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Thomas J. Shelton,
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ITEMS AND IDEAS.

*** Unity!

*** Duality!

*** Both are truth.

*** Children need duality.

*** Full-grown men and women demand unity.

*** Satan, the Serpent, is the Saviour of the world.

*** The Prince of Peace is the Prince of the Power of the Air.

*** *Mephistopheles* is the spirit of *Doctor Faust* seeking satisfaction.

*** Fiction is fact when you give it the right interpretation.

*** The Serpent is the Soul seeking for knowledge; the vibrations of the Serpent are the waves of light from the Great White Throne.

*** Where did I get all of this knowledge of the Truth? From the Divine Feminine! Who is she? She who was and is and is coming, the Almighty.

*** The Holy Trinity is: *God*, the Father; *Man*, the Son; and *Woman*, the Holy Ghost. You will find only Man and Woman in the objective world. The Father is invisible and the Mother is invisible, for the Father and Mother are One in the Universal.

*** Jesus was led into the wilderness to be tempted of the Devil. The word "devil" is the same in this connection as the word Satan. Now, who was this Satan? It was the CHRIST in Jesus. Jesus held that conversation with himself. He did just exactly what the Christ in him wanted him to do. He rejected the offer of objective power, knowing that it was not permanent. But bless you, my darling, when He went down off that mountain, He turned water into wine. Satan gave him in the subjective just exactly what he had promised in the objective. From that hour Satan went before Jesus as King of kings and Lord of lords. All the kingdoms of this world and their glory were given into the hands of Jesus Christ. It was the Prince of the Power of the Air who gave the keys of death and hell into the hands of the Prince of Peace. Glory to God in the heavens and peace on earth to men of good will! There are no mistakes in the universe. "As it was in the beginning, is now, and ever shall be, world without end, Amen!"

*** Dante's "Inferno" and Milton's "Paradise Lost" must be given a spiritual and scientific interpretation. There is nothing lost. Therefore, there is nothing to be regained. Jesus said: "I saw Satan as lightning fall from heaven." In our story-book of scares, we have thought that this lightning was thrown out of heaven as you would take an offender by the seat of the trousers and the nape of the neck. Satan *is* the lightning, and, therefore, when he comes in his glory it will be "as the lightning flashes from the east unto the west." Jesus understood Satan. The negative side of Spirit is a scare-story to frighten children. Fear is the alphabet of courage. Men of mark and might have always been inspired by the Serpent. Jesus represents the Divine Feminine in her humiliation, her fig-leaf period. Hence he was a man of sorrows and acquainted with grief. But wait until the Divine Feminine comes forth in her splendor, unclothed! You will find him the majestic warrior, seated upon the White Horse, with a two-edged sword coming out of his mouth. He is no longer the son of humiliation, but the son of glory. The son of man has become the Son of God. Mary Magdalene was looking for Jesus, and lo, the CHRIST was revealed to her. When John saw this same Christ, "his countenance was like lightning and his raiment white as snow." You remember Jesus saw Satan like lightning; and so Satan is returning the compliment by showing Jesus on the throne of the Serpent. "And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Do you recognize the gentleman? He is the same Satan, Son of the Morning, who fell as lightning from heaven to earth, and ascended as lightning from earth to heaven. He is the Son of the Madonna, the BRIDE of CHRIST.

*** I am well aware that the priests and preachers would hang me for the above words without any compunctions of conscience. I know it, because I would have done the same thing when I was down among the dead men. The dead men don't know anything except to kill other dead men. Who are the dead men? All who are in mortality. The dead are not bones and dust in coffins in the cemetery. The resurrection of the dead doesn't mean stirring up the dust and rattling the bones in the graveyard. It means the lifting of the living from among the dead; the raising of that which is alive out of the body of death. It is this corruptible putting on incorruption; this mortal putting on immortality. The man of sorrows becoming the man of joys. To change the figure, it is being born out of the clay model into the real spiritual life. Why should you marvel at these things? Have we not had the story told over and over again in song, in marble, on canvas, and in the breathing, aspiring, struggling life of your own soul? What is all the music of the world but the song of the soul? What is *Lohengrin* but the wedding march for the union of CHRIST and the CHURCH? What is the dead march in *Saul* but the funeral dirge of mortality. It means the children are putting away their playthings, doing away with scare-stories, and entering the realm of the Fearless One. It is time for us to cast off the fig leaves and the skins of wild beasts and stand nude before the Almighty. What have you been trying to do for all these years but to disrobe in the presence of each other? The prize fighter strips to his waist and bares his mighty muscles. The society woman wears her dresses low and shows as much of her form as Mrs. Grundy will let her. The ballet girl wears her dresses high and shows as much as the stage manager thinks the public will countenance. The clergy, bless their hearts, look upon the society woman without shame, and, if they had a seat in the balcony, where they thought no one would see or know, they would also admire the ballet girl. Oh, you old baldheaded hypocrites! I am not censuring you. It is the struggle of the soul of man to uncover. Men and women have been in this hothouse of artificial clothing, unreal thought, and hypocritical living until they, poisoned by the foul air, are anxious to get back to Nature. It is all right! The Lord God told man the truth and the Serpent told the woman the truth, and it takes the two half-truths to make the one Whole Truth. "It is time for figs," saith the Divine Feminine. She knows! She is the knowing One. The sword of flame in her hand points the way to the Tree of Life.

*** In one day this week I rejected four hundred and twenty-five dollars' worth of spot cash advertising. It was all good in its way, but it was not good my way. CHRISTIAN will not advertise hypnotism, osteopathy, magnetism, and other schemes of mortality.

EYE TO EYE TALKS.

I to I talks!

I talk. What else talks? Why I talk, of course; there isn't anything else to talk. I talk to I, the I in you, for there isn't anything or anyone else who can hear me. Who am I? You answer this question and you have solved the problem of being. When you discover who I AM, you will know the law of vibrations. I am the light. You say that you see the light. What do you see the light with, when you see? The only thing that you can see the light with is the light. Darkness can't see the light. "The light is in the darkness, but the darkness comprehendeth it not." I see! Do I? Why, certainly, I see; I'm not blind. I see that I see. How do I see that I see? *Because I AM the Light.*

"If the light that is in thee be darkness, how great is that darkness!" This is what Jesus Christ said to His disciples. Now, how under the heavens can light be darkness? What did He mean? He must have had reference to mortal thought. When you think that your light is cut off from the Light, then the light that is in you is darkness. This is the reason why so many people are walking in darkness. When the individual separates himself from the Universal, he begins to go round and round in a circle. It is a very narrow circle. It is the circle of your own mortal mind. You may swell up with pride and think that your circle is very large, but it isn't. You may call yourself king, emperor, president or third assistant postmaster-general, or you may even aspire to the high position of editor; but nevertheless your circle is just a little ring around the gooseberry bush. If you owned this whole planet, you wouldn't own much. It is so small that the people on the sun can hardly see it. Even to some of the other planets it is a

> "Twinkle, twinkle, little star,
> How I wonder what you are,
> Up above the world so high,
> Like a diamond in the sky."

The whole globe is nothing but a little dirt-dauber's nest. So, my fellow traveler, when you detach yourself from the Universe and set up a little personal kingdom of your own, you may think you are IT, but you are not. No, no, you are not IT; you are nit!

I see!

What do you see? I see the light. How do you see the light? I see it with my eyes. How do you see the light with your eyes? Now, my little kid in the kindergarten of God, you are up against a stone wall. I see through your eyes. It is the I with which you see. In other words, it is the I that does the seeing. There is only one I, and this one I is the Only Eye. So, then, your little electric light is attached to the central dynamo. St. Paul expressed the same idea when he said: "I live, yet not I, but Christ liveth in me." Christ is the Light of the world. The Light of the world is Christ. Now, don't run away with your mortal mind and look at a mortal man. Jesus was the Christ because there was light in Him, and that light was the Light that lighteth every man coming into the world. The only difference between Jesus and other men is that He recognized the light. Every man who will recognize the light that is in him as one with the Universal Light will be illuminated. This is illumination! The recognition that you are not a light separate from the Light is illumination. It is inspiration! Inspiration does not mean that something has been bestowed upon you, but that something has been awakened within you. This is the all-important problem for you to solve. As long as you look outside of yourself for something to come to you and to give you something that you do not now possess, you are blind. "Let your light shine!" Instead of doing this, you are calling with all your might for light. You are yelling at the top of your voice for light, when all you have to do is to let your light shine. You have a bright lamp in your room, and you put a bushel measure over it, and complain that you are in the darkness. "Oh, fools and slow of heart, to believe all that Moses and the prophets have written, and not to know!" Here you are, lifting up your hands to heaven and saying, Give me light, give me light! How do you suppose that light can be given to the darkness? Darkness is a negative condition. It is nothing. Turn on the light and the darkness disappears. You are the light, or else you can never see the light. Only light can see light. Only spirit can know spirit. Only immortality can recognize immortality. Only eternal life can recognize eternal life. Therefore, my beloved, let me remind you once more that if the light that is within thee be darkness, you are in the dark. You may see all the books and all the newspapers, and all the magazines; you may read all the Bibles that have ever been written or ever will be written, but if the light that is in thee does not shine, you will not see anything. You will be where Moses was when the light went out.

Here is a question on this same subject:

"My Dear Mr. Shelton: So many of my friends can not understand why Jesus Christ is nothing to me. I really have more feeling towards Lincoln. They tell me "He was the Way Shower." He did not show *me* the *way*—it was Helen Wilmans and then you. If you have space, I would like you to tell me what is wrong with me? One of the Originals.—Maude Koenig."

1505 S. Twenty-sixth street, Omaha, Neb.

There isn't anything wrong with you, Maude. You are all right! You can never see the glory of God in the face of Jesus Christ until you see the glory of God in the face of Maude Koenig. All I did for you was to show you yourself. By the way, Maude, you and I along there were little tots going to the same school. It was when I first began healing and teaching. Do you remember how you used to put a dollar's worth of stamps in a letter with the one word "Success?" I tell you those postage stamps came in very handy. It was at a time when CHRISTIAN was living from hand to mouth, and not very much in the hand for the mouth. I kept calling myself God all along there, but didn't understand it. I now know that I am God and couldn't be anything else if I tried to be. I have tried it. It will not work. The only way that the I can see is to recognize its conjunction with the Only Eye. Louise Downes answers your question in this issue of CHRISTIAN. It is a constant surprise to me to see that all my contributors write upon the same theme that I select for myself. It shows that the I AM is editing CHRISTIAN. Christ is always invisible as a Principle. When the Christ was instructing the disciples of Jesus He told them that it was necessary for Him to take Jesus out of their sight so that the Spirit of Truth could make Himself known. In spite of all this instruction, we are still looking up into the skies for the Christ instead of looking within for Him. Why should the glory of God shine in Jesus of Nazareth any more than in Maude Koenig of Omaha? Do you know any reason?

There isn't any reason in the Scriptures or in Science for the Almighty to confer glory on one individual and leave others in darkness. I am just as good as anybody. There isn't any one in the heavens above who is superior to me. At the same time there isn't any one in the hells below who is any meaner than I. I am the whole thing. There is just as much hell in my hell as there is in any other hell; and there is just as much heaven in my heaven as there is in any other heaven. The I in me is the Lord God, and there is none other beside Him. When I first began saying "I AM God" it looked like foolishness; but standing here now on the top of the mountain, I know that the foolishness of God is wiser than men. Just a little folly with God is greater wisdom than you can find in all the so-called learning of men. Just here the Spirit interjects something that makes me laugh. Speaking of the time when Maude Koenig sent me a dollar for the first time, the Spirit said: "This was the Patched Pants Period of your Pilgrimage." You bet! I wore patched pants when I first began giving lessons, and I was very thankful for the patches. You can not have full and complete illumination until you go along the road and deal with little things. In fact, the whole of the universe is made up of atoms. A man starts out to follow the Spirit and some foolish thing is said to him and away he goes on a tangent. He thinks that God can only talk in the sublime. He also thinks that the sublime means high-sounding sentences. He wants God to talk in stage thunder or a stage whisper all the time. God must be forever acting, and the fact is that He never plays the part of an actor. Jesus Christ condemns the practice of hypocrites, and the word "hypocrite" means an actor. A hypocrite is one who plays a part for the time being. God is always natural, for the Spirit is Nature. God is not a hypocrite. God is being; you are being. The individual being is the same as the Universal Being. Therefore, when the Spirit begins to teach you lessons, you must not kick because you have to learn the alphabet. For instance: You are a worm of the

dust. There is no doubt about your being a worm. I know by the way you squirm. But if you stop at the worm, you will not realize even your wormship. You are also a spirit. You reach from the dust of the earth to the sun in the heavens. You have in you all of being. Therefore, my beloved, put one foot on the earth, the other on the sea, and lift your hands until they touch the heavens.

DRUG DOCTORS AND DIVINITY DOCTORS.

The doctors of medicine and the doctors of theology are having a hard time being born into the New Thought. The theological doctors are trying to get up a new theology, and the medical doctors are struggling for a new system of healing. The people are still taking drugs; but the doctors have seen a sign and heard a voice, and they know that sooner or later drug medication will be a thing of the past. Instead of coming right square out for spiritual healing, some of them are working at osteopathy, others at magnetism, while many are turning to what they call "suggestion." It is all like the "new theology" of the divinity doctors. Cremation by the Spirit will overtake all the outfit.

In a recent issue of CHRISTIAN I put in a little squib about the editor of *Suggestion*, Chicago, Ill. It was simply a squib and not an attempt to answer anything he had said, except to show that his attack on the honesty of Mental Healers was like the pot calling the kettle black. In the February issue of his magaine, he devotes a three-column editorial to my little squib, under the heading "Shelton Dodges the Question." He repeats the old lie that has been going the rounds since last spring, saying: "However, he shocked the postoffice officials with his vibration business, and they have taken steps to prevent his vibratory 'touch' becoming too dangerous." He goes on to affirm as a fact that I had been under the ban of the postoffice department for my healing. No authority on earth or under the earth has ever questioned my healing. Last summer I plead guilty to an indictment for publishing an editorial on the sex question which was considered non-mailable matter, but my healing vibrations were not called into question. I have had trouble with the third assistant postmaster general about second class rates, the same as a good many other publishers, and this is how I lost several thousands of dollars. These are the facts. Now, will the press make correction as quickly as they made publication of the falsehood?

He closes his editorial with these words:

"However, you have evaded the question in the premises. Are your cures made by vibrations from *you*, which you make your kings, princes, doctors, lawyers, ministers, etc. (any one with a stated income eligible), *believe* you send out at so much per, or are they made by Auto-Suggestion aroused within the patient himself through your correspondence? Shelton, if your recent editorial is your reply, YOU'RE A BLUFFER, and should go way back and—well, study up some other way of fooling all of the people some of the time."

I am not bluffing. You are the bluffer and I am going to call your bluff. I can afford to call your bluff even if you had four aces up your sleeve, for I hold a *Royal Flush*. I don't heal for so much per month. I don't heal for money. *There isn't enough money on the face of this earth to buy one vibration of mine.* My healing is not by suggestion, auto-suggestion or any other kind of suggestion. The letters signed by the I AM with my name are written by my stenographer, on a typewriter, and *signed* with a typewriter. I never touch these letters, not even to sign my name. There is no healing in the letters. I don't care one single thing about the letters, whether they are written or not. If the I AM in me can't use a girl by spiritual dictation, how is he going to heal the sick?

How do I heal? *By virtue of my own divinity!* The power which proceeds from me, and reaches the consciousness of each patient, is the creative energy stored in the center of my own spiritual being. I am not Moses, Elijah, John the Baptist, or Jesus. For a man to lose his own identity in that of another, whether living or dead, is a sign of insanity. I have the mind of CHRIST. Therefore, it is the Supreme Sanity of the universe. Don't misunderstand me, for I am calling your bluff. I AM T. J. Shelton! Let me repeat, with emphasis, that my healing is done by the power of my own divinity. The words that I speak to my patients are spirit and life. Heaven and earth may pass away, but my words will not pass away. The only difference between one man and another is the recognition of personal power and individual divinity. God is making men in these last days. One man is worth more than all the institutions and dry doctrines on the face of the earth. I know these statements of mine sound like nonsense, but they are backed up by the fact that I have healed myself. Ten thousand people will testify that they have received my vibrations direct and have been healed by my Spoken Word. But these are as nothing compared to the manifestations in my own body. The healing in myself of dipsomania after twenty years of struggle; the healing of consumption, pronounced such by a board of army surgeons; the changing of my face from that of an old man to a man of youth and vigor—these are only a few things which I have accomplished within the past two years.

I am on the pension roll for disease of heart, spine and lungs. Four times a year I swear that I am the identical Thomas J. Shelton of Company L, Sixth Regiment, Illinois volunteer cavalry. After a full investigation and careful examination at five different times, by a board of United States examiners, I was pronounced legally entitled to a pension of twelve dollars a month on account of disease of heart, spine and lungs. I had all of these diseases, and the examiners did not expect me to live long enough to get my first installment of the pension. These diseases have all left me within the past two years, including prenatal dipsomania. At this writing I haven't a diseased atom in my body. I shall remain on the pension roll a hundred years. I keep it for the sake of personal identification, for the man who once was is no more. As a witness to the Truth, I must preserve the personal identification between the old man and the new one.

Before we go, Parkyn, here is a double health to thee! As the money part of the healing seems to trouble you, I will give you a little of the cheapest thing in the world, advice. I have been all along the road you are traveling. I have sailed over this sea and know every old derelict. In your former studies you dissected the bodies of dead men in your search for truth. You had as well search the old clothes of a tramp for wealth. You are now delving into the minds of dead men for the truth. The mortal mind is just as dead as its mortal body. Your law of suggestion doesn't hold good in the truth. It only holds in the picture-book period of mortal thought. Man is a spiritual being. You had just as well acknowledge this now as at any other time, for you will have to do it. If you keep on the way you are going, you will only go around and around in the little circle of mortality. You will grow old and feeble in spite of all your knowledge. You may rest assured that knowledge which does not cure all diseases, old age included, is not the truth. It may be a half-truth, but it is not the whole truth. Quacks among mental healers is no sign you should turn away from this system of thought. If quacks invalidated a profession, the medical profession would have been in limbo long ago. Sift out the frauds and the foolish and receive the pure grains of truth.

"ONE SWEET SONG."

While dictating Items and Ideas for this week, I received a letter from Kate. It is none of your business which Kate. Suffice it to say that she has heard the trumpet of Gabriel and is in the Resurrection. I print her whole letter, postscript and all, for it fits into this issue of CHRISTIAN:

"Yes, I think, my friend, that women do have to be 'roasted in hell' before they are developed; yet, when one sees the raw material as one does at 'pink teas' and receptions, one knows, in one's heart, that these must undergo a terrible lot of roasting before they are *done*. Yes, it does seem as if there should come an end to the process at last. Perhaps the awakening in this age is a little premature and we are born into the New Life without skins. Perhaps if a woman has a strong enough will she might at last refuse to suffer. She may say to those who are, or who seem to be causing her anguish—husband, son, or whoever he may be—'I have suffered enough on your account. You are not worth it. By wading through my own heart's blood I have reached the Silent Centre of the Cyclone Life, and now rest in the "Silence." If you choose to whirl on, go ahead—I suffer no more. Anyway, I know that it is all, as the Hindus say, "Illusion." It isn't real. It is all One. There's only a seeming separation into positive and negative, good and evil, for the sake of making friction. Now I have furnished my share of friction—and I've done.' After that she suffers more from loneliness than from any other cause. The people around her become so alien and strange, to her.

'Oh, well for him whose will is strong!
He suffers, but he does not suffer long.
He suffers, but he *will not* suffer long.'

"How about her?

"What worries me is not that women must make all their 'stations,' and go through Gethsemane, and the mystical crucifixion on the way to Resurrection, but that they won't forget—or can't. They mostly take life too seriously. The 'sense of humor' isn't in them, or has been crushed out in the wine-press. They are afraid to laugh. But a keen sense of humor will take one through anything. One laughs and the vibrations change. One should range one's self on the side of the 'Eternal Laughter,' as I read somewhere lately. Women must cultivate humor. They usually haven't seen much occasion for it, those who have come, and are coming through, though there is always something funny about every situation, if one is cool enough to look for it. It saves us, who were born with a humor sense. We can't be too thankful. But it can be cultivated. Recommend this, doctor of sick minds—we must forget past trouble, too. No use living it over. I am, Kate.

"P. S.—Dear Editor: Have you still, perhaps, two more copies of the January 19th CHRISTIAN? There are two more women who really need to read it. But how many of these can understand it? Under the lash of priestcraft, poor things, what can they see? And with tight corsets compressing, or overheating, the spinal cord, how can the brain act or the magnetic current play through them? How they hold up their hands in horror at *me* for not going to church. If we *will* have the Truth, even if it crucifies us, we must take it, mustn't we? Some of us got so tired of being fooled we demanded it; and we got it 'in the neck,' to use a dreadfully slangy expression. We must have so demanded, even if unconsciously, before the wine-press begins its work on us, to crush out the pure wine."

Kate has caught the vibrations of Sarah, the Princess, and is laughing. Here comes in the law of correspondence again, for there is a kind of lunatic laughter. The laughter of gladness and the laughter of madness correspond to each other. The one who is illuminated with the Spirit of Truth and receives the vibrations of life will have the sense of humor, for it is a part of the Divine Principle. This thought will be as a beacon light to many who are struggling on the psychic plane. The new life brings the vibrations of joy which permeate the whole being. Sex is awakened; laughter is awakened; the intellect is quickened. Women write automatically and hear clairaudiently. The double vision follows, and you see things. The subjective and objective vision and hearing blend with each other and the two worlds come together. This causes commotion and, in insanity, confusion. But in the opening of the inner sense, the divine consciousness commands peace to the waves, and you find rest to your soul. Then you sit on a stump by the wayside and see the procession pass. It is fun! You are not disturbed in the least; you are simply tickled. You see the elephant, the rhinoceros, giraffe, kangaroo, white mice, the Shetland ponies, all the clowns, and the whole show. You have been inside the ring and you know every trick. The whole universe is a great show. It is funny! You enter the realm of the Fearless One, and when fear is gone fun takes its place. You even laugh at other people's fears. Sometimes I want to say "Boo!" when people are scared. Helen says I say it sometimes to scare them. But it wasn't so funny when I was scared.

MAN IS A SPIRITUAL BEING.

LOUISE DOWNES.

It is the theological idea of sacrifice which has closed the mind of humanity to the comprehension of nature's law of transmutation of force and conservation of energy which is manifest upon every plane of Being. Theology has manufactured, in place of God's law of transmutation, a law of sacrifice and a plan of salvation. Humanity, in its state of hypnosis, has made no protest. Science itself has arisen, the defender of truth in all the ages. There is no *plan* of salvation. Salvation IS.

The law of transmutation of force and conservation of energy *saved* every man before the planet was. When the law wrote at the heart of an apple seed that it *was* an apple seed, no law of sacrifice or plan of salvation invented by theologian, pope or preacher, in the new thought or the old thought, can save that seed from *being* an apple seed. The opportunity for manifesting that it is an apple seed, and an apple tree can be taken from it, perhaps, but the fact of nature can not be *diluted*, added to or taken from, one jot or tittle. That man is a spiritual Being *is* a fact of nature, and human intelligence will no longer permit the theologian to teach that man is *a worm*, a sinner, and is *going* to be a spiritual Being some day (after he dies) if he is good, according to the goodness laid down by the theology. The church today has squared itself *against* all teachings and teachers which shall reveal to man the Kingdom of Heaven within where the Father dwelleth, against all teaching which gives man his divine inheritance, "dominion over earth and Heaven." It has but sneers for those who believe Paul's declaration, "*Now* man has a natural and a spiritual body," and contempt for the science which has proved it. It has sneers for the dawning light upon this "corruptible shall put on incorruption" and "greater works ye shall do." Science is the savior of the world, for it rolls away the stone from the sepulchre where the church has buried Jesus and the Christ. He shall live again, the friend, the teacher of humanity, and the woman shall tell the story. He that was dead is alive!

The theologian can not be the scientist while he continues to be the theologian—by this sign shall ye know. As a teacher of humanity his work is done. Science divorces men from the institution. Every man must find Heaven at last. Science sets him by himself for the still small voice of Truth is heard not in the institution. Truth, Science, is wooing every man to himself to know God—to enter heaven. The theologian is taught by the theologian, not by the experiences of the world and the voice "which discerns truth"—the intuition. Hence, whatever the discoveries of science, he changes not until compelled by the change of mental attitude of the pew. He is not a leader; whenever he assumes leadership he leaves the Church. The facts of science are before all men. Honesty can no longer be accorded an institution which shuts its eyes that it may cry "I can not see." We may leave the history of the Church during the past; leave the fact that religions, churches, creeds, have been the core of war; leave the fact that the life of Jesus has been covered by the theologian with supernaturalism, superstition and ignorance; leave the past record of blighted intelligence and weakened self-respect; leave the fact that man lost the voice of truth in himself by being taught to seek the voice of truth in another; *leave the past!*

The schoolboy writes crooked. Why? Because he is trying to write straight.

Man is a spiritual Being, thunders science. Then he has the power and attributes of a spiritual being. He is a god. And the Church will *write straight* as Jesus wrote "Ye *are* Gods." Salvation and heredity and blood and sacrifice and atonement and worms and sinners will be stricken from the language and from the minds of men. By this sign ye shall know.

Every honest reformer in the world to-day—after the discovery of processes of natural law upon a spiritual plane of nature, in thoughts, words and deeds, and in all the experiences of humanity—every honest reformer, every *intelligent* reformer, in face of these discoveries will become the student, the scientist. A law of transmutation is better than *a plan* of salvation or a law of sacrifice.

Science *has solved* every problem before the world to-day. The temperance reform is solved. The social purity reform is solved—(if woman could but get her eyes off the Church and place them on God and His servant, Science). The Church to-day is doing nothing but blocking the highway. Man is a creator. He wants one thing only. He is done with sacrifice and atonement, doctrines and creeds, and preachers and plans of salvation. He wants to *understand* his creative powers. The age of reason has begun.

Thoughts of shame have covered the life force with dishonor. Not one ray of light has the Church brought to the womanhood of the world touching love's holy of holies. The life force has been kept grinding and grinding upon an animal plane of expression until it has ground womanhood to the ground and humanity is under its wheel. Every intelligent woman in Christendom to-day should have but one question upon her lips: How is nature's law of transmutation of force and conservation of energy applied to nature's creative force as manifest in humanity? Reform movements which do not ask *and answer* this question cumber the ground—they are dead!

Man is no longer to be robbed of the scientific knowledge which alone can send him onward in evolution's path of sunshine, progress and achievement. The creative force is lifted by Science from the slime and filth with which the teachings of theology have covered it. There is no law of suppression or law of overcoming in nature. There is a law of *be*coming through conscious knowledge of the law of conservation and transmutation. Man is a creator. He knows the law and the habit of the law; he will direct his creative power. Through it he will mount the ladder of manifestation.

Through *it* love will bring heaven to earth, and Jesus and His saints will walk among men. Man uses his creative force to form centers of attraction. The New Jerusalem is to come down from Heaven. How?

To-day's the Sabbath of the Lord—God rests.
Take thou, O man, life's force
And speed it onward in its course.
Build thou, Jerusalem the New, four square—
Gates and pearls and streets of gold.
The River of Life which flows between
Science giveth thee to hold.
Time is heavy with thy blinded years.
Lay down Delilah's shears!
The world's begun again—
Gods are waiting to be men!

Boston, February 1, 1902.

THE JEWS AND THE GENTILES OF THE GOSPEL.

PRESTON M. BONNER.

"A light to lighten the Gentiles, the *glory* of His people."

"I pray not for the world, but for them thou hast given me."

The following quotations point out that Christ's mission was first to his own people, the Jews: "Thou shalt call His name Jesus, for He shall save His people from their sins." Matt. 1, 21. "Blessed be the Lord, God of Israel, for He hath visited and redeemed His people," Luke 1, 68. "Ye know not what ye worship; we know what we worship, for salvation is of the Jews," John 4, 22. But he answered and said, "I am not sent but to the lost sheep of the house of Israel. Then she came and worshiped him, saying, Lord help me. But He answered, "It is not meet to take the children's bread and cast it to dogs," Matt. 15, 24-26. "These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go ye rather to the lost sheep of the house of Israel," Matt. 10, 5-6. Only after His resurrection did He tell His disciples, "Go ye into all the world and preach the gospel to *every creature*." This, at once, enlarges the scope of His work into universal salvation and redemption, and perhaps this was referred to in His saying, "Other sheep have I that are not of this fold. Them also must I bring and they shall hear My voice and there shall be one fold and one shepherd."

The institution of the Jewish church or dispensation, through the call of Abraham, was the beginning of a grand way of redemption of Man from the effects of his fall. Before the fall, Man had an internal dictate or intuition, and could talk with God face to face. This endowment was lost in the fall, and the Jewish church was established to lead him back by means of faith and obedience to *divine authority*. This divine plan required unquestioning obedience to this authority. Abraham's fitness for his office was based on his willingness to accept the divine dictate and obey it. Had be been imbued with *human philosophy* and a theory of ethics, he could not have been made the progenitor that God had promised he should become. He would ever have questioned God's commands and interpreted them more or less in accord with his personal bias and desire. The generations following him, consisting of fleshly descendants, as well as mental and moral derivatives of this principle of obedience in faith, have furnished us shining examples of faith in the Supreme Good and His power. Thus was built up in the Jewish people a fullness and completeness of faith, until in the fullness of time a preparation was made for the coming of One, who should be the *glory* of Israel.

THE KING OF THE JEWS, the author and finisher of our faith. As King of the Jews, He was the King of the faith in an all-powerful, omnipresent, all-embracing, all-beneficent God, a Savior able to deliver His people from all their sins. Hence, His special mission was the salvation of the "lost sheep" of this *house of Israel*. After the power of faith and a consciousness of an inner life had been re-established, then from inner-mosts, salvation could progress to outer-mosts.

In the leading and guiding of the Jews as a peculiar people, God encountered many difficulties in keeping them from *wandering* from the dictates of the divine or absolute into the ways of human reasoning and human prudence—the way of the Gentiles. Strangely did they persist in forgetting their many miraculous deliverances and attainments. Their *loyalty* to God was always followed by blessing and prosperity, their *disloyalty* by punishments and dispersions; yet would they persist in disobeying. We should greatly wonder at this, if the same phenomena did not occur to-day, unnoticed by us only because of our short-sightedness. We live almost wholly in the thoughts and life that comes from without, from past experience. These thoughts and this life appeal to us because they are our very own, and seem to offer the real and lasting, while the faith in the power and guidance *from above* or *from within* is not our own and therefore is not attractive to our outer man who prefers to live and trust in what is *his own*. To the extent that we wander from faith and from the intuitive, we throw down the altars of the true God, and worship the Gods of the Gentiles. We forget that while our own prudence *seems* to be so necessary to our success in the immediate future, that there is an occult law at work shaping the affairs of nations and individuals entirely out of accord with all *human* expectations and plannings. This outcome is in harmony with human understanding when revealed, but human reasoning can not discover it. Many of our common sayings, indeed, acknowledge this: "Man proposes, God disposes." "Divinity shapes our ends, rough hew them as we may.". "The unexpected always happens," and many others. And yet the Gentiles are God's people. He is their Maker as He is the Maker of the Jewish people. They, too, are His people; they, too, have a mission. In the development of the strictly human, in the accumulations of earthly experiences they do their work, and fill their place. However, Salvation is of the Jews. Salvation is the outcome of pioneer work, of untried effort and of hope and faith. Both Jews and Gentiles were repeatedly overtaken by judgments, but never forsaken by their Creator. By trials and tribulations, both were brought closer to divine order. The Gentile was taught the *laws* of true human life through reflected light from the Jews and through his own faculties of observation and discernment; the Jew was made to appreciate God's power and all-sufficiency through revealments of His will from above. The Gentile was led by knowledge, the Jew by faith, the former from without, the latter from within or above, and both of these, Jew and Gentile, are found in the individual as in the race.

When Christ came He came to the Jew-principle first because salvation can be only of the Jews. Man must be saved by faith, by revelation, by life and power from a sphere beyond the human. He can not be saved by his own wisdom. Christ came to show *the way, the truth, the life*, by which man could again come into ONENESS with the Father, into the true life of his intuitive faculties. Then God shall write His law into our inward parts, and *ALL* shall know Him from the least unto the greatest. Having re-established the knowledge of the ever-present indwelling Father, and pointed clearly the way to find Him, having shown for all the *fullness* of His salvation from despair, doubt, sickness, death and the grave, He is prepared to save by knowledge what in us has not been overcome through faith. The completion of this work is the culmination of the Christian age. All honor, all praise, all thanksgiving be to God in Jesus Christ, our Saviour.

St. Louis, Mo., February 5, 1902.

TID-BITS.

*** How do you like the picture of the young gentleman on the first page in last CHRISTIAN? Just wait until you see him in his new body.

*** The poem by Allan Parkinson on the eighth page is put in the form of a tablet, as if inscribed on marble. I told my printers to make the type fit the theme.

*** The first three issues of the weekly have been exhausted. You can't get back numbers of the weekly as you could of the monthly. There are so many calls for Lady Blanche's picture that I will repeat it in a few months. I will do the same with Dr. Dewey's picture when the present edition is exhausted, if there is a call for it.

*** To John Hamlin Dewey: Last week you apologized for speaking in an oracular manner about your witness to the Truth. Let me call your attention to an order from the General Commanding: "If any man speak, let him speak as an oracle of God." It is a dangerous thing to disobey the orders of the General Commanding on the field of battle. Do you want another Santiago affair?

CONSCIOUS FELLOWSHIP WITH GOD.

JOHN HAMLIN DEWEY.

Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very work's sake. The words that I speak unto you I speak not for Myself; but the Father abiding in Me doeth his works. Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater than these shall he do; because I go unto My Father. If a man love Me, he will keep My word; and My Father will love him and We will come unto him, and make Our abode with him.—Jesus.

In taking the Christ life as the ideal of realization possible to all while in the flesh, it is of the utmost importance that we have a correct apprehension of the means and conditions by which this is to be reached. The study of his life and teaching, as transmitted to us by his immediate disciples, is the first step in attaining this knowledge. The promise of the Master was: "If ye continue in My words, then shall ye be My disciples indeed, and ye shall know the truth and the truth shall make you free." This promise was to those who *continued* in the study of *his* words, not those of other teachers. It was to those who followed him—his teaching and example—that he gave the assurance that they "should not walk in darkness, but should have the light of life."

The next step in this study is to seek and open ourselves to that illuminating and interpreting Spirit which he also promised would take of his and show it unto us. "These things I have spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

It is what this way of studying the Master's life and teaching has opened to my soul that I am seeking in these articles to give to others as a help to them in like efforts.

In entering the pages of CHRISTIAN I find myself face to face with many deep-thinking, earnest souls, and it is this that has led me out in a comprehensive consideration of the underlying conception and philosophy involved in the Master's teaching, upon which His gospel of gladness and its mighty promises were based. Such souls must have some clear and definite understanding of what they are trying to accomplish and a solid basis for faith in their effort.

Now, a man's conception of God and of our relations to Him, or conception of the underlying cause of things and our relation to it, will determine his ideal and corresponding method of attaining it. No man will rise above the level of his own ideal for himself. To illustrate:

The Pantheistic conception of God, which underlies the religions and philosophies of the entire Oriental world, has given rise to their peculiar doctrine of the soul and its successive embodiments in the various forms in which this doctrine is held, from metempsychosis to the varying ideals of reincarnation.

The fatalism of inexorable law which this Pantheistic conception involves gave rise to their doctrine of Karma, which to their mind renders reincarnation a necessity, in order to expiate the evil Karma of one incarnation and work out a better one in the next, making these the successive steps in the evolution of a soul.

In this connection there is and can be no forgiveness or recovery from either wilful wrong-doing or unintentional mistakes, save through expiation, in which each soul must work out its evil Karma by first reaping the full penalty of its own acts, which it must accomplish before it can rise to better things through the making of a good Karma for itself. It recognizes no Heavenly Father nor overruling Providence to ask for pardon or help. It repudiates the possibility of forgiveness and restoration without expiation, and also a possible vicarious atonement by an expiatory offering at the hands of another, both being against the law of Karma.

This sense of fatalism, once rooted in the universal consciousness of a people, is what has rested for centuries like a nightmare or paralyzing incubus upon the whole Eastern world, and the contrast between its directed activities and those of the Western world speaks for itself.

I call attention to this Pantheism of Eastern thought, not to discuss on controvert it, but to illustrate the influence of a man's conception of God, or the underlying cause of things, upon his ideal and effort for his own realization and achievement.

The Christ conception of God was absolutely theistic. God was to His thought and inspiration, transcendent Spiritual Being, infinite in wisdom, goodness and power, and, as such, the immediate Father of the human soul; each soul being an indestructible identity, with all the attributes of transcendent and absolute Being engermed potentially within itself, as the offspring of God.

The Christ, holding this conception as a vital truth in His understand, sought the immediate quickening and evolution of these latent deific attributes, and so brought the truth of His basic conception or ideal to concrete realization in practical experience. He then at once proclaimed this gospel of immediate spiritual emancipation, illumination and deific mastery of life and being, as free to all who will. His first open proclamation to the world was: "The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel." "Good tiding of great joy, which shall be to all people." "Have faith in God, and nothing shall be impossible unto you."

The God He bade us have faith in was the God He had proclaimed as our Father in heaven. In the creative and renewing power of the Father's transcendent Being, He recognized the omnipresent and omnipotent power and provision for immediate and absolute redemption or recovery from sin and its effects, when recognized and cooperated with by the sinner. And that cooperation was to be simply earnest desire as expressed through repentance and faith.

The Master gave his life to the preaching of this gospel, illustrating its truth by the immediate healing of all manner of physical disease and suffering, assuring His followers that the same principle worked on the higher, spiritual plane of the soul life; so that there was not only immediate redemption from the bondage and darkness of sin and its effects through repentance and faith, but immediate emancipation also for the limitations of the sense-life into the freedom, supremacy and illumination of the spiritual life of divine communion and fellowship.

This last was the vital and supreme message of His gospel; the healing of the sick and redemption from sin being incidental thereto. Surely if there is power and provision for immediate or speedy redemption from disease and sin, there is the corresponding power and provision for the immediate or speedy resurrection, or uncovering and bringing into activity, the inherent deific powers of the soul; and it is this, I repeat, which constitutes the Christ gospel. It is to lift the human race above the power or liability of disease and sin, and so beyond any possible need of healing or redemption.

The *immediateness* of this possibility in the promise and method of the Christ gospel is, I repeat, what distinguishes this gospel from all other religious and philosophical systems of the world. The Christ may have been wrong in doctrine, and the other systems right on this point, but they are not identical, and we must not interpret the Christ gospel by any standard or standpoint but His own. The tree must be judged by its own fruit. The Master's life and the lives of His Apostles, not the historic church, were the real fruit of His gospel.

I am dwelling on this point right here because the liberalizing tendency of the New Thought movement is leading many to regard all systems as really one in fundamentals, including that of the Christ, the differences in special ideals and methods being incidental and practically inconsequential. While this is true in a sense, and of quite general application, it is not true in the particular and vital sense which I am here emphasizing, and there is great danger of this distinguishing feature being lost sight of in the generalizing tendency of modern thinkers.

The transcendent character and power of achievement that lifted the Christ out of and above the class or circle of all other teachers, was unmistakably due to the special doctrine or conception of God and of man, and the relations between them that He held in so vital a way, and made so concrete and real in personal experience. It is of vital importance, therefore, that all those who yearn for the highest and speediest results should make special study of this supreme object lesson of human experience and attainment. It is for this reason that I am seeking to disentangle the Christ gospel from the misconceptions in which it has so long been held, and the misinterpretations even now being given to it in the New Thought movement.

It is not in the spirit of hero worship or as an arbitrary authority that I hold up the Christ and His gospel to others, but as the one *perfect* Example, Leader and Teacher. Not as a system in antagonism to others, but as including all that is vital in any and every system, yet rising above all others as representing the only full and perfect Way, Truth and Life for all. All others have had their day and place, but at best were *incomplete*. "When that which is perfect is come, then that which is in part shall be done away."

Did the Christ and the Apostles after Him live the life and achieve the deeds recorded of them? If so, they did it by virtue of the ideal and underlying conception that ruled their thought and life. Faith in the transcendency of God in the absoluteness of His eternal, omnipresent Spiritual Being, and in the human soul as the immediate offspring of God, the child of His infinite love and providence, with His being rooted in the omnipresent life of the Father, and deriving the substance and power of life direct from Him, is a necessity to the attainment of the transcendency of personal life and power of achievement which characterized them. It was this which gave them the solid basis of faith to seek and expect this immediate result. I repeat, no man can rise above the level of his own ideal and faith of possible attainment. According to your faith it shall be done unto you, was the Christ law.

If, in our conception and thought of life and destiny, we have no vital sense of a divine Father-Mother, with an all-embracing general and special Providence, so that we must work out our own development independent of any special help and sympathy from a divine and heavenly ministry, we can not avoid the sense of limitation (in both our ideal and effort), which the consciousness of restrictive law, awakened by experience under sense relations to material conditions and environment, imposes.

Had the disciples been in this attitude of mind the great promise of the Master would have had as little effect upon their minds as it still has on the vast majority of the church people to-day, ministers and laymen alike. The life and deeds of the Christ were miraculous and supernatural, they say, an intervention of law and the fixed order of things, and therefore exceptional and interposed for a special purpose.

That purpose having been accomplished by His life, death and resurrection, the age of miracles has passed, etc.

It is no wonder that there is no basis in the general thought of to-day for faith in the possibility of an immediate realization of the Christ life and power, or even that of the Apostles, by all who will, with this materialistic conception of the inevitable and universal dominance of physical law, as held and practically taught by the church calling itself Christian.

High ecclesiastics join hands with the Medical profession in opposing the newly awakened thought of the rightful supremacy of mind over matter, and of spiritual law and power over material laws and conditions, as the true divine order, and seek the enactment of statutes that shall make it unlawful to teach or practice this Christ ideal of attainment and healing.

It is the spiritual impotence which this paralyzing materialistic conception has brought upon the church, which causes this consternation at the supposed audacious claims and really startling achievements of the New Thought advocates. But opposition to this awakening life of the New Age now opening upon the world will be as impotent against its rapidly evolving light and power as are the shades of night against the dispersing rays and flooding light of the morning sun.

At the final and parting conference of the Master with His disciples, after His resurrection and at the very hour of His translation He called their special attention to the promise He had made them from the Father, and, as if to emphasize this in their thought as the one supreme thing to be remembered, He talked to them of nothing else. He bade them not to depart from Jerusalem nor go out in any attempted work until that promise of illumination and endowment of "power from on high" was fulfilled in their experience. He referred to John's baptism of water as prefiguring his of the Spirit, and said: "John indeed baptized with *water;* but ye shall be baptized with the Holy Spirit not many days hence." "And ye shall receive power when the Holy Spirit has come upon you; and ye shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

These were the final words of the Master to His chosen disciples at His ascension into the heavens, and referred to a special ministry they were to receive at His hands from that higher world, "not many days hence." Three years under His personal ministry and teaching had at last led them to a vital recognition and faith in His gospel of the divine Fatherhood and providence, and of their own immediate spiritual possibilities as the children of God. So, at that time, they were ready to follow His instruction, in a vital faith and expectancy of the complete and speedy fulfillment of his promise. Only about ten days' continuance in this attitude of mind and daily meeting to this end was, with their preparation, sufficient to culminate in the marvelous results at Pentecost, the complete fulfillment and realization of the Master's parting promise.

The same vital recognition and faith in a Divine and Heavenly ministry of the Spirit must be awakened in the minds of men to-day, before the inspiration and power of the Apostolic experience can be reproduced in them. But something more than a dogmatic or oracular statement of this truth and reference to its verification in the exceptional experiences of a few in by-gone ages is needed as a basis for such faith, in the scientifically enlightened, advanced and positive minds of this age. They call, and logically so, for the practical demonstration of this truth in the lives of its advocates.

While metaphysical teachers point to many remarkable achievements in mental therapeutics, the best of them fall vastly short of the Apostolic power and work, to say nothing of the majesty and power of the Master. The humiliating fact, that the instances of failure greatly exceed those of victory in the hands of the metaphysical healers, and even in the great majority of their successes much time is consumed in the treatments, should convince them that something is yet lacking, either in their understanding or method, and probably both.

It is this something yet lacking that I wish to make clear to the readers of CHRISTIAN. The seer and prophet is often enabled to perceive the real truth far in advance of his own and others' realization, and thus disclose the true means and conditions of the realization. This is, indeed, the true function of seership and prophecy. This is my personal attitude in these articles. They are written from the standpoint of the seer, in the hope that in opening the understanding of others to the means and conditions disclosed by the interior vision, there will be secured such a unity of many minds in the one ideal and method as shall, before the close of 1902, bring a demonstration of inspiration and power transcending that of the first Apostles, and be all that is needed to awaken the world to a full recognition of the Resurrection life, and inaugurate the millennial glory and blessedness.

It was my original purpose to enter at once upon the presentation of the means and conditions of this immediate spiritual emancipation and realization through direct illumination, and I wrote the first and second articles as a preparation and opening of the way to it. But, as these were read and the questioning thoughts of many were turned to me, I saw that some further consideration and opening of the fundamental basis of this great promise was needed for their preparation.

The disciples were three years under the direct personal ministry of the Master, the most divinely illumined and perfect Teacher our world has had, before they were prepared to grasp and practically apply the specific instruction he finally opened to them. A few days before his crucifixion he said to them: "I have many things to say unto you, but ye can not bear them now." But, when at length they had caught the secret, they were ready to unite "with one accord in one place," and the result was the immediate fulfillment of the Master's promise. So will it surely be with us if we can enter into a like unity of thought and action.

The nearly two thousand years of our era have wrought a mighty change in the race consciousness, and especially in that advanced portion of the race which represent the flood-tide of modern civilization and enlightenment. That which distinguishes the activities and developments of the Western world is due largely to the direct influence of Christianity, or the special influence which the Christ and Apostolic life and ministry has had upon the thought and life of that portion of the race that has been brought forth and grown up into this Western world. The recent opening up of the Orient and the far East to the enterprise and restless activities of the extreme West will inevitably result, not only in the modification of the Western thought and life by the best of the Eastern, but the most benighted mentality of the Eastern will be redeemed from its torpor, darkness and degradation, and awakened to newness of life and aspiration by the quickening influence of the Western energy and mental activity.

Nevertheless, our Western civilization, though called Christian, needs itself to be Christianized and redeemed from its apostacy or wide departure from the Christ and Apostolic life, spirit and teaching, before it can truly represent that life and lift the world to its high level of realized divine sonship and brotherhood.

The materialism of Western life and thought has almost obliterated the Christ conception of the spiritual transcendency, Fatherhood and perfect Providence of God, and planted in its place the distorted ideals and absurd dogmas of theology on the one hand, and the scientific agnosticism and dogmatic assumption of the supremacy of the physical laws and sense standards of judgment on the other.

In the quickened mental and psychic activities of this transition period, or Renaissance of awakening spiritual life, speculations on the problem of human life and its higher possibilities, under one bias or another, have given birth to various ideals and methods in the New Thought movement, which, though greatly in advance of the old, yet fall vastly short of the perfect Way, Truth and Life revealed and exemplified by the Christ.

The already deeply-rooted bias of these new but incomplete ideals will, no doubt, prevent many from perceiving all that I am trying to present, but I hope to secure the unity of enough to bring the demonstration for which the world is waiting. In the Christ method a unity of minds in understanding and coöperative effort, as illustrated in Apostolic experience, is a necessity to the immediate realization we are seeking. This will be made apparent as I proceed.

The true understanding and ideal necessary to the Christ or even Apostolic experience is impossible without an adequate mental apprehension and appreciation of what is involved in the Christ doctrine of the Transcendency and Fatherhood of God, and the consequent inherent deific nature and immediate transcendent possibilities of man.

The general idea of attainment (born of experience under the limitations of sense relations to the outward world) is, that all attainments in knowledge, wisdom and mastery of being is reached only through voluntary struggle and effort. This is true of all attainment or development of mind or body on the sense plane. But this does not apply to either mind or body on the spiritual plane of life and action. With the birth of the spiritual man, or opening of the spiritual consciousness, by which the mind is lifted to the spiritual plane of its activities, the law of the spiritual life takes the place of that of the sense life, and the conscious supremacy of deific being renders farther struggle for attainment unnecessary and useless. Intuition or direct illumination from the divine Omniscience knows at first hand, anticipates experience and goes forward to achieve it.

This consciousness is not reached through development from struggle and effort of will in concentration and drill of any kind, but through a birth or spiritual awakening, by the influence of a special inspiration from a sphere of conscious life and active being above our own, and to which we are as vitally related through our inner, spiritual nature as we are to the outward world through our physical organism.

This birth, or awakening of the spiritual and truly deific consciousness, is the first and supreme thing to be sought; but some clear recognition and appreciation of the only means and conditions of this great awakening is a necessity to the proper attiture of mind for the realization. These have already been suggested with some degree of definiteness in the preceding articles, and the Apostolic experience has been referred to as an object lesson illustrating their working.

Before, however, the true nature of that experience, and of the special influence through which it was wrought, can be correctly apprehended or understood, some further consideration of the psychic and spiritual side of our being, and of the inner and higher world and our relation to it is needed. Much light has been thrown upon this problem by modern psychical research, experience and seership. This I will apply in future articles.

THE FAIR GOD

ALLAN PARKINSON, Los Angeles

As a meteor flashes across the sky,
From lip to lip flashed the startling cry.

"The Fair God has come!
The Fair God has come!
He has come with his race to claim his own,
The kingly treasure and Aztec throne!

"The Fair God has come!
The Fair God has come!
At his frowning glance the thunders awoke,
And death shot forth in the lightning's stroke!"

Trembling the Aztec monarch heard,
And read his doom in the ominous word.
For he knew the tale of priestly lore,
*Of Quetzalcoatl, who, ages before**
Was born from the womb of earth and air,
A child of the sun's ray—bearded and fair—
Who taught the nation the peaceful arts,
But appealed in vain to their heathen hearts
That they turn away from their carnal vice,
Their cannibal feasts and sacrifice;
From bloody orgies and priestly rite
That shrouded the race in a hopeless night.
And when the days of his pilgrimage o'er,
He entered his bark on the Eastern shore,
He said, ere drifting out to the main,
That ages hence he would come again,
And as heritage for his labors done,
Should claim their realm and the Aztec crown.
And now he had come and with bold demand,
He claimed their gold, their flocks and land.
And their rivers ran with a crimson tide,
For vengeance and death walked by his side.
With higher knowledge of science and art,
He pierced to death the Nation's heart.
While of justice and mercy and love he spoke,
He bound their necks in slavery's yoke,
And the heathen learned, as heathen can,
That the God who had come was SINFUL MAN.

* * * * * * *

Ages ago, a star in the East
Foretold the birth of a Prophet priest;
But the kingdoms of earth received Him not,
And wist not the word of Life He taught.

Now—e'en as the Aztecs waited then—
Christendom waits His coming again.
Unto Him was given dominion to reign
O'er Death and Hell and Sin and Pain.
TRUTH is His scepter and LOVE His crown.
Unto Him shall princes and kings bow down.
And the prayer of the ages, "Thy will be done,"
Shall be answered, and Death shall be overcome.
Then the Nations shall learn, as the Nations can,
That the God they awaited is RIGHTEOUS MAN.

*Note—The Aztec oracle foretold the return of the Fair God, Quetzalcoatl, Prince of the Air. When Cortes and his followers arrived on the Mexican Coast, the natives were awed by the superstitious belief that the Fair God and his descendants had come.

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