

C. W. Tolson
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"LADY BLANCHE." (MRS. T. J. SHELTON.)

ITEMS AND IDEAS.

*** Divine Feminine!

*** I call her Blanche.

*** Dante called her Beatrice.

*** Robert Burns called her Mary.

*** Robert Browning knew her as Elizabeth.

*** You may call her by any name which suits you.

*** No matter what you call her so she is to you the Divine Feminine.

*** She may have red hair and a freckled face, but if she is your Divine Feminine there will be a halo of glory above her head.

*** I once knew a Divine Feminine who was as black as the ace of spades; but her spirit shone out through that black skin with the glory of a saint.

*** You may find very much of a human feminine in the body of a Venus de Medici or a rascal clothed with the form of Apollo Belvidere. Therefore, we should worship the Divine without regard to the environment.

*** Stick to your ideals! No matter if she grows old and her hair turns white and her eyes are dim and her ears are deaf; if you stick to your ideals, you will see only beauty and perfection. Stick to your ideals!

*** The physical environment is only for a day; after a while the Spirit will be clothed with a body corresponding to its own beauty. I think these forms of clay are given to us like we give toys to a child. "It is the spirit that quickeneth, the flesh profiteth nothing."

*** Baby Blanche receives a paper that comes to this office in her own name. Last summer, Myrtle Fillmore, editor of *Wee Wisdom*, held Baby Blanche in her arms long enough to catch the vibration. On her return home, the baby was placed on the complimentary list of subscribers. *Wee Wisdom* is the daintiest paper published in the New Thought. It is the only paper published for the wee ones. It is fifty cents a year. 1315 McGee street, Kansas City, Mo.

*** The so-called "New Thought" has been mixed with much chaff. This is a natural consequence. The Spirit of Truth is not magnetism, hypnotism, or any other kind of materialism. It is the sunlight of truth. The world must be saved by the outpouring of the Holy Spirit. Religionists have built walls and roof in such a way that the Holy Spirit can not penetrate the minds of the people. This is the reason why New Thought had to break away from the old established customs and forms of religion. In the breaking up process, the tidal waves carried on their surface all kinds of spook ideas about healing. The world is filled with healers who imitate the doctors and the preachers. Lift up your heads into a higher Life! How can you tell the Spirit of Truth from the spirit of error? By the vibrations.

*** My terms for treatments will remain just the same as ever: one dollar a month. Many persons will pay more, but others are not able to hardly give the dollar. I know that daily treatments are worth more than a dollar a day; but, I will get all the money that I need anyway. Many readers write

that one dollar a year is not enough for the weekly. I know it; but this nominal sum is all that many persons feel able to pay. So let the dollar a month and dollar a year stand, and all who are able to pay more will do it, and thus balance things. Ever so many who have paid a dollar for the monthly, immediately sent another dollar as soon as they saw the announcement of the weekly. This is all right. You can send the paper to your friends and keep it going. Everything is now in shape to run the subscription list of *CHRISTIAN* up as high as we want it to go. Look at your printed slip and see if your address is right and if your credit is correct.

*** I have no apology to offer in starting the weekly with a picture of my wife. She is the better half of the editor of *CHRISTIAN*—the silent partner in all my work. The promise of the Spirit was, that I should be a loose-he; but I soon found that a "loose-he" without the "she" is a kind of an outlaw. The Spirit of Truth is the Divine Feminine. It is the Spirit of decency and order. It has respect for the sacredness of home, the gentleness of non-resistance, and the beauty of Holiness. A loose-he without the "she" is a kind of wild bull in a china store. The Spirit of true womanhood will yet do away with the saloon, the house of ill fame, war, and all other kinds of ugliness. The genuine woman is a judge of beauty and delights in comeliness and comfort; she is learning to use thought-power in connection with her love-power. "Beware," said Emerson, "when God turns a thinker loose on the earth." I say unto you, rejoice when God turns the women loose on the earth as thinkers and lovers.

*** I have just finished reading a five-page letter from a woman who was a lunatic twelve months ago. The letter is not only lucid but a model of ladylike letter writing. When I began treating her, she would write page after page of nonsense. Her daughter and other attendants wanted to suppress her writing, but I gave orders for them to furnish her with pen and paper and let her write to me. The result has been, that she now writes to thank me and describes her own case perfectly. Step by step she has been led out of the mental wilderness into the place of rest and peace. If I had the space, I would give you her whole letter. I don't often shed tears, but this letter brought the tears to my eyes. When I think of the hundreds of cases like this one, I rejoice that the I AM called me to this kind of ministry. If this woman had been kept down, she would have gone into hopeless insanity. Loose her and let her go, was my commandment, and the Silent Word brought her into her own Kingdom.

*** There is no law on earth to prevent me from giving mental treatments and receiving pay for my services. I make no promises. The drug doctor does not promise to cure you. He will look at your tongue, feel of your pulse, write you a prescription in Latin, and charge you a good price for it. You will have to take your prescription to the druggist and pay him a good price for your medicine. The preacher does not promise to save your soul. He will pray for you

and read you some good passages from the Bible and make you pay him a regular salary for his services. I will give you my time and attention, read your letter, write you a letter, and give you mental treatments every day, and for my services I charge you one dollar a month. Those who are under my care will testify that they are receiving a hundredfold more than they could possibly receive from a drug doctor or a preacher. In fact, I am doing exactly the same kind of work I did as a pastor except in a better way. I have a larger congregation and give them better service.

*** If the Orientals were not ten centuries in advance of "Western civilization" in point of knowledge respecting the natural laws governing the evolution of man, there might be some excuse for sending missionaries among them.—*The Path-Finder*, Roswell, Colo.

Say, my boy, you are in the jungle! You will never find the path or become a pathfinder in this way. The Orientals not only need the missionary and school-teacher, but they need that other evangel, known as the American "drummer." I am astonished at you for saying that the sleepy, lazy Hindoo and the pig-tailed Chinaman are ten centuries ahead of the West. Why, boy, they haven't moved one single peg in fifty centuries! You can go into almost any modern Sunday-school and find more wisdom and truth in that minute than you can get from all the learning of the Orientals. I know it is a fad in society to fawn on black men and yellow men and look up to them as Mahatmas and Adepts. But society fads are not always founded upon wisdom. Non-resistance is a good thing unless it is followed from cowardice. War will be used in the evolution of the race as long as it is needed. The West is not only ahead in war, but it is ahead in commerce, education, energy and enterprise. Orientals sit down and starve to death, while the West is reclaiming its arid lands. A little Western enterprise and energy would turn India into a paradise.

*** I notice that the "Spirit" has moved good Brother Shelton, of *CHRISTIAN*—who, by the way, is generally dropped "quicker'n a hot pertater" by everyone who tries to pick him up by the wrong end—to merge his splendid monthly publication into a weekly and maintain the same subscription price of \$1 per year. He says that no one can accuse him of wanting to make money, for if that were his object he would continue the monthly. But, strange to relate, here comes along this same "Spirit" (presumably the same) and moves him to increase the price of his treatments 400 per cent.—from \$1 per month to \$1 per week—with the weekly advertising medium thrown in. If I didn't already have more money than I can carry, I would wager steen dollars and a half that this "Spirit" is a Sheeny.—*The Pathfinder*.

When the above "sheeny" shot struck this shop, "Helen" dodged, for she is half Italian, and "Lady Blanche" flinched because she is part Spanish. I stood my ground, for the Spirit which runs *CHRISTIAN* is a "sheeny." It is the same Spirit which made promise to Abraham, saying: "In thee and in thy seed shall all the nations of the earth be blessed." The nations have already been blessed more by the seed of Abraham than by all other seeds combined. The Jew first gave us the Law and then the Man to interpret the Law.

At this present time, the Jews hold the balance of power in the world. In spite of the dust of the ages, and the corroding power of time, all the rulers of the world who amount to anything, take the oath of allegiance to a Son of this same Abraham. The only man I worship is the one called Jesus of Nazareth, The King of the Jews. Why should the Jew be despised because he turns to money for protection? It has been his only means of defense for many centuries. I am making money because I need it for the spread of the Truth and in defense of my own rights. It is worth more than armies and navies, for it takes money to buy armies and navies. In the November *Philistine* Elbert Hubbard pays a just tribute to Shylock. I quote: "Shylock is the peer, in point of dignity and worth, of anybody in the courtroom. The gang that got him in tow robbed him of every ducat that he possessed, and kicked him penniless into the street."

*** *Occult Truths*, published by Charles W. Smiley, Washington, D. C., and edited by Anagaraka Caskadananda, of the Lord knows where. This magazine is called occult truths, but is filled with very open and transparent lies. The publisher does all the writing and yet he claims that it is edited by some heathen from India. Smiley claims to have made the great renunciation and utterly and completely destroyed the personal self and yet his name stands in big black letters on two pages of the magazine. There is no necessity for his name being printed anywhere in the magazine, for you can edit without being known as editor and you can publish without being known as publisher. About the best word he has for his fellow editors is that they are fakes and fools. This shows that his renunciation is all in the objective and has no reality in the Truth. He has hypnotized himself with a half-truth. His mind is not broad enough to see the other side of the paradox. I can't blame him for this lopsided view, for it is characteristic of the age. He that humbleth himself shall be exalted. There is no power on earth or in hell that can keep the one who humiliates self, the false self, from being exalted. He that loseth his life shall find it. He is bound to find it. The man who gives up the world will suddenly find himself in possession of the world. The one who seeks and finds the Kingdom of God will have all other things. There is no thing outside of the Kingdom of God. It is true that the way of the cross is the only way. But you don't carry the cross any farther than Golgotha. *Via Dolorosa* is not a long road. If you are weak, you need not carry your cross even this way, for Simon will carry it for you. Just the other side of Golgotha is the Crown and the Throne. You see the trouble people have had with half-truths. It has been said by a wise man, that a half-truth is the worst kind of a lie. If Smiley had really made the great renunciation, he would openly edit his paper himself, and give all his fellow editors the glad hand and the warm heart. His vanity would vanish and he would recognize the fact that other people may have a little knowledge. He would know that there is really no opposition to spirit and no competition in the truth.

"THEY ARE THE SONS OF GOD."

"For as many as are led by the Spirit of God, they are the sons of God."—*St. Paul.*

When I began the study of Christian Science and had my old orthodox religion upset, the first man to help me build a bridge on which I could cross from the old thought to the new, was John Hamlin Dewey, M. D. He taught me that I could become a seer, a prophet, a son of God and receive my instructions direct from Headquarters. He also taught me to be careful about playing with this fire of the Holy Spirit. The one thing above all others which first helped me was his caution not to lose consciousness in the objective, not to go into a trance, but to keep possession of my own mind while listening to the Voice of the Spirit. I will not recount here the plunges I made into the realms of the Occult or the many trials and tribulations in learning the leadings of the Spirit. I know the way. Dr. Dewey has been walking in this way a long time. By the almanac, he is more than three-score years and ten.

About the time I had decided to issue *CHRISTIAN* as a weekly, I received a letter from Dr. Dewey about a little advertisement headed, "The New Age Gospel." I immediately wrote him and offered him the position of associate editor on the weekly, also telling him I had made the same offer to R. C. Douglass and hoped they would both accept. In the same mail came letters from Dewey and Douglass emphasizing the same ideas and asking to be permitted to write for the weekly without becoming associate editors. In order to give my readers a practical demonstration of what it is to be led by the Spirit, I asked and received permission to publish the following private letters from Dr. Dewey. In a heart to heart talk, you get more of the real man than you would from a formal essay; therefore, I always like to print private letters. I will not change a single word in these letters:

117 W. 84th St., New York, Nov. 20, 1901.

Dear Brother Shelton: Your prompt reply to my letter was duly received and came to us flashing with the electric activity and spontaneous light of your emancipated spirit, like the first flooding beams of the rising sun; and the light of it stays and deepens with no indication of fading.

I did not reply at once, as I was somewhat startled by your proposition. I thought I had best wait a day or two and sleep over it to make sure of the Spirit's leading in the matter. That you are spiritually led in the management of *CHRISTIAN* I have not the shadow of a doubt. But before responding to your proposition I needed to be equally sure of my own spiritual leading.

That I was spiritually led to write the little book I am perfectly sure, and also to send the card for insertion in "*CHRISTIAN*" as its introduction to the public, with your commendation. The fact, also, that the card reached you just in the nick of time for its insertion in Dec. issue seems at least providential. I certainly had the feeling that for some reason you were hurrying the matter for this issue, and that I must send it at once without waiting as I should have had to do about three days for the money to send with it.

Now in view of your own undoubted leading, and your attitude, and all that is involved in your suggestion, it certainly looks like an open door of special service to me. While personally I shrink from it, yet

I have a sense of almost impelling duty to meet it. I never felt that I had in any sense a gift for journalism or writing for the papers, though I have often been asked to do so. This is the only time that I have felt a pulling in this direction. I feel I am sure the drawing of your spirit, but I wish to be certain that I have the full prompting of my own individual inspiration in it.

Surely, brother, if I write for *CHRISTIAN* in the line you suggest, it will be in no controversial spirit or antagonism to other views. There is room and time only for a friendly and sympathetic contribution to the general cause from an original and independent centre of illumination and insight. How well I might meet the real demands of *CHRISTIAN* and its readers, a trial only will determine, and I can at least make the trial. As you said you had something more to say to me about the work, I can let it stand in this way, till I get that further word.

My matter for the book did not go into the printer's hands until yesterday, but they promised a galley proof of all at once in a couple of days, and can give me the book inside of two weeks. Sorry I could not have had a copy to send you in time for examination before the paper went to press.

Trusting we both will be led in wisdom's way and with love from us both to you and yours, I am ever, yours for Truth, J. H. Dewey.

This unexpected benediction from Dr. Dewey brought tears to my eyes. I know that I am a son of God, but all my readers did not know it. You people have heard me called by all kinds of hard names. I have walked in the valley of the shadow of death, I have passed down into the very fires of hell; I knew all the time that I was following the Spirit of Truth. But to have this old prophet of God stand before you all and lift his hands over my head in blessing was indeed a cause for unspeakable joy. Just at that time I was defending *CHRISTIAN* before the Postoffice Department and the stamp of fraud was on all Mental Healing; therefore, you can imagine how I praised God for the coming of Dr. Dewey's letter. Here is the letter he wrote after due deliberation. I think you will all accept it as the true leadings of the Spirit. It is also a clear presentation of the work of *CHRISTIAN*.

117 W. 84th St., New York, Nov. 29, 1901.

My Dear Brother Shelton: Both your last two letters were duly received, one this morning. Was going to write you to-day anyhow and was very glad to get this last one before writing, as it gives me more fully your ideal or general plan for *CHRISTIAN* the coming year.

Will you kindly let me have one little personal talk with you at this point for our mutual benefit? I have no doubt whatever that you have genuine inspiration and are led of the Spirit in your work through "*CHRISTIAN*." I do not use these terms, inspiration and Spirit, in any vague and indefinite sense, but in a most positive and definite one. "The Spirit beareth witness with our Spirit." That is, our own spiritual nature can express nothing that has not the endorsement, and indeed that is not the expression of the Father in us, because it is of the one nature and essence. It is the Father's nature and substance individualized and made a self-conscious identity by differentiation from Universal Being in and through embodiment. It is only in spiritually awakened souls, however, that this voice is distinctly heard and followed.

This differentiation and embodiment and the individualization and birth of an indestructible self-conscious personal identity through them involves a physical body and vital relations with a physical world

through it, giving a consciousness of physical existence and a sense of limitation which this involves. From this is evolved our personal ego under the limitations of the sense consciousness, itself born of experience under the necessary limitations of our strictly sense relations to the physical world. All that the sense man knows, he has learned through his observation and experience in contact with the external world through the senses.

The awakening to the spiritual consciousness or consciousness of spiritual being, and of vital relationship and corresponding identification with Universal, Spiritual and Absolute Being—the Eternal ONE, Our Heavenly Father—constitutes the second or Spiritual Birth, emphasized by the Master as the only door of entrance into the kingdom of God, or conscious possession of our birthright inheritance as “Sons of God and Brothers of the Christ.”

With this consciousness fully awakened and enthroned in the personal life, the mind becomes the expression of this Spiritual consciousness, instead of the sense consciousness, as up to this time it had been. The sense of limitation is then replaced by the sense or true consciousness of indestructibility and absoluteness, or deific supremacy of being—the true “I AM” consciousness.

In all this I am saying nothing new to you. Yet it seemed necessary as an opening wedge to what I wish to say in a personal way to you. Every child born into this world though a child of nature and started on an endless career of individual existence, with all the energy and forces of the cosmos potential within him, begins that existence the most helpless and dependent of creatures. Though the resources and provisions of nature for his well-being, as her child, are inexhaustible, he is absolutely dependent at the start upon the special ministry of those who have been through a like experience, and through such ministry have risen in a measure above its further need, and in turn become ministers themselves.

This individualization, birth and beginning in the sense consciousness of existence, prefigures and has its correspondence in the second birth and beginning of individual activity in and under the larger life and freedom of the spiritual or deific consciousness of being. “Except ye receive the kingdom of God as a little child, ye shall in no wise enter therein,” said one who had himself truly entered in and risen to a complete divine manhood under its transcendent ministry. He “spake that which he knew and testified of that which he had seen.”

In the awakening of the spiritual consciousness and the beginning of the true spiritual life, which is really birth into a new circle of vibrations or new order of life and vital associations, no one starts therein with a full-orbed, illuminated and independent deific manhood; but has need of the special ministry of a higher wisdom, until all the organic conditions of his individual existence, mind and body, become adjusted thereto and made to express nothing else but the spontaneous activities of the spiritual nature and its equally spontaneous inspirations; so that the mind and personal consciousness shall clearly understand and truly interpret these inspirations. This involves the complete transformation of the personal ego into the impersonal or divine ego. This process is the true regeneration, and includes all the organic conditions of mind and body.

Now, my good brother, the impersonal and charitable spirit of genuine good will, which has prompted and dominated all your inspirations in CHRISTIAN, and (especially) toward your most severe critics, gives the best of evidence that you have been born of the Spirit, and act in the main from the true spontaneous inspirations of your spiritual nature. In your assertion of the I AM you have spoken from the true spiritual consciousness, while recognizing at the same time the lingering claims of the not yet com-

pletely regenerated personal ego of “the first man Adam” of T. J. Shelton. So, while the I AM has truly spoken, the mind of the personal consciousness has not always clearly and fully interpreted and expressed the full significance of the original inspiration. May I say further, in this connection, that some of your followers in appropriating the term I AM to themselves, not realizing nor apprehending even the real significance of the affirmation as it stands in your consciousness, show so much of the personal equation in their communication as to give evidence that they have only applied their high claim to their personal ego, not yet born of the Spirit. Self-deception is no uncommon experience.

The unmistakable growth and increasing dominance of the impersonal spirit in your ministry through CHRISTIAN, and your present recognition of the fact that your ideal “electrical body” is not yet complete, though in process of realization, is evidence that while you are true and faithful to the inspiration of the I AM or deific quality of your own being, which is the witness or voice of the Father in your consciousness, the organic conditions of your mind and body are not yet sufficiently adjusted or constructed to always perfectly express or infallibly interpret the full message from within.

You will realize your ideal body that you call “electrical,” but when realized may not be the electrical body you have mentally pictured, but something more and better. You had a gold mine once, you remember, that you mentally thought was a veritable earthy one, and with your impetuous and executive temperament you “pitched in,” as the phrase goes, to “work it for all it was worth,” till you discovered that the material picture only symbolized the real and inexhaustible mine of spiritual gold which you found in a Divine embodiment.

I have called your attention to these things as a basis for my appeal to you as a seer, friend and brother, who sympathizes with and appreciates your work and ministry through CHRISTIAN. CHRISTIAN stands for T. J. Shelton (both the inward and the outward man) alone. He should have no “Associate Editors.” In his fraternal spirit he may invite or permit others to speak through its pages, but it was launched and to this hour has been the voice or bearer of his individual message to the world. Many excellent communications from other minds have appeared in its columns, and some perhaps not so valuable, but they have all only served to bring out the more fully the positive and emphatic message of its only needed editor.

Both the editor and his message bearer, CHRISTIAN, have taken an immense stride since it was started, and has come to the point of a second birth, as it were. No doubt a wider field and a new circle of vibrations and activities await its change from a Monthly to a Weekly. And I have no doubt that you are led of the Spirit to make the change. Nor do I doubt that it was an inspiration that prompted you to make the proposition to myself and another to become Associate Editors with you on the weekly. But have you truly or fully interpreted the inspiration in this?

This co-operative spirit and associative work is all right in itself, but CHRISTIAN, I feel, should still stand identified with its one Editor. My friends to whom I have spoken about it feel the same. Mrs. Dewey feels especially strong against any other names or personality in this connection. If you could put this question to the vote of all your readers I feel sure that at least nine-tenths of them, if not the entire number, would render this vote and unite in one strong protest against the installment of any Associate Editors of CHRISTIAN.

Personally, I appreciate your proposition and the privilege it gives me in the columns of CHRISTIAN, but I feel that I can do quite as much for the cause for which CHRISTIAN stands by my contributions to its columns

through your invitation as though my name was stamped on its heading as Associate Editor. I have no doubt about your being prompted by the divine voice in opening the columns to me, and inviting my co-operation in the work of the Weekly. This I will do as fully and heartily as an invited contributor, as though installed as Associate Editor, and feel freer and more spontaneous in that relation while doing it. I will gladly give my best inspiration to the Weekly CHRISTIAN, while the Spirit calls for it, but my whole being rises in protest against any name but yours as Editor.

I have been asked for regular contributions to other advanced journals, but have not felt led to respond to these appreciated invitations. While I would not be any respecter of persons, I feel that this call to CHRISTIAN is of the Spirit and do not feel at liberty to refuse. I believe it is a divinely opened door. There is a new and wondrous temple being builded, and many hands are needed in its erection and completion. It is the temple of a many-sided truth, on which the rays from the infinite radius of light converge. A contribution to the general whole is needed from each and all. I have, I trust, a contribution to make, a living and vital message to give for the use of the great Architect in the work. It is for the Architect alone to decide to what use each contribution shall be put.

I have frankly told you how I feel in the matter of your proposition and the grounds on which this feeling is based. I wish to be guided by true wisdom, and that CHRISTIAN shall take no misguided step in entering upon its enlarged work and circle of activities. Consider the suggestion, impetuous brother, and let me know at once your decision. I thank you and the Father of us all for the door of opportunity you have been led to open to me, and may the Spirit make it a door of richest blessing to all concerned.

Mrs. Dewey joins in kindest regards to Mrs. Shelton and the entire household of CHRISTIAN. Yours in the Spirit, J. H. Dewey.

All right! CHRISTIAN stands for the individual. Dewey and Douglass will be special contributors to the columns of CHRISTIAN under their own signatures. They will be free to express themselves as the Spirit gives them utterance. I want spontaneous articles written by inspiration. After the close of the present lessons, there will be no more serials. I promised you a series of lessons on the New Life, but I have changed my mind. I change my mind whenever I feel like it. “Where the Spirit of the Lord is, there is liberty.” I will write on the New Life when I get ready and as often as the Spirit moves me. I will not confine the writers and readers of CHRISTIAN to any hard and fast lines. I will surprise you each week with a new and fresh bill of fare.

You will be surprised to know that I have never met Dr. Dewey or Mr. Douglass. If we should pass each other on the street it would be as strangers; and yet I have been a close student of Dr. Dewey's books and the lessons of Mr. Douglass for more than ten years. I first read the lessons of Mr. Douglass in *Unity*. I began reading after Dr. Dewey twelve years ago. The most perfect friendships I ever made were with men and women whom I never met in the flesh. I have been a pastor and formed friendships at the bedside of the sick and the dying; but the friends I have made through the Silent Word are closer to my heart than any others. This all shows beyond question that the world is to be redeemed by the Silent Word.

Bless you, the so-called absent treatments are yet to baptize the world with thoughts of good!

In following the leadings of the Spirit you must always bear in mind that you are a citizen of two spheres, time and eternity. When speaking of Dr. Dewey in time, I call him my father in Truth, but in the Spirit there is no time. He is neither old nor young. When you come into the consciousness of Spirit you realize you are a Son of God without beginning of days or end of life. But in our work we must retain consciousness in both worlds. Locke has truthfully said: "God, when he makes the prophet does not unmake the man." In his criticism of my work and unfoldment, Dr. Dewey has shown both the prophet and the man.

KICKERS' COLUMN.

(Contributions to this column should be short, sweet, and to the point. There is such a thing as a sweet kick.)

"I wonder! What is the cause of the change? Will CHRISTIAN be too common? Will the weekly be as sweet and spicy and pointed as the monthly? Can the I am do as much work in a week as he can in a month? Will the weekly worry the readers? Will they get tired of it and lose interest in it? If the weekly is as good as the monthly, would it be more than the readers can digest? Will the readers have time to read anything else than CHRISTIAN?"

"Will CHRISTIAN lose the love and appreciation the readers have for it? Will the cost of the weekly CHRISTIAN above the monthly be as much as T. J. S. will gain in the one dollar per week treatments over the one dollar per month treatments? Is it money that T. J. S. is after? Is it the quantity instead of the quality of God the readers of CHRISTIAN are after? If T. J. S. takes in another bit of the world how long will it be before he returns to God? I am first on your query list. I am and will be well pleased. No criticism. Good wishes. J. W. Dupree."

This kick comes from Denver. It is a very sweet and gentle kick. I will begin at the bottom of the letter. T. J. S. has taken in all of God; therefore, this little dirt-daubers' nest, called the earth or the world, is included. He does not have to return to God. If he had gained the whole world and lost his soul, he would have gained nothing; but having his soul, he has found everything else. Changing to the first person, let me say, once for all, that I would not give one day of communion with God, the I AM within me, for a deed to this entire planet. The one dollar a week for treatments is a reduction, for my terms have always been from one to ten dollars per month. Many have always sent me the ten dollars, others five, while some have steadily sent two dollars a week. One dollar a week for all alike is a reduction of more than one half. I could fill several pages of CHRISTIAN with advertising, but I don't want it, even at five dollars per inch for each insertion. I want this paper to stand for Pure Spirit,—not the counterfeit kind, but the genuine recognition of the I AM. I preached, on an average, three sermons per week for over twenty years. The people were held Sunday after Sunday without any trouble. I think I can entertain and in-

struct the readers of CHRISTIAN once a week or even every day. Besides my own pen I will command the ablest pens in the world. I have already engaged men of ripe experience and scholarly attainments. The weekly will be brighter and better than the monthly, for I will have my hand in the work every day instead of spasmodically once a month. There is a call for a weekly journal. Orthodox religion and orthodox medicine are combining against the spread of New Thought. This makes me want to spread it on thicker and faster. P. S.—Treatments remain the same—only one dollar a month.

This kick comes from California. It is also very gentle:

"Friend Shelton—We are both surprised and pained that you have decided to issue CHRISTIAN on Sunday. Can not conceive why you should thus put yourself at war with the Christian world, when there are six other days in the week for labor. If you are what your paper's title indicates, then you seem to set at defiance the Christian world, and do what they universally condemn. If you are a Jew, then you can omit Saturday and Sunday and still have five days for labor.

"We regret this very much, and for your own good and the good of the cause you represent, trust you will change your plans.

"May our God guide you aright. Your friends, W. F. Cummins and wife."

If my friends had waited long enough to read the third paragraph in the second column, on the second page of December CHRISTIAN, they would have seen that I am going to make Sunday a day of rest. If they had read the third line under the sub-head, on eighth page, they would have known that CHRISTIAN will be published so as to reach subscribers every Sunday. The printers who print CHRISTIAN not only close up on Sunday, but all through the summer they take a half-holiday on Saturday. These are the facts. Now for the principle. I am a Christian; this means that I am a Christ-man. Christ said that the Sabbath was made for man and not man for the Sabbath. I am not representing any "cause." I am representing myself. I do what I deem to be the right, without regard to any cause, people, party or creed. Jesus Christ had a perfect contempt for the Sabbath-keepers, and was continually getting himself into hot water by doing as he pleased. One day of rest in seven is scientific, and, therefore, I will make Sunday this day of rest. On that day I will speak Peace to all the readers of CHRISTIAN. We begin mailing CHRISTIAN every Monday morning for the Sunday following, so that all, even those who are furthest away can get the paper by Saturday. Worship God! Don't worship the institution or any of its forms or ceremonies. I wish to emphasize the fact that I am not representing any "cause." CHRISTIAN stands for the individual inside and outside. The only temple of God is your own body; the only priest of God is your own Spirit; the only altar of God is your own heart. Praise your own God from whom all your blessings flow.

This is from the editor of *Thee Word*, Rock Port, Mo.:

"My Dear Brother—Look at my card in the last CHRISTIAN and tell me who made

the mistake! Brother, it is THEE WORD! T-H-E-E, THEE, WORD! I am sure the copy which I sent you is right, and I think you owe my card another impression in your next issue.

"I inclose copy of THEE WORD for this month. May it merit your blessing. During the past year I have gone slow, because I wished to speak clearly, and I knew that this manner must come from my lips and not the mortal shadow of myself. It was some months ago that the I Am spoke to me, saying I Am the Christ. The Word came to me out of the pure, clear Silence; it was not my word. Hear me and know that I Am in the Truth.

"I have been teaching the laws of the Conscious and Sub-conscious on the mental plane, but I know wherein is Truth. There is a Conscious and Sub-conscious mind which belongs to the Spiritual! There is and MUST be a NEW birth. You have spoken kindly of all other journals which have come to your desk. Perhaps you will KNOW my silent Word. I Am the Truth.

"As you approach nearer the Great Central Light, your power increases! May it be so! I love Thee and Thine. I Am the Christ. Sylvester A. West."

It was the mistake of the proofreader in the hurry to get out December CHRISTIAN. This notice will make amends. But, my young friend, "Thee" Word is not correct. It is the same as to say "You" Word. If you want your heading to speak correctly, make it "Thy Word." You are learning. I can see great improvement since you first began your work. You must learn the difference between the principle and the person. I AM T. J. Shelton, but T. J. Shelton is not the I AM. The principle is me, but I am not the principle. There is no such thing as an individual principle. The principle is always the universal. The word "Christ" has been applied to the person of Jesus of Nazareth; therefore, it is not applicable to any other person. The universal principle of Christhood has been pleased to embody and incarnate in Jesus of Nazareth, the King of the Jews. *There is none other.* He is Lord of all. If a spirit tells you that you are the Christ, it is a lying spirit. Command this Satan to get behind thee. Jesus Christ is my brother, but I bow my head before him as my Elder Brother. "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

This is from F. T. Allen, astrologer and editor of *Agreement*, 23 St. Marks Place, Brooklyn, N. Y.:

"December CHRISTIAN arrived this p. m. That meant—suspend business until I read it through. I don't agree with more than half of your utterances, but whether that is because I have not yet grown up to them, or outgrown them, I shall not now attempt to decide. But there are some points on which I find myself in most emphatic agreement with you. In spite of many seeming inconsistencies, there is a wholesome and refreshing spirit of absolute abandonment in your writings that make them fascinating, if not always convincing.

"CHRISTIAN as a weekly, at only a dollar per year, ought to jump to a tremendous circulation. Keep the light shining! Whatever may be the faults of the paper, it is certainly one of the most emphatic thought generators in the New Thought field. It is thought that differentiates man from animal; therefore, keep right on with your thought-compelling work, and don't fall into

the error of trying to save people the trouble of doing their own thinking.

"Some of my correspondents have asked me why I don't publish a reply to your 'Attacks on astrology and the planetary prophets?' All I can say is that I have read every word of your recent issue of CHRISTIAN and have not seen any attack on astrology. I read some comments on 'planetary prophets' that I did not understand, not having seen the articles referred to, but I did not construe your comments as an attack on astrology."

Several correspondents have written to know why I am making an attack on astrology. Why, bless you, I was only commenting on astrology. There is a difference. By the way, I have received from this same Frank Allen a well written treatise entitled "Astrology and Socialism," a review and forecast. It is printed from the mimeograph. If you wish something in that line, send him fifty cents to the address given above.

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SPIRITUAL EVOLUTION OR REGENERATION.

By R. C. Douglass.

The Christ Course—Lesson 4.

LESSON X.

Healing the Demonstration of Understanding.

"The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor;

He hath sent me to heal the broken hearted;

To preach deliverance to the captives;

And recovering of sight to the blind;

To set at liberty them that are bruised;

To preach the acceptable year of the Lord;

This day is this scripture fulfilled in your ears."—Luke iv, 18-21; 21.

This prophecy of Isaiah had its fulfillment in Jesus. It also has its Spiritual fulfillment in each demonstrator of Truth. For this day—the day you recognize the Son of God within—are you to demonstrate the value of your Understanding by doing the "mighty works." For these texts refer unmistakably to healing, both of mind and body, as the privilege and mission of the Christian. In the Path, or the Christ Way, you have now taken *Three Steps in Regeneration.*

The First Step—In the Consciousness the Christ has been conceived and born; so that you are a "New Creature in Christ Jesus."

The Second Step—The Youth Period—The period of growth, where you "increased in Wisdom and Understanding," until you had unfolded full manhood—the "stature of Christ"—in the attainment of which you received the endowment of the Spirit. In this "Baptism of the Spirit" your consciousness has been cleansed of its carnality, so that your True Self is revealed to you as the Son of God. For in this illumination you heard the Spirit's Voice, saying, "This is my Beloved Son."

The Third Step—The period of testing and proving.

In the Wilderness of undetermined values you learned to discriminate between Truth and Falsity, between Reality and Illusion. Moreover, your Son-ship, so clearly revealed in Baptism, you have never demonstrated to yourself by overcoming the temptations of your carnal nature. Temptations all vanish, when you realize that both the tempter and the temptation are, not Reality, but Illusion, since they do not exist in the realm of True Being.

But notwithstanding the wonderful experiences of Baptism and the Wilderness you are not yet perfected. You have still higher demonstrations to make. The Christ-Consciousness is to be unfolded unto perfection, before you realize the full glory of the Kingdom of Heaven.

In this lesson we come to the practical application of the principles of the kingdom of heaven. Therefore:

In the *Fourth Step* we take up the subject of *Healing*,—preaching the Gospel of Health and Salvation to all men,—doing the "mighty works" in demonstration of our proficiency and understanding in the Christ Life.

Regeneration does not come through an intellectual assent to the Doctrines of Christ, but through the practical application of the principles in heart and life,—or through *living the life*. The important question is not, how much we know of the intellectual formulæ of Truth, but how much we have appropriated and demonstrated. For all Truth is demonstrable, else we have no guarantee of its genuineness. Hence we call every case of healing, every case of overcoming, a *demonstration*, because it demonstrates a principle. When you have healed a case of dyspepsia, what is the principle demonstrated? It is always the principle of Divinity in the individual. For, according to this principle, you have claimed for your patient that, because he is a Son of God, in the very nature of the Divinity in him he can not be sick,—that this "dyspepsia" is a false claimant, a mere "belief" of the old carnal consciousness, entirely foreign to the True Man. If by awakening in him the consciousness of his divine perfection you overcome this false claim of dyspepsia, then you have demonstrated your proposition, that he is Divine. Dyspepsia was an erroneous belief of a false consciousness; and Truth recognized set him free. This was, then, a demonstration of Truth. "Ye shall know the Truth, and the Truth shall make you free."

Now, before entering upon our work of preaching this Gospel of Righteousness and Health, we have important preliminary work to do. The preliminary work which Jesus did, before entering upon his ministry, was to call his "Twelve Apostles," saying to them, "Follow Me."

It is fundamental to the realization of the full value to us of the Life of Jesus the Christ to understand that the earthly course of Jesus the Christ represents our own Spiritual career in unfolding the consciousness of the Christ. This he stated, when he declared "I Am the WAY." Then, as the Christ is within, all experiences of the Allegoric Christ in Jesus must have their Spiritual correspondence within; and all things pertaining to the Christ to minutest details must be found within. For the whole "kingdom of heaven is within." Therefore, we shall find the "Twelve Apostles" within.

The metaphysical "Twelve Apostles" are the *Twelve Great Powers of the Mind.*

We cannot advance farther in the Christ Consciousness, nor do the "mighty works" in demonstration of that Consciousness, until we have first called all these Powers to "Follow Me," the Christ within, so that we may follow Christ with all our Powers.

What are the Twelve Great Powers of Mind?

Following the order given by Matthew, "the names of the Twelve Apostles are these":

FIRST, SIMON (Hearing or One who hears)—Represents a listening, receptive faculty, which, when yielding its receptivity to the Christ, brings the Christ into the Consciousness. That important faculty is Faith. It hears; it knows. Jesus named him "Peter" (rock), or "Cephas" (its Syriac equivalent). So Faith is the bed-rock foundation of the kingdom of heaven, the church within. Call it to do service for the Christ.

SECOND, ANDREW—Denotes Confidence or Trustfulness, as we will see by reading the narrative. He is that faculty which never doubts, but readily believes without questioning. This faculty is first in order of action, while Faith is first in order of importance. For Trustfulness precedes Faith, in mental action. Andrew first finds Christ (as he hears John say: "Behold the Lamb of God"); then he brings his brother Simon, who readily accepts him. Now, Trust is very much like Faith; yet it is not Faith; it is kindred to it. So Andrew and Simon are brothers.

THIRD, JAMES—Stands for Hope.

FOURTH, JOHN—Stands for Love. These are "brothers," "Sons of Zebedee," and "Zebedee" signifies given of Jehovah. Thus Hope and Love are Divine Gifts infolded in us. Jesus surnamed these "Boanerges," "sons of thunder" (or raging thunder)—lightning—Heavenly Fire—because they were "able to bring down Fire from heaven." When these Divine faculties are following the Christ they have power to bring down the "Consuming Fire" of the Holy Ghost—the "Baptism of Fire." Their greatest power is realized when working together in brotherly unison.

FIFTH, PHILIP—Stands for the Understanding or Sound Judgment. Because "Philip" means a lover of horses, and the "horse" in mystical language stands for the Understanding. You must call this Power to "follow Me." Bring your Sound Judgment or Good Common Sense into all your Christian experiences.

SIXTH, NATHANIEL OR BARTHOLOMEW—Stands for Honest Investigation, whose initial step is Criticism. "Can any good thing come out of Nazareth?" He investigated, believed—then followed. By investigation we find Truth. The honest investigator accepts it, when found. Jesus saw him "under the fig tree;" and the "fig tree" stands for natural good. Of him Jesus said: "Behold an Israelite indeed in whom is no guile." Thus Honest Investigation is a "natural good"—inherent in the mind—of Divine origin ("an Israelite"). In it, as a principle, there is "no guile."

SEVENTH, THOMAS—Stands for Reason, whose initial step is Doubt. "I will not believe except I see the print of the nails, and thrust my hand into his side," shows Reason's universal demand for proof. "Doubting Thomas," through the demonstrations of Reason, finally exclaims: "My Lord and my God." Bring your reasoning powers into the service of the Christ.

EIGHTH, MATTHEW—Stands for Acquisitiveness. He is the Tax-gatherer of the mind, which makes every experience and every observation pay a Tax in Wisdom, the Spiritual correspondent of silver. We gain Wisdom by experience. "Wisdom is the principal thing; therefore get (accumulate) Wisdom; and with all thy getting (accumulating) get understanding"—the Riches of Righteousness, the true Coin of the Realm.

NINTH, JAMES, the "son of Alphaeus" (chief), otherwise called "James the Just"—Clearly stands for the principle of Justice. And, since this James was a cousin of Jesus, it follows that Justice is kindred to Righteousness—"Christ our Righteousness." Exact Justice must characterize all acts of the follower of the Christ.

TENTH, THADDEUS, LEBBEUS OR JUDE—Stands for Courage, inasmuch as both "Thaddeus" and "Lebbeus" mean Courageous. It requires the same courage to maintain a Christian character, as it does to face the serried hosts of the battle-field.

ELEVENTH, SIMON, the "Canaanite" (Heb. Canna, zealous), "the Zealot" (Gr. "Zelotes")—Stands for Zeal, Enthusiasm, Eloquence—a faculty of mind, which, called to "follow Me," becomes a powerful aid to human effort in promulgating the Truth. Therefore, put your Zeal, Enthusiasm and Eloquence into your Christian work.

TWELFTH, JUDAS—Stands for the *Business faculty* of the mind, because he was the *business man* of the Twelve. On the Spiritual plane "Judas" denotes *praise of God, the bestower of bounties and blessings*. He it was who received all moneys and bestowed blessings upon the poor, a praiseworthy work. But if through handling money this noble faculty becomes perverted, so that *Avarice—the thief*—is developed, it will *betray the Christ* within. Yet the other Eleven Powers being faithful and true, the triumph of the Christ is assured; and the triumph of the Christ is the death of Avarice. *Judas hangs himself*. Avarice can not continue in the mind when eleven factors are true to the Christ. It falls dead. Error left to itself destroys itself. But the business faculty is not lost. Only its perversion is lost. In its true estate the Business Faculty is a Divine Gift. For, after the death of Judas, they chose another to take his place, "and the lot fell on *Matthias*;" and he was numbered among the Twelve." And "Matthias" means the *Gift of God*. Your redeemed and consecrated Business Faculty is a Divine Gift, henceforth so recognized, as the name shows.

These Twelve Powers are each and every one essential to success in every department of activity. Called to follow Christ, they insure perfect success in the Christ unfoldment.

The first four—Faith, Confidence, Hope and Love—are the Chief Powers. These are the "Fishers" of the mind, because, like fishermen, they have power to draw to themselves whatever they desire. They bring to pass; they bring success. The greater importance of these four is indicated in the fact that these "fishers" were the first called, and they were assured that they should become "fishers of men." They will be called into constant use in all Christian work.

Faith you must have in God, faith in yourself, faith in the working of the Law. Confidence you must have in yourself, confidence in others. In Hope you must be strong and buoyant—hope that is "like an anchor to the soul." In Love you must be rooted and grounded—being yourself continually centered in Love, you will be able to give your patient the healing portion of Love. Trust implicitly in the working of the principle. An expectant trusting in its working will set it working.

Without the Chief powers you will not succeed. It is said that:

"Without Faith it is impossible to please God."

Without Confidence you can not even have Faith.

Without Hope you are in despair.

Without Love you are separated from your work.

Doubt will render Faith void.

Fear will destroy Confidence.

Discouragement will defeat Hope.

Disinterestedness will disintegrate the bond of Love.

The more Love you put into your work, the greater will be your power. For Love is the greatest power in the universe.

We have shown that disease is the outward expression of error thoughts. Then, should not the healing and cleansing of the mind have a tendency to heal the body of its error manifestations? Most certainly, and by natural law. Think not that entertaining and reveling in sinful thoughts is a harmless amusement, as long as you maintain an upright deportment. But, according to the unvarying laws of existence, as sure as effect follows cause, you will have to reap some time for all such sowing. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap Life everlasting." Col. vi, 8.

Jesus showed this law of the spoken word and uttered thought when he said: "What-

soever ye have spoken in the darkness shall be heard in the light; and that which ye have whispered in the ear in closets shall be proclaimed from the house top." Lu. xii, 3.

If men were mindful of this law, they would be careful of their thinking. Physicians have been treating effects instead of causes. If avarice or selfish greed is the cause of my illness, why not go at once to the source of the difficulty, and teach me how to eradicate the error from my heart and life. Corroding avarice is what ails me; not corroding cancer. Can you physic avarice out of a man? If a melancholy habit is the cause of my liver complaint, why not go at once to the mental cause, and help me out of my mental rut, instead of dosing my innocent stomach and my already overburdened liver with jalap and calomel? Reform and wise instruction is what I am suffering for. *The physician of the future must be the man of wisdom and understanding*. Spiritual enlightenment is to be the medicine of the twentieth century. Drugs will have a place in the museum beside other fossils of a rude age. We are learning to trace all diseases to mental causes, and to find the remedy in the removal of the mental cause, which is a state of mind.

Like Elisha, we must throw the purifying salt of Truth into the spring source, if the waters of experience are bitter. In this spring source of all experience the *belief in evil* has tintured all our thoughts, thereby poisoning the lymphatics and blood, until "the whole head is sick and the whole heart faint;" and what marvel that the despairing cry is heard: "Is there no balm in Gilead, is there no physician there?" Christ, the "Great Physician," is always at hand, who "forgiveth all thy iniquities, who healeth all thy diseases"—*Christ, the Living Truth, the healing Principle*. Then *Truth* is what we want—to realize the *Truth of our Being*—that we are even now perfect Sons of God. This realization will set us free. No matter if the testimony of the senses contradicts this statement. To follow the testimony of the senses is to remain in bondage. Deliverance must come from a higher source than the senses—deliverance from the bondages, which an error consciousness has involved us in. We must look higher than the senses for relief.

The higher kingdom has full power over the lower. Therefore, take your stand in the Spiritual, ignoring for the time the senses, and through realization of the Spiritual you will rule and dominate the physical kingdom below. The power of Spirit over matter is sure, when you realize yourself as Spiritual. You can not do good work while recognizing reality in matter, or by recognizing yourself as both Spiritual and material—or assuming Spirituality, while living carnally—assuming the highest for yourself, while cherishing the passions, resentments and secret sins of the old life. It may not be easy to obliterate every vestige of these illusions; but purity of heart and Spirituality of thought are indispensable to the Spirit's work. "God is not mocked." You can not handle Divine things with unwashed hands. You can not lead a double life, and be the servant of the Spirit, a prophet of the Lord.

To do good work you must be so nearly in the Spiritual Consciousness as to have Spiritual realization, first for yourself and then for your patient.

No one has a corner on Truth; though occasionally the mortal crops out in some one trying to claim to be the only Divinely ordained channel. As well might one try to corner the sunlight, as Truth omnipresent. You are just as truly a Son of God, possessing the same Spiritual powers as any other, and just as capable of demonstrating Truth. God has no favorites. All are equally sons, entitled to "all that the Father hath"—all the riches of his grace, the perfection of his Being, the fullness of his Love, the great-

ness of his power. To attain to the realization of it, live in the contemplation of yourself as a Spiritual Being, in the recognition of the Christ within. Soon you will be conscious of a change in the direction of the Spiritual. The regenerating process is going on. A physical change will follow, because the body is the expression of the mind. Therefore the greatest essential to healing is the purification of the soul. "Cleanse first the inside of the cup and platter, that the outside may be clean also." Purify the within, and the without will soon fall into line. There is a legend that the Prophet of Galilee, when asked when the kingdom of heaven should come, replied, "When two shall become one; when the without shall become as the within." The "within" is your True Self, your True Being, the Divine Son; the "without" is the false self, the unredeemed son of man, with his bodily expression. The "two become one," when through regeneration the consciousness and body become "transformed into the image of the heavenly," the image of the true Self. There appears to be a duality in man. We speak of the "carnal mind" and the "Spiritual mind," as if we were two. There is a consciousness of the human and a semi-consciousness of the Divine always with us. Our problem is, to bring the Divine into full realization, so that it is a matter of consciousness. This is Salvation. Each man is the "Kingdom of Israel," originally one kingdom of "twelve tribes" (twelve meaning all), faithful and true. But through the heart's idolatry our kingdom has become divided, ten of the tribes having revolted. Only Judah remains faithful and true, little Benjamin being absorbed. Under this historical allegory the "twelve tribes" are the whole mind, all elements faithful and true. The kingdom divided is the divided mind—ten factors being in falsities (serving false gods), while One remains established in truth. Of these Hosea says, "Ephraim compasseth himself about with lies (falsities) and the house of Israel (the ten tribes) with deceit; but Judah yet ruleth with God, and is faithful with the Holy One."

Thus while the whole mind (apparently) is in falsities, there is always a *Judah centre*, that is "faithful with the Holy One." There is always in every man a centre—the *Divine Centre*—which he will not violate. To violate this Divine Centre were to "sin against the Holy Ghost"—a sin against the holiest department of one's Being—*his Divinity*—which "hath never forgiveness." It strikes so vital a point in consciousness that its effect is not easily obliterated. It must spend its force and work itself out in you in suffering instead. This is the "Babylonian Captivity" of a full and rounded experience (7x10 years)—*working itself out* in the bondage of suffering. *You become separated from the Divine in consciousness*. This may be the explanation of certain incurable invalidisms. However, a day comes, when all things conspire to restore you to your own kingdom again, when this expiation is finished.

This Judah Centre is the region of consciousness, where the Christ may be born. Then from this Centre must proceed the Regeneration of the whole man. The *One faithful tribe* is the Spiritual Ego; the *Ten idolatrous tribes* are the Carnal Mind. Each is a kingdom within itself, the "outer" ever hostile to the "inner." Without the Christ born within your "Israel" would forever remain unreconcilable. But as the Christ illuminates the Judah centre, and as you call and send forth your "twelve apostles" to the "lost sheep of the house of Israel," the work of redeeming and regenerating your kingdom is going on. When this work is completed—when the "two become one"—then is the kingdom of heaven come. Then is the human united with the Divine in consciousness, making the Divine-human. Thus your greatest work is within. The true Christian purifies his own house. Then will he be a light

set "on a candlestick, that it may give light to all that are in the house."

It is no longer a question whether healing is accomplished by the metaphysical method. Examples in proof are to be found in almost every hamlet. So many chronic invalids and so-called incurables have been restored to health, that Judge Hanna once said, "We don't get our membership from the churches; we get them from the grave-yards." They are snatched from the grave. Nearly every disease has yielded to the metaphysical treatment. Fevers, tumors, cancers, dyspepsia, rheumatism, paralysis, consumption, insanity, have all been healed in manner remarkable. But this is not saying that we heal every case. So many factors enter into a demonstration that every case can not be reached. But a better way has been found for healing the sick than the uncertain drug way or the cruel knife way. It is the natural way—the Divine way—the Christ Way. "I Am the Way." Is it not worth any man's while to study the Spiritual laws, whereby such transformations may be wrought? The history of the church abounds in healers, who healed by their understanding of the Christ method. But we live in an age of materialistic thought, unused to metaphysical reasonings. So that only an occasional one sees the Spiritual Reality, where the many see only the grosser material. To heal by the power of thought it is necessary to have that clear Spiritual perception, which sees beyond the phenomenal—to have, in short, a Spiritual Consciousness, where all things are "transformed into the image of the heavenly."

Therefore, as you enter upon the work of healing, you will make your statements of Truth, and bravely stand by them, right in the face of the contradictory "appearance" and preconceived opinions. For the unhealthy "appearance" is not the Reality, only the outpicturing of error—and as truth is always the remedy for error, it must be for manifestations of error. By fidelity to Truth—which is fidelity to Christ—you may look for the vanishing of the "appearance," and the coming in of the vigor of health. An ancient tablet has been found in the Hebron valley, inscribed "Truth is not troubled by matter, nor cumbered by body, but is naked, clean, unchangeable. Truth is only in eternal bodies, which very bodies are Truth." This is most ancient teaching.

"His Truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night, nor the arrow that flieth by day, nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday."

In closing this lesson make use of the Affirmations of the Seventh Lesson as a silent meditation.

ON MY DESK.

Circle-Disk System for Instruction in Music, by Charles G. Gilford, 181 Tremont street, Boston, Mass. It looks like a good thing.

Points on Success, by William E. Towne, Holyoke, Mass. Price, ten cents. There are only eight pages of these points, but they are fine points.

Life's Spiral Stepping Stones and Highway Views, by Ellebard. Paper; sixty pages; price, fifty cents. Address C. J. Barton, 3332 Troost avenue, Kansas City, Mo.

Judicial Aspects of Mental Therapeutics, by J. Elizabeth Hotchkiss, A. M., Ph. D. Reprinted from *Mind*, April, 1900. This is a neat pamphlet, setting forth the judicial aspects of mental healing.

How to Control Fate Through Suggestion, a lesson in soul culture, by Henry Harrison Brown, editor of *Now*. Paper; sixty-four pages; price, twenty-five cents. Address the author, 1423 Market street, San Francisco, Cal.

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