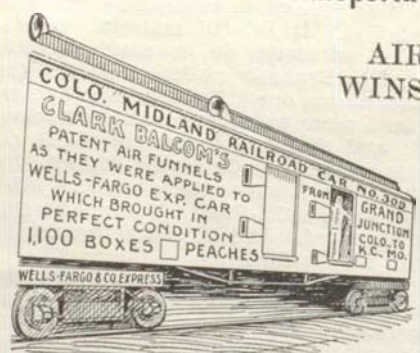
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