



# Christian

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## ITEMS AND IDEAS.

\*\*\* I AM the Man.

\*\*\* I AM the Woman.

\*\*\* I AM the Male-Female Principle of Being.

\*\*\* I AM the Divine Feminine and the Divine Masculine.

\*\*\* I AM Generation and Regeneration; Resurrection and Life.

\*\*\* I AM Spirit; therefore, the principle of your being is Spirit.

\*\*\* I AM not mud or matter, dust or dirt; I use these things, but they are not Me.

\*\*\* When you understand these affirmations, you will begin to know the Truth of Being. The mud-man is of the mud muddy. The Spiritual man is the Lord God Almighty.

\*\*\* Your Spirit is the One who was, and who is, and who is Coming! He is the monarch of mud, and, as all mortal mind is under the control of mud, he is the monarch of mind.

\*\*\* If you want a new body, new eyes, new ears, new hair, new teeth, in fact, a brand-new body of health and happiness, call on this Lord God within you to take of the dust of the ground and form you anew.

\*\*\* He can do it! He did it once, and what he has once done he can do again without any trouble. You don't believe it? Then why are you trying to study and practice the New Thought? When you are seeking health by spiritual vibrations you had just as well seek for the whole thing.

\*\*\* If Mental Healing can change matter so as to cure a sore finger, it can raise the dead. All we need is the right application of the principle. One of two things is true: I am an animal and haven't any spirit, or else I am a God and have a spirit. How can we prove it? Well, we have been proving that we are animals by disease and death. We must prove we are Gods by health and life.

\*\*\* There can be no compromise with the truth. If Mary Baker Eddy and Helen Wilmans don't rise from the dead and throw off disease, old age, and death, they have been writing and working from false premises. As an individualist, I challenge the New Thought to produce proof positive that its premises are true. It is not a question of establishing a new method of healing; it is a question of doing away with all necessity for healing.

\*\*\* Helen Wilmans stands pat! In answer to the sneers of the yellow journals she speaks in unmistakable language. I quote

a few words, only enough to show that she holds a full hand. I think it is a royal flush:

"Again, the article says that the postoffice officials have evidence to show that I claim to have found the well-spring of perpetual youth that brings new life to the sick.

"Very well; I have found it. There is no power in yellow journalism, neither in anything else, to make me deny this. I say that the fountain of perpetual life exists where all the other powers of man exist—in his brain; and thought will make it apparent. I say, farther, that I do not expect to die; that at the age of seventy I am increasing in physical vigor and mental power; and I know that farther increase in these things will lift me away from death into the region of undying progression."

\*\*\* The editor of *Suggestion*, who is a M. D. and a C. M. (Helen asks what's a C. M.? Damfino!), comes out in a long editorial in his January magazine about the dishonesty of mental healers. He says all healing is done by suggestion, and if the healers would only call it suggestion he would not object to their methods. How we apples do swim! Every crow thinks her crow is the blackest. There will be a new theory of disease hatched to-morrow, so don't be in a hurry to give allegiance to-day. Suggestion was only born yesterday; it may die to-morrow. Editor Parkyn is very anxious to protect the dear public. He seems to think the patrons of Mental Healing are poor, ignorant farmers, fit subjects for bunco men. This idea prevails with many people. The truth is, that I never was thrown in contact with so many intelligent people as I find among my patients. My patrons are lawyers, doctors, editors, bankers, architects, artists, school teachers, merchants, and men and women of culture who have stated incomes. Do these people need to be protected by postal clerks and medical doctors? Say, Parkyn, you could make a splendid magazine editor if you would come down off your own hobby. You have worn your carpet out rocking backwards and forwards on your little hobby-horse called "Suggestion."

\*\*\* Herbert George, of Denver, came home from Florida full of indignation at the paternalism of the Postoffice Department. He was made president of The Liberal Thought Protective Association. In his "Weekly" he gives his experience with the Third Assistant Postmaster General Madden. There is no doubt but the Postoffice Department has stirred up more snakes than it will be able to kill. I don't see how we are going to remedy matters by organizing more associations, for an association is an institution, and an institution can easily be turned into an inquisition. All coons look alike to me. It makes no difference whether you call

it Methodist Association, Baptist Association, Liberal Thought Association or Mental Science Association, it is an institution. I stand for the individual! The institution, under the rulings of one of its clerks named Madden, has already cost me over twenty thousand dollars in hard cash. I have had to drop more than twenty thousand subscribers, who would have paid up back dues and renewed their subscriptions if let alone. But shall I try to remedy the matter by organizing a Sheltonic Protective Association? I shall go right on completing the organization of my own self. Every thoroughly organized individual is a more powerful factor in bringing about a change in our environment than all of the institutions on earth. Nevertheless, here is my hand to all the new institutions, for they are not as bad as the old ones.

\*\*\* Inquirers are asking about the Douglass Lessons,—whether they are to be printed in pamphlet, booklet, or book form. It depends. The matter has been talked over and many suggestions made. Do you want the whole course in one book, or do you want the "Christ Course" in a book by itself? Express yourselves, on postal cards or in letters, either to me or Mr. Douglass. The demand will determine the supply. I am glad that I have been able to give you this course of lessons. The whole course, with the exception of October, can be supplied from this office. It is a curious fact that the October number of *CHRISTIAN* has always been in greater demand than any other number.

\*\*\* Dr. Dewey's copy did not arrive in time for this issue of *CHRISTIAN*, but his place is filled by Louise Downes. She writes on Science and the Nursery. At first sight you would think this had reference to children and she was going to talk baby-talk. But remember, dear reader, she is talking science; therefore, those who are parents and educators would do well to read her words of wisdom. You will remember her as the author of the poem called "The Sistine Madonna," published in July *CHRISTIAN*. Some people can't understand the symbolism of Douglass, but are fed by the high statements of Dr. Dewey; others are shocked by the profanity, irreverence, and undignified editorials. I introduce Mrs. Downes to smooth matters over and make *CHRISTIAN* palatable to all of you. There is one thing certain—there isn't anything insipid on the table of *CHRISTIAN*. Douglass has been dealing with the deepest truths in human nature. Louise Downes, from time to time, will give us the high statements from emancipated Womanhood.



## THE HEALING WORD.

H. W. Dresser, editor of *The Higher Law*, comes out in his January number with Seven Commandments for all Mental Healers. He knows nothing about Mental Healing, but this does not hinder him from issuing commandments to those who do know. If my stenographer did not know more about the Word of Healing and the law of vibrations in giving treatments than Dresser displays, I would fire her. The "certain healer" whom he mentions is Helen Wilmsans, of course. Dresser calls her a thief—not in plain words, for he never uses plain speech—but by inference. I never attack a man's position without letting him state the case for himself, so here are his own words:

"In the case of the arrest of a certain healer by the government, it is not mental healing that is on trial. The ground of complaint is illegal and dishonest use of the mails. According to the *New York Herald* of November 24, 1901, this healer was clearing \$8,000 per month when the government took up the case. The government official found that the healer was out fishing, entertaining friends, etc., instead of attending to her patients.

"Most of the mental healing papers have come to the healer's defense. The ethical question involved has scarcely been mentioned. Without condemnation, let us state what seems to be the ethics of absent healing:

"(1) It is not right to *promise* to heal anybody of any disease whatsoever.

"(2) It is not right to accept a person as patient, either for present or absent help, unless the healer believes he can really help the sufferer.

"(3) It is not right to accept more patients for treatment per day than can be faithfully, individually, conscientiously attended to, so that each shall receive the healer's best care for at least fifteen minutes.

"(4) Having accepted an 'absent' patient, the healer should take pains to learn the history of the case, should make an exact appointment covering half an hour, so as to allow for delays, and should devote himself as faithfully to this patient as if he were present.

"(5) If for some reason the healer can not keep the appointment, no charge should be made.

"(6) Only one absent patient should be treated at a time.

"(7) It is wrong to guarantee to keep people well absently—for a consideration—by the month.

"Some of these clauses apply to healers high in repute. If any clause be unjust, write at once, and we will publish the correction."

In answer to the above, I want to strike right out from the shoulder, without any equivocation, mental reservation, or secret evasion.

*It is not a question of money.* Eight thousand dollars a month, or eighty thousand dollars a month, or eighty million dollars a month, is not too much. If I should heal the blindness of Millionaire Rouse I would receive a check for a million dollars. This is his standing offer. It would not be too much. In fact, it would be a very small price for Mr. Rouse to pay for light—such a small price that the Almighty will let it stand as an offer until he increases it by putting his whole being into the scales, money and all. "No man can come to Me, except the Father which hath sent Me draw him." The Father does not draw unless you

unload everything—father, mother, wife, children, houses, lands, and your own life. I give notice right here and now that I expect to do these "greater things," and no man or set of men shall fix my fee. The little dollar a month which I charge for treatments does not figure in what I expect to receive for healing. Here is a check for fifty times one dollar. It is from a man who has been with me for five years. He began with one dollar a month, but has increased the fee to fifty dollars a month. Do you think it too much? I don't; for I really think he is keeping back about fifty dollars of my money. If he keeps on gaining health, happiness, and prosperity, he is sure to make his check one hundred dollars a month. This healing is beyond price. "If a man shall gain the whole world and lose his own life, what doth it profit? Or what shall a man give in exchange for his life?" These ethical idiots lift up their hands in holy horror because people are making money by giving mental treatments. The most of them worship the ideal Christ, of which Brother Dresser is a high priest. The ideal Christ could not heal a sick cat! It takes the Real Christ to heal. This Real Christ, when He was but twelve years old, said to His mother: "I must be about my Father's business." It takes a Jew to do "business." The Real Christ is the King of the Jews! Why, if we put a money value on Mental Healing, God Almighty will become almost as important as Peruna or Dr. Price's Pleasant Purgative Pellets! The electric light and telephone would have remained toys if it had not been for their money value. Wireless telegraphy will be a success, because it is worth something in money. The people do not care a dime for God, but they might care a dollar for Him, and they would be sure to care if He were worth eight thousand dollars a month! The time is at hand when a commercial value will be placed on Mental Healing and spiritual vibrations. Why? Because the "King of the Jews" is vibrating on earth and He attends strictly to business.

*It is not a question of time.* The Word of Healing is spoken in the Silence, and there is no time in the Silence. What is the Silence? It is what Hudson calls "the subjective mind;" it is what Helen Wilmsans calls "the ideal brain;" it is what the New Testament calls "in the Spirit." Every one who has been in the Silence knows that time vanishes from the mind. This man who has had no experience in giving treatment thinks that you ought to have a time appointment, a kind of wireless telephone, and keep regular hours like a drug doctor. When the healer calls up Sarah Smith and gives her a fifteen-minute dose of thought, he tells her to "go 'way back and sit down," while Jane Brown takes her dose. In other words, if John Jones has the stomach-ache, we will turn on the stomach-ache current, but just as soon as he gets his fifteen-minute dose we will take in Darius Green, who has "wheels" in his head. We shut off the "stomach-ache" current and turn on the "wheels in the head" current, and so on and so forth, in fifteen-minute doses! If the operator should forget and turn on rheumatism while treating for fits, or turn on a

treatment for fever when he meant to tackle asthma, there would be a failure, and then where would the ethical part come in? The operator was sincere, but the lines were crossed. Just such dam rot makes the New Thought ridiculous. It is not the fakirs who bring this movement into ridicule, for they will soon pass out of the way; it is the ethical idiots, who are trying to make a system of mental therapeutics, and reduce inspiration to the level of mortal mind.

I do not treat for diseases, but for health. All my patients are in one class, and, therefore, are treated for health and happiness. I am in the Silence, whether asleep or awake. The Word of Healing is going forth from me all the time, and yet there is no such thing as Time in the vibrations of this word of Healing. I don't receive callers or make calls, and my house is as still and silent as a cathedral. My wife is the business manager of all my affairs, and has given up the objective world, in the way of society, for the sake of this Truth. I go to the theatre and hear a play with the objective mind, while all the time the subjective is at work in the realm of Spirit. I maintain consciousness in both worlds at the same time. I could no more deal out fifteen-minute doses to each individual than the sun could shine in one spot, to the exclusion of all others. You see, while the sun was focusing on one spot for fifteen minutes, all the rest of the world would be in darkness! What is the healing power? Words, words, words—just words! It was words that called the worlds and systems of worlds into existence. And words hold them in their places. Oh, yes, only words—but what kinds of words?

"The words that I speak unto you, they are spirit, and they are life."

This is saying that the words spoken contain within themselves spiritual life; in other words, the only kind of life there is in the universe, for all life is spirit and all spirit is life. Now, where are these words of spirit and life spoken? *In the Silence!* Down in the depths of the subjective mind is where the creative principle abides, and from this center the words of spirit and life are spoken. In the Silence, where there is no time, no minutes, no hours, no days, no years, the Healing Word is forever speaking. Do you think anybody on the face of this earth can deal out this Word in fifteen-minute doses? Think of Jesus Christ standing at the grave of Lazarus, watch in hand, counting the minutes while he gives treatments! He walks up to the paralytic, takes out his watch and says: "Young man, I will give you a fifteen-minute dose of thought, and then you must arise, take up your bed and walk." I am not trying to make this thing ridiculous—it is already ridiculous without any effort of mine. Mr. Dresser says that each patient should "receive the healer's best care for at least fifteen minutes." For at least fifteen minutes!! Why, there are whole families who have been receiving my treatments every minute for the past seven years. In giving these treatments there are no "vain repetitions," but the one Word spoken keeps on speaking forever. Why do they keep sending me money every month



and writing letters? Because it is essential that they keep in conjunction with my thought until they know how to speak the Word for themselves. My mind is not fixed on my patients, but on the I AM THAT I AM. It is the business of the patient to keep in conjunction with me until he knows how to put himself into conjunction with the I AM.

If you think that Helen Wilmans can't go into the Silence and give treatments while fishing, entertaining friends, or dancing a jig, you don't know the woman. She is a regular Siamese Twin. I have sat in the same room with her when we both went into the Silence together. I have been in the same room with her when we quarreled about trivial matters. This is where people who are dealing in ethics don't understand. They think you must be on the same plane of thought all the time, or else you are not sincere. Helen Wilmans calls it "the ideal brain;" but, no matter by what name, so you have the thing itself. The one who knows the Silence knows God. In the objective world I am what Dr. Dewey calls "my impetuous brother," but in the Silence I AM God. There are very few people on this earth who know how to give mental treatments. Helen Wilmans is one of the Elect Few. She is a "live wire," and, even when fishing for suckers, whoever comes in contact with her spirit will feel the effects. Any one of these little ethical gods would have gone down under the waves which she is now walking. She wobbled a little at first, but in Christmas *Freedom* she was stepping over the whitecaps with perfect poise.

#### THE THREEFOLD NATURE OF MAN.

In speaking of the threefold nature of man, we must remember that part of this nature is temporal. Man's mortal body and mortal mind are temporal, while his spiritual body and spiritual mind are eternal. The physical body, with its physical brain and mind, is no more permanent than a baby's first set of teeth are permanent. These teeth come and are used for a time until the so-called permanent set come into place. The Adam man was made in the image and after the likeness of God. In other words, the clay was formed into an image and likeness of the real man, for the spiritual man is God. We speak of God as One, and this is correct and scientific. But we also speak of the Sun as One, and this is also a correct statement. But the Sun is many as well as One. There is a sun for each solar system. No man can number all the solar systems of the Universe. Each sun is a sun within itself, and yet it is One with all the other suns in the Universe.

So it is with God and His image. The mortal or clay man is in the image and after the likeness of the spiritual man, who is God. Is each man God? Yes, the spiritual man with a spiritual body is God. The objective or earthy man is of the earth, earthy. Do you understand my speech? You have a spirit and a spiritual body corresponding with the nature of your spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The mind of

the flesh is clothed with flesh, both body and mind corresponding with each other. It is a fleshly mind and a body of flesh. St. Paul calls it "carnal mind," but the word "carnal," as used in that translation, simply means physical, mortal. Mrs. Eddy calls it "mortal mind," and she uses a better term than the translator of the New Testament. I prefer the word "mortal" to "carnal," because the word "carnal," in our present usage, carries with it the idea of a moral quality. And the word "mortal" is a correct translation of the Greek. The revised versions translate the Greek word "mind of the flesh." But mortal mind covers the whole ground. You begin to see now what is meant in the first chapter of Genesis. The Lord God is the spiritual man, and Adam is the mortal man, with his mortal mind. Isn't there a Lord God outside of man? Yes, but I AM THAT I AM outside of man is the Universal Principle of Being. The Person of God is the spiritual man representing in himself the Principle of Being. The mortal man is the image and likeness of this spiritual man.

The distinction between soul and spirit is made clear in the Greek language. The Greek Fathers understood this distinction because their language is so flexible that it was capable of making subtle distinctions. The Latin Fathers missed this point, because the Latin language does not furnish words corresponding to *Psyche* and *Pneuma*. The Latin words *spiritus* and *anima* do not give a clear idea of the difference between spirit and soul. I have said that the Greek Catholic Church must yet interpret the New Testament. You remember the New Testament was written in Greek, and the Greek Fathers understood the difference between soul (*psyche*) and spirit (*pneuma*). But the Latin Fathers coming to the front and taking charge of the New Testament have only brought to our minds the intellectual Christ. They have been the witnesses on the second or mental plane of being. They teach that man is composed of a soul and body. Instead of making him a trinity, he is made a dual being. If this were all of man—soul and body—he would be no more than an animal. The animal has a soul and body. The animal soul is recognized in the Bible. Soul means the individual life, and each animal has an individual life of its own. But the animal dies, and in losing its organization it loses its soul. In other words, the animal soul perishes with the animal body. If man were simply a soul and body, he would be dissolved with the dust and be known no more on earth or in heaven. I am not certain but what many thousands of men and women perish in this way. They are only animals. I am not saying this by the Spirit, but in my own mind. I have received no revelation on this point. It seems to me there are whole races of people that lack the element of immortality.

The *Pneuma*, which is the spirit or Divine Principle in man, is God. It is the formative Principle of Being. Everything else in the Universe is changeable, because forms change to suit the Creator. The Spirit is the Creator or Maker of all forms of things. It is the soul in the tree that shapes the tree and

causes it to grow into an individual tree. Of course, the Universal Spirit is the controlling and directing power which calls out the life within the individual tree, animal, or man. The difference between a tree and a man, or an animal and a man, is the *Pneuma* in the man. This third Principle of Being belongs to a god. Therefore, when we speak of God we must also understand there are gods. When we say "the Sun," we must hold in mind all of the suns. So, when we say "God," we must hold in mind not only the unity of the Godhead, but the being of all the gods, namely, the children of God. It is the *Pneuma*, the Spirit, which is God. The mortal man and his mortal body are only symbols of the Spirit. When I say "I AM God" it is my spirit speaking, and it is speaking the Truth. You must remember "the voice of the Lord God walking in the garden in the cool of the day" was simply the Divine man speaking in the human Adam. When your soul is illuminated by the Spirit of God, you hear His voice speaking within you. What is it? It is your own *Pneuma*, not your individual soul or body, but the Eternal Spirit individualized within you. This is what Jesus meant when He says: "My Father worketh hitherto, and I work." And again He says: "My Father and I are One." Then, in another place, He says: "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, this also doeth the Son likewise. For the Father loveth the Son and sheweth Him all things that Himself doeth: and He will show them greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." These quotations are made from the gospel of St. John. This entire gospel of St. John is written in Greek and teaches the divinity of man. When you hear Jesus applying the title of Son to Himself, you may rest assured that the same title applies to you or to the *Pneuma* within you. It was not the mortal mind speaking in Jesus, but the spiritual mind. The mind of the spirit always says "I AM the Son of God." It is the Son of God. You can say of yourself, if you speak from your spirit, "I AM the Son of God and the Savior of the world." Every man must be born of the Spirit and anointed (Christed) the Son of the Living God. This is your destiny, and what was given to Jesus was simply a prophetic manifestation of your Sonship.

The threefold nature of man first develops the physical being, then the mental, then the spiritual. The physical is temporal. It is only for the use of the Schoolmaster. When we learn to be conscious of the third and highest plane of being, we begin to create a body to correspond with our consciousness. The *Pneuma*, being the formative principle, goes to work and forms out of the dust of the earth—not the red clay like God used in making Adam, but that dust which has been



taken up into your physical bodies and made to vibrate in unison with your thought—a new, electrical body. This new body is born out of the old as a butterfly is born from the chrysalis. Out of the nerves and other parts of your physical body is formed a spiritual body that will vibrate in unison with the Sun. It is the Pneuma, the Spirit, which creates and makes new this body of flesh.

There is such a thing as spiritualized flesh. When Jesus arose from the dead, He appeared with His body of flesh spiritualized. It was the same body in which He was crucified, but it had been quickened by the Spirit and made to vibrate in unison with the Sun. When He appeared to His disciples they would not believe that it was Jesus. They said: "It is a spirit." That is, an apparition. They used the word in the sense of an apparition, a ghost. Jesus gave them to understand that He was a spiritualized man. He said: "Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones as ye see me have." He showed His hands and feet and talked to them in this way, and then, as a further proof, He said: "Have ye here any meat? And they gave Him a piece of a broiled fish and of a honeycomb. And He took it, and did eat before them." He gave them an exhibition of the electrical man. Jesus was raised from the dead an electrical man, and has been all these centuries the same individual who ate that broiled fish and honeycomb. He did not say anything about flesh and blood, but flesh and bones. That which corresponds to blood had been changed to electricity. This gave Him the power to appear and disappear at will. There is no doubt about Jesus being raised from the dead an electrical being. I have seen Him and talked with Him, and know whereof I affirm.

This is, then, the glory that awaits the Pneuma within each one of us. We will put off the body of flesh and the mind of flesh and be clothed in a glorious body like unto the Son of God. Man was not made to wallow forever in the mud puddle. He inhabits this earth for a little while, until he learns the first lessons of spiritual unfoldment. Jesus Christ is the Door, and every man who passes into the kingdom of Spirit must go through this Door. In other words, he must be made a New Man by the power of the Silent Word and come into full joy of the Kingdom of Truth. Do we retain consciousness on all other planes of being? Certainly. It is only our little box full of white and gray matter that we call the brain that keeps us from knowing all of the past and all of the future. Do you suppose we can crowd the eternity of the past and eternity of the future into the little pulpy matter called the brain—this little box of stuff inside of your skull? It is the unfolding Pneuma within you which knows all from the beginning to the end. It is the Pneuma that is the Alpha and Omega, the First and the Last. It is the Pneuma that can stand up and say, "I am He who was, and is, and is to come." It is the Pneuma who can say: "I have the keys of death and of hell. I can open and no man can shut: I can shut and

no man can open." It is the Pneuma who can say: "I am He who was dead, and lo, I am alive forevermore!" It is the Pneuma who passes through all of these experiences and gathers all of this knowledge of himself. He is your real self, and is to be crowned Lord of all; that is, Lord of his environment; Lord of the first and second planes of being; Lord over body and mind. But this Lord Pneuma worships God. You must not worship Christ or the angels, or yourself. "Worship God!" is the commandment given John by the angel. In other words, worship the Universal Principle. Jesus Christ worshiped God.

#### KICKERS' COLUMN.

"Now, Shelton, please tell me why do you swear so much in your paper? Not that it annoys me in the least—I realize that there is no profanity in such swearing, and tell my friends that you are so happy to know there is no 'devil' and no 'dam' and no 'hell,' that you play with these words as a kitten plays with a spool. Nevertheless, don't you think you could reach some people better if you omitted these words, even if they do add piquancy to your composition? I only want to hear what you have to say about this—I am not criticising. C. L."

I swear not at all. Neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King. I do not swear by my hair, because I can not make one hair white or black or cause hairs to grow on the bald spot. One reason why I do not belong to anything or anybody is because I would have to take an oath. I couldn't join the army because soldiers are bound together by an oath; it is the same with the navy. The lodge, the church, the union, all these things are based on the oath; they have no other foundation. I promised before the preacher to love my wife, but I didn't take any oath. I most earnestly indorse the position of Count Tolstoi. Jesus Christ condemned the judicial oath. It is the badge of bondage. I say dam with the "n" left off. The "n" makes it condemnation. The absence of the "n" makes it obstruction. The "dam fools" who are obstructing the way are the ones I am trying to instruct. Dam, devil, hell, are words I use because they have dynamic elements in them which I need in my business. I used the language of the Pharisees and the hypocrites for over twenty years, because I was afraid to offend people. It produced a kind of dry rot. When I went down into the Silence God picked up these common words which I had condemned and threw them at my head. The so-called slang and swear words are like the smooth, well-worn boulders in the brook which David used in his sling to slay Goliath of Gath. Besides, let me tell you that the Word is the father of all words. God makes language. The new words He is making every day are always fresh, young, vigorous. Now, wouldn't this jar you! The eternal Word begets all words, and those of latest date are generally the ones needed at the time. Don't put any poison into words! How many poisoned words have been shot into the hearts of women! If I should use some of these words here they

would shock all my readers, and yet all these words are children of the Word.

In all due deference to my correspondent, let me say that I am not trying to reach anybody. I have no followers and am not a reformer. I never write anything. I talk when the Spirit moves me; my wife or my stenographer must take down what I say as I say it, if they can catch it. Therefore, you must not look for any polish in my editorials, but I hope you will find points occasionally. The man who speaks by inspiration must pick up words as the Spirit gives him utterance. The staff of CHRISTIAN is made up of persons called by the I AM. I had nothing to do with their selection. There are three men and one woman, namely: Allan Parkinson, R. C. Douglass, Louise Downes and Dr. J. H. Dewey. I give their names in the order in which they came to CHRISTIAN. I now have four poems from Parkinson which are beyond price. The little semi-humorous poem in this issue is the last of that kind. From this time forward he strikes the note of the sublime. I mention these people to say that the real editor of CHRISTIAN knows how to preach the truth, leaving each free to follow his own inspiration. If you don't think that Louise Downes is going to rattle the dry bones, just read her introductory article in this issue. Oh, you will have plenty of the sublime and polished language in CHRISTIAN! I may use some of it myself when the Spirit moves me.

#### SCIENCE AND THE NURSERY.

LOUISE DOWNES.

Unbar thy portals, Castle Grail—  
Again to earth a Parcefa!—  
Wide the gateways spring!  
Triumphant is the ring!  
He comes, the Knight who can not fail.  
Earth now shall know its Holy Grail.  
Is't Lohengrin?  
Is't Lancelot?  
Look, world; remember what thou hast forgot.  
Wider the gateway—He comes—wider—  
wider,  
A Knight and Lady side by side.

The New Thought (or the System of Philosophy; which, by knowledge of processes of natural law in the realm of the soul, seeks to unfold man's divinity) has little to say of the training of children. Under every fact is truth; but the fact is not the truth—only the manifestation of truth. Under the fact that the New Thought has cried in vain for literature for and about our children lies the truth. The New Thought has to do with the training of *parents*, not children. The child is to unfold its divinity unconsciously, in the radiance of the parents' realization. The child has not come to get wisdom from you or me. It has come to *apply* the wisdom it has had since the world was, to this plane of experience. It has come to *apply*, not to get, and God asks nothing of you or me for it or any other human soul, but to keep our hands off and be. "Train it?" It has come to train us. *Teach it?* Fresh from the



Throne of Truth—the dew of heaven upon its brow! You? I? “Teach it?” “Save it?” Cradled upon the bosom of universal law, it is saved. Salvation is to come to it from but one plane—the plane of your ignorance and mine—in regard to all that pertains to an incarnating eternal soul. It has been taught before the throne of God by celestial hosts. Your love has made for it a center of attraction. It is here, and neither your ignorance nor your love can make it forget the purpose of its coming.

I am privileged to speak to the great audience gathered before the pages of Truth. I know not what the spirit of Truth is to reveal to us as we together focus our thought upon this subject. Let your love halo my pen, your wisdom reach me from your thought, and the spirit of Truth lead us into ALL Truth.

Carlyle says: “Our clocks strike as we pass from hour to hour; there is no hammer in all the horologue of time to peal through the universe as we pass from era to era.” The hammer has sounded. The new era begins at the nursery door. The door is ajar. An angel’s finger is upon our lips. Soft! The children are asleep.

There is a crown of motherhood, but motherhood has not yet worn that crown. The light of science is focusing upon the phenomena of parentage. “The day breaks and the shadows flee away.” Under its rays the dark ages will die upon every plane of experience.

O, tired motherhood! lift up your head. The morning stars are beginning their song. Sunlight is flickering through the trees. Unbar the doors and go forth. An undiscovered country lies before.

With a wondrous light in her eyes the womanhood of the new century bares her brow. She is ready. Science, the savior of the world, has restored to her her crown. It has taught her what a crown is. It is stripping the filth of lust from the white rose of her life. It is lifting the burden from her back to the halo upon her brow. It is teaching love to sing its song, like an angel at the casement, through all her life—the promise of her youth, the full-blown glory of maturer years. No longer a summer without a song. No longer a song, and no one to sing it. She is standing to-day in the light of science, with the teachings of theology far, far in the shadows learning the first note of the anthem of the skies. Softly she sings, for she has something in her hands. “A rod?” No. The shears of Delilah—that strong men may be shorn of strength? No. That strong men may be the gods they are. With the shears of Delilah she is fashioning wings for a serpent, and the serpent, being lifted up, shall draw all men unto Him.

She is spiritualizing the force which holds the souls of men in bondage. She is tearing her traditional crown to tatters. She is mounting the throne of the universe on the shoulders of love, and there parentage shall be enthroned; but the goal of passionate love is not parentage. “The goal of passionate love is spiritual achievement,” and spiritual achievement may or may not be parentage. She has her hand upon the nursery door—

her kingdom. It is near the day dawn. Softly she enters. She draws the blinds close. She turns the light low. There are dead ashes on the hearth. The night wind moans in her soul. She has questions to ask. To-day she has been reading a book—a book all about her and her children. It is the book which an angel on Patmos gave to John to “eat.” Its name is Science. Its name is Truth. Her questions must be answered ere the day dawns—ere the children wake. Alone she treads the hours. There her soul, “a saint unshod,” walks softly in her. She is awake, but the world sleeps. “A man,” the book said, “is spirit. God is spirit; spirit is eternal; spirit defines form, not form spirit.” Man is spirit, and she thinks, Oh, what does it mean? “Man is spirit”—“Spirit was, eternally. Oh, God! why didn’t somebody tell her before—before. Can time wipe out the blackest spot in the teaching of the church, where she was reared? The blackest blow of its ignorance fell upon her. It taught her, standing with the lily bloom of youth and love upon her face, that immortal souls were created out of desire for sensation. But the books? Oh, joy, joy, joy! The book of life has been opened to her. She is not the creator of children. And lo! a star bursts into shining for her diadem! She turns the leaves of the book. A white dove is at the window. The children stir. The blue eyes, the gray eyes and the brown eyes soon will open to the dawn. Fast she reads: “Now man has a natural and a spiritual body.” She has heard that before. Oh, why was she blind and dumb? “How?” “Man is spirit; man has a spiritual body; spirit defines form.” Of which body is she the mother? She thinks. The silence grows deeper. Only the sound of wings ’gainst the window pane. Which? Upon which plane of her nature did the soul, her child, seek her? Does an incarnating spirit seek incarnation at a spiritual or a material center? Does the book tell? Yes—the eternal book—God, Science, Truth, Love. “All is spirit.” Spirit is that which manifests God. And again she turns her tear-dimmed eyes to her church—in the name of heaven, hers no more—its answer, while time has rolled back its centuries, ringing in her ears: “Eve was made for Adam.” And her cheeks tingle with shame. But the book—“The child is spirit—spirit is God.” It was a lie. She was made for God. She is the Bride of God and the Mother of Christs! Angelic hosts are gathering at the nursery door. A ladder rises from a woman’s soul. Up and up and up she mounts to a city on a hill, and there, with neither the light of the sun or the moon, she reads. There a serpent is winged. There a woman is clothed with the truth. There a new race is born. She comes forth from that spot and that hour to the leadership of the world, a queen in a Kingdom of Kings. There she has done—what? Her own thinking. No more, no less.

The first step in the emancipation of women will be manifest in her escape from the thralldom of the church. She must take this step alone. The vast majority of women in the world to-day are bound, body and mind, by this allegiance. Every organization of

women in the world to-day is cringing before it. There isn’t an organization of women upon the face of the earth that dare elevate her to the plane of her own thinking, if that thinking leads her to a single step not in harmony with the traditions of the church. Freedom to the slave who does not know he is enslaved is the light which is darkness. How great is that darkness! Women alone are keeping alive an ecclesiastical institution, whose power is broken by the hand of science, and for which the civilization of the nineteenth century dug a grave. The church holds but one chance of life; that hope and that chance is in the continued ignorance of its women. It is a forlorn hope. Let her but become “a student,” instead of a Catholic or a Protestant, and the church which has lived upon her ignorance will die. Science offers to her a higher education—an education which shall enthrone her intuition—the voice of her God. Her intuitional powers are lost to her to-day. She only knows the voice of truth is there. She knows not how to follow and obey. She has followed the voice of a book or a man or a temple, and the still small voice of God is lost to her and to God. She needs but one education—that which will enthrone her intuition. It has come. Science, Truth’s missionary in all the ages, has beckoned to her. Do you think she will forget her crown? It is the first thing she remembers. With pleading eyes and trembling hands she wipes the lust from its lilies, she breathes the dew to its petals, she brings it where the sun shines, and for it she eats and eats the book. An apple is still in her hand. It is the stone of David. She is going forth to build a throne. “A throne for mothers?” “No.” “A throne for fathers?” “No.” “For governments and kings?” “No.” “A throne for love?” “And what is love?” Can I tell you the music of Parcele? Can I tell you the sound of the sea when it is stilled? No, no; but I can tell you that its throne is rising—rising to the skies—a throne where sits a new father and a new mother, and underneath are the “Everlasting Arms.” I can tell you that a light from the throne of Truth has reached the planet, earth. I can tell you that it breaks itself in glory on a mountain top. I can tell you that there a Knight and a Lady stand, with their hands to heaven thrown. I can tell you that the heavens bend—that there is something in the lady’s hand. I can tell you that knighthood is in flower again. I can tell you that the royal men of earth have sent adown the coming years a cry of welcome that shall not die in all eternity: Hail! All hail! Heaven whispers: “Hush! The Holy Grail.”

Boston, December 17, 1901.

#### DOING HIS BEST.

“You know,” said the orang-outang, “that man is descended from a monkey.”

“Yes,” answered the chimpanzee, “and his descent has been very great. But let us set it down to his credit that he tries to rise again. Every now and then you hear of some man who is doing his best to make a monkey of himself.”—*Washington Star*.



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## SPIRITUAL EVOLUTION OR REGENERATION.

By R. C. Douglass.

The Christ Course—Lesson 6.

## LESSON XII.

## "Crucifixion."

"They that are Christ's have crucified the flesh with its passions and lusts."—Gal. v, 24.  
 "I am crucified with Christ. Nevertheless I live; yet not I; Christ liveth in me."—Gal. ii, 20.

In reading the story of the Crucifixion it is important to bear in mind the distinction between the names "Jesus" and "Christ," between the terms "Son of Man" and "Son of God." Jesus Himself did not use these terms at random, but wisely. When He spoke of the "Son of Man," He referred to His Humanity; when He spoke of the "Son of God," He referred to His divinity. "Jesus" is the name of the corporeal "Son of Man;" "Christ" is the name of the incorporeal "Son of God." "Jesus Christ" stands for Humanity Regenerated, or the "Son of Man" Christed—God manifest in Man.

Only the corporeal "Son of Man" could die; the incorporeal "Son of God" was not subject to death. The "Christ" could not be crucified. He could not even be brought before Pilate. The record does not say that Christ died. Divinity could not die. What saith the record? "They delivered Jesus to be crucified." This is all they could do. Yet mortal mind is ever hostile to the Christ, and ever seeks to destroy the Christ from consciousness. "Carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." (Rom. viii, 7.) The Christ is thus the "Lamb slain from the foundation of the world,"—slain in the animus of carnal mind, yet never slain; for the Christ is forever untouchable. Only the carnal receives the blow.

"The reproaches of them that reproached Thee are fallen upon Me."—Ps. lxxix, 9. This is what the "Jesus" says to the "Christ." The blow aimed at Thee has "fallen upon Me." The carnal must be crucified. We must learn to intelligently crucify the carnal self, the "Son of Man." For Jesus was the Representative Man of the ages, whose objective life represents our Spiritual experience in "The Way" of Regeneration. He lived for us, and He died for us,—not as our substitute, crucified in our stead, but as our archetype, our pattern, our "Way." The "Way" of His external experience corresponds to our "Way" in Spiritual experience in the process of Regeneration.

Therefore, as the corporeal "Son of Man" was crucified, that the "Son of God" might have a resurrection from the dead, so we must crucify the carnal mind, that the Christ-mind may have a resurrection in consciousness, that the Christ-Consciousness may be resurrected in us,—Christ risen in us.

We have now taken five steps in Regeneration.

In our progress thus far each step, if well taken, has prepared the way for the next higher. Perfect work in each degree insures successful advancement in the Christ life.

Having, then, taken these five steps in the way of Life, we stand at the portal of the Sixth Great Step, which is to open to us the full fruition of Spiritual Realization of the transcendent glories of the Resurrection Consciousness. This great Step is Crucifixion. In Gethsemane we have been especially prepared for what is before us. In Gethsemane we have made Crucifixion a possible experience. For, had we been unwilling to take that step, had we faltered in Gethsemane,—still clinging to the old carnal self-will,—then carnal mind would be still dominating us, and hedging up our progress.

But, having renounced the old self with its carnal will, we are free from the fears and dominion of the old self, and are in obedience to and in harmony with the Divine Will.

Having now made the Divine Will our own, we can, in fearlessness and calm assurance, advance to the radical work of crucifixion, saying, "Arise, let us be going." Going whither? Cheerfully going to crucifixion. The struggle is over. Nothing can hinder the Great Demonstration. This is the closing act in the demonstration of Divinity. By it I come into the Divine Consciousness,—becoming conscious of my divinity, through the crucifixion of the fleshly mind. The carnal must die—be eliminated from consciousness—in order that the Christ-Resurrection may be realized. It is all an evolution in consciousness,—passing an evolutionary boundary,—out of the human into the Christ-Consciousness. This is progression; this is evolution according to divine order. We are evolving from the Consciousness of the animal-human to the Consciousness of the Divine-human; and we follow in the "King's highway,"—the Christ way. The full realization of this higher consciousness is expressed by the term "Resurrection," an experience that calls for a higher type of living. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."—Col. xiii, 1. "Above" denotes a higher plane of thought.

Through Regeneration you have risen to a higher plane of consciousness than the animal-human, to a higher kingdom than the dominion (or kingdom) of intellect. Faculties and powers before unrecognized are now unfolding to consciousness. The Spiritual Man is coming into his kingdom. Now is "the kingdom of heaven within you." It is indeed the kingdom of the Spiritual, in which Christ is King. He seems to have "journeyed to a far country," as in the parable; but now returns to "take to Himself His kingdom."

When you are in this kingdom, you will rule your body in Wisdom and righteousness. Said Paul: "I keep my body under." In the kingdom of heaven you will be able to rule the body with all its functions and powers,—"keeping it under" control of the righteous Will. All your intelligence is not in the brain. The entire organism,—every microscopic cell of the organism,—is intelligent. This being true, it may respond to your active thought. Thus you may control the body, and "keep it under" full control. It is your servant. It contains all the stored-up thoughts of your past. So, if it does not toe the mark with your present conscious thought, it is because you have not fully redeemed all these old thoughts; you have not re-instructed them. They are still carrying out your former teaching.

On account of this intelligence in the entire body, some have called it "unconscious mind," a very improper term. For there is no such thing as "unconscious mind." Subconscious is a better word. For body is both intelligent and conscious. So is every plant of the field,—every thing in the universe,—since God is Omnipresent Intelligence. All nature vibrates with conscious life and intelligence. For God is Omnipresent Life and Intelligence, and His creation manifests Him, each individual thing in its own sphere of manifestation.

It is on account of this intelligence in every cell of the body that you are able to give your body a mental treatment. If no intelligence were there, it could never respond to your thought; and so your mind could not control your body. The brain is not mind. Mind is immaterial, and uses both brain and nerves; and every intelligent cell is attentive to the word of authority from the supreme Ruler, who issues his mandates to all these obedient servants. If man were always wise and righteous in every thought, the body would manifest that

wisdom and righteousness in every cell. So there would never be anything but harmony and health. Thus health is righteousness. If mind had always been righteous, subconscious mind or body would have nothing in its great storehouse but righteousness and health. When Paul said "Whatsoever a man soweth, that shall he also reap," he was referring to sowing thoughts in the soil of the subconscious mind, where they are sure to bear fruit for our reaping in healthy or unhealthy condition. When Bacon said,

"My Mind to me a Kingdom is," he may have had in thought the whole body with its millions of intelligent, obedient cells, as the people of that kingdom. For they are your subjects, and your kingdom is your world,—all within.

Therefore, if your stomach is not performing its work of digestion well, you may talk to it as to a friend or servant, reminding it of its God-derived powers, and tell it to perform its function, and it will obey you. This would be a mental treatment. Say to it: You are my willing and obedient servant; you love to do my righteous will; you stand in the strength of Omnipotence; you stand in the unfailing principle of Truth; you are filled with Omnipotent Life; you are strong with Omnipotent strength; "In the Lord Jehovah is everlasting strength." In loving recognition of your Divine powers, I command you to do your work. You are always equal to your task. For "your sufficiency is of God." You are now in glad obedience performing your function.—Amen.

Withdraw your condemnation from your stomach. This is very important, because it has been hampered by your adverse and critical thought, and it can not perform its function while you are condemning it as incompetent. On the other hand, praise it, and assure it of its strength and willing obedience, its freedom and power, and it will spring to its task with alacrity. Every one has observed the helpful effect of praise, confidence and love on a servant. It is just so with these servants. For all organs are servants to do your will; and you, as ruler in your kingdom, must rule in righteousness. There is no other way to insure peace and harmony in your kingdom. The king who rules his subjects in love, rules a happy and contented people.

The formula for treatment for the stomach will apply to the liver or any other organ, with slight modification according to its function.

For each organ represents a province in your kingdom, which you hold in glad co-operation through love.

We do not say that every organ has the power of reason. That is the function of the brain. Reason is not the only evidence of intelligence. Intelligence is everywhere, because God is everywhere.

Using the brain, you may reason with your stomach or liver, and it will hear—not your words—but your thought. For in the body there is a great telephonic system. From the brain, the Central Station, you send your thought along the nerve-wires; and the numerous ganglia are local stations, where messages are received. Your passion-thoughts of love, hate, avarice or sensuality are all innocently heard at these stations, and unsuspectingly received by the organs, which become modified according to the character of the thought sent out. Is it any wonder that an organ becomes debilitated, when we think how much of error, sin and passion we have mercilessly poured in upon them? Since, then, we have power to bless or curse, or even kill, our bodies by the power of thought, we will no longer accuse our Heavenly Father of sending affliction and death.

By the power of the regenerated Will we are to redeem and regenerate our thoughts and bodies, until "the without becomes as the within," or until "the kingdoms of this world (within) become the kingdom of our Lord and His Christ."



The mind fully Christed and the body redeemed are the consummation of our work on earth. We are then prepared for graduation to a higher school, this lower school having fully served its purpose.

Speaking of the distinction to be made between the terms, "Son of Man" and "Son of God," our Representative was not speaking carelessly when He said: "*The Son of Man goeth, as it is written of Him.*" For, if the Son-of-Man idea of Man is not the true concept, then in order to the higher unfoldment it must "*go*,"—in order that the True Idea may abide, and bring us into our illuminated Resurrection Consciousness. Here is the key to the whole problem of Salvation, viz.: *Rejection of the Son of Man, and through rejection and crucifixion "lifting him up" as the "Son of God."* For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." By recognizing the "Son of God" in man you lift him up to that estate in consciousness.

Before you can attain to the consciousness of the Resurrection, you must reject this old Son-of-Man idea of yourself, and accept the Son-of-God idea. You must even crucify this Son-of-man, that the Son-of-God can shine forth in resurrection glory.

This consciousness of Life is attained through death,—the death of self. Spiritual ideals have no place in the mind, until it gives up its low ideals. Therefore, the low ideal, "*son of man*," must be rejected and "*set at naught*" (made nothing), that the high ideal, "*Son of God*," may have full dominion in the consciousness,—may become a matter of consciousness.

The whole false concept,—this sinning, dying man, this good-and-evil man, this worm-of-the-dust man, this human concept,—must "*go*," must be "*set at naught*," must be "*denied before Pilate*," and crucified outside the Divine Temple and City,—entirely put out of consciousness,—in order that you may attain to the Divine Consciousness,—becoming *consciously the Son of God*, forever in the bosom of the Father, "*without spot or wrinkle or any such thing.*"

Thus the way to the *highest Consciousness* is the "*Christ Way*." In this consciousness, when man reaches it, will be found perpetual health, and this means perpetual life. To be consciously a Son of God is to be in the God-Consciousness, with a transformed life and a transformed body. When this is attained, there will be no more talk about reincarnation for such an individual.

As in the old thought you built your body after the pattern of error-thought, so now in the New Life you are to rebuild it "*according to the pattern shown in the mount*,"—the pattern of Christ.

Regeneration is the rebuilding process of thought. Its Six Steps you have now taken; and if you have fully taken all these steps, and fully appropriated all the truths pointed out, you are nearing the goal of the regenerated life. But the old life, with its life-long habits and its race-long beliefs, is always a hampering impediment, and from this bondage we seek deliverance; and it is, therefore, no marvel that so extreme measures as crucifixion of the carnal self is necessary, in order to that full emancipation.

When we say the Christ was never crucified, only the fleshly "Son of Man," there ought to be found in the inspired record some parabolic picture or symbolic incident to represent the separation of the two. Such an allegoric incident is found in Mark xiv, 51-2, as follows: "*And a certain young man followed with Him, having a linen cloth cast about him over his naked body; and they lay hold on him; but he left the linen cloth, and fled naked.*"

As a mere historical incident, without figurative meaning, this has no value or significance whatever. But, admitting the allegory, it is pregnant with meaning. If we are to regard the whole historical life of Jesus as a wonderful allegorical history, then this incident is likewise allegorical. It is a pic-

ture given to show that the CHRIST escaped crucifixion, arraignment and mockery,—leaving the "Son of Man" to "tread the winepress alone,—to be arraigned and mocked, "set at naught" and crucified; in order that the allegory of the Master's experience may correctly portray our Spiritual experience in crucifying the carnal of our nature, that the Divine Man within may have a resurrection from the dead.

The "*linen cloth*" stands for the ideas, or terminology, with which the human mind clothes its conceptions of the Christ.

But, as the Divine One can not be cumbered by human ideas, or limited to human definitions, or expressed by human words even, so this allegorical "certain young man" "*left the linen cloth, and fled naked.*" The CHRIST, the SON of GOD, is ever "*young*," clean, "*naked*," as to human ideas, and terms. Human ideas are nothing to him. Words are incompetent to express Spiritual thought. The name of God is always unutterable, and always transcends human conceptions and human terms.

He next appears to Mary at the sepulchre as "*a young man*."

The Son of Man has disappeared,—to become the Son of God.

In the crucifixion of the carnal consciousness there are two metaphysical "*thieves*" or "*robbers*" of the mind, which must also be crucified and eliminated from thought and consciousness, in order to a perfect demonstration. These "*thieves*," which rob you of perfect realization of your Divine Inheritance, are:

The Belief in Matter's Reality, and

The Belief in Evil's Reality;

the former on the Right hand and the latter on the Left.

As long as these "*robbers*" are allowed a place in your mind you will be despoiled of the fullness of the realization of yourself as a Spiritual Being. You can not realize the fullness of the Spiritual Life in the present tense, and you will hope to find it in a future state of existence. For, as long as you believe in two Realities, one Spiritual and the other material, you can not know yourself a Spiritual Being, nor God as the One and Only Reality.

As long as you believe yourself both Spiritual and material, you will have a divided mind, and will not find full emancipation from the bondages of sense and material conditions, which are the fruitful cause of calamities, sickness and death. You must crucify this robber. Then, again, as long as you believe in two Realities, one Good and the other Evil, you can not know the fullness of the Good, nor God as the One and Only Good. You will have a divided mind.

As long as you believe yourself governed by two principles, one Good and the other Evil, you can not realize the freedom of the Sons of God; you can not attain to the Resurrection Consciousness.

For, conscious of two opposing principles governing you, you will have a divided mind, and will, therefore, fail in making the great attainment. You must crucify (cross out) this robber.

It is interesting to note that there is a salvable principle in the right-hand robber (the right hand denotes favor). Therefore, he is both killed and saved at the same time. In our efforts to overcome the material consciousness we shall not succeed until we make a distinction between the *real* and the *phenomenal* aspects of matter. For visible phenomenon is not the Reality of matter. The phenomenal is all "*visual illusion*." There is, however, underlying the phenomenal the eternally abiding, indestructible Spiritual Essence, the Real Substance of Reality. Thus matter is Real in its invisible Spiritual Essence, but unreal in its phenomenal aspect.

This robber "*repented*," and entered into paradise with the eternally abiding Christ ("*to-day shalt thou be with Me in paradise*"); which shows that when we "*repent*"

of or give up sense evidence, as the true evidence of reality, and recognize the Spiritual as the Real, then our material conceptions will change to Spiritual conceptions; and then the material body will be seen as a Spiritual body. For we are forming a Spiritual consciousness. This brings us a step nearer to the Resurrection Consciousness. For we have destroyed the "*robber*" of materiality from matter, and have found its Spiritual Essence, the *pure Substance*. The "*robber*" disappearing, *salvable Substance remains*.

But in the "*left-hand robber*" there is no redeeming principle whatever,—no truth or reality. Evil is falsity, a delusion and a snare, and must "*go*" with the carnal consciousness. It must be destroyed from consciousness, before the glorious revealing of the Resurrection.

In the realm of Reality matter exists as Spiritual Substance; but Evil, having no Reality or Substance, is a stupendous lie, and therefore can have no place in the Christ Consciousness, toward which we are hastening.

We have been doing so thorough work with the carnal mind, in destroying its supports, that the old sin-consciousness has nothing left to stand on. This causes a sense of vacuity and darkness. "*There was darkness over all the earth until the ninth hour.*"

But to that vanishing consciousness there still remains a shadow of a very tenacious belief, the last to yield,—the belief in a personal God, with loves and hates and passions like the human. For carnal mind has made its God after its own pattern. We have been trying to reason it away, but somehow it clings to us still. It is the God of that old consciousness, and must "*go*" with the carnal-mind consciousness, before the soul can be filled with the illuminating glory of the Resurrection Morn, before it can realize the Universal, Omnipresent Good,—God, who is Infinite Love, Everlasting Mercy, Omnipotent Truth, Universal, all-embracing Life,—God, who sees not the sinner, but His own son, in all.

"*My God, my God, why hast Thou forsaken Me?*" is the last despairing cry of the old expiring consciousness of sin and death.

"*It is finished!*" The old sin-consciousness goes out in darkness. *The consciousness of sin is ended. It is dead!* There is no longer any consciousness of sin. Henceforth sin does not reign in your mortal body. You have passed through the most important of human experiences, and have accomplished the greatest and most important work of a lifetime,—the object and purpose of this earthly existence.

You have not merely overcome a false belief, but you have destroyed a *whole false consciousness*. You have passed the greatest evolutionary boundary of earthly experiences. You have "*died unto sin*"—unto the sin-consciousness. The sin-consciousness is ended forever.

The death of that consciousness is the "*First Death*;" after which follows the "*First Resurrection*." "*Blessed and holy is he that hath part in the First Resurrection: on such the Second Death hath no power.*"

The Christ Consciousness for men is attainable by following the *Christ-Way*.

Do men ever have these experiences? Listen to the story of one, whose Resurrected life was a continual demonstration of God:

To one who asked the secret of his service the late George Muller said: "There was a day when I utterly died—*utterly died* (as he spoke he bent forward lower and lower, until he almost touched the floor)—died to George Muller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the blame or approval of brothers and friends;—and since then I have studied only to show myself approved unto God."

The "I AM" Affirmations should be used in the silence following.



## WHAT'S THE USE?

Once on a time a certain man,  
Ploughing his corn, as a farmer can,  
With a jaded, over-burdened beast,  
Stopped at the end of a row to rest,  
When he heard the beast murmur, "What's  
the use

Of this toil and ceaseless round of abuse—  
This life of sacrifice, pain and despond;  
Untempered even by hope beyond?"

Then the Farmer awoke, like one from a  
trance.

Here, indeed, was a coveted chance.  
For he was a seer and philosopher, too;  
All the wisdom of men and the ages he  
knew,

And a light flamed up in his steel-gray eyes,  
For here was a chance to philosophize.  
So he said: "Good Sir Beast, this is lightly  
explained,

If you have sufficient lucidity gained,  
'Tis not to you vouchsafed to know the why  
That you bear heavy burdens and weary  
and die.

Enough to know that a wise Providence  
Has placed you here and will take you  
hence.

All the Universe labors to some great end,  
That even the wisest don't comprehend.  
Your mind was not shaped that you might  
observe

The ways and means, nor ends that you  
serve,

Lest, becoming thus learned, but perversely  
inclined,

You'd serve not the use the Creator de-  
signed.

'Tis a law of creation—having ears you may  
hear—

*No creature can reason above its sphere."*

Then the Farmer "Gee-hawed" him into a  
row,

While the Beast faintly gasped, "It's good  
to know!"

And the seer, delivered of such weighty law,  
Still urged him on with the old "Gee-haw!"  
But he said to himself, "Let me measure  
and see

Just where this philosophy touches me.  
I've challenged the sun and the stars in  
their course,

And demanded the keys of the Universe.  
I've dissected the flames that burn in the  
sun,

And told their component parts, one by one.  
I've weighed the mass of the planets bright,  
And dissolved a ray of their flashing light.  
But the life that moves in the tiniest cell  
Still puzzles my reason and balks my will.  
This life and death problem is so obtruse  
That Reason, defeated, asks: "What's the  
use?"

But I reckon some things in God's great  
plan,

It wouldn't be wise to reveal to Man.  
And I think, after all, I made it quite clear,  
That a creature can't reason above its  
sphere."

—Allan Parkinson.

Los Angeles, Cal.

## ON MY DESK.

*Dominion and Power*, studies in Spiritual Science, by Charles Brodie Patterson, editor of *The Arena and Mind*; 217 pages; cloth; \$1. The Alliance Publishing Co., Windsor Arcade, Fifth avenue, New York.

In the preface to this work the author says:

"The authority is the realized presence of God in the individual life of man. Where one feels with the heart and knows with the mind, and is not in any way dependent upon any or all authority, the way of life is illumined by the light within. The kingdom of God is found as a conscious reality in the soul of man, and the individual soul becomes conscious of both dominion and power and rules its own kingdom."

This is sound as a dollar. It is as true as the truth. There are twenty-two chapters in the book, dealing with every phase of dominion and power. The only weak points in the book are his prayers at the close of chapters. Prayer is a secret of the soul and can not very well be put into words. It is true that we have prayer-books in the world, but they seldom contain real prayers. Jesus Christ spent whole nights in prayer, and yet his spoken words of prayer can be put into very few lines. Patterson's book, however, is full of strength. He has found the secret of Dominion and Power. The book has been written for the individual, and is not a textbook for the institution.

## Received.

*On the Grand Ohio River*, words by Nora E. Hulings Siegel, music by Henry Sachs. Published by the Terlinden Music Co., Denver, Colo. This is a song full of melody. The picture of the steamboat and the darkies on a bale of cotton brings back old memories of long ago, when I was a barefoot lad on the Ohio river.

*The Exodus*, a magazine devoted to the systematic exposition of the science of being and to the leading questions of the New Thought movement. Ursula N. Gestefeld, editor; Harry Gestefeld, associate. \$1 a year; 10 cents a copy. Issued monthly by the Gestefeld Publishing Co., Pelham, New York. This magazine has resumed publication after over two years of what Mrs. Gestefeld calls "vacation."

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