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Thomas J. Shelton,
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THE DAY OF JUDGMENT.

It is said that in the Day of Judgment the good will be separated from the bad as a shepherd divideth the sheep from the goats. The Day of Judgment for CHRISTIAN has arrived. An order from the postoffice department prohibits premiums and deadheads. I am called upon to make a showing of my subscription list. You know the I AM has been very careless in book-keeping. Therefore, you will oblige me by writing and telling me when your subscription expires. I will send you CHRISTIAN until January, 1903, for ONE DOLLAR, and ask no questions about previous indebtedness. In sending this dollar, give your full name and address, and tell whether it is a renewal or new subscription. If you have already paid, write and tell for how long a time. *This applies to all of you.* Write in ink. Don't wait, but act immediately if you want to help CHRISTIAN. Your letters will all be filed as proof with the postal department, and if you accept my offer I will give you credit on the books until 1903, and print the date after your name on the mailing list.

Your prompt attention in this matter will bring you Health, Happiness and Harmony.

I AM, T. J. SHELTON.

ITEMS AND IDEAS.

*** September!
*** Virgo, the Virgin!
*** It is the Virgin and her Son!
*** It is the Son of the Free Woman!
*** "The son of the bond woman shall not be heir with the son of the free woman."
*** Hagar in the wilderness stands for the Jerusalem that now is and which is in bondage with her children.
*** Sarah, the Princess, the soul-mate of Abraham, stands for the New Jerusalem which is to come down from God out of heaven.
*** R. C. Douglass must have gone a-fishing. Up to the 20th, the day we close the forms of CHRISTIAN, his lesson for September has not been received. Therefore, we had to go to press without it, but hope he will show up for October.
P. S.—He got here!
*** Count Tolstoi, to his doctors: "You good folks know all that medical science teaches, but, unfortunately, that science itself knows nothing at all."
*** All the things spoken of by the prophets are to be fulfilled to the letter. The descent of the Divine Feminine is the fulfillment of all the prophecies of the past.
*** "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."
*** Eleanor Kirk writes: "The best thing you ever wrote in all your born days is on the front page of CHRISTIAN this month. And that skull! Whew! You have

hit the bull's eye of truth this time, no matter who lives or who dies."
*** The written word is but seed sown for the great Harvest Home. This seed has been lying in the fallow ground of the human mind all these centuries. It has been growing more rapidly in the past century than ever before.
*** *Boston Ideas* pays a high compliment to the poem by Louise Downes in July CHRISTIAN. This poem is a masterpiece and will go down the ages with other sublime writings. It is a prophetic vision of the New Woman and the New Woman is the Divine Feminine.
*** The Douglass Lessons began in April and I can supply you with back numbers to that date. Many of my readers are just now beginning to appreciate these lessons. If you have neglected to read them and have not preserved your CHRISTIANS, send me ten cents to cover postage and I will supply you with back numbers.
*** To save people the trouble, and to help Uncle Sam's mailing clerks, I now enclose a printed envelope addressed to CHRISTIAN and myself. He who runs may read it. The paper is good, plain manilla and there is no danger of a silver dollar working through it. No, it is not a dun; it is simply for your convenience.
*** Once more let me remind you that if you want a copy of either of my two books, "The Law of Vibrations" and "I AM Sermons," you had better order at once. The book on Vibrations contains the seed-thoughts of regeneration. "I AM Sermons"

is a clear exposition of certain parts of the Bible. Sent postpaid for fifty cents each. Address all orders to this office.
*** I have my own way and I will not change it to suit you. I do not receive or make calls. I don't want to see the physical body of my patients. It is a mental work, and for this reason we should not try to imitate the medical doctors. My treatments are given in the Silence and not through letters or in any other way. There is no need you writing letters to me criticising my way. If you don't like my way, go your own way.
*** There are thousands of people on my lists who never ordered CHRISTIAN. They have been taking it out of the post-office regularly every month, so I thought they expected to pay for it. I don't want to force the paper on you and yet I don't want to stop it if you want it. If you don't want to pay for it, tell your postmaster to stop it. Uncle Sam furnishes a card for this purpose. Returning the paper to me will do no good unless you give your address.
*** Yes, Lady Blanche is a kodak fiend. But there is some excuse for this kind of fiendishness in Colorado. The printers of CHRISTIAN surprised her the other day by the present of a large album. It is fifteen by eleven, bound in morocco, padded, and is as handsome a piece of work as can be turned out anywhere in the United States. If you want good printing, bookbinding or anything else in the "art preservative of all arts," address The Smith-Brooks Printing Co., 1742 Stout street, Denver.

*** The postal department has issued an order prohibiting premiums. I'm glad of it. A month's treatment would be considered a premium, therefore I withdraw that offer. CHRISTIAN is worth a dollar a year; some issues of it are worth a thousand dollars. My treatments are worth a dollar a month or they are not worth anything. Therefore, from henceforth you must pay a dollar a year for CHRISTIAN and at least one dollar a month for treatments.

*** "Can a man change his body from a natural or earth body to an electrical body which will not be subject to death?"

No. A man can not change his body any more than he could create it at the beginning. Man is the creature and the I AM is the creator. The change from a mortal to an immortal body is the work of the I AM. Except a man be born of water and the Spirit, he can not enter into the kingdom of God. The new begetting and the new birth is the work of the I AM that I AM. It is a free gift from the Universal to the individual.

*** I am not so carried away with the kingdom of heaven that I forget that I am on earth. There are about ten thousand readers of CHRISTIAN who owe me from one to five dollars on subscription. To all such I want to say that if you expect to come into conjunction with the Truth you will have to live it. I don't want you to be dropped from my list while you owe me money, therefore, if you will send one dollar I will credit you up to 1903, no matter how far behind you are with your subscription. I need this ten thousand dollars for a certain purpose. Sit down and write me a nice little letter and enclose your dollar.

*** H. W. Dresser, editor of the *Higher Law*, sends me a letter from one of his correspondents with the name carefully clipped from the letter. In this cur-tailed letter the writer sneers at my treatments of Dresser for business success and says that somebody ought to treat me for spirituality. This writer mistakes puerility for spirituality; because I lack puerility, he thinks I lack spirituality. I gave Dresser treatments because he appealed for help through the pages of his magazine. The result has been, that instead of suspending the publication, he is going on with it. Spirituality and virility are one and the same. I am as full of virility as the egg is of meat. I do not know how long I shall pump virility into Dresser's magazine; but as long as I do, it will continue to appear regularly every month. I think that Dresser himself is worth saving.

*** I am healing all kinds of diseases by Word of commandment. There are thousands and thousands of people ready to enter into a consciousness of the Truth. The very first step towards this consciousness is the healing of the physical body. Jesus Christ confirms his Word by the signs which follow in his work. A word without work is empty. Preachers try to get out of the healing of the body by saying that the days of miracles have passed. Well, the days of miracles have not passed! However, the healing of the physical body is

not a miracle. It is a part of the promises of the Gospel. You must accept of the whole New Testament or reject it all. Jesus Christ said in plain words: "These signs shall follow those who believe. In my name they shall cast out devils, cleanse lepers, heal the sick, and raise the dead." I am proving this to be the Truth to all who come to me in sincerity.

*** Yes, yes, in the Electrical Age we will be transformed in body by the renewing of the mind. The body will be changed into an electrical body without the loss of personal identity. The change will be made gradually, so we will pass out of the one condition into the other by the law of unfoldment. You will cut your new teeth in the same way that you cut your first and your second teeth. Your new eyes will come up from within the old ones, and the old ones will be gradually thrown away. The whole body will vibrate in unison with the sun. You can grow anything by electricity much faster than any other way. What is called, in the New Testament, the pouring out of the Holy Spirit, will be fulfilled by the electrical vibrations coming to you directly from the sun. You will feel the new life growing in you as an infant grows in the womb of its mother. The process is almost exactly the same, for it is a new begetting and a new birth.

*** The electrical body of Jesus began to manifest itself before his crucifixion. The electrical body is the spiritual body and has always existed. The spiritual body, with its spiritual mind, is the Eternal Son of God. Is it a strange thing for a Son to be as old as his Father? Well, in spiritual world this is just exactly what obtains. The spiritual man is the Eternal Son of God. God is the Universal Being and man is the individual being. The one is the offspring of the other. On the mount of Transfiguration the spiritual body of Jesus was made manifest to his disciples. This is the way it reads: "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." This is a scientific description of the electrical body. It is the same Great Light which shone around St. Paul on his way to Damascus. You remember that a voice out of this white light said to Paul: "I am Jesus of Nazareth whom thou persecutest."

*** No, my beloved, I have not joined the Mental Science Association. I don't belong to anything or anybody, and am an individualist. There is not a bit of danger of me joining anything. I have passed out and beyond the period of organizations. Gewhillikins! Wouldn't I feel small if I had to have Charlie Post and Charlie Burgman pass on my orthodoxy? I had just as soon receive my "license" to preach from Charlie Fillmore. By the way, the Charlies are in evidence in the front rank of the New Thought. I am going to the convention at Sea Breeze on Thanksgiving Day as an independent individualist. I shall meet President Wilmans with a placid brow and have no fears that she will convert me from my individualism and make me a member of the International Scientific Association.

I had as soon think of joining the W. C. T. U., the Y. M. C. A., the C. E. A., the E. L. A., the Y. P. A., the Y. W. C. A., or any of the other alphabet societies. If I do join anything, it will be the Salvation Army. I like drums, fiddles and flags.

*** In announcing the death of Mary Plunkett, *The Life*, of Kansas City, says she was led away "by that rotten soul-destroying doctrine of soul-mating." He says she went away with a scoundrel by the name of Worthington. As to Worthington, I must say as Mark Twain said about the devil—his side has not been heard. But in justice to truth and the spirit of Mary Plunkett, I must state facts. After she separated from Worthington, she tried to make a nun out of herself and assumed the name of "Sister Marie." This kind of an unnatural life caused her to lose her health. Then she found a real soul-mate and married him; but she was so hypnotized by the past that she held on to the name Plunkett. I speak with authority, for she was my patient and her husband is my correspondent. She married him with the distinct understanding that she should retain the name of Plunkett. I told her in the Silence, and also by letter, to drop all the past, including the name of Plunkett, and give her whole soul, mind and heart to her husband. So you see that soul-mating did not destroy Mary. On the contrary, it helped to preserve her life and would have made her whole if she had let go of the dead past. While my correspondence is strictly confidential, I deem it proper, where a public teacher is involved, to speak out the truth.

*** Can you stand a little moralizing? Here goes. As I advance in Mental Science, the pursuits of men and women seem so transitory and evanescent that life appears as frail as a dream. Why is this? Is it because I have gotten so far in the new thought that everything connected with the old thought is fading from my perception? I see people around me building new houses; these houses appear to me as frail as the tents we camp in for a night. I see persons accumulating fortunes and property, and I feel that they have no sure tenure of possession.—Helen Wilmans in *Freedom*.

These words are the strongest proof of immortality. Not the Hope of immortality in some future far off existence, but the consciousness of eternal life here and now. At times, when I walk along the streets, the large buildings of stone seem as frail as paper boxes. I used to have this feeling for a few moments at a time. I remember once, several years ago, passing through the postoffice building in Kansas City with this feeling so strong upon me that I was afraid to touch the great stone pillars for fear they would crumble. That was a prophecy of what is now becoming my natural condition. A thousand years seem to me as but one day. This consciousness of eternal being must precede the manifestation. The sense of time must be overcome. You get to a place where you are neither young nor old; you are not anything by the almanac. "From everlasting to everlasting, thou art God." The I AM consciousness is not measured by years. I am the same yesterday, to-day, and forever.

*** "The Conquest of Old Age," by Helen Wilmans, was sent to me with this letter of explanation:

"Sea Breeze, Fla., Monday, July 29, 1901. —My Dear Friend: I beg you to give this a place in CHRISTIAN; it will stop a good many questions, and I think the people have a right to know the truth. Love to Lady Blanche and Baby. Ever your friend, Helen Wilmans."

This letter and the article is written in Helen Wilmans' own familiar writing, with the same old violet ink used ten years ago. There is no doubt about Helen Wilmans being alive. You might substitute some other woman for her, as they say has been done with Mrs. Eddy, but nobody on earth can counterfeit her handwriting. I have been in private correspondence with Helen Wilmans for a dozen years. Her article is frank, open, candid and truthful. I did not ask her to write it. She wrote of her own accord. I have sent June, July and August CHRISTIANS to Mrs. Eddy in a sealed envelope, under letter postage; I have had no response from her except in the Silence. Mrs. Wilmans speaks the truth when she says, "I think the people have a right to know the truth." Yes, and they are going to know the truth in spite of all attempts to hide it. That which is spoken in the closet will be proclaimed on the housetops. Seldom has an article moved me like this one of Helen Wilmans. I can read between the lines. She has fought a good fight, but the victory is not through conquest. It is a free gift of the I AM that I AM

*** Truth is always easily understood. The sublime is always simple. While sublimity is profound and elevated it is also characterized by simplicity. As the prophecies concerning the Electrical Age begin to be fulfilled, they are as plain as day. The whole New Testament is the clearest kind of sunlight. Take, for instance, the Temptation, where Jesus meets and holds converse with Satan. It is the spiritual man holding converse with the psychic or mental man. Satan stands in the mental world as the adversary of the spiritual man. The moonlight is the reflection of the sunlight. To the psychic man it was strange that Jesus did not put forth his spiritual power to satisfy his own hunger. Then in that second Temptation where all the kingdoms of this world and their glory are shown to the mental vision! It was a wonderful sight to the psychic man; but to the spiritual man this world is small potatoes and few in a hill. The mortal mind looks upon this world with its kingdoms and its glory as something to be coveted. The spiritual man calls it a dirt-dauber's nest. In that Temptation about casting himself down from the pinnacle of the Temple! The mortal man thinks it would be a wonderful thing, now, to make a display of power in the church before all the people. The mortal man is childish and wants to show off his powers. The mortal man wants credit for everything that he does and is afraid that some other man will get the honor. The spiritual man worships God and doesn't care for the praise or censure of any one less than God.

THE THREEFOLD NATURE OF MAN.

The old lines of Sir John Davis are full of meaning:

"For of the soul, the body form doth take,
For soul is form, and doth the body make."

The resurrection is the resurrection from the dead, from the dust, and not a resurrection of the dead or of the dust. The physical plane of being is the basis for the resurrection and the life. The body is moulded for the use of the soul and mind. This body is made to conform with its environment. While man is confined to the earth and gets his sustenance from the earth, an earth body is the kind of body that is suited to his mortal and earth mind. But when man becomes an intellectual being and enters into a consciousness of the second plane of being, which is psychical, he needs a different kind of body. The man of refinement and culture has a different kind of body from the coarse savage in the wilderness. The thinking man needs a body attuned to a higher vibration. You know how education and culture will change the features and the form. Several generations of culture and refinement will show in the face and in every movement of the body.

The soul of man is never used as synonymous with the spirit. The word soul applies only to the individual. It is never applied to the Universal. Spirit really belongs to the Universal only and not to the individual. The individual is soul; the Universal is Spirit. Man is a soul; God is Spirit. Man is the individual; God is the Universal. The words soul and mind are synonymous terms. The mind of man and the soul of man are one and the same thing. It means man's own individual life. The word "soul" in the Scriptures is "psyche" in the Greek. From it we get our words psychic and psychical. Therefore, when I speak of the psychic atmosphere, I mean all atmosphere surrounding the soul or mind of man. When you step out of the physical plane and begin to think, you are surrounded by the psychic atmosphere. It is a mental atmosphere filled with the thoughts of humanity.

In this psychic atmosphere are the thoughts of all the race. Thoughts never die, but continue to float around in the mental atmosphere. For this reason, as soon as you enter into that world, you are open to the reception of all kinds of thoughts. The very first lesson that you must learn after becoming clairvoyant and clairaudient is to know how to discern the voices. You will have to reject thoughts the same as you would reject different kinds of food. Your own spiritual taste must discern what is good for you. At first, when I began to hear voices, it seemed a regular babble of confusion. But it was a new world to me and I was determined to explore it. After awhile the name "Florence" was given to me. It was the name of a young woman whom I had known in the flesh; so, of course, I thought at once that I had received a communication from the dead. But I went right on investigating and probing until I found out that it was simply my own memory of the past. There was not

a single thing given me that I had not received during the lifetime of Florence. I at once began to suspect that it was all in my own mind. Then the voice said to me: "I am Satan." Of course, in my mind, it was the old Bible devil. It did not scare me, for I was glad to meet one of the old Bible characters as a real being, so I told the devil that I was glad to meet him and hoped he would give me some information in reference to the other fellows I had been preaching about. Afterwards, the voice said to me, plainly: "I am your own spirit; and through your own spirit you are in conjunction with the whole soul-world." Just as soon as I became conscious of conjunction with Spirit, the individual and personal was eliminated from the revelations. The Universal Spirit is Satan, and Christ, and everything else. I have had need of Satan, who is the adversary, or accuser. When the Spirit spoke to me in the form of an adversary or accuser, it was Satan.

Before you can leave the second plane of being and enter into Spirit, you must cast out Satan. The old Dragon who is the accuser and adversary of the soul must be cast out before you can understand Spirit. All accusations must be withdrawn, for as long as you are standing up accusing your fellows, you are the devil. Just as long as you can see evil, you are in hell. Hell is located on the second plane of being, between the earth man and the heavenly man. Just as soon as you begin to think, you go right straight into hell. You find yourself face to face with the Dragon and his angels. The devil is a liar and the father of lies, and in the psychic plane—his world—he lives and operates. You will find all kinds of voices ringing in your ears and all kinds of visions before your eyes, and you will get truths, half truths, and lies. You will not know which is the truth and which is the lie. It is a place of damnation, but you don't stay there always, thank God! It is only the training of your intellect, the purifying of your soul, the cleansing of your mind. You will, after awhile, begin to speak the Truth, and then you will hear the Truth. You will put aside your own will and submit to the will of God. You will cease to have pet schemes and designs of your own and leave everything to the outworkings of the Spirit of Truth. In this way the old Dragon, called the devil, will be cast, with his angels, into the bottomless pit. You know what kind of angels surround a lie. Envy, jealousy, strife, bitterness of soul—all these are the angels of the bottomless pit. Just as long as you have one single accusation against your fellow man, or one vibration of envy or jealousy, you are in hell! Before you can receive the vibrations of purity, you will have to declare all humanity pure. You must do away with evil in your own mind, for it is out of your own mind that you must cast the devil and his angels.

Are we not free? Do we have to go through this hell in order to get to heaven? Yes, we are free in one sense. Our freedom is like that of passengers on a train. We eat and sleep and talk and pass from one apartment to another, but we are drawn

onward to our destination by a power outside of ourselves. Man's will only acts within the Divine Will. "In Him we live and move and have our being." We move inside of the Universal like the birds move in the air or the fishes swim in the sea. As you move up higher into the spiritual plane of being, you rejoice in the fact that all responsibility is taken from you. The individual is not responsible for anything. This is a hard lesson to learn. In our little vanity we bear burdens and take upon ourselves responsibilities. My good sister, Helen Wilms, has been wont to teach that man is his own creator and that he makes himself. She told us how the Amœba, the smallest of all beings, drew its sustenance and finally developed into something higher. But, bless you, the Amœba has never been anything other than an Amœba. It has never grown one single iota. God made it as it is and it will remain forever as it is, unless He changes it. The grain of corn had as well look towards the sun and say, "I am my own creator." But the sun would only look down and laugh and say, "The individual life is dependent upon the Universal Life. I call you out of your dark place and bring you forth into the light."

The individual lives and moves, because the Universal calls it forth into being. Man as an individual is in the image and likeness of the Universal. He is the microcosm of the Macrocosm. And when you become conscious of the three planes of being you rejoice in the fact that you live and move in the Great Light and the Great Life without responsibility. "There is a rest that remains for the people of God." Enter into your rest by leaving the dragons of the psychic world and coming into the clear light of the Spirit. There are no shadows, no hobgoblins, in the world of Spirit. "The gates of it shall not be shut by day; and there is no night there."

In your experiences, try to remember that you are body, soul, and spirit. When your body is suffering and weak, remember that it is not all of you. You can throw the body away and still be. You made this body to fit your soul, or rather, the All Wise One made it for you. Another body can be made, for there is plenty of matter in the Universe out of which to make bodies. Therefore, if you are old and blind and deaf, remember that these are only conditions for a day and an hour. You are not blind or deaf or old. You are always seeing, hearing, and living. You are the son of God and the son of God partakes of all the glory that belongs to his Father. The consciousness of body often brings pain, but this is the awakening of your thought. All the trials, all the tribulations, all the experiences on the physical plane are for the good of the mind; and all the shadows that you see on the mental plane, all the dragons, devils, and things which make you afraid are for the good of your spiritual unfoldment. You come through all these things into the state of perfection. You enter through the gates of death into the realms of Life, and through the gates of ignorance into the domain of Knowledge.

CHRISTIAN

THE ELECTRICAL AGE.

In the age of electricity which is now dawning on the earth we will change our sustenance. There has been a great change in the food of human beings even in the past one hundred years. The food supply of the earth is of much finer quality than it was a hundred years ago. We are not only learning how to grow better food, but our cooking has advanced to a much higher standard. Besides, we have learned to know more about the body and its demands. The advanced science of cooking, eating and sleeping has put life on a higher plane. But we are only beginning to learn what to eat and what to drink and how to sleep. Here are some statements taken from "Life" which point to a better understanding of the laws of digestion and assimilation:

John F. Morgan, of Chicago, reports that he has lived, strong and vigorous, actively engaged, for forty-two days on one dollar's worth of food. His menu for the time consisted of "vegetable turkey," shredded whole wheat biscuit, toast, made of all wheat or rye bread, stale bread, hulled wheat, apples, macaroni, Ralston food, tomatoes, canned corn, canned peas, granose biscuits, prunes, soup, lettuce, eggs, and popcorn.

For fourteen days he ate nothing for breakfast but one handful of popcorn without salt or butter. Here is a sample dinner: "Two leaves of lettuce, six prunes, two pieces of toast."

This is what he says about it:

"Previous to the time that I began this experience I ate three full meat meals a day, had three or four drinks of whiskey, smoked three to five cigars. I ate a great deal of highly-flavored game and meat 'cured' forty days. My natural appetite had been pampered, stimulated and perverted by alcoholic drinks until I lost all taste or relish for food. Now, however, I have a sweet taste in my mouth and feel much stronger and better. I was unusually active in business and on my feet, walking most of the time during the last six weeks. I have never felt as well in my life as I do now. My mind is clear and bright."

Mr. Morgan truly says: "It is not so much what we eat as it is the frame or mood of mind we are in when we eat." He recommends that each one should prepare his own food on account of the magnetic influence necessarily exerted upon it in preparation, and that we should eat in silence, the mind being occupied with pleasant things, often holding a thought like this: "My food will agree with me. I enjoy it." He says:

"Concentrate upon the nourishment you expect to obtain from the food. Put cheerful thoughts into every mouthful you take."

He condemns potatoes, fresh white bread, soda, baking powders, yeast, and cooking.

These matters are worthy our earnest consideration, for there is no gainsaying the fact that we eat too much, and that the immense cost of it is an unnecessary burden.

The experiment of J. H. Washburn, of Indiana, is cited. He fasted forty-three days, without the loss of a pound of flesh and without eating an ounce of food or drinking a drop of fluid of any kind. He claimed to be sustained by the air he breathed. He continued active during the time, walking five miles every day and sleeping only four hours in every twenty-

four. He claimed at the end of the time that he never felt better. Rev. Dr. Zardusht-Hanish, from Persia, recommends breathing through the teeth and thus absorbing the metallic substance which is in the atmosphere. "If in fasting one gets faint, simply breathe through the teeth."

This is encouraging to know that man may live without food of any kind. And even if he does eat food, it doesn't require such a great quantity as people are in the habit of eating. In the Electrical Age, we will first eat less and a more delicate kind of food, then stop eating entirely. We will not be sustained by the air, but by the electricity in the air. Our food supply will come directly from the sun by the law of vibration and attraction. This is the law by which every form of life comes into objective manifestation. It is first the blade, then the ear, and then the full corn in the ear. We have been in the habit of reproducing our bodies by the law of evolution. This law causes you to go around and around in the same cycle until you drop into the vortex called death. Evolution only brings out what has been put into you by involution. What we are going to do in the Electrical Age is to put more into ourselves by drawing our supply directly from the sun. Our "vile bodies," or in other words, which is the better translation, "our bodies of humiliation," will fashion like unto the glorious body of the Son of God. The Glorious Body is an electrical body. Will our bodies then be composed of real flesh and blood? Not exactly. They will be composed of flesh and electricity. Instead of blood circulating through our veins, an electrical current will circulate through our veins. The spiritual body will be made manifest in the objective world. Because both the objective and subjective will be opened to our vision. In the language of one of the old sages: "The without will become as the within, and the within as the without." In other words, man will be manifested or conscious on three planes of being—the physical, the intellectual and the spiritual. He will move as a triune being with body, mind and spirit. As we are now, we only "see through the glass darkly." Then we will see with the eye as far as the mind can reach in thought. Just as far as light can go, the vision of man will go. We will really and truly see with the mind's eye. Vision does not belong to the physical organ called the eye. It is a faculty of the mind. Or, rather, the faculty of the Spirit. We speak of the All-Seeing Eye. It is true that there is only One Eye, as there is but One Mind and One Spirit.

The individual is made in the image and likeness of this One Eye which is the I of the universe. The glory and majesty of the personal vision will correspond to the universal principle. What is said of the eye can also be said of the ear. Man has already demonstrated by scientific invention that hearing is not confined to the immediate environment of the physical man. To say nothing of telepathy, the telephone has made us understand that hearing may

reach over many thousands of miles of space. There is an invention under way which will present to the eye a photograph of the speaker at either end of the telephone. All the faculties of man are to be brought into the electrical vibration which means immortality. The movements of the body will correspond to the hearing of the ear and the vision of the eye. The so-called law of gravity will have no effect upon the electrical man. He will go when and where he pleases by the operation of his mind. He will not require any sleep, therefore he will be in the everlasting light. Just think of a person independent of sleep, food, or any of the other limitations of the mortal body and its mortal mind! This is not a dream, but a reality which is being demonstrated every day in my own life. What has been told us in song, in prophecy, and in poetry is to be realized in fact. The ideal is to become the real. Is it too good to be true? There is not anything in the universe too good to be true. Man is a God and he is going to enter into his kingdom. He has had the aspirations of a God through all the centuries of darkness and death. By the power of his thought he has been able to penetrate into the very realm of the Divine. He has felt the vibrations from eternal life and longed for its joys and its peace. "I AM the resurrection and the life." This resurrection and the life is being made manifest on the earth. The second coming of Jesus Christ is the mental coming first and the spiritual coming afterwards. The mental coming is already here in Christian Mental Science. This New Thought has made it possible for men and women to think of immortality and to think scientifically. The minds of thousands and thousands of people have been prepared for the resurrection from the dead.

In my visits to the sun, all these things have been made known to me. It would take many volumes to write out all that was spoken to me in the Silence. From time to time I will give you hints of what is coming to the world. You may rest assured, as fast as the Word is demonstrated in my own person I will make it known to you. I am not writing fables or fantasies, but facts that have been clearly demonstrated in my own mind and body. I would not raise any false hopes in your hearts. We have had enough talk. Sermons, poems and essays have been written on man's hope of immortality. The light is now shining on the tops of the mountains! The day of realization is at hand! The earth shall blossom as the rose. Rejoice and be glad that you live in these first days of the Electrical Age.

"Memorial Day and Other Poems," by Nat Ward Fitz-Gerald. This is a book of 127 pages, bound in cloth. The cloth binding, blue and gold, is sold at one dollar per copy. But if you will mention CHRISTIAN and address the author, you can get a cloth-bound copy for fifty cents. The address is Nat Ward Fitz-Gerald, Washington, D. C., with no street number, as there is not another person on the face of the earth with such a name.

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SPIRITUAL EVOLUTION OR REGENERATION.

By R. C. Douglass,
2 Wellington St., Boston, Mass.

LESSON VI.
The Man that God Made.

"And Elohim said, Let us make Man in our Image, after our Likeness; and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created Man in his own Image. In the Image of God created he him; Male and Female created he them."—Gen. 1:26, 27.

In the Book of Genesis two separate and distinct accounts of the Creation are given, interchangeably alternating each other, yet not so closely blended but that they may be readily separated, so as to reveal two stories quite unlike each other. The key to this distinction is the term used for God. In the first account it is, ALHM (Elohim)—"God;" in the second it is, JHVH (Jehovah)—"Lord" or "Lord God." Hence the one is called the *Elohistic* account and the other the *Jehovistic*. In Theological libraries a copy of Genesis with the former in light-faced type and the latter in heavy-faced type may be found. They have also been written in parallel columns on the same page.

There is a very marked difference in the two accounts. The former, like a beautiful ideal is purely spiritual. This presentation of God's Creation moves on without a jar,—its Man, a Son of God, whose Likeness he bears, and whose Image he is. No temptation, sin or death mar this perfect picture. It could not be marred, because it is the expression of the Divine Idea. The latter is materialistic, and narrates the Eden story with its Man of dust, temptation, sin, Fall, and the ground cursed for his sake. The former is idealistic, and received the pronouncement, "Very good;" the latter received no such word of approval, and could not, because only the expression of the human idea.

These strangely different accounts are believed to have reached the hand of Moses (or whoever wrote the Book of Genesis) from different sources; the one from Chaldea, and the other from Egypt; the one being the purer presentation of the Aryan record, the other the same record corrupted by the peculiarity of the Egyptian thought; the one represents man as seen from the standpoint of Divinity, the other as seen from the standpoint of Humanity. These two stories represent the Divine Idea, and the Human Idea.

The Book opens with the "Elohistic" account, which continues to the fourth verse of the second chapter, where the "Jehovistic" account begins, telling the story in materialistic formula, and continues to the fifth chapter, from which point the "Elohistic" again takes up its story. These alternations continue to the eleventh chapter.

Like Moses, we will not discard either account, but seek to learn the meaning of both.

The "Elohistic" story deals only with spiritual ideas and principles. Its sphere of operation is the realm of Reality, the Ideal realm. The employment of materialistic terms is merely for the purpose of picturing to the mind in symbolic form a spiritual world of creative causes and created effects.

The action of the Omnipotent Will in sending forth its Logos-Thought, with creative

power to clothe itself with form after its own likeness, is indicated by the words, "and God said, let it be done." For the Logos expresses itself in form according to the eternal purpose of the Divine Will, which is universal law.

When we look behind "the letter" of material terms in this allegory, as we must with all allegories, in order to understand the Spiritual meaning, we shall see a Spiritual world of transcendent beauty and Divine perfection, with Spiritual Man its rightful lord in full and conscious possession.

This is God's Real Creation; this is God's Real Man. For the Ideal World is the Real World; and the Ideal (or Spiritual) Man is the Real Man. There is no sin in the Ideal World; and there is no sinning by the Ideal Man. Hence sin does not appear in this "Elohistic" story.

On the other hand, the "Jehovistic" story is quite the converse. It is, as it were, the counterfeit or shadow of the Real Creation and the Real Man. It is the expression of the *misconception* of mortal thought from its experience in benighted Egypt. That is, it is unregenerate man's misconception of himself, as seen from the human standpoint. We can not accept this human concept of man as the True man of Divine lineage. We can not accept this "dust-of-the-ground" man, this good-and-evil man, as God's true Creation. For these two concepts are as wide apart as Spirit and Matter, as Truth and Falsity, as Reality and Illusion. They represent the Divine and the human Ideas,—each brought into expression by the same "Law of the Lord."

The fact appears that the writer of the Pentateuch has given us a double allegoric picture of man, showing him in heavenly perfection, as God's True Creation, and as the frail, sinning, dying "worm of dust," according to the human conception.

This double symbolic picture gives him the appearance of duality. And so, while we get glimpses of the Higher Self occasionally, the lower self is equally in evidence. Hence the perpetual paradox in all our reasonings concerning Man and God.

But we may choose to follow our ideal, keeping in view our Higher Self, and advance toward Divinity, in a Glorious Evolution; or we may choose to attach ourself to the earth, by the misconception of what we are, and hear the law say to us: "Dust thou art, and unto dust thou shalt return."

The *Elohistic* account is the True Conception of Man, and the *Jehovistic* is the Misconception of Man.

All the troubles of earth arise from the misconception. As spiritual philosophers and scientific thinkers, we are seeking to form the True Conception of ourselves; then by adhering to Eternal principles find deliverance from the distresses which Misconception has involved us in, and attain to the Divine Consciousness as Sons of God, untouched and uncontaminated by sin, corruption or decay.—Sons of God with a Divine Estate. The True Conception is Man as God sees him from the standpoint of Truth. The Misconception is Man as seen from the human standpoint,—of the senses.

It is the prerogative of Truth to lift Man out of the slums, into which misconception has cast him, with all the concomitants of sin, inharmony, sickness, accidents and death; and, through the transforming power of high ideals, bring him into an illuminated consciousness, where only harmony and health exist. We must not think of God as a personality, who plans and executes a "plan." For Infinite Wisdom does not plan. Only the finite has to plan, because not perfect in Wisdom. What is called "God's plan of salvation" is men's plan or idea of God's working. So we have various and conflicting plans, all called *God's Plan*. Omniscience is Universal, Unchangeable Law, forever operating harmoniously everywhere. When we read in Gen. 2:7, "And the Lord God formed

man out of the dust of the ground," it is equivalent to saying: The Law of the Lord brought into expression Man's material idea of himself. The Elohist account gives us the beautiful and harmonious expression of the *Perfect Divine Idea*. The Jehovistic gives us by the same righteous Law the inharmonious expression of Man's imperfect and perverted Idea. The former received the pronouncement, "*Very Good*;" the latter brought forth sin, "the ground accursed for man's sake," and death, by the working of the same righteous Law of the Lord.

It is the Law of Expression we are dealing with. If your Idea is perfect and true—the True Conception—the expression must be perfect and true, like the Idea. But if your Idea is imperfect and false—a misconception—the expression must be as far from perfection as is the Idea. By the same righteous and impartial Law the "evil tree brings forth evil fruit," and the good tree good fruit. God is utterly powerless to prevent the "evil fruit" on the "evil tree," for God is Law. Thus the Law of the Lord with exactness of operation formed this suffering, dying, material body out of the human, *material beliefs*—"dust of the ground." The so-called material world is the Spiritual world misnamed through man's misconception of Truth, because seen from a false standpoint. It is the human conception of Reality. And the misconception of Reality is *Illusion*.

Human misconception is forever mistaking the appearance for Reality. Appearances are material and transitory; Realities are Spiritual and Eternal.

By reason of his Divine origin Man is in Being and Essence a Divinely perfect Spiritual Being; and his great problem is to demonstrate in the outer what is true in the inner,—to demonstrate in Concrete Expression what is potentially true in his essential Being.

"When the without becomes as the within, then is the Kingdom of Heaven come."

This is Regeneration completed, the Ideal realized, the problem solved. This is the demonstration of yourself to yourself. Not until your True Self is revealed and demonstrated to yourself are you prepared to "Go into all the world, and preach the Gospel to every creature."

When you stand before a perfect mirror you see your perfect body by reflection. But looking into a crooked mirror you see your body distorted. But you are not distorted. You have simply gotten a wrong view of yourself. If you would have your True Self revealed to yourself, you must view yourself in the mirror of Spirit. "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from Glory to Glory."—2 Cor. 3:18.

In the Sixth Day of Creation God was revealed to himself, as he beheld in the mirror of nature his own Likeness. In like manner in the Sixth Step in Regeneration man stands to himself revealed and demonstrated. He beholds the Heavenly Man, the True Creation of God, the Man that God made.

Because eternal Principles of Truth are always demonstrable,—if you are God's child, his perfect Son,—you should be able to demonstrate your Son-ship by overcoming everything in your body or world inimical to the Son of God. The Son of God should manifest only Divine Perfection. Moreover, because you are a Child of Infinite Wisdom, the Spirit of Wisdom should characterize all your thoughts and actions. Omniscience is yours. The "Inner Voice" is absolutely unerring, and will safely direct all your steps, if you listen to it. It is Omniscience offering you its inexhaustible treasures of Wisdom. The truth of the matter is, Infinite Goodness has made man good, Infinite Love has made man loving, Infinite Life has made man liv-

ing, Infinite Wisdom has made man wise. For he is the expression ("likeness") of God. Whatever the Father is, that the son must also be. The Man whom God made "in his own Image and after his Likeness" is a Spiritual Son of a Spiritual Father, enriched with all the Father's attributes and perfections.

Because of the perfection of Divinity in man's true Being, instinctively he rebels at bondage, pain, sickness and death. These never belonged to the Man of Divine lineage. They have been foisted upon humanity through the misconceptions of the race, until they "groan by reason of the taskmasters" in Egyptian bondage.

Are we to be reconciled to this cruel bondage? Are we to be reconciled to death? Shall we call it God's will? Or is death the legitimate fruit of our misconceptions concerning ourselves and God? It is the decree of Pharaoh. We are sold into slavery—"sold under sin." We cry to God for deliverance from this cruel oppression.

Through ignorance man has been groping his way through the centuries, seeking in materiality for the "elixir of life" and the "fountain of perpetual youth." Because he is a Son of God this is a natural instinct. There is an unerring "elixir of life." There is a "fountain of perpetual youth," all sufficient. Instinctively man knows that freedom and perfection belong to him. He thirsts for the "water of Life," because of his Divine nature. Instinctively he knows that perpetual youth belongs to him; else he would not seek it with heart-throbs of despair. But he has sought wrongly. He has sought without in materiality for what can be found only within. If he would listen to the Divine Voice within, he would find the pure "elixir of life;" he would be able to drink of the perennial "fountain of perpetual youth." "The water of Life is now flowing for thee." "The water that I will give him shall be in him a well (fountain) of water springing up into Everlasting Life."

The finding of the Christ within, which is the Son of God, the True Self, is finding this perennial fountain. For the True Self is immortal, God-fathered and God-mothered. Yet man has buried his Divine Consciousness beneath the rubbish of material beliefs. Young sings:

"Yet man, fool man, here buries all his thoughts,
Inters Celestial hopes without one sigh;
Prisoner of earth and pent beneath the moon,
Here buries all his wishes; winged by heaven
To fly at infinite, and reach it there;
Where seraphs gather Immortality on Life's fair tree,
Fast by the throne of God."

To fully enter into the realization of your Divine estate, to know that even now it is your very own, will bring you better health, and start you on the way to the manifestation of the Sons of God. John said: "Beloved, *now* are we the Sons of God: and it is not yet manifest what we shall be; but we know that if He shall be manifested, we shall be like Him; for we shall see Him as He is." Even *now* we are *Sons of God*, though we are not fully manifesting *what we are*. But when we do manifest the Christ, we shall be Christ-like in thought and understanding. The perfect pattern is within; the high standard is there. It is the Divine Self, the Immaculate Christ. All longing, all soul hunger and aspiration for higher things, is the True Self seeking outward expression. If man were the "worm of dust" they have called him; if he were "totally depraved," as his well-intentioned calumniators have declared, he could have no aspiration for higher things; the Spiritual would forever be meaningless to him. There can be no *evolution* toward Divinity, unless Divinity has been first *involved*. The

Divine, dimly discerned within, is continually demanding full recognition and outward expression. But you can never attain a state of high Spiritual realization by recognizing your low estate of sinfulness, or even by thinking you will sometime become holy, but by recognizing your own holiness now. You are not sometime to become a Son of God. *You are a Son of God*; you are holy; you are Divine. Your Son-ship is not to be unfolded, but to be recognized. The trouble is, *you are not conscious of what you are*. What you are to unfold or evolve is *the consciousness of your Divinity*.

Jesus recognized his Divine Self, and spoke from that standpoint; and so Divinity within was outwardly expressed. You can never be able to express your Divine Powers until you recognize their divineness. We must learn to look beyond the appearance, and see the heavenly man already there. That is, we must cultivate Spiritual perception, that we may know the True and higher self, and so come into the consciousness of the Spiritual. Thus, as Paul says, "The first man (recognized) is of the earth earthy; and the second man (recognized) is the Lord from heaven." This "first man" has been long in manifestation, because long in recognition as the real man. Our problem now is, through a proper recognition, to bring into manifestation the "second man" in all his Divine perfection. It is wholly a matter of your own recognition and demonstration. For your True Self is unreal to you, until you recognize it. Then it may at first seem to be a distant ideal, beautiful and desirable, yet far away. Only by persistence may you realize your ideal or demonstrate that the ideal is the Real.

The man that God made is the Spiritual man, whom only the True Ego discerns and knows. "And God saw everything that he had made; and behold it was Very Good."

This is God's verdict concerning his creation. This is also the verdict of the True Ego, the Son of God, who sees, as God sees, from the Divine standpoint. But the human Ego, seeing from the false standpoint of illusion, reverses in consciousness this verdict of Truth, and himself receives the self-inflicted penalty of Truth perverted. For all evil is a perversion of Truth through the misconception of the human Ego.

When we realize that in the realm of Reality there is nothing but God and his expression, then there is only a step to the statement: There is nothing but God.

Therefore, slightly modifying Emma C. Hopkins' formula, we may say:

The Divine One in looking outward, as it were, forever beholds himself. There is nothing else for him to behold. He sees himself everywhere reflected in the mirror of Creation. He sees himself in everything he beholds. The Divine One is all there is to be or to be seen. So every way the Divine One turns, he sees himself. He gives his own quality and characteristics to everything he sees. He is continually environed by himself.

In like manner, the Divine Self, the True Ego, looking outward, only beholds itself. It sees itself every way it turns. Being itself consciously Good, it sees goodness every way it turns. It gives its own quality and characteristics to everything it sees. With no "mote" in its eye, it sees perfection everywhere. It sees itself as in a mirror, and is reflected, itself to itself on every hand. It is continually environed by itself. This is the Man that God made, who sees, as through the eyes of Divinity, and pronounces everything to be "Very Good."

Then we find that the false self, the human Ego, being but the shadow or perversion of the True Ego, sees only itself every way it turns. It is continually environed by itself. It sees everybody and everything after its own thought, and pronounces judgment accordingly. It gives its own quality and characteristics to everything it sees.

With a "beam in its eye," it sees "motes in its brother's eye" continually. It sees everybody through its own thought-spectacles, which color everything, like its own thought. Conscious of sin, it sees the sinner everywhere. Hence the metaphysical statement, "What thou seest, that thou beest."

Like the Divine One, the True Ego sees only what it approves and loves, because of its own conscious goodness. But the perverted Ego sees much that displeases it, because it is in the consciousness of Good and Evil. It has one sure remedy for its offending world. When it has redeemed itself, it will find its world redeemed, since its world is its own reflection.

This lesson finishes the Elementary Course, excepting the "Seventh Day," or Sabbath, which is the "day" or State of Realization,—not a part of the evolutionary process, but the attainment made, Regeneration Complete.

In the Six Lessons following we shall consider this evolutionary process in the light of the life of Jesus the Christ, and its Seventh and the Seventh of the Elementary Course will constitute the Thirteenth Lesson.

THE CONQUEST OF OLD AGE.

DEAR CHRISTIAN—As you have made a splendid prophecy concerning me, I think I had better tell your readers something of the effort I have made, and of its results so far as I have gone.

I think I was born with the belief quite well developed that man need not die; that as his will was the supreme factor in his organization, it might be so strengthened as to prohibit his dissolution. I began to teach this idea to all with whom I came in contact long before I ever heard of Christian or Mental Science. It was a passion with me, and I expect it was caused by my excess of vitality rather than by intellectual perception of the possibility of such a thing. This perception came later, and it keeps on coming with a constantly augmented force. Every particle of my reasoning powers are now arrayed on the affirmative side of the proposition, and it grows clearer and more feasible every day.

Now, mark my words, for I shall speak strictly inside of the truth: I do not claim to have overcome old age at this time, but I do claim that I am now doing it, and that every week brings me clearer evidence of the fact. Man grows through the acquisition of knowledge concerning *himself* and the *Law of Being*. Other knowledge outside of this does not count in the strengthening of his power to conquer old age and death. (These two—old age and death—may be classed together, since the conquest of one is the conquest of both.) When I first began to entertain the thought of conquering old age and death I imagined that my body would show forth immediate improvement. It did not do it. The old beliefs of which my body was full, reacted with very great force. I began to show forth in a modified form every illness I had ever had in my life. I did not know the meaning of this at that time and was tempted to quit trying. But, after awhile, I found out that the new truth which was coming to me, and which I was planting in my body, was casting out the old, inherited errors concerning man's weakness and the feebleness of his will. It was this casting out process that kept showing forth in the shape of one form of sickness after another. This sickness was never dangerous, and when it passed I was stronger than before. Presently I learned to greet it as a friend in disguise. I had discovered that the new truth could not exist in the same body with the old errors. One or the other had to go, and the errors were going. As the errors went, I noticed that I had greater power to think

clearly; my brain power increased, and my whole mentality improved. It was astonishing how the newer and bolder thought began to be created by my brain. I began to see that man had the right to say what he would be, and what he would do, and that once he established his position as a *living will*, that no power outside of himself could prevent him from actualizing his own hopes and aspirations.

Now, the strength that had to come to me before I could claim that I was conquering old age and death, came first in an increase of intellectual power. I was at an age when people begin to subside all over—mentally as well as bodily—into the "sere and yellow leaf," and yet I was not doing this. On the contrary, my mental activities were quickening; I could think more logically and write more clearly. My memory, that had almost deserted me, waked up and began to act with wonderful ability. And so with other mental faculties. I became a wonderfully alive woman so far as the mind was concerned.

But the most of this time I was weak physically; there were intermissions to my weakness during which I would be stronger *bodily* than ever before in my life. There was one indication of bodily improvement that never failed as many of the others did. This was my hair. For years my hair had been snow white, and as I kept affirming the power and the *right* of my will, it gradually took on its original color, until it became the same as in my youth. Again there was a continual improvement in my sight. I had put on glasses at the age of thirty; and one eye was blind. This eye recovered entirely; and for years now I have been changing my spectacles from old to a shade younger, until I see that in the course of a year or two more I shall be able to discard them forever.

At this time I have quit having the illnesses I used to have, and am all the time strong and well, and growing more vital constantly. This increase of vitality, which comes from my improved mental condition, is the thing that is going to save me. If it has not done so yet, it is surely doing it, and I can wait for perfect results which I know the years are going to bring forth.

People ask me if I would be willing to drink some virulent poison, or stand up and be shot at. No, I am not far enough advanced in the lifeward line of thought to be willing to do this. But I believe I am so far advanced that I am safe from the accidents that kill. I believe I am generating a thought atmosphere that is my protection.

Do I look old? Yes, I think that the greater part of the time I show age, but not so much as most women of seventy. And there are times when I am talking on these subjects and become enthused by them that every trace of age disappears, and my face becomes illuminated and glorified. This is because my mind comes clear through to the surface and takes possession of my entire body. When I have gone far enough in this sublime life-saving thought; when my highest thought, which is now fluctuating, shall become a permanent mental condition, it will hold my body to a permanent expression of itself. And this will be the conquest of old age. I am growing more and more towards this condition; the only thing that holds me back is the prevalence of the world's belief in the power of old age and death. This belief constitutes the present mental atmosphere, and every one of us breathes it in spite of ourselves, because it is the only universal breath there is at the present stage of race development. But the higher and more powerful mental atmosphere is being manufactured by the advanced thinkers all the time; and presently there will be such results as the world can not now even dream of.

HELEN WILMANS.

PROPHET TOLSTOI AND THE GREEK CHURCH.

Count Leo Tolstoi's reply to the writ of excommunication recently issued against him by the Holy Synod is published in full by the newspapers.

I consider this answer of Tolstoi as prophetic. He is the advance agent of the Holy Spirit in Russia. Like John the Baptist, he stands out rugged and alone in his austerity. Just such a man was needed as the forerunner of the Electrical Age. Like John the Baptist, he must decrease while the Lord Christ increases. The age of immortality will not be characterized by coarse clothing, hard work and abstemious living. But such an one was needed as a John the Baptist to go before to prepare the way of the Lord. In the new kingdom of Truth, the earth will be tilled by machinery and crops will be grown by electricity. The power that will do the work is mind and not muscle. Men will learn how to eat and drink and sleep. They will live luxuriously, because poverty will be banished from the earth. The description given in the form of the city called the New Jerusalem is filled full of the idea of opulence. The walls of this city are jasper; its streets are paved with gold; its gates are pearl. Tolstoi's overalls would not look well on the streets of such a city. He would see his heavy beard, coarse hands and dirty clothing reflected from the jasper walls and golden streets! No! The new age is not to be fashioned after the curse which says: "In the sweat of thy face shall thou eat bread, until thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." The Electrical Age is not the age of sweat. It is the age of steam, the age of electricity, the age of invention; and man will live like a prince. After awhile he will gather his sustenance directly from the sun, and, for all he cares, the whole earth may grow up into a tangled forest.

The earth will not become a tangled forest, but a Garden of Eden. It will be a Garden of Eden without any snakes. It will blossom as a rose and be filled with the perfume of flowers, the glory of sunshine, the happiness which comes from pure love. "Perfect love casteth out all fear." When love is perfected the last enemy, which is called death, will be destroyed. Man will live on day by day without the fear of disease or death. While I admire Tolstoi and believe he is sent of God, I know that the Lord Christ comes clothed with light and love and truth. He is not dressed as a ploughman and does not sit at a shoemaker's bench making shoes. Even if Jesus Christ were a good shoemaker it would not pay him to become a cobbler, when good shoes can be made by machinery and turned out by the thousand. Tolstoi could spend his time better if he left the shoemaker to his own trade. However, he is the prophet like John, whose voice is heard in the wilderness, crying out: "Prepare ye the way of the Lord and make his paths straight!" John came dressed in camel's hair, with a leathern girdle about his loins. This is the way Tolstoi thinks men ought to dress. But the Lord Christ came dressed in purple and fine linen, with an outer garment woven without seam. This is the way I think men ought to dress.

Tolstoi's philosophy is too gloomy, but it suits the mental wilderness in which he finds himself. His teaching concerning the Christ is as clear as the Gospels. His thrusts at the modern orthodox church go to the quick. The unity of God and man is maintained throughout all of his writings. Christ never asked men to worship him as God. While he taught them that they must honor the Son

if they would honor the Father, he did not exalt himself above his fellows. So far as the sacraments of the church are concerned, they are to be done away with in the Electrical Age. The only thing that we will have left is the Truth. This Truth will be in each one. Every individual will be a law unto himself, because the law of righteousness will be in him, and he will be willing to grant to all others the same privileges he asks for himself. There is one sentence in Tolstoi's reply that I wish to repeat: "If Christ should come back he would sweep them out with their ikons and other instruments of witchcraft." Well, Christ is coming back without any "if." The way has been prepared for his coming and it will be only a short time now until he reigns supreme over all the earth. Tolstoi has helped more than any other man in the East to prepare the way for the coming of the Lord Christ.

NEXT TIME.

(Reincarnation.)

Next time that I come on earth,
Listen how I'll choose my birth!
I shall shun the madd'ning crowd
Hovering round the rich and proud.
I shall seek some quiet haunt,
That the others wouldn't want,
Far removed from pomp or throne,
In some loving mother's home—
She whose dream immaculate,
Shall defeat untoward fate.

Next time,—if I ever do—
I shall know a thing or two.
I'll be spared some of the pain
That it costs to wisdom gain.
Wisdom taught by hand of fate,
Learned in ways most desperate.
Some ways that I loved so well,
Purged out by the fires of hell.
I'll avoid all these things when
I come on the earth again.

Next time,—Oh! just wait and see
How particular I'll be!
I shall seize upon that germ
Destined for a life's brief term,
Shape the form and mould the face,
Fashion them with kingly grace,
Light the eye with mystic gleam,
Like the mem'ry of a dream.
(Temple builded by the hands
Of a Soul that Understands!)

Next time—æons it may be,
Almost an eternity.
I can wait now quite a spell,
I have learned some things so well.
I'll enjoy that peaceful trance,
Waiting for a fitting chance.
No impatience, no demands!
(Waiting Soul that Understands!)

You would scarcely know me when
I come back to earth again.

ALLAN PARKINSON.

Los Angeles.

ON MY DESK.

"Free Agent," monthly, fifty cents a year. This new journal appeared first in July. It is published at Winchester, Va.

"Dat Brack Ho-Bo Chile," words and music by Nora E. Hulings Siegel. This song is by my own Nora. You may address her at 1529 Lawrence street, Denver, Colo.

"The Power of Thought in the Production and Cure of Disease," by W. H. Holcombe, M. D., is reissued in good print at fifteen cents per copy, by Purdy Publishing Co., McVicker's building, Chicago, Ill.

"Johnny Jump Ups." Words and music by Nora E. Hulings Siegel. "Respectfully dedicated to Dr. T. J. Shelton, Editor CHRISTIAN, Denver, Colo." This is the little poem

published in July CHRISTIAN. For further information, address the author, 1529 Lawrence street, Denver, Colo.

"Regeneration," by F. B. Dowd. 158 pages, cloth, \$1.00. There are many good things in this book; but the author does not understand the principles of regeneration. When any man knows enough to write intelligently upon regeneration, he will have been regenerated. The Eulian Publishing Co., Salem, Mass.

The Abbey Press, publishers, 114 Fifth avenue, New York, have sent me six little books in a box. They are called "Sunshine Books," by Barnetta Brown. They are entitled "Experience," "Soul Growth," "The Heart's Desire," "Men, Women and Loving," "Worry and Cheer," "A Dip in the Pool." Twenty-five cents per copy, or the set of six books in a neat case, \$1.50.

"The Free Man" has suspended publication with the August number, and hereafter will be merged in *Mind*. Charles W. Close has made a good magazine out of the *Free Man* and I am sorry to lose it from my exchange list. *Mind* does not come to this office, therefore, I do not know whether the readers of the *Free Man* will receive a benefit from the change or not.

"The Christ of the Red Planet," by Eleanor Kirk, Author and Publisher, 696 Greene avenue, Brooklyn, N. Y. Of course, this book is bound in red cloth and it is a regular red-headed book. It is written in Eleanor Kirk's happy style and is supposed to be a visit to Mars. As I have already made three visits to the sun, I am not going to dispute Eleanor's visit to Mars. There is no doubt in my mind that she has been there and will go again when she gets ready. Price, \$1.00.

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