



# Christian

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Thomas J. Shelton,  
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## CONCENTRATION

I still believe there are enough among the readers of CHRISTIAN sufficiently advanced in the recognition and appreciation of this truth to unite in such complete spiritual co-operation as will bring in 1902 the demonstration of an Apostolic inspiration and power, transcending that of the first disciples at Jerusalem on and after Pentecost.

*John Hamlin Dewey  
in Christian, April 27, 1902*



The man who wrote the above confession of faith is not in the habit of saying things without weighing each word in the scales of Truth.



GOING alone to my cabin in the mountains I spent a whole week in Prayer for all the readers of CHRISTIAN. I spell prayer with a capital, because there is Prayer and—praying. I didn't do any praying, but, night and day, I was in Prayer. I asked Spirit, in the Silence, for an interpretation. Hear it!

### IT IS A MENTAL MOVEMENT!

Physical organizations or gatherings are not necessary; history proves that such institutions are a hindrance to spiritual unfoldment. Denver is not Jerusalem; conditions have changed.

### IT IS THE SAME SPIRIT!

CHRISTIAN is the head and center of the mental movement for the advancement and exaltation of the Individual. This means you! God as Spirit is in Repose. Mind is the active principle of Being. Mind generates and regenerates. Mind means you! Get inside of yourself. It means me! I am the resurrection. I must build and rebuild body. Mind must be master of body and its environment. This means your home and your business. Don't neglect your work! Go right on with the affairs of life. Let us inherit the earth. But, as the politicians say, we must get together.

### THE MEETING PLACE IS THE NEW HOME OF CHRISTIAN!

In the "upper room"—the Healing Room—we will all meet every day and every hour. There are SEVEN THOUSAND among the readers of CHRISTIAN who are already in touch with this movement. I can call up each one by spiritual telephone! Ah! Dr. Dewey, you were seeking for two or three. Bless you, there are seven thousand now in touch with my own SPOKEN WORD OF HEALING. The "upper room" will hold all of you, for it is a mental coming. You don't have to leave your field of grain or neglect your farm. Go on drilling in the mines, plowing in the fields, and selling and buying in the markets. At the same time join us in this Healing Room for your advancement and exaltation as a Spiritual Being.

George Edwin Burnell writes: "CHRISTIAN should be in the hundred thousand homes now ready for it."

John Hamlin Dewey wrote: "There should be one hundred thousand subscribers to CHRISTIAN." Let the seven thousand, who have not bowed the knee to Baal, see that CHRISTIAN is sown broadcast over the earth.

You don't have to wait! The Kingdom of Spirit is at hand. Since writing the above the "upper room" has witnessed healing of dread diseases in one week's treatment. Let the good work go on until every reader of CHRISTIAN is in health, happiness and prosperity. CHRISTIAN is an impersonal head and center, for it represents every individual reader and contributor. Glory to God in the Highest, and on Earth, peace and good will to men!

## EYE TO EYE TALKS.

What is man?

He is a Spirit.

This is all that he is, but he is in possession of other things. He has a body, but a body is not a man. It is something that a man possesses. It is something that a man may lose without losing even his personal identity. This is self-evident, else all who have lived have perished. We speak of men who have lived as if they were yet living. We recognize man as having passed out of this life into other spheres of being. If this is true, the body is not the man, for the bodies in which these men lived have long since become dust and ashes. Therefore, I will not stop to discuss the question of immortality. Man is a spirit and the body is something used by the spirit, and thrown aside when it fails to respond to the will of spirit.

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What is the body of a man?

The first answer is that it is flesh. The general answer would be that it is matter. This can not be the true answer, for you can not take matter and make out of it the body of a man. You may have possession of the finest matter in all the world of matter, and you can not make out of it the body of a man. You can not make bodies for men. The body of a man is something that has to grow. It has to grow from the seed planted. This seed has to be the seed of a man or it will not grow the body of a man. What is this seed of a man that will grow, if planted under proper conditions, the body of a man? It is Mind! The seed of man, then, is Mind. Man seed is an intelligence which is capable of growing the body of a man. Mental Science will tell you that man is all mind. He is not. But all of his seed is mind. Now, you can begin to understand the statement that the new birth is: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

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Man is a spirit and the seed of man is mind. This seed, when fed and warmed in the womb, will grow into the body of a man. What is it that does the growing? The mind or seed. What is it that causes the seed to grow? The sun or Spirit. There is no other power in the heavens above or the earth below to grow anything. Then, my beloved, the incorruptible mind in the light and warmth of the Spirit sun will grow a new body. This is exactly what is meant by regeneration. Mental Science needs the co-operation of the Life Giver to make its work complete. The Life Giver is Spirit. That to which life is given is mind. Man is mind and God is Spirit. Spirit is the generator and regenerator. The body, then, does not cut much figure in these operations. The body is the environment of mind. It is like the soil in which the tree takes root. There is no power in the soil to create seed and produce the tree. Spirit gives us the seed and the seed takes root in the soil. The mind or seed of the tree grows the kind of tree that is in it. It has no other kind of

mind, and, therefore, can not produce any other kind of tree. The mind of the maple tree is in the seed of the maple tree. The mind of the cherry is in the seed of the cherry. The mind of the peach tree is in the seed of the peach tree. Each mind brings forth what is in it. The mind of the ox is in the seed of the ox; therefore, it grows an ox. The mind of the lion is in the seed of the lion; therefore, it grows only lions. The mind of the man is in the seed of the man, and it brings forth after its kind. This mind can not create anything above itself. As it is, so will it bring forth. The seed of man has been bringing forth all kinds of deformed men. You can't blame the seed, for it has brought forth what was in it. If you want better men you will have to put better mind into the seed of man.

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This is as old, at least, as Paul: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit." What kind of washing? The priest and preacher will tell you it is baptism. The priest and some of the preachers will take a few drops of water and pronounce the words of this washing. Other preachers will insist upon taking you down into the water, and, after pronouncing the words, immerse your whole body. Is this the washing of regeneration? Did the writer of these words have any reference whatever to water? He certainly did not. It is a mental cleansing. It is the washing of the mind. It is the purifying of the thoughts. It is not a ceremonial washing or an ethical washing. It is a renewing of the Holy Spirit. A new growth of the mind. This new mind will grow an immortal body, for this kind of body is in it. Just as soon as you see in your mind an immortal body, it will manifest for you. It is not something you get through ethical training, but a real and genuine begetting in the mind of a new life. It is not a creation of mortal thought, for mortality brings forth after its kind. You can never realize immortality while you are thinking mortality. The seed in man is mind. This mind or seed has been growing a mortal body. How can it be changed to incorruptible mind or seed? By the Word of God. There is no other power which can change the mind of man. Where can we find the Word of God? It is not in the Bible. It has never been written. It is utterly impossible to write it. The only way you can get the Word of God is through speech. It must come from the Spirit of God in man. This is an awful truth. The Word of God is spoken through the lips of inspired men. God can't put inspiration into a book any more than you can put life into a wooden Indian. You have heard it said that a sculptor can make the marble breathe. He can't. The marble does not breathe and it is not a man. The image of a man is not a living man. When you put inspired words into cold type they are but the image of the real Word. The Scriptures are but fragments, and the New Testament is made up of private letters from living men to living men. These fragments are no more the Word of

God than chips of marble left by the sculptor are the statue. The living man has always been essential to inspiration. Men erected temples and churches and began to adore the writings of dead men instead of listening to the words of living men. These sacred writings from time to time must be revived and new life put into them by the eloquence and power of inspired men. Living men have always had to keep the words of dead men alive. Why? Because it is essential to the life of words that they remain in conjunction with Spirit. The branch can not bear fruit except it abide in the vine. The words of inspiration die as soon as they are put on paper. "The letter killeth; the spirit giveth life."

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There are no sacred writings.

Know ye not that your body is the temple of God? You need not apply to the Scriptures, for the men who wrote the Scriptures did not get the Divine dictation any better than I am getting it. Men are prone to hero-worship. It is a kind of relic of barbarism. Jesus received the Divine dictation, but did He receive it any better than I am receiving it? It seems like blasphemy for me to ask any such a question, and yet it is essential to an understanding of the truth. Jesus as a receiver was imperfect. His mind was filled with the sayings of the old prophets, and, in His enthusiasm, He expected the Jews to believe His message. He was grievously disappointed. There is no more heart-rending scene than His weeping over Jerusalem, unless it is the utter despair in the Garden of Gethsemane. In both of these scenes is shown the sorrows of the prophet on the psychic plane. Jesus also made many failures in healing. There is no case on record where His healing did not depend upon the faith of some one. He used the flickering faith of Mary and Martha as a lever for the resurrection of Lazarus. When He visited His old home at Nazareth, it is said that He could not do any mighty works because of their unbelief. The whole three years of the ministry of Jesus was full of the inspiration and disappointment of the prophet. I have passed through it all, and know what it means. I was very much surprised when the elders of my church put me in jail. They did not put me in jail for any crime. They thought the truth I was teaching was insanity; and yet I was preaching the fundamental principles of their religion. I was surprised and shocked that these men, whom I had been teaching for years, did not understand and would not receive Truth. I am glad they put me in jail, for it helped to open my eyes. Jesus was not only surprised at the people who rejected the truth, but His heart was broken with grief. The very things He thought they would enthusiastically receive were rejected with scorn and ascribed to the devil. It is true that in prophetic vision and insight He saw His death and resurrection. Yet this vision did not keep Him from utter despair and anguish in Gethsemane. His prophetic power did not keep Him from being surprised at the Father for leaving Him to die on the cross. He told His disciples that more than twelve

legions of angels would come to His call. He said He would not call the angels because the Scriptures had to be fulfilled. You see, He was depending upon the written word. I do not believe there were ever any Scriptures that had to be fulfilled. I think it was part of the hypnotism of "the letter that killeth." Every psychic prophet comes with the same kind of message. Jesus was a martyr to the letter that killeth. But the point I am making is that He was an imperfect receiver of Divine dictation. Perfection has never been found among men. Spirit had the same trouble with Moses and Elijah and all the prophets.

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Jesus promised them that the Holy Spirit would come and guide them into all truth? Did the Spirit guide them into all truth? Certainly not. They were very imperfect receivers of Divine dictation. They made blunders right at the start. They did not see anything but the institution. While they were waiting for the Spirit to come they thought they would finish the imperfect work of God by electing an apostle to take the place of Judas. They prepared ballots, named candidates, and elected a fellow who was never heard of afterwards. When the Spirit wanted to fill the place of Judas, there was no trouble in finding a man. He called Paul, and Paul wrote at least half of the New Testament. These apostles of Jesus, who had been taught by Him on earth, and afterwards endued with the Holy Spirit, undertook to establish a communion among the converts to Christ. They had everybody sell all their possessions and bring the money to the apostles. Human nature rebelled, and they had to kill Ananias and his wife before they could frighten the others into giving up their personal property. I do not believe that God ever murdered in order to force men and women to accept socialism. It was only a short time until they began to quarrel among themselves over the spoils. The apostles had their hands so full of grub distribution that they had to elect twelve deacons to take charge of the commissary department. It was a regularly organized institution, after the order of mortal mind. The result was a total failure. Why did not these men go on with their spiritual work of healing the sick, cleansing the lepers, casting out devils, and raising the dead? Why was this spiritual work made incidental to the establishing of an Institution? We are thrilled by the work of Peter as he and John approached the Beautiful Gate of the Temple and spoke the Word of healing to the paralytic. This work startled all Jerusalem. Peter was called before the High Priest and the Rulers. The courage and manhood of Peter and John, in the fourth chapter of Acts, sounds like Spirit. Then you turn over to the fifth chapter of Acts and read rot. Why did they not go on with their true work? Because they misunderstood Divine dictation.

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It was twelve years before any one but the Jews entered this Community. They never thought of letting the Gentiles come into the Church. Salvation was not only of

the Jews, but for the Jews. It took a miracle to convince Peter that such a good man as Captain Cornelius should be received into the Church. The whole history is that of the psychic plane, where man receives the Divine dictation in an imperfect and uncertain way. The calling of Paul saved the Institution from total failure. He was a scholar, a diplomat, a logician. His executive ability brought order out of chaos. It was Paul who founded Christianity as an organized institution. It was perpetuated by the sword. It is maintained to-day by bayonets. It was never the product of Spirit. Paul was also an imperfect receiver of Divine dictation. Instead of appealing to Spirit, he appealed to Cæsar. Even after King Agrippa and Governor Festus had given Paul his liberty, he insisted upon being sent to Cæsar. It looks very much like he wanted a free ride to Rome. He was a natural-born fighter and the law of non-resistance had no place in his mind. He had rather dispute than to eat. He taught non-resistance, but practiced the opposite. He lost his head. I do not think God wanted him as a sacrifice. I have no sympathy for martyrs. If these men had understood the Divine dictation there would have been no such thing as martyrdom. Paul is honest enough to admit that he had not received the whole truth. He said he was seeing things darkly, as in a mirror. He told the Corinthians: "But when that which is perfect is come, then that which is in part shall be done away." He made many mistakes, but he founded an Institution. As a spiritual work the Institution is a failure. It has no authority to speak or act in the name of Spirit. Spirit is an ever-present help in time of need. The Bible and the Church are back numbers. The only institution is man; the only authority is Spirit. That which is perfect will come when the without is as the within. When the Divine dictation is received by a perfect receiver the revelation will be complete and authoritative. This perfection is not in the past. It must be looked for in the present or in the future. You had better look for it in the present, as you are Here. Do away, then, with all Scripture as authority. Spirit is an ever-present revelation of Truth. The man who is ever ready to receive is the one who does not want to make a reputation or found an institution.

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If you want to put the fragments of truth into an institution you can easily do it, provided you have some personal magnetism and will sacrifice everything else for this one object. Paul founded a great Institution, and it has been kept alive by other great men taking up the work. It is true that the Institution founded by Paul has been split into many other institutions. This splitting-up process has helped to keep all of the institutions alive. Martin Luther did as much towards reviving the Roman Catholic Church as he did towards establishing Protestantism. If it had not been for Protestantism there would have been nothing left of Romanism but a mere shadow of its present greatness. Protestantism has been kept alive because each mighty leader has established a

separate and distinct institution of his own. Any leader can establish an institution if he will go about it in the right way. Look at the mighty Mormon Church started by Joseph Smith. It is not only a great institution, but it is growing in power so rapidly that the preachers are afraid of it. Mary Baker Eddy has established a great institution under the name of Christian Science. You gather together property, and the people will cling to the property even after they have lost faith in the institution. It is almost impossible to kill an institution after it has been established and come into possession of property. Real estate has a wonderful effect in keeping an institution in existence. Men and women come and go, but churches and colleges and other property remain. This thing called "real estate" is the foundation of the Institution. A corner lot is worth more to the Institution than a bishop or a cardinal. The title to real estate is worth more than a clear title to a mansion in the skies. A limb may fall on a pope, but we can easily elect another man to the place. A cardinal may die of a cough, but the cathedral still stands to receive another cardinal. Church members may be planted in a graveyard, and yet, every day, new children are being born. So the Institution is being supplied from the cradle while being depleted by the coffin. Great is Diana of the Ephesians! But these institutions are of the earth earthy. The Divine dictation never tells any one to organize an institution or build a church. If you want the Truth you must look to Spirit, and not to the Scriptures or the Institution. "Follow me; and let the dead bury their dead."

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When the I AM says "Follow me," it does not mean for you to follow something that He has said to some other person in a book. It means to follow what He is saying to you in your own mind. The dictation of Spirit must come to you, either directly or through a living man. You can get the living Word from a living man. But this living man must speak the words to you from his own Spirit. I am speaking such words every day from the I AM in me to the I AM in you. This is the Healing Word. I can't write it to you. The letter or the paper may be a kind of wire over which I can send you the Silent Word, but this is all. It is the direct message from the Spirit in me that will heal the sick and create conditions. I am waiting for the time for me to go on the platform and into the pulpit and speak the Word of healing. I want to talk to people face to face and eye to eye. This time will come when my own body has been completely regenerated. I like the way Paul wrote to the Corinthians: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." Again, he says: "I beseech thee for my son Onesimus, whom I have begotten in my bonds." I want to beget men! I am beginning to understand more and more how to do it. The healing of people by telepathy has been a great blessing to me.

## PLAGIARIST AND PROPHET.

The following letter is from an earnest student of the New Thought. It calls for a few remarks:

"126 Third st.,  
Portland, Ore., April 14, 1902.

"My Dear Mr. Shelton—I have taken your paper from the beginning, and am well pleased with it, not because you are generally right, nor because I sympathize with you in your heroic but vain efforts to make something out of Christianity, but because you are always courageous and sometimes original. I think these qualities built the paper up and gave it whatever influence it has. I would not give two cents a bushel for the stuff you print from your regular contributors. No originality *there*.

"I should like to have you answer a question, but not if it interferes with your policy.

"You, in common with many other 'new thought' people, consider bodily immortality the proper thing.

"Jesus, in His day, if accounts are true, made some pretty big claims. Yet, when He found His end was near, He wept and prayed against His taking off, but unavailingly. He died young. All His disciples, followers, students, friends and worshipers, without a single exception, from that day to this, have marched straight from the cradle to the grave.

"Why is He, in view of these facts, the 'exemplar' of new thought?

"Why not study the life of Methuselah, with a view of emulating it? The old man did not boast much, but he got there in better shape than some who receive more attention. Yours truly, ———."

There is no doubt but what Methuselahites would be just as logical as Jesusites. There would be no trouble in establishing a church of Methuselah if one went at it in the right way. You could take what little the Bible says about Methuselah and add to it, and make quite a foundation for a sect. In fact, as Mark Twain remarks, the devil has not had his side of the story told. It would be an easy matter to get up a following for Satan. Mortal mind is prone to work the hero, and it does not take very much to make a hero out of a dead man.

I am letting everybody say their say as far as the space in CHRISTIAN will permit. I do not think there is anything in the Bible except a record of the prophetic sayings of men who were illumined by Spirit. These sayings are no more authoritative than the sayings of men now living. All prophecy is from the psychic plane of being, and must be taken with many grains of salt. Spirit as a science is in its infancy. Superstition, imagination and man's proneness to hero-worship must all be taken into account before you accept the sayings of either ancient or modern prophets.

Here is what the Rev. David Utter, of Denver, had to say the other Sunday in Unity church:

"Mrs. Eddy reads out of the Bible, or reads into it, a whole new system of healing. New, however, in the main, because it is old, so old as to be discredited and forgotten. The system of healing which she and her followers believe and practice really belongs to the Christianity of the second, third and fourth centuries. You may find in the books of later church fathers records of hundreds, perhaps thousands, of cases of most marvelous cures of almost every dis-

ease then known. Many instances also of persons raised from the dead. Thirty years ago the Protestant Christian world were quite solidly united in relegating this mass of wonderful stories to the realm of fable and superstition. Exaggeration, mistake as to facts, and misinterpretation of what was seen, were held to account for them all. Such things, the men of science said, had never been realities, except in the imaginations of the ignorant people who thought they saw them, or of those who wrote them for the purpose of glorifying their churches, their saints or their miracle-working relics. We now lived in an age too intelligent and scientific for such miracles ever to obtain credence again. When lo! by a sudden backward curve of interpretation of nature, or lapse of intellect, the same old delusion sweeps.

"Believing in the terrible gods, the watchful, jealous gods, the angry, vindictive gods in which the ancient world believed, life would not have been endurable without the doctrine of propitiation, the idea that by prayers and burnt offerings the wrath of God might be turned away. They interpreted the world as they could. We need no doctrine of propitiation, since to us God is both love and law. Without variableness or shadow of turning His goodness is seen in life's sweetness and the beauty of the changeless order."

This modern pastor admits that his church is founded on fiction. It is no longer a church, with divine authority for its existence, but a social club. He, with other ministers called progressive and liberal, are ready to do away with the miraculous parts of the Bible. When they do this, the Bible will be a thing of shreds and patches. I admit that the Church is founded on fiction, for Spirit never organized a Church. Spirit organized men and men founded institutions.

What are we going to do about it? The man who sits down on a rotten log in the wilderness and says that he has got there is a fool; but the man who sits down in the wilderness and says that he can't get there is just as big a fool. What we are to do is to blaze a way through the wilderness and get out of it. You will not find the truth by sweeping all the records to one side as fictitious, neither will you find it by accepting all these sayings as absolute truth. There is a saving process, which gathers out the kernels of wheat from the straw and the chaff. When the true prophet comes he will set fire to the tares, and it will seem as if everything was being consumed. How are we to know the true prophet? I will quote from the author of "Ecce Homo," page 28:

"As the prophet whose prophecy is new in substance is no prophet, but a deceiver, so the prophet whose prophecy is old in form is no prophet, but a plagiarist."

This is a clear-cut definition of the true prophet. He does not come with anything new in substance, for truth is never new and never old, but he does come with a new expression of the truth. He speaks by authority, as if the truth had never been uttered before and never would be uttered again. Spirit always speaks as if this were the first and final word. When the true prophet comes he will not imitate Jesus or any other prophet. He will not be an imitator. He will not be a plagiarist. Human thought has been filled with the words of plagiarists. One real live man furnishes forms of thought

enough for several generations of plagiarists to play upon with various forms of speech. There will be a new and living way opened up for this age. It will not be like any other way. It will not be the same nor the revival of any one in the past. The true prophet will not be a worshiper of Jesus or any other person. He will worship God.

My correspondent puts things in a pertinent way. It may shock you, but, nevertheless, it is true that Jesus and all of His followers failed to realize the promises. I know the name of Jesus is one with which to conjure. I think my loyalty to Jesus was like my loyalty to the flag. I was taught to idealize the flag. I was ready to lay down my life and take the life of my fellow for the sake of a piece of silk with stripes and stars on it. How foolish! It is hard to make one who is not individualized understand the truth. You can never get at the truth by worshiping a hero or a piece of bunting. While Jesus and Paul and all the other prophets were deceived by the Voice of prophecy, it does not follow that they did not get some Truth. I have been disappointed by the promises of Spirit failing to be realized. Things that have been told me in as plain words as could be uttered have failed. In other words, what I thought was truth turned out to be a lie. At first this discouraged me. But since I have come into a more scientific frame of mind, such failures do not affect my confidence in Spirit any more than my failure to work problems on the blackboard has caused me to lose confidence in mathematics. The science of numbers will stand in spite of my failures! The science of Spirit will eventually be understood, and men will come into a knowledge of truth. But you must work it out yourself. The work done by Paul will not help you unless you take it for what it is worth. The work of Jesus will be a positive hindrance unless you measure it by the scientific standard of Spirit. Don't accept a plagiarist for a prophet.

## THE HEAVENLY EXPANSION.

GEORGE EDWIN BURNELL.

"I am God, I change not."

I. Surely the unchangeable God does not regenerate. God is all there is, because *God* means *Being*. What Is, is Being. There can not be anything besides What Is, hence Being, or What Is, or God, is ALL; and the ALL does not regenerate, nor even generate, since God, the ALL, is eternal. So we understand why all Scriptures say this,—that God is All in All, that God changes not and has neither beginning nor end of days.

"Say, God is one God:

The eternal God:

He begetteth not,

Neither is he begotten;

And there is not any one like unto Him."

—Al Koran.

You, if you are, must be What Is: that is, to be at all, you MUST BE GOD. Therefore, your *very you* does not regenerate, but is eternal. Your incorrigibility is God.

The second degree of regeneration reduces you to your lowest terms, by some very scraping reasonings.

"Say, Verily, He is one God,  
And I am guiltless  
Of what ye associate with Him,  
And in the day of resurrection  
We will assemble them all;  
Then will we say unto those  
Who associate others with God,  
Where are your companions  
Whom ye imagined to be those of GOD?"  
—*Al Koran*, vi, page 134.

God is ONE-ALL, hence there is no other to be *god over god*. So, in the ordinary sense of superior or supreme being over inferior beings, there is no god. There is no God over God, for God is ALL.

"There is no god but God," as Islam says. Some say, *There is no God over me*.

The expansion of the heavenly within you shows up the absurdity of inequality and the vanity of superior and inferior beings, for ALL THAT IS is One, and supreme, and does not change or regenerate, since there is nothing besides All for It to change to.

Thus the second degree is a scouring, a cleansing away of all that can be removed.

You see that your worship of a "Supreme Being," a "Father of Spirits," a "First Cause," was a delusion. In reality there can be no supreme Being, for all Being is God; no Father of Spirits, for God does not generate and is not generated; no first cause, for God is not a cause nor an effect. Since God is all there is, all that is left for you when this scouring away of delusions is over, is God. All else takes its place where it belongs, as nothingness.

II. All besides God, then, is the eternal Mystery of Nature—the great Nothing; the mirror and perspective: the mother of creation.

Notice—the only way to know that nature is nothing, is to know that creation is utter vacancy. And the only way to know that God is ALL is to know that nature is nothing.

To know that creation is vanity and God is ALL is the whole rationale of regeneration or initiation.

And the second movement in the initiation into the secret understanding of creation consists in using the ERASER. If you can not stand the use of this eraser, you can not take the third step.

The Great Hoax of Nature can be reached at its root by THREE DENIALS:

1. There is no Evil, because All is Good.
2. There is no Matter, because All is Spirit.
3. There is no Law of Cause and Effect, because All is eternal. When you enter the second stage of rebirth, you will shed abroad in you a *resistless neglect* of these three qualities.

Arguna said: "What are the characteristics, O LORD, of one who has transcended these three qualities? What is his conduct, and how does he transcend these three qualities?"

The Deity said: "He transcends the qualities who is not averse to light or work or delusion when they appear, nor desires them when they cease; who can sit unconcerned, never perturbed by the qualities; who is steady and unchangeable, knowing that manifestation is merely these; who is self-

complete, alike in pain and pleasure; to whom a sod and a stone and gold are of equal value; to whom the agreeable and the disagreeable are the same; who has discernment; alike under praise and blame, in honor and dishonor, toward friends and foes; who abandons all motives of action, and worships with unswerving devotion; such an one perceives his transcendence of the qualities, and finds himself to be of the same substance as God, for it is truth to say, I am the very embodiment of GOD, of indefeasible immortality, of eternal holiness, of uninterrupted bliss."

Creation is the manifested notion that Matter and Evil and Work are real. Matter spurs to striving after gain; evil to be rid of; and work is the curse.

III. By the expansion of the Heavenly you become aware of a sort of rationality that does not premise gain or threaten evil or urge striving. THIS REASON IS CHRIST.

The sort of a Christ you ever conceived of before you came to the second degree of rebirth, is fancy. Hence you must say—

*There is no Christ*, in order to know the true Christ.

If then you imagine a Christ who is to get you out of the scrape of evil, or who is going to run you into Paradise, or set you up in some panacea of conduct, then you will need to drop that christ at this stage. The only Christ you will ever get by regeneration is the ONE who will cure you of greed for good, hatred for evil, and bent for business. The true Christ is a reversal of all you ever heard of.

He is a point-blank NO, even to Himself.

"Then the end,  
When He shall have delivered up the kingdom  
To God, even the Father;  
When He shall have put down all rule,  
And all authority and power.  
For He must reign,  
Till He hath put all enemies  
Under His feet.  
The last enemy shall be destroyed—  
DEATH.  
For He hath put all things  
Under His feet.  
But when He saith,  
All things are put under,  
Manifest that He is excepted  
Which did put all things under Him.  
And when all things shall be subdued  
Unto Him,  
Then shall the Son also  
Himself, Himself,  
Be subject unto Him  
That put all things under Him,  
That GOD may be ALL IN ALL."  
—1 Corinthians, xv.

The Christ is the grandest Rebel in the Universe. He denies everything, and God only is left.

IV. MOSAIC SCIENCE declares that in the second day or degree of spiritual initiation the waters are split asunder by a vivid shaft of splendor. This expansion is the rending in twain of the RED SEA, as by a dynamite explosion. In the cavity thus rent open is laid out the road of escape for the heavenly nature.

*"And Elohim said,  
Let there be an expansion,  
In the midst of the waters,  
And let it divide the waters  
From the waters."*

Gen. i, 6.

By this heavenly shock there enters the current from an entirely strange battery of consciousness. The instrument of thinking is relieved from the embarrassment of self-consciousness. The ego is strengthened by reduction to invisibility. It becomes like light, invisible itself, yet rendering all things visible. Assertion is changed into innocence, effort into spontaneity.

Knowing *WHO YOU ARE*, there is no longer craving for persuasion of it. You now know that you are another identity than you had supposed.

*YOUR I AM IS RE-BORN INTO GRACE.*

V. In this second degree there arises a very different sort of docility from any you ever dreamed of.

Fear will not make you receptive to evil, nor can hope make you greedy for good; so that you can not be cajoled by terror of evil, nor bribed by love of good.

You will be receptive to all things without prejudice—all things as nothing.

You will find that there is a good higher than goodness; it rebels against all you have thought good heretofore.

It will not be ethics, nor betterment, nor incitive to great deeds.

There is the science of meekness. The masters of it have stated one gets heaven and earth by it. It is the trade of receptivity.

The mirror owns all before it. The calm lake takes the grand elm and the ugly stump with stoical equanimity. The regenerated mind is an unbiased organ of reflection, as *nothing* as a looking-glass.

Mental science is the knowledge of meekness. Laotze says:

*"The excellence of the mind  
Is abyssal stillness."*

VI. By the second stage of regeneration you can say—

1. *There is no space.*
2. *There is no time.*
3. *There is no obedience.*
4. *There is no listening.*
5. *There is no harmony, nor inharmony.*

The *LIGHT ITSELF* shooting through your being will say these words for you.

Space is only another word for cosmic ether, and there is no such stuff, because God is ALL, and He is not *WORLD-TIMBER*.

This stuff has credit for squirming around in nuclei and gyrations like a worm's nest, weaving worlds from the three skeins of delusion—matter, evil and action.

The fun of being busy at this spinning engenders the *FANCY OF TIME*, which one flash of the knowledge of heavenly bliss erases.

The repetition of events gives rise to the notion of *OBEDIENCE*, which hypnotizes the conscience and invents ruts and nose-rings.

Therefore, the race must be regenerated from *listening* for orders, by which harkening it joins the hash of harmony.

Wagner discerned the inharmonics of heavenly science.

VII. By this parting asunder of the waters, by the intrusting of the heavenly vortex, a *NEW VITAL BREATH* starts up. A springing vitality offers its buoyancy. The rushing away of the parting waters of the old life causes a draft, and the suction of the wind blows back the *RED SEA*.

A new set of sympathies is kindled from the vital spark, feelings that are not strings of attachment to living under the curse; feelings able to burst tombs and blow away systems and civilizations. The miasmas of false influence or any influence are annihilated.

The heavenly breeze convicts you that God is not an intuition or influx. Influence is for underlings and pilgrims. But God is *ALL* and not *EN ROUTE*.

The pillar of independence wears no apron strings.

God is not a hypnotizer, nor is He the sap of existence.

The Divine Wind evaporates the influences. This stage of Regeneration is the science of evaporation.

As the sun dries up slush, so truth alchemizes feelings into vitality.

VIII. The knife of the heavenly expansion will carve out, off-hand, a *NEW SCIENCE OF MATHEMATICS*. The long reign of Euclid can come to an end any fine instant.

For instance: Jesus proved that a straight line is not the shortest distance between two points when He was instantly at the other shore of the Galilee, without going there by a straight line, but traversed the distance quicker by a new dimension unknown to Euclid, which this heavenly outspreading will inoculate in you. Philip went to Azotus by this railless rapid transit, and Bartholomew to Peru.

Then, too, Jesus routed the science of adding by making five loaves and two fishes equal twelve basketsful plus 5,000 hungers.

It seems self-evident that two plus two equals four. But there is a real force stronger than arithmetic. The heavenly blast that sweeps into your nature, cutting away its staunchest landmarks and underpinnings, is an energy able to *CONQUER EVEN AXIOMS*.

There is a fiery science which is aroused in you at this second degree that glides unhindered through the web of creation as a sword of fire cuts through the jungle of spiders. Nothing of form can stop it.

IX. Yet another set of well-grounded principles falls by the scythe of the second degree—the whole doctrine of demand and supply.

The panacea of sweat is struck dead. The sciences of labor, exchange and earnings are stood on their heads.

There is a magical science of the transformation of things, by which all the present products of industry can be had and myriads more without the least cost in terms of toil.

We learn that Keeley can lift any weight without the using of any known force, an inkling of the dynamics that reared Cheops and Geza and their forty fellows, as well as the Teocalis of Mexico.

The vigor of Samson and Hercules and Siegfried is not to be deduced from the premise by brute force. The supposition that it cost 100,000 men twenty years of their lives to build a pyramid is a brutal calculation and made by brute sciences, which regeneration does away with. Gautama took his band of 120 men over the swollen Ganges, boatless and bridgeless, and on the instant. These stories are miracles or frauds to carnal calculators, but not to those bathed in the second degree of the heavenly *LUMEN*.

X. There is in every one a latent energy able to dispel the whole material universe. Even hasheesh will loosen the grasp of matter. But the imbibing of the liquid lumen of heaven, as it is brewed in the second degree of initiation, will make you so to say—

*THERE IS NO MATTER*, that the very principle of material existence will slink from your nature in inanimate despair.

No amount of explanation can induce you to this step until the power of your primeval glory has come to throne, casting asunder your waters.

*"And I saw the great white throne,  
And Him that sat on it,  
From Whose face  
The earth and heaven fled away,  
And there was found no place for them."  
—Rev. xx, 11.*

You will not be what you have been any more. You will be a newly gotten up being, over whom matter and material principles and details can have no sway.

You have not yet taken this degree until the hard axioms of matter and the cramped laws thereof are uncoiled from about your life stamina.

#### CONCLUSION.

So, in the second degree of regeneration, you are reduced to the heavenly verity—

1. You deny that your true self ever regenerates.
2. You know that your *Nature only* is reborn, and *that* in order to reduce itself to vacuity.
3. You deny that there is any Christ, or need of any, since evil and matter and action are relative errors and delusions.
4. You reduce egoism to innocence.
5. You put away any influence over or under you.
6. You deny space, time, harmony, obedience.
7. You transform sympathies into perceptions.
8. You deny the infallibility of the axioms of experience.
9. You challenge the law of demand and supply.
10. You deny matter and the despotism of material laws.

In this way the heavenly brilliance lays bare the subjective heaven with which all objective creation is crammed.

In the Third Lesson is stated that function of regeneration which assembles, marshals, the earthly forces in the earthly Temple.

3146 Minnehaha avenue south,  
Minneapolis, Minnesota.

#### INSPIRATION VERSUS TELEPATHY.

JOHN HAMLIN DEWEY.

And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: \* \* \* And he, trembling and astonished, said, Lord, what wilt Thou have me do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. \* \* \* And there was a certain disciple at Damascus, named Ananias: and to him said the Lord, in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth. \* \* \* And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose and was baptized. \* \* \* And straightway he preached Christ in the synagogues, that He is the Son of God.—*Acts of the Apostles*, chapter xii.

In this account we have related one of the most remarkable and suggestive individual experiences on record; an experience that made the participant one of the most important and influential characters of history.

Next to the Master's earthly career and work, this man, thus strangely made a convert and Apostle, did more to plant the Christ gospel and root it in the life of the world, than any other one person and almost all others combined.

While a bitter opponent to the claim put forth by the Disciples, that Jesus was the long prophesied Messiah and Christ, and clothed with official authority to imprison and persecute all who made the claim, and on an official errand for this purpose, he was suddenly opened interiorly to a direct revelation from the ascended Master, confirming the Christ claim, and calling even him to its ministry. Thus converted by a direct and unmistakable message from the heavenly world, and receiving the spiritual baptism through conjunction with an already spiritually baptized disciple, who can wonder that "he straightway preached Christ in the synagogues, that He is the Son of God?" and that he became henceforth a consecrated Apostle of the ascended Jesus as the living Christ?

Having been convinced by an authoritative revelation from the higher world that, through the spiritual leadership and continued ministry of Jesus as the Christ, the human race was to be redeemed, and life on earth perfected, who can justly say that Paul, in his subsequent ministry in the name of Jesus, and under his immediate inspiration and guidance, was a hero-worshiper?

The brief sketch of the life and ministry, and the preserved epistles of this great missionary, give unmistakable internal evidence of the genuineness of his inspiration and conscious communion with the ascended and still living Master.

Those who think they have a better understanding of the true position, character and work of Jesus in and for the life of our

race, or a deeper insight into the spiritual nature and psychic constitution of man, than this inspired Apostle, who lived in direct spiritual communication with the Master Himself, are at liberty to indulge their egoism in that thought, and to make proselytes to it if they can. The world, however, will look for the legitimate fruits of their better understanding in a grander life and work than Paul's.

We are yet to have a complete psychology or science of the soul and its various powers and functions, as perfect, at least, as is our physiology or science of the body and its various functions; and when we do, I venture the prediction that Paul's doctrine of the natural and the spiritual man, and the direct relationship of the latter to the Christ sphere of life in the higher world, will be sustained and the law of this relationship scientifically verified.

Peter, also, having stood the severest tests of his loyalty to Jesus as the living Christ in the heavens, and in the face of martyrdom for that name, in his last epistle says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with Him in the holy mount."

What else could Paul, Peter, James and John do, after this direct testimony from heaven to the Spiritual Headship of Jesus, but accept Him as such, and preach and heal in His name? Shall we, then, call them blind and superstitious hero-worshippers?

For a like reason we, too, when convinced, by whatever means, of this truth, may recognize, appreciate and accept the benefits of the work wrought by the Christ and His Apostles in their day on earth, and which is still being wrought by them in a living ministry from the heavens, a work transcending in importance and power all other mental and spiritual activities combined, without becoming hero-worshippers or making idols of them.

Some of us have demonstrated in actual experience that there is no death to the human soul, and that all who have passed out of the body are still living in full possession of all the faculties, powers and characteristics which constituted their personal life while in the body, save their sense relations with the outward world through the body; and that they hold the same vital relations to us on the soul side of our being, as when in the body, and can communicate with us through the telepathic law as perfectly as if they were in the body, when we co-operate with them to this end.

If this has been made true in the experience of a few, it can be to the experience of all. It is this, in part, for which the Christ gospel stands, and, if not true, that gospel and the Apostolic experience are not based upon a universal law of being.

Granting, however, for the time being, the truth of our claim, that the inner spiritual world, the home of earth's departed, is as close and vitally related to this world as are our souls to our bodies, and that vital communication between them is as normal and legitimate as between soul and body while together, and that souls in the body can, under proper conditions, have telepathic communication with the departed, high or low, and *vice versa*, then we have a rational basis for the experience and demonstration I am suggesting.

This being true, Jesus, as a Brother of men, is now a living and active personality and a vitally influencing factor in the life of our race, and as truly such in the life on

earth as in the higher spheres, since nothing but the work to which He was anointed as the Christ could possibly absorb His interest and attention.

This is equally true of every brother and sister of humanity now in the higher world, each according to their attainment and position in the scale of being, because this world or life on earth is as vitally affected by the perpetual activities, voluntary and involuntary, of life in the soul world as is the body by the higher activities of the mind and feelings.

The interesting influences between the inner and outer worlds, however, like those between soul and body, are largely involuntary and confined to the realm or sphere of what is often termed the subconscious.

This is because those who pass out of the body lose their direct relationship with the sense plane of experience, so that the objects and interests of the sense life cease to absorb or attract their attention, and they spontaneously turn to the more substantial and permanent realities of the higher world into which they have entered. It is, therefore, only on the psychic plane and in the higher interests of the soul life that the departed stand vitally related to us.

It is also because the great mass of humanity in the body are so absorbed in the things pertaining to flesh and sense, in which the higher interests of the soul life get but little attention, that this deeper psychic interchange and interacting influence, whether between souls in the body or between these and souls out of the body, is confined largely to the sphere of the subjective, and rarely, or but faintly, comes to objective consciousness. Special attention and cultivation is, therefore, needed to bring it to the objective consciousness and sphere of volition.

So it is that when the departed loved ones seek to telepathically communicate their love and sympathy to the dear ones left behind, they find them so absorbed and immersed in the sense life, and so materialized by it, that their impressions are not felt and their message is not heard.

The same is true of the active ministry and efforts of those in the higher world who have risen into the deific realizations of the impersonal life of the Spirit, and become so imbued with the compassion of Divine Love and Sympathy that their life and delight consists in ceaseless work for the redemption of their race. This work, being wholly spiritual and impersonal, is, of necessity, directed to the awakening and calling forth of the spiritual life and consciousness latent in all men, instead of personal matters and worldly interests. These heavenly ministers, however, can do their full work for life on earth only by having the attention and co-operation of the personal will and consciousness of those desiring it.

It is only because neither this direct ministry of personal love and sympathy from the near departed, nor that higher spiritual ministry of the heavenly life which can have no respect of persons, have been generally recognized and intelligently co-operated with by the mass of mankind in any age, that the influence of these ministers has been largely held to the realm of the subjective in the life of men in the body.

These influences, however, have been none the less active and perpetual because silent and unobserved, and have served to stir and push forward the demands of the inward man and "still small voice of the Spirit," and to strengthen and uphold every effort of the objective man to carry out the promptings of the inward monitor, and have been the inspiration of every righteous movement for the social betterment and uplift of humanity. This spontaneous inspiration is now being felt and manifested in the conscious

lives of men to a depth and extent as never before in recorded history.

Only the seer, however, whose opened vision penetrates the veil of materiality, and sees the reality behind all appearances can realize and appreciate the grandeur of this truth and what it holds in glad promise for man in the immediate future.

If, then, as we claim, the deepest revelations of to-day substantiate the revelations made to the Apostles, that Jesus, having risen to a plane of deific realization not reached by any other member of our race, stands as the Spiritual Head and Elder Brother, so that this impersonal ministry of the heavens comes to us in His name, it is important that all true seekers of the perfect life on earth should be made aware of the fact, in order that they may hold the correct attitude toward that ministry for intelligent and vital co-operation with it.

It was the recognition and realization of this mighty truth by the Apostles that brought them into their marvelous and unrivaled inspiration and power. The same vital recognition and realization of this great truth and law of being will bring to the more advanced life of to-day a mightier inspiration and power than was possible to the first disciples; because, not only of the advanced condition of the life on earth, but also of the vastly more unfolded life of the heavens in the two thousand years since the Christ entered into its glory and became its Head and Leader.

Without this recognition and realization of direct, conscious union and fellowship with the perfected life of the heavens, through intelligent co-operation with its ministry in His name, there can be no reproduction of the Christ life and power in the body, nor even of that of the Apostles, because this is the only way and means of its realization. This, indeed, is the real significance, and constitutes the true second coming of the Christ and the holy angels with Him.

If asked how I reconcile these statements with the position in my article, "The Gospel of Gladness," that the inner light and voice of God, "which bringeth salvation," is inherent and spontaneous in every man, I reply that both of these positions are true, but either one without the other is only half the "Truth of Being."

If the spiritual nature was not inherent and spontaneous in man, no amount of spiritual influence and power could call forth a response from him, and no teaching could give him the faintest conception of God, or idea of spiritual things. But if he have a spiritual nature, then God is the Supreme Reality, and that nature relates him as vitally to God and a higher realm of spiritual beings and things, as his sense nature does to the material world and the special objects of the sense life.

By the very law of consciousness, the direct influence of the active life and conditions of the higher world, of which we are a vital part by our inner psychic and spiritual nature and organism, is as necessary a factor in the development and enthronement of the spiritual life and consciousness of man in the body, as is the direct influence of the outward world to the development of the sense life and consciousness, and there can be no spiritual realization without it.

What is spiritual realization, whether in or out of the body, but the realization of life on the higher spiritual plane of being and fellowship, such as was experienced by the Master and all spiritually exalted and illumined lives, to the degree in which they have approximated His altitude and level of attainment?

There can be no conscious realization of individual life on any plane except in conscious touch and vital relationship and more

or less active fellowship with corresponding lives on that plane. What consciousness could a man have of the outward world, or any realization of his own life in that world, except by conscious touch and more or less active fellowship with its life, through a vital interacting influence and relationship between himself and the beings and things of the world? ❖

The same law of awakening consciousness holds true on the higher plane of spiritual life and experience. No man can evolve the powers of his individual life and consciousness entirely within the sphere of his own being, independent of his relationship to other lives, and an interacting influence and direct vital communication between himself and them, whether on the sense, psychic or spiritual plane of his life and consciousness.

It is of the utmost importance that this truth should be made clear and unmistakable to every seeker after the higher, spiritual consciousness and mastery of being, that in the understanding he may intelligently cooperate with the divinely ordained ministry of that mighty power, that can "save to the uttermost" all that come unto God by it. ❖

Let me be understood in this vital matter. I am not suggesting communion and fellowship with the higher world as an end, but as a means to an end. The real end and purpose of each and every individual life is the unfolding and perfection of that life in the harmonious and integral development and activity of all its inherent attributes, in relation to environment; not its subordination or subjection to environment.

As each individual holds a threefold relationship to the Cosmos, he can not have this integral and harmonious development of all his powers, except by their normal development and activity on these three planes of vital relationship and consciousness, and their co-ordination in his personal life. ❖

Consciousness of personal life on the sense plane, and the development of the soul powers on this plane, are realized only, as we have seen, through vital touch and communication with the activities of life on the sense or physical plane. So, again, the psychic or soul-consciousness, that is, the consciousness of personal life on the soul or psychic plane, are and can be realized only by vital touch and communion with the activities of life on the soul plane, by which we share or enter into the consciousness of life on this plane, or by which it is awakened and established in us.

Still, again, the spiritual consciousness and mastery of being are, and can be, realized only by the unfolding and exercise of the soul's powers on the spiritual or deific plane of life, through vital contact and spiritual communication and fellowship with the activities of life and realized deific states of being on that plane.

The soul's powers, however, are dependent on the awakening and developing influence proceeding from these higher active states of realized deific being for their unfoldment and legitimate activity, through which the higher, spiritual consciousness is established, and the mastery of being is achieved. Nevertheless, the soul is not thereby brought into subjection to the influences that awaken and call forth its powers to activity on the spiritual plane, but is thus emancipated and lifted into fellowship with the deific states of being from which the awakening and developing influence proceeds, the influence itself being divine and impersonal. This is spiritual inspiration.

I am not theorizing, but stating a profound truth and law of being. There is much to be said in illustration and exemplification of the working of this law. One point, of the most vital importance, must be made clear before I turn from this part of the subject. No amount of telepathic or psychic com-

munication with individual spirits or beings of the higher world, even with those of the most exalted plane of realized being in the celestial heavens, will awaken and call forth the soul's powers on the spiritual plane, through which alone the spiritual consciousness of life and power is established.

The deific or true spiritual nature and life in man, as in the heavens, is absolutely impersonal; that is, no personal consideration or motive can have lodgment in it. It lives and acts for all, without respect of persons, or reference to its own individual interests.

This is the law of the divine and heavenly life, and no one can enter into fellowship with that life, nor render himself receptive to the active influence or radiating vibrations proceeding from it, who does not desire to be governed by its law, no matter how much personal communication he may have with individual spirits of any sphere, however exalted. All personal intercourse between individuals is necessarily psychic or mental.

We have a good illustration of this truth in the story of Paul's conversion to Christ, and his call to the Apostolic life and ministry. ❖

Paul came into direct personal communication with the ascended Master on the psychic plane. We suppose the Master to have been, at that time, a perfect individualized representative of the emancipated and unpersonal life of the heavens, in the full realization of the deific mastery of being. Paul was opened to free and unrestricted personal communication with Him, yet he received no direct spiritual life or light from Him, save the intellectual conviction that Jesus was the Christ. That was wholly a psychic experience.

Paul's true spiritual experience and Apostolic inspiration came later, after three days of prayer and fasting, showing the strength and intensity of his heart's desire for this blessing.

Jesus then appears in psychic vision to Ananias, and bade him go and unite spiritually with Paul in his prayer for spiritual emancipation and anointing, that through that union he might receive the spiritual baptism and "be filled with the Holy Ghost." ❖

This, it will be seen, was in fulfillment of the law and promise the Master had announced to His disciples before His ascension, that where two or three should unite on earth, in His name, that being a strictly impersonal attitude and relation, there He would be in His spirit and power.

In that experience of Paul's, as in that of the other Apostles at Pentecost, we have the key to a like experience for every one.

There ought to be enough prepared souls among the readers of CHRISTIAN to grasp this key, and unite in the true understanding for the opening of a genuine Apostolic inspiration and power before the close of 1902, and from the tone of letters received I believe there are. One writes: "I have been reading CHRISTIAN about three years. I believe I am going to be one of the nineteen hundred and twos, and in order to hasten my preparation, I send for your books." Another (just received as the above was written) says: "I wish that I might spare my copy of CHRISTIAN of April 20, that I might show you how I have underscored and marked your article in that number. For nine years I have been confident of the law you mention in the next to the last paragraph in the last column on page five, that TWO are necessary to the solution of the Bible problem. \* \* \*

"You will find that LOVE (that affection which gives, not takes) between TWO, coupled with the ability to recognize the PRESENCE of each other, even at considerable distances, without the aid of the five senses, is a large factor in the matter. Let TWO

who thus LOVE and perceive the PRESENCE each of the other, also AGREE (concord, not contract) and ASK, and they will succeed, provided they OBEY instantly and persistently the admonitions which come to them through the intuitive Silence."

117 W. 84th street, New York City.

## IMPORTANT!

Just as we go to press I learn from my attorneys that the postoffice department is holding up CHRISTIAN because out of one hundred names to whom they sent circulars, sixteen said they were not subscribers.

Now, will every one of my subscribers send a postal card or letter to the Third Assistant Postmaster General, Washington, D. C., saying that you are a paying subscriber to CHRISTIAN, and any other good words you feel like saying. Give your postoffice and full name. Do this *right now* and do not wait another minute. I want him to get at least five thousand letters next week. Just address your letter: "Third Assistant Postmaster General, Washington, D. C."

## ITEMS AND IDEAS.

\*\*\* This number of CHRISTIAN is most excellent.

\*\*\* While I was absent on a visit to my cabin in the mountains that wife of mine was the acting editor. She gave everything to the printers!

\*\*\* Dr. Dewey sent copy for two issues of CHRISTIAN, but she thought it was so good that she put it all into one issue; and then sat down and wrote John Hamlin an autograph letter thanking him—and I don't know how many other good things she said, for she took care not to make a copy of the letter for my inspection.

\*\*\* When the proof came in I found twenty-one columns and a half of matter for eighteen columns of space. The only thing to do was to dump all the advertisements and take all the "leads" out of Dewey's article. I did it, and by this squeeze got everything in except this little space which I am now filling with these items.

\*\*\* There are contradictions in this number of CHRISTIAN; in fact, you will find divergency, contradictions and deflections in nearly every issue of CHRISTIAN. It is a journal for the individual. Where freedom reigns you will find contradiction. Each of the three writers in this issue is an independent individual writing from his own point of view. God bless you, when I dictate to the contributors of CHRISTIAN it will be when I go backwards into the regions of darkness from whence I came.

\*\*\* The other day I picked up a copy of a large weekly published by my old denomination. There were no contradictions in it! There were more than a dozen writers for the one number I happened to see, and they were all singing the same song. They were all sawing on one string. You can not make music on one string on your fiddle. CHRISTIAN is making music! There is more than one string and one note in CHRISTIAN.

\*\*\* Look out for Burnell! He writes metaphysics. There is no doubt but he is the greatest living exponent of Pure Metaphysics. He will be a surprise to you. I warn you that he will dip his pen into any kind of an inkstand which happens to be handy. He will quote Mahomet as readily as Jesus. It don't make any difference to him where he finds the truth. You must read and reread CHRISTIAN to get the full understanding of its meaning.