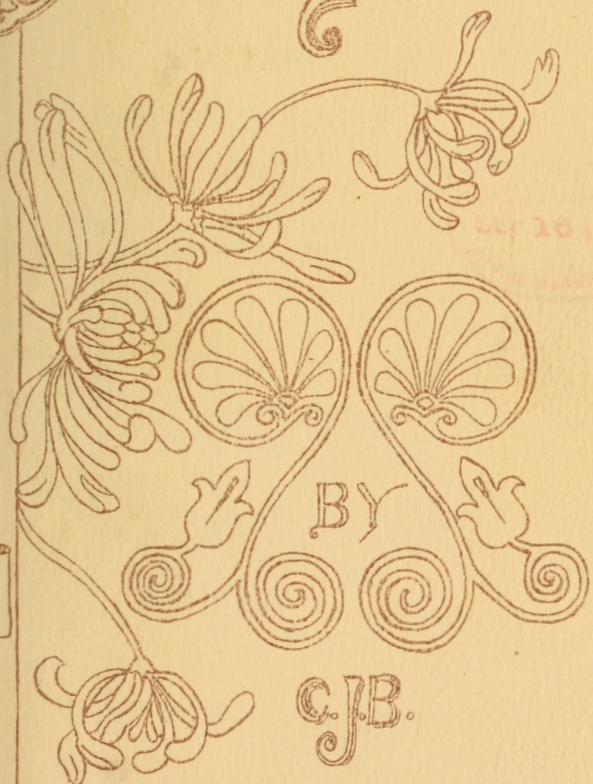


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# HEALING THOUGHTS

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# HEALING THOUGHTS.

BY

C. JOSEPHINE BARTON.

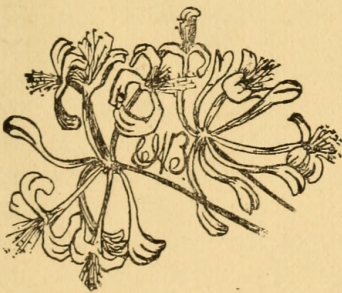
AUTHOR OF

“EVANGEL AHVALLAH,”

“MOTHER OF THE LIVING,” ETC.

“If ye abide in ME and my Words abide in you, ye shall ask what you will, and it shall be done unto you.”

--Jesus, Christ, (in John XV, 7).



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## Introduction

\*\*\*TO\*\*\*

### Healing Thoughts.

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THE word "heal" is derived from the same root as "hale," "whole," "holy" and "health". They all come from the original Anglo-Saxon word "hal" which means the state of body or mind opposed to disease, and characterized by the integrity or soundness of all the parts and functions which constitute a living being.

In the restricted sense we have referred chiefly to the condition of the body. By health we mean the harmonious activity of all the functions—mental and physical—which permits a man to entirely manifest his Spiritual Individuality.

The Spiritual Self is always whole, always perfectly sound and well. It is the Christ of every man, and

is the Perfect Pattern which the mentality must attain to in this life.

The *business* of the *Living Soul* is to *manifest* the Spiritual Self—the self that is the *image* of God.

Three steps are necessary before it can reach the perfect plane of the Ego or Divine Self:—

*It must overcome the world, prove its dominion over flesh, and annihilate the Doctrine of Difference.*

In order to overcome the world we must reject or deny every temptation it offers that would cause us to err, and at the same time let our light so shine that the world seeing our good works will also glorify the One Good.

To overcome the flesh we must find our Real Self—the Christ within—and live and act from that standard. We must have dominion over our mental desires and control them. Living Soul must be subservient to the God like Self.

The doctrine of Difference and its results must be entirely removed from the mentality.

The adversary is made up of the opinions of people who theorize about evil powers, and opposing powers. The Living Soul must learn there is no adversary, since there is but One Power.

If we imagine an adverse power, that which the imagination images will appear. But Soul must learn that such appearances are like the mirage of the desert and

will melt into nothingness under the sunlight of Truth. "My word is Truth."

Healing Thoughts are words of Truth. Many of our subscribers to *THE LIFE* express themselves as having found in them the Words of Living Truth, and we respond to the request that comes from many loving hearts, to have the "Healing Thoughts," of past numbers, bound into convenient booklet form. Herein may be found the way in which Living Soul attains to the altitude of its Higher Self. The Living Soul must ever aspire, must grow in grace and the beauty of wholeness, or oneness with its Spiritual Nature.

The Word is the Power of God, and its judicious use, as set forth in these Thoughts, will lift the Soul above the difficulties of its environments,—make it superior to the claims of carnal sense,—free mentality from the concept of Difference, and imbue it with spiritual understanding, which brings Regeneration.

Regeneration is the recognition of the Unity of God and man. It is Health and Peace to the Soul. It brings with it that even growth in grace which ultimates in the Perfect stature—the full manhood in Christ.



# Healing Thoughts.



## CHAPTER I.

HEALING is a science and a fine art. To heal is to turn the *mentality* of the patient from the error of its way of thinking unto the truth of Being and the right way of thinking.

The word science is from the Latin *scientia*, which means knowledge. Science as generally used means knowledge that has been reduced to a system so that its principles are eternally accurate and always applicable.

“Art”, is from the Latin *ars, artis*, skill in fitting or joining. The principles of science practically carried out, is art. So healing is the practical carrying out of a systematized knowledge of what is *true*, and which, when carried out, obliterates all preconceived and tra-

ditional *error*, making it of no further effect in the machine-shop of the patient's mentality.

Healing is a metaphysical science and art. Mind is the most volatile and the most powerful healing agent known. Mind is Spirit acting as the Word; and as such it has been called a sword,—sharp and piercing—penetrating everywhere, so that there is no creature that is not thoroughly manifest and openly known before it. Mind moves without resistance, because it has only its own universal medium to meet in all its course. Mind is subject to nothing. It is here and there—in the home and in distant Alcyone—unfolding the Lily's chalice and moving the stellar worlds—always, everywhere, the very substance of the universe.

While vocal words are framing speech for their medium, and *materia medica* in the schools is concocting plans of experiment for the future that will bridge its chasms of failures in the past, Mind holds remedy more potent than all, a healing for every ill, an immaterial balm for every woe.

Metaphysicians do not apply treatments to bodily appearances directly. All ills are the outpicturing of mental condition, and to heal those ills the mental attitude of the patient must be changed from wrong beliefs and wrong thoughts to right understanding of his relation to the Principle of his being.

A complete change of heart is needed for the pa-

tient who has been imbued with the idea of viciousness, in whatever way.

It is the duty of the healer to arouse the sleeping mentality that has believed in evil as an entity in God, and inform him of the truth that good is all, and that since there is but one substance, and that substance *good*, the cause of his trouble can be removed only by forsaking false ideas as vain and unreal, and looking only to that which is *true, faithful* and right. He must be told what is true about himself. All a man has to do in this world is to come unto, and *manifest*, his Spiritual Self. This Spiritual self is perfect and can have no wayward tendencies. The living soul will always be subject to temptations so long as it believes in limitation and separateness from its cause, or Spirit. The soul does not like to be bound, and desperately antagonizes restrictions. "Thus far shalt thou go", is but a tantalizer, a spur to defy and put the command to the test. That is what "Thou shalt not" was said for: To start the investigating spirit of the young soul,—to stimulate to growth. But the soul must *think*, must choose wisdom's or reason's way of growth, which is the *spiritual* way, and avoid the places where fools rush in, and where wise men fear to tread.

The healer speaks to the Real, Spiritual Self of the patient, which the living soul had forgotten or remembered but vaguely, and the man turns at once from the error of his way, mentally, to the truth of his being and

is healed. For the body reflects the acts and attitudes of mind as readily as does the mirror objects that pass before it.

The reason why some people cannot yet be healed is that they do not *believe*,—they think living soul is all there is of them, and they thus refuse to be awakened out of sleep. The whole process is metaphysical. You might as well talk of polishing off the reflections upon the surface of the mirror with material appliance as to think of removing disease from the body by the application of drugs. It is the *thought* that goes along with the drug, a belief in its power, that sometimes palliates, or cures. A man once told me he was cured of rheumatism by carrying a potato in his coat pocket! Belief is good. It is better to believe than to disbelieve. But belief in the Right is important.

Healing and uplifting belong to the list of works that in themselves are their own exceeding great rewards.

## CHAPTER II.

**M**ANY chronic diseases arise from self-condemnation. When one has sinned (“sin” means a falling short of the true mark,) and has repented sufficiently to turn forever from the error so that he would never again commit such things, then he should banish it from his

remembrance. It has served its purpose, driven him into wiser ways, and can be of no more benefit to him. He should be attending to better things, thinking better thoughts and helping his brethren to cross the gulf of error he stumbled at, without falling into it.

Chronic difficulties of long standing are removed by fasting and prayer. "Fasting and prayer" means consecration to Perfect Principle. It means desertion of all outward forms and ceremonies and giving undivided attention to the Source of Power and of Health.

Fasting does not always mean going without food. But if one is very alimentive it may be necessary to observe the outer form of fasting also, in order to reach the plane of higher understanding where perfect healing is possible. But the genuine kind of fasting consists in reaching such a lofty state that the body is sustained by spiritual manna, and does not hunger.

Faith in Health always heals. Most people have to do something, or have something done for them, before they can have perfect faith.

Elisha knew that proud Naaman would not have healing faith unless he required him to perform some humble office. So he chose for him the fulfillment, or outer sign of inward cleansing, when he sent word to him, "Go wash, seven times, and be clean."

A little maid had called attention to the prophet's healing power, and said to Naaman's wife (her mistress) "I would to God, my lord could see the Samaritan

prophet, Elisha, for he would heal him of his leprosy.”

And when Captain Naaman came with horses and chariots and stood at the door of the house of Elisha, he expected some great demonstration from the prophet. But Elisha did not go out to him; he only sent a messenger saying: “Go wash yourself in the river. Wash seven times, and thy flesh shall come again and thou shalt be clean.”

I think Elisha knew that this would take some of the vanity out of him; so that it might not stand in the way of his faith.

But it made the great warrior angry, and he went away. He was “chemicalizing.” He said, “Why, I supposed he would come out to me with ceremonies,—stand and call on the name of the Lord, his God, and strike his hand over the place, and make a great display of the healing power.” He thus judged according to appearances and turned away in great anger and disgust, saying: “Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel—why not wash in them?” But his servants persuaded him to “try it,” saying: “If the prophet had required some great thing of you, would you not have done it? Would it not be easier to obey him when he only requires of you to *wash and be clean?*”

So he put away his vanity and dipped himself seven times in the common old stream Jordan; and at each dipping his thought also dipped in that washing of

which the outer is but a symbol, and he was healed. Elisha knew it would take just that to perfect his faith.

I do not believe Jesus ate his meals regularly. I think he ate only when hungry, and I think he was so profoundly interested in his Father's work on earth that he did not often need victuals. I do not believe he needed anything to eat when he was on the mount of transfiguration where he beheld Moses, and that other prophet still alive, and talked with them.

The clear, spiritual vision sees right through flesh. It is a discerner of the thoughts and of the intentions of the heart. No Roentgen ray is so penetrating as the clarified spiritual vision.

And when Jesus came down from the "mount"—the highest mental condition possible to incarnate man, that of transfiguration—they brought him a lunatic youth. The Disciples had been trying to cure him, but failed because they had been living too much in the sensual, i. e., they had been feeding on the corpses of other creatures, and living in the worldly manner of unsanctified people. If they had been consecrated they would have healed him. When they brought the youth to Jesus and informed him that his disciples had failed to heal the boy, Jesus "lumped" such healers with the multitude when he answered them:

"O *faithless* and perverse generation! how long shall I be with you? How long shall I suffer you? Bring him here to me."

“And Jesus rebuked the demon and it departed out of him, and the child was cured.”

And then the disciples asked him privately why they had failed to heal him, and he told them it was on account of their *unbelief*. He told them they could move mountains with faith. He said they could do *anything*—“nothing shall be impossible to you”, if you have a grain of faith.

Then he told them that such obsessions could not be sent out—that sufficient faith could not be gained to do so—but by prayer and fasting.

### CHAPTER III.

THE mind is the man.

The soul is the breath, or thought of mind, breathed or thought into the body. The breath of mind is holy or wholelike, because mind is holy or whole. Mind is universal, and the soul, being a whole-like breath of the universe of mind, is never satisfied short of the perfect manifestation of that wholeness. Man is the perfect image of holiness.

Now the work he has to do as living soul, is this:—He must free himself from the estranging errors of tradition,—listen to the voice that issues from the throne of God within the mind,—reject whatever it teaches to reject and accept what the Intuitional judgment teaches to accept.

Mind is Cause, Body is effect. If the soul anima-

tion is not sustained by the True Breath, but is blown about by winds of doctrine, then the body is broken.

Universal Mind breathes, and its Image is. The Image, though itself pure, abstract Mind, is called Man. This man is the Image of the Creative Principle. He is called by some the son of God: by others the Individual Mind, or Representative of the Universe. This MAN or Image of the Creative Principle is as right as Principle itself. It is this effect of cause, or Perfect Image of Mind, or Lord of God, that breathes the whole breath of Life into man and makes him a *living* soul. The "living soul," then, is the effect of the effect of First Cause. The only business it has in this world is to manifest its True Self, which is the first Effect of Cause, or "First born of the Father"-Cause.

In order to be able to do this, it must subject its ways and inclinations to the higher judgment of the Real Self. The soul in body must not separate itself from its Lord, or Real Self, and act independently, because the body is external, and the soul is capable of looking both to the outer and to the inner, while the Real Self draws continually and only from the universal, or Omnipotent source. Let every soul be subject to its Higher Power. "Hid with Christ in God," means unified with the Real Self in Perfect Principle. If the soul speaks and acts from the plane of the ego or Real Self, it commits no mistakes. Then all the thoughts that the body makes record of will show forth strength

and beauty. People do not have to get sick to go to heaven. Heaven lies not in that direction. "I am the way," says the Real Self, "the way, the Truth, the Life." Then the *Way* is *Life* and not failure!

Let us break all tension and be free. Cords and bands are external things; they symbolize tied up mentalities. Horses are tied to hitching-rings because their owners fear they will run away. People are tied to creeds because their owners fear they will want their freedom and leave the church. They bandage with baptism in water when the water of life is free to all. They "tie up" with an experience similar to the church form, and a sacrament of blood, when propitiatory sacrifice is done away forever.

The soul must retreat within its inner Self, where it will become able to burst every bond, and strike for freedom. If the body is sick in any point, let the Real Self sever some cord or tendon that is choking freedom in the mind. Cut out the crinkle in the mentality and the body will respond.

It is not the "feeling" mind, nor the seeing, nor the tasting, nor the hearing mind that is to guide us into all Truth; but it is the Spiritual, the discerning mind. The seat of all troubles is in the mentality. The way to know *what mind* we are employing, in any activity, is to enquire into its nature:—Is it the Mind that sees only the Good in all its ways, that is *above* temptation, that loves Truth, and always prompts to right action?—Then

know that you have found the "same mind" that was in Christ. It is the mind of power.

This is the Mind that has a sound body. The soul is certainly happy, the body continually well, the condition heavenly always, when we stand in the Watch-Tower of the Real Self and govern all action and issue all promptings from its Heights.

#### CHAPTER IV.

MANY years ago in this world's history when people were under the natural and unimpeached influence of the Truth of their Being, they continued to animate their soul-temples for many centuries. Their mentalities had never been shocked with the awful doctrine of everlasting destruction and hopeless torment for the most of mankind, while the residue of the race are devoured by uncertainty, almost from the time of their birth!

Their faces were not continually blanched with the mental vision of a soul hurled head-long into a bottomless pit of outer darkness. Like the happy children yet too young to catch the visions of their parents' and the preachers' mental pictures, they pastured their herds upon a thousand hills, cultivated their fruits in gladness, and harvested their grain with joy at the richness of nature's products.

There was no *thought* about "old" age, feeble senses,

loss of memory. Who with several centuries before them would think of decrepitude and age? They were apple-cheeked youths at eighty. They were robust, ardent, powerful and in their prime for a score of decades. Think of "seventy,"—fair-haired, dimpled, aspiring, loving,—an age when some more modern men are "cumbered with"—not "their weight of years"—but with their weight of wrong *thinking* during the years.

All ill-health is the harvest of somebody's crooked thinking. Nature is clean and Right. *Without* are the dogs, and sorcerers, and whoremongers and idolaters, and all that are unclean. (Idolatry is the taking of one's own crown and placing it upon the head of another that is never the one's superior.)

When the time came for the fuller development for *self* consciousness, they no longer lived as the flowers and birds, but became opinionated in their imperfect search after the great secret,—the Source of their Being. They divided into *sects*, and then began the inevitable dividing and sub-dividing of interests. Then Nature sent forth a true model from her perfect mind of them—not to follow—but to BE.

The True Model was not subject to temptation. The *Symbol* was made subject only to teach men how very possible it is to resist any thought-suggestion of error, and continue in the higher plane of thought, even when surrounded by temptation from the outer world.

All who then imbibe the lesson become great healers and benefactors. They had the same ideal of the Perfect Self, and were one in thought and purpose. But as soon as there was any yielding to outer influences, or temptations they did not instantly resist, thoughts of imperfections came into their mentalities, and *methods* were resorted to, and sectism again grew.

"We saw one casting out evil dispositions, and they gave not *us* the glory," said Sectism. "Let them alone," said the Perfect Model. "If they do a good work they cannot be evil workers." Truth is invincible, and her work is perfect whether accomplished in Africa or England, in Columbia or the Isles of the sea. The sectarian disciple wasted his energy in unrighteous judgment of a zealous, unsectarian healer, at a time when he, too, should have been propounding to the people the great and unchangeable nature of Cause.

Everybody ought to know that the only salvation there is for any man's soul is attained to through individual effort and by *overcoming* the environments he finds in his pathway while studying the nature of his Being, or Cause. If you are sick, crying and praying to a far off image will make no difference in your case, except through forcing you to deeper thinking upon the subject. Prayer and "roaring", as David called it, do accomplish that much; they help you to seek more profoundly and thoughtfully.

The Star-Hero of the Bible said while here:—"My

friends, there are some things you will have to perform, sooner or later, and you might as well begin now. You must heal the sick people and teach them the way of life, (for sickness is error). You must speak comforting words to complaining ones. You must be above temptation and as unjealous as a child. You must raise the dead, (for death is error). You must overcome so much in others and in your surroundings that you will have gained strength to overcome death in your own body." He did not say these words in just this form, but he taught it in his life—by his own *example*.

The people who have been idly murmuring—having the "blues" (moral mortification) for pastime, and wondering what they are made for, should be told that their salvation is in their own effort.

And that according to the very nature of Cause they *must* overcome and be saved.

Cause is perfect in her effect. Let effect prove cause and that only, and then will man *overcome*, and health be universal.

## CHAPTER V.

THERE is never anything to be healed from but a misunderstanding of Universal Principle and the justice of its methods.

The "Invisible Powers" of Elohim are the only pow-

ers, and their manner of expressing themselves is accurate and undeviatingly right.

It is the mentality that thinks itself limited to body, that imagines its source of strength to be cut off. But truly the life that is in the body is God-life, and cannot be marred or destroyed. Every atom in the body is alive with intelligence. The brain is the medium through which this intelligence expresses itself. The brain of the lowest animals is in the form of a double cord. In higher animals knots or ganglia are developed on one extremity of this cord. This improvement in the capacity of the brain is brought about by the effort of the brain to exercise *thinking*. The elements of the brain are of white-nerve-fibre, and some gray fibre. The white fibres are elastic, and thinking moves them. If these brain cells are extended with the right kind of *thoughts*, they are kept in healthy condition, because they then harmonize with their universal substance. Of this they are an outspoken word, and It must be correctly spoken.

The atoms that make the diamond must allow no particle of dust to help them fill their places, or the perfection of the diamond will be marred. For the brain to be a perfect medium for Wisdom to manifest itself through, it must harbor no element that is contradictory to perfect spiritual expression. Wrong thoughts, impure thoughts, vicious thoughts, thoughts of sin, sickness and tragedy, serve to unduly extend the

cells of the brain, and a collapse is the result. Justice must have equity, it must have a balanced equation.

The mentality is not a fragment of mind. The body is not cut off from Spirit, for in Spirit it lives and moves, and has its being.

Intelligence is universal; and though body is subject to change, and the mentality capable of growth in grace, still they are a part of the stupendous Whole, and are necessary to it in order to complete the *proof* of the existence of Universal Intelligence.

Wrong thoughts inflame. Right thoughts heal. Wrong and right thoughts alternating keep the brain-cells in perpetual agitation. We cannot serve both and keep well. Wrong thoughts uniformly held extend and inflame or burst the cells. For sin when it is finished bringeth forth a tragical end to flesh.

Right thoughts, if uniformly held in the mind, will illuminate the cells and give them the coloring of Health. There will be no depressing nor inflaming cause at work, but the holy influence of right thinking, the unbroken flow of a thought-current coming steadily from Life, will keep your minds and hearts healthy, sturdy, brave and confident, with unflagging constancy.

We *must* be like the substance out of which we are made. In every instance where manifest life appears, its *mode* of manifestation is perfect. The flowers in the jungle open with perfect precision in number of stamen, leaf and petal, and with tint and fragrance peculiar al-

ways to the species. The cells of which wood is made multiply in number by the repeated division of each cell into two, forever. It is Nature's way. Not in any manner optional, but necessary, because Nature's way of manifesting is perfect. It *cannot* change. Its harmony cannot be broken. If the rose bush tries to bring forth crystals, it fails to manifest harmony, and must resume its manifestation of roses before it can become harmonious with the methods of Perfect Principle. Many people in trying to be natural, become unnatural. It is because they try to be like something they have gathered from the outside instead of conforming their lives to the Perfect Life within and everywhere. He who is persuaded by anything outside, however attractive, to do things he knows within the depths of his own being to be wrong, is simply kindling the fires of discord that will show forth sooner or later in the flesh.

Any disease is healed when, through chastisement or through wisdom, the person is lifted above the plane where the *act* that caused the disease is no more possible to him.

Sin is never forgiven. It cannot be. There are but two ways of removing obligation: first, by paying the debt; second, by the discontinuance of both sin and sacrifice. This does not blot out past transgressions, but nullifies their further progress in effect. Jesus did not attempt to pay other people's just debts. Innocence could not suffer, if suffering is caused by sin, unless it

could take the actual guilt of the sinner, which condition would then render suffering necessary and a natural process on his own account. But since suffering for the guilty has not proved efficient in purifying or healing the sinner, it follows that the guilt was not transferred to the innocent, and therefore the innocent could have nothing to occasion suffering and could not atone for sin.

We save ourselves by harmonizing our lives with the Principle of Right that is everywhere. It is the only way. We do this by thinking such thoughts as can be fitted into this Perfect Principle of Justice.

Wrong thoughts are to be denied, and good thoughts established, so that every act is prompted by a pure, true motive.

## CHAPTER VI.

**A**T-ONE-MENT means the removal of supposed differences.

To the one who has been the victim of the doctrine of "good and evil," Atonement is necessary, in order to the removal of the discordant taste of "that forbidden tree, which"—Milton says—"first brought death into the world."

*Knowledge* of "good and evil" is the "forbidden fruit."

Since God is Universal Substance man must be of

that same substance, and really, no atonement is needed. But the *belief in* separateness must be removed from the mentality or mind of the soul, since mental beliefs always reveal themselves in flesh.

The *mentality* has believed itself limited to its body. Those who were not careful about their *terms* claimed a soul and mentality as belonging to their bodies. Body is not a possessor. It is the thing possessed. And the mentality is not body-bound, for it can come and go regardless of that through which it manifests itself.

Mind being universal substance, it furnishes a splendid medium for mentality to communicate its thoughts through. Thought is volatile, and it flashes through spirit domain with instantaneous fleetness.

Mentality thinks, and it is in the National Gallery at London; another activity of thought, and the mentality is roving West in the Garden of The Gods. Mentality is not bound.

But a secondary *atonement* is necessary to the establishment of harmony between mind and its embodiment. Atonement is health.

Healing is the establishing of harmony between *individual mind* and the *mentality*.

Individual Mind is your Spiritual Mind—the same mind, *in you*, that was in Jesus,—the Christ Mind, and when your mentality—(the mind of your soul.—The mind that believes itself limited to body.)—rises to the plane of the Spiritual, or, Individual mind, then will it

be at-one with its TRUE SELF, and perfect harmony will be the result.

When the mentality unifies itself with Mind, perfect health will then be secured in the physical body.

The body that shows forth sickness or inharmony is misrepresenting its TRUE SELF and fails *because* its only strength and supply that come through your True Self to it have been ignored. And when it represents the *mentality*—which has believed in limitation and separateness—it fails because it is relying upon that which believes falsely.

Soul must grow, and it is this growth towards higher and higher unfoldment that brings what we call "*healing.*"

The body is intended to be the symbol of the Spiritual man, who is the image of God.

Bodily condition is an index of the degree of unfoldment the mentality has reached.

All disease originates in the mentality. Mentality *thinks* error or unripeness and the thought is impressed upon the body. But the body *should* show forth the *Spiritual mind*—and not the *unregenerate mentality*. When the mentality is made at-one with the spiritual mind—the Individual or Christ mind—then may the body safely show it forth.

Healing is the establishing of *harmony between Individual mind and the mentality*. When *they are at one*, then the body may happily show forth the thoughts of

either, and exult in exuberant health. There will then not be one imperfection, one defect or scar upon such a body.

Never forget that the power that heals is within each individual. The kingdom of God is within you.

If there is sickness the *mentality* of the patient must be aroused from its error condition, and be *pointed to the Real Self*, which must take control, must *have dominion*.

Your Spiritual Self is perfect. When the mentality manifests the Real Mind it shows forth beauty and wholeness in the body.

Dismiss error thoughts as fast as they appear. Think only good, true, noble thoughts. And when the mentality is made a perfect manifestation of the True Self, then will body, soul and all be presented whole—perfect—at-one with God.

## CHAPTER VII.

YEARS ago, when our grand-parents were yearning to be good and were earnestly devoting full one day in the week to the worship of their idea of the Almighty, they folded their dear, dear hands in prayer like this: "O Lord, forgive all my sins. Remember them no more against me. Heal all our sicknesses and transgressions, and love us freely, for the *Redeemer's sake.*"

They tried to believe in the humility of dust and ashes. They tried to believe that their best righteous-

ness was as filthy rags, They believed it a great virtue to claim guilt, and ask forgiveness of "many" sins, as though the accumulation of transgression was continual and must needs be, which required continual repentance and therefore continual forgiveness.

Thus were they continually crucifying afresh the Son of man (in themselves, not Jesus as they thought, for he was ascended into glory, or, spirit,) wherein they might have found their strength, their wholeness, in the Christ of God (Reality of Truth.)

Now the one who yearns after God, knows enough of Truth to know that God is not only good but unchangeably perfect. No petition can make God change His ways nor vary the appliance of His Law, and *man* knows that *he* must do the changing. God does not urge men to be good, but God is good and men must be good before they can be unified with God.

"Be *ye* perfect," even as God is perfect. Be like your Source. Change not from your nature. *Be* good. Be true in heart.

Behold the PERFECT. *Be ye like unto It.*

How shall we be perfect? The most perfect man yet on earth said, "I and the Father are one," and taught his followers to say it. He knew that if they would claim their lawful parentage and their unity with Good, it would lift them to a higher plane of consciousness.

"Call no man your father, One is your Father, even

God." Then men, all men, are the Children of God. Being born of Good, they are naturally good. That is why it makes an unenlightened man desperate to tell him he is bad. "It goes against the grain." It makes him sneaking and cowardly to call himself bad. He lowers his countenance and says it's the "evil one," he reckons, and is unwilling to leave the stigma upon himself.

Now man does not say, "O Lord, forgive my sins and heal my sickness," for he knows that *debt continually assumed cannot be forgiven*, or paid. And, knowing his birthright, he *claims unity with* that Substance which is perfect, and grows in grace thereby. Then when regeneration comes he can truly say of his spiritual self, "I am one with thee, O, Father, O Perfect Principle of Good."

He prays "as if he had *already received*," and says, "I thank thee that I am perfectly sound and well in every part. I thank Thee, O Spirit of Mine, O Infinite Wholeness, My Substance and my Strength,—I thank Thee that I am good and true, whole and pure, and like Thee,—for what else could I be like, since there is only One?"

Why should men "pray as if they had already received" the things they ask for?

Because they are the offspring of that Substance which contains all things and is all, and they have only to claim their birthright.

(A large earthly estate will do an heir no good so long as he holds back and skeptically begs for it, when the estate is already his, and is only waiting for him to take it and use it. It would please his father better to thankfully receive it, and stop begging and pretending to be a mendicant when he is a lawful son and natural heir.)

When you thank God for health, say that "I" am perfectly well. "I have perfect health,"—not that your body has—for whatever the mind has the body will portray. Don't mind about the body; get the heart, the mentality right. The innocent body is a reflection of your mind.

Sapphire gems reflect blue; garnet reflects red, and diamond a pure tone.

The "I", being of pure Substance, will reflect health, white, pure, beautiful health.

Do not allow carnal thought to come between the subject and the object, for it is that which has discolored the light and made a wrong reflection upon your body. You can only get rid of it by denying it a hearing. Deny every assertion of carnal suggestion, and accept only those propositions which come from the 'I' of you, in the light of transfiguration direct from the Sinai of your natural and Perfect Self.

The right kind of prayer is already answered. All things are already yours. Faith is substance dropping into your open hand.

O, how can you help giving praise and thanks?

“Lift up your heads,” above limitation, “O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory *shall come in.*”

## CHAPTER VIII.

TO have perfect health one must be perfectly free. To have liberty and to have license are two different things.

License is limited liberty granted by another person in authority.

“When he had given him *license*, Paul stode on the steppes and beckoned with his hands to the people.” (Acts XXI. Old English.)

License is not Liberty.

Liberty has usually been defined as the power of acting according to one's own will. But it depends altogether on the quality of the will, whether this is or is not a true definition of the term.

The word liberty, from Latin *liber*, free, is defined as “freedom from constraint in one's will or volition,” and the people have usually thus construed it. But evidently a nearer conception of the real import of the term was reached by Cowper when he wrote—

“And methought while she *liberty* sung,  
’Twas only *liberty* to hear;”

than by Shakespeare, when he put into the mouth of one of his actors the words,—“Lust and *liberty* creep in

the minds and marrows"—although both employed the term in its ordinary acceptation—one with the more spiritual application, and the other with the physical and mental.

But let us seek more broadly for a true definition of the great word Liberty, which means even more than Freedom.

Freedom is reached through emancipation. Liberty is a natural state. But no one can have liberty who is not free. Freedom is reached through Self emancipation. The Self is the Universal Image, the One having dominion *over* the body and its environments, the One that must have the mentality of the soul forever at work upon the *manifestation* of It—the soul's real Self.

In the Universal only there is liberty. No limited thing can be free. And the soul that frets itself against its prison bars can only know freedom by unifying itself with the Principle of liberty which is Abstractness and Purity itself. Spirit-substance—that from which all power and command emanate—that *in* which we live and have being—is Liberty itself. On the other hand, the man who wearies of his environments because he ceases to unify himself with the spirit of true Liberty, and begins a restless search among external things, but adds new bondage to the old.

There is no freedom in the world. Freedom is spiritual, and is spiritually discerned. The men of the world who have vowed they would do as they pleased,

have usually pleased to do those things exactly which removed them farther and farther from Liberty.

Some of the brightest geniuses have made this mistake. Multitudes of men in the lower walks of life are making the "mistake" to-day. Their number is decreasing as wisdom increases, however.

The Sweet Scottish Bard so hopelessly bound to the will of his lower self as to cut off the flow of inspiration by encouraging his sense appetites until they bound him like a mummy, was tied with the very cords by which he willed his Freedom.

If Burns had patronized the true Source of Liberty and had not made the grave error of looking to the outer for freedom, his time here might have been prolonged far beyond the brief period of thirty-seven years!

Shakespeare, Poe, Byron and a large class, like Burns, "shortened their lives" by determining to have liberty and by seeking it in an unwise way among outside things, instead of seeking first the kingdom of *heaven* and *righteousness*, which alone can fill such need and make Living Soul truly free.

Gladstone and Longfellow are examples upon the other side.

Only the pure in heart can see Good. Pure means free from things, and free from the contagions of things.

*Blessed* are the pure in heart *now*. Do we wish for freedom? Let us be spiritually minded. Do we like to do as we please? Then we *must* have a will that is one

with the Father will, or we cannot find Liberty. All through the ages men and women have shown in their lives that bondage and the clank of chains have ever attended sensual willfulness.

“The angel of *Freedom* is calling,  
The music is borne *from the sky*,  
The chains from the bondmen are falling,  
The Jubilee morning is nigh.

“The stars in their glory are shining;  
The race of oppression is run!  
And slaves into heroes are springing,  
For Love binds the nations in one.

“Now goes forth the mighty Evangel,  
And hastens the spirit to free;  
For Liberty’s beautiful Angel  
Hath come from the Father to thee.”

“Evangel” is here the Real Self. “Angel of Freedom” is the soul’s recognition of Unity.

## CHAPTER IX.

THINKING is destructive unless the right kind of thoughts are held in mind. Since thinking is unavoidable, the importance of searching out *right thoughts* and filling the mentality with them—so full as to prevent the invasion or generation of wrong thoughts—is the thing most imperative in all our acquirements.

In this matter we have lost, or fallen from, our pristine fidelity. Many years ago during the period of India’s spiritual growth, the term of a man’s life was divided into three parts; the first twenty-five years must

be *devoted to study*, the next twenty-five to worldly work, and the rest of his life must be given to the pursuit of spiritual knowledge in the silence of retirement.

At first man developed his power of observation through sense-perception; he applied what he had thus gained and turned his knowledge to successful account in the objective world; and lastly he turned his thoughts from things material, to realities Spiritual. He naturally seeks first *to know*, then *to apply*, and always after this application man discovers *that Reality* which is above knowledge of things and their application, and which is *the Ultimate* that all else has been trying to prove.

How are we to "attend upon the Lord without distraction"?—The Lord is the Real Self, or, highest effect of First Cause. It has been called the Son of the Father, though it is not a "son" but the divine Image of Cause. We must not forget in our earnest search for light that it was a system of ruthless ecclesiasticism that denied woman immortal equity and placed upon the throne of Heaven a personal, masculine God and his Son, wifeless, daughterless, motherless.

And if it be true, as the wisest of earth have taught, that the highest type of human beings is bisexual, the woman as well as the man has the power within her to rise to the true standard. Through *spiritual thinking* alone will she be able to cope with and overcome the dominance of sense appetite long held to, in both.

It is easier to believe that which dovetails itself into preconceived beliefs, for the reason that certain thoughts pouring down wear certain grooves—so to speak—and *like* thoughts find therein a ready channel and flow freely. But it is wiser to reason—to search out the way of wisdom though it should require painful and prolonged effort, rather than to “fill ye up the measure of your fathers; as your *ancestors* did so do ye.”

Man's spiritual nature must reassert itself. Divine Reason must be above tradition in the soul. Liberation does not depend upon outward laws, but upon the occult powers, through understanding.

*When will man conceive and bring forth the immaculate Daughter*, the missing element in the doctrine of at-onement? So long as man holds in thought the slavery of woman to his appetites, so long will Christ be hid from his view! Mrs. Eddy, poor woman, might have been immaculate if her conception had been immaculate and her father a virgin in thought and in life. But three husbands and a divorce make us deplore the facts that are so precisely adjusted to the materialistic methods and practices of ordinary people.

I believe in the immaculate conception. I believe Jesus was the product of *high and wholly thinking*. I believe that, notwithstanding the “nay, nays” of the sensual who yet have their eyes covered with the veil of materiality, that what is accepted simply as a dogma to-day by religionists, will be the true and prevailing

method of reproduction when *enlightenment* comes to all.

It is an Indian proverb, ancient and peculiar to India's Golden Age, that, "He who desires offspring desires death; the immortal must be celibate." And another saying, "because thou hast done this thing thou shalt have pain in child-birth" seems to promulgate the same idea.

"To attend upon our Lord without distraction," is to be spiritually minded continually. Our Lord is our Perfection, our Real, our Spiritual Self, Individualized and uncreate in God. Spirit is abstract substance. That which thought idealizes in mind must become concrete: as bubbles must seek the surface, so thought seeks form. The admonition, "It is better for man to be alone," is not comprehended by the world of to-day. Materialism makes the white light of the sun appear in matter's own colorings. Spiritual lessons are turned about to suit materialistic interpretations. The "little child" is the true type. With its sexual nature perfect yet undisturbed, belief in separateness from Perfection has not entered the mentality, and the hosts of malice, envy, jealousy, hate and ill will have not marred its Temple and the Whole Spirit is therein portrayed.

There is but one kind of thinking that is wholesome throughout. It is the kind which takes the mentality into the kingdom of heaven, the realm of spiritual harmony where it practices *thinking upon the Absolute*.

Outer things may be manifestations of spiritual har-

mony, but the harmony is within. Vibration means wear and tear, and no strength is gained from any outer thing. So long as man leans upon the outer so long will he fluctuate between weakness and strength. This institutes the "wears" and "ups and downs" of life, which failing to find equilibrium—the perfect balance of the Lord—are shocked out of form and away from the delusions of flesh.

Enter in spirit into the center of Power. If there a material thought should enter, declare *that all is Spirit*, and that will help to make people more spiritually minded.

If there a thought of hate tries to enter, declare the Omnipotence of Love, and that will help to make the whole world more charitable.

If there a thought of envy threatens, speak the word of *benevolence*, and the shadow will depart.

In anything, seek first the Kingdom of Power, and seek that only. This is the only way to have all aspirations substantially fulfilled.

## CHAPTER X.

**F**OR fear of *La Grippe*:—I am superior to the influence of race beliefs. The foolishness and ignorance of people cannot force their unpleasant results upon me. I am that I am and fear nothing. The omnipresence is alive with health and power and spiritual es-

sence. In this I live and move and have my being.

I am a radiating center of love and healing. I am surrounded by an atmosphere of positive health thoughts and no breath of fear can reach me.

I am not subject to the contagion of disease. I deny its power utterly. There is no power in fear beliefs and disease germs. I am in league with all the power there is. Instead of my taking upon myself the conditions fostered by mortal fears, I bring health and uplifting to all about me. I am a healing presence. I am strength and life and radiate these qualities constantly. Infinite Love is the unbroken Presence. I am one with it, and no manner of sickness can touch me.

The reports of this foolish ailment do not oppress me. I deny them. They are not true. They are the reports of false states of belief. Let the people be free.

*For Poverty:*—I was born to succeed, and shall now come into possession of my birthright. I am success. I am a magnet for that which I need. I have a perfect right to have plenty and be happy. I draw to me that which is mine. Nothing can prevent its coming. There is no law to keep it away from me. I owe no man except to love him. I am not oppressed by creditors. They do not wish to oppress me.

If I have need, the supply is therefore in being. It is the law. I draw it irresistibly. I am the centralized spirit of success, and do now succeed.

All men love to contribute to my welfare and hap-

piness. I am Love and draw beautiful, good things from everywhere.

I do not believe in poverty and want. It is not my natural state. I bless the world, and it blesses me with its best gifts. It cannot refrain from sending me its very best gifts, for I have sent my blessing out to it in fullness and love.

This is God's good world and I am a child of God. I therefore inherit all things. I overcome beliefs of hampering limitations. I burst the bond of hereditary weakness and wrong beliefs. I deny the tradition of weakness and inferiority. I need not and will not submit to such things longer. I am opulent and free. I compel that which is good for me to come to me. I love this good, and master needed supply. I meet every obligation. I fear no evil and no indebtedness. I am rich in resources and shall have all I want. I now realize the abundance of my wealth. It comes in every form from all sides. It flows to me. It hurries to me. It comes abundantly—now—now—now. I receive it, and want is overcome.

## CHAPTER XI.

**I**T is the principle of Life men have called "God" that does all healing. It is a healing Power. If people did not depart from it in imagination, they would not be sick, and would not sin, and if they would dwell in the

understanding that omnipresence is Health, they could not get sick. If sick people would take up the Word and use it until it leads them into the light of understanding, and they would recognize for themselves that there is only Life, Health, Strength, Wisdom, Beauty, Symmetry, Harmony, and not anything that can make them sick, they would get well right away.

God is the universal Principle that causes our expression. It is our Life—my own life and your own life—and not anything separate from ourselves and our own interests. But it is our *true* Life, the life we must *truly* manifest.

This Life we call God is Perfection, is Truth; it is unchangeably Right; and as soon as we get to manifest it we will then no longer be subject to unpleasant conditions. We are here in this world for the purpose of proving that life is perfect.

We can do so in but one way, and that is by being perfect in manifestation ourselves. We should approach in thought this highest principle within us with loving reverence; for it is our *perfect* strength, our *perfect* health, our perfect salvation. It is by dwelling in this Perfection that we become endowed with power. It is the kingdom of Harmony we have sought and found, and the point in our lives where all things are added unto us. All things are then added and at our disposal, because we do not then abuse them.

Many people do not get rich because they have not

sought and found this kingdom first. If they had riches it might prove a curse instead of a blessing. I know a man whose mother wished him to marry wealth. He did so, without first seeking the kingdom of the Perfect Life, and became a drunkard. He did not know what to do with his money. He thought *freedom* meant the reckless use of external things!

There is no freedom outside of spiritual understanding. Man *must* seek *first* the Place of Understanding, before he can take the proper step in any endeavor. If he is sure he has done this, then he may proceed with confidence in the measures of any undertaking.

God does not "come at our call." God is not tributary to us. God is never conscious of evil or sickness. It is not possible for God to change even if it were possible for God to be conscious of our cries.

Man does all the coming. God is already everywhere, and is already come everywhere. God cannot go any more than come, for God is already everywhere there is to go. Since this is true *we* need not come or go, but just be still and *recognize*.

If you have followed with me you have reached the point where your healing is sure. It cannot be otherwise.

But if doubts float into your mentality from the dust of the external world and you find it hard to drive out external noises from the harmony of your thought,

be all the more steadfast in the Word. Plant your banner in the solid *truth* of *Right*, which is your Principle of Being, and by it resolve to stand.

Have you headache? It is because somebody has forsaken his banner! Come back to it and "go no more out". Let everything you do receive its impulse there. For thus do you "grow in grace, and the beauty of wholeness". "There is no variableness nor shadow of turning" with the Father Principle.

So long as we deal with the outer or objective world without finding first this Light, we find a mixture of evil and good; for we believe in separateness. It does not make man better to learn to distinguish evil and good. It was this very *knowledge* that was forbidden him. It was this knowledge that brought all the woes flesh has been heir to,—this belief in division of the universe, the partaking of the knowledge of good and evil, when God was all. This occurred when men began to plant their banners by the outer. When they began to think *freedom* might be found by entangling themselves more and more with external things. The Egyptian mummies are true symbols of men tied down into quiet by cords they have chosen from the external. They are their own muscles drawn about them by their false manner of thinking freedom.

The Principle of mathematics does not know when figures are wrongly written upon the boards of worldly life. But because it remains unchangeable, the figures

must change when they are wrong—when they do not prove their perfect principle.

To know that righteousness is first necessary in order to any success,—to seek till we find that perfect plane,—to abide in it,—this will save from sin, sickness, tragedy, and every form of trouble, even in this world.

And “this world” is the place, the beautiful symbol, the “Home, sweet home”, the garden spot where flowers bloom and music speaks and man proclaims more and more perfectly the greatness of Infinite Perfection.

Recognize the holy Presence as *Power*, behold it as *Health*, meditate upon it as *Strength*, listen to the silent voice of *Wisdom* and grow wise: place yourself in league with Infinite Health and be well. Think upon these attributes until you incorporate them into your mind and body. Be one with the Father Principle of Right.

## CHAPTER XII.

**W**HEN you awake at night and find yourself unable to sleep again:—“Now I shall improve this beautiful time of silence. All of the outer world has ceased to disturb me, and I am able to commune directly with the Great Throbbing Presence of Healing Good.

“In it I now consciously repose, and from out its sacred temple of power I send forth to the world, decrees of blessing and peace and safety.

“I need not sleep now, for a great opportunity is

presented to me. Spirit never sleeps, and for this time I am to commune with Spirit.

“O, world, sleeping, dreaming world. I bless thee. Let all the impressions of care and sorrow made upon thy brow during the day, be now smoothed out by the spirit of peace and unhindered action of Omnipresent Life. Let the blessing of Peace, the peace of God, rest upon the people and abide in their hearts.

“If there have been heartaches, or envyings, or hatred, or avarice, or any wrong thought, feeling or purpose among the dear children anywhere during the day, now let the elixir of life and the balm of healing remove all traces of them forever, and heal the scar away. Peace and rest to the sleeping people, and joy and repose to the waking.

“Let Love now brood with protecting, soothing, gladdening wings over all. May the visions of sleep, if there be visions, be ominous of good and fulfilled in truth. May the awakening be full of fresh memories of all the good, sweet, pleasant things of life, and utterly oblivious of the hurts, the slights, the wrongs which have been imagined or received before. God bless the world now, the good, grand, glorious world, with all the people in it—God’s world. Bless the night, the silence, the repose and the awakening.

“And that child which manifests sickness and sorrow, especially do I bless and decree blessing for.”

(Then take up any case you may have for treatment

and give it a good benediction of healing. If you are still awake after treating one, take up others, as they come before you. By and by, as soon as you have fully accomplished the purpose of your waking, fully improved the opportunity according to your capacity, and the resultant begins to react upon you, you fall asleep, and, oh, what a sweet, refreshing sleep it will be! and how beautiful the dawning day!

*When one comes to you with a tale of woe, and wishes to either lean on you, draw out expressions of maudlin sympathy, or to oppress you with his images of evil:—*“What you say is not true at all. Not a word you have said to me on this subject is according to Truth. It matters not what the facts may seem to be to you, it is all falsely founded and nothing—absolutely nothing—on the plane of the real.

“You know better than to allow such things to delude or oppress you, and you will now rally from it all and come forth worthy the new name of prince, or princess with God.

“You are powerful, and not weak. You are able to stand without leaning on anyone. You scorn to be pitied by people. You do not need pity, for you are strong and independent.

“You do not wish to burden me with your imaginary woes. You love me too well for that, and I love you too well to allow you to do it.

“Now go forth and forget these things. Let the

dead past bury its dead. Your place is among the living. Be a man, now, in the noblest and best sense of that term—a man able to overcome in all the trials of life. Cease to make pictures of the unreal. Let there be no room for such shadows in your mentality. Be glad of every opportunity to do good and overcome.

“Be joyful of this good world and the good things of life, and never, never again conjure evil. You will do this. You desire to do this. You love to be a man. God bless you.”

(Of course all this is held silently. It would not be effective to utter them aloud, for the introduction of such truths through his distorted, disturbed mentality, would pervert the thought ere it could reach the point of effective action. To say it silently is to address his spiritual discernment directly, not depending on his intellect to report it to his real self. Do this, and see what a change it will make in his mind at once. He will often do as a man did in my office one day after I had served him as indicated above. He stopped his delineation of terrible things, was silent a moment, and then added, “Well, I reckon there was not very much the matter with me after all. I am all right now, and I think I am good for something, anyway.”)

## CHAPTER XIII.

THE sweet flowers and the luxuriant weeds blossom and thrive under the movement of thought as it comes and goes, throbbing with Life. Frost and snow and winter are the interlude, the recuperation pause, the fast of forty days, the back-ground preparation in-laid with glistening gems, upon which Miracle reveals her mysteries without betraying their processes.

Does *Thought* make flowers, and weeds, and snow? Without the Word of Mind nothing is made that is made.

Last summer, after a walk of several miles, Ralph, Mr. Barton and I called upon a friend who lives in the "country". They gave us immense bouquets of fragrant Lilac blossoms that had revealed their glories to the sun and air and man. They seemed self-conscious and caressing in our hand.

"I saw the blossoms on the trees  
Bend down, the touch to meet,  
The clover-blossoms in the grass  
Rise up to kiss our feet."

—Ella W. W.

And now after a frost or two the question comes, "Why don't they blossom *now*?" The sun drops in the sky and his rays do not focus on the trees; and earth reposes and collects her forces, while the cool airs sweep away the too ardent insects from the sheathed and sheltered buds, and Nature hides herself five months and thinks.

Meanwhile the sun returns slowly, surely, as the

earth moves in her orb and turns her face to him.

“With each strong thought, with every earnest longing  
For aught thou deemest needful to thy soul,  
Invisible vast forces are set thronging  
Between thee and that goal.”

“Say to them of fearful heart, *Be strong, fear not!*  
Then the eyes of the blind shall be opened, and the  
ears of the deaf shall be unstopped. Then shall the  
lame leap as an hart, and the tongue of the dumb sing.  
For in the wilderness shall waters break out, and  
streams in the desert. In the habitation of dragons,  
grass, with reeds and rushes. And an highway shall be  
there, and a WAY, and it shall be called the way of ho-  
liness. And sorrow and sighing shall flee away.”

“Larger constellations burning, mellow moons and happy skies,  
Breadths of tropic shade and palms in cluster, knots of Paradise.”

“And the inhabitants shall not say, I am sick;” for  
the people that dwell therein have ceased from iniquity.

## CHAPTER XIV.

“**W**AIT patiently upon the Lord,” and the right will  
prevail in your life.

If there are, as has been supposed, two opposing  
powers at work in the world, surely the right one will  
ultimately prevail in our hearts and in the hearts of  
those we love. The sprays of discord will vanish in the  
air, and what is genuine find place in the great ocean of  
Harmony. There is discord to him who has not firmly

chosen the real Right, and who in his heart does not prefer its paths.

Of course so long as we believe in both good and evil as powers, we are influenced by both, and subject partially to the one we most believe in.

The one who sees only thorns and thistles, fails to appreciate the fact that thorns are signals of sweet roses and that thistles are but the signs of soft flowers and their wafting, fleecy down.

Nature is in continual travail to bring forth some new joy which is held delinquent by men's cold doubts. Frost makes hardy the perennial shrub by destroying its enemies, and the snow's glistening mantle descends in loving protection over all vegetation. One calls it cold and desolate, another says it is beautiful and inspiring; and upon inspection a third proclaims the discovery of the working of a wonderful law,—every flake is a gem made up of crystallizations. A star of eight spangles here, one of five double spangles there, each equidistant from the other, so evenly set that no rule or compass could quite parallel the mathematical precision of its construction. Their form is perfect. Who made them? Nature? Whatever made them has displayed in them the most perfect Intelligence, the greatest versatility of genius, for no two crystal flakes are alike. They seem to make themselves, for the forming particles rush duly into their proper places with a precision that the best drilled army might do well to emulate.

The world is not yet ripe for perpetual summer. It has not grown far enough in grace to be *able* to call all its actions good. The sun is too intense for the present development of the people, and night veils one hemisphere with a narcotic maze while the sun ventures to touch the other for a spell with its burning, awakening splendors. But he must leave them to their dreams again, dreams of the unreal, while meantime the Real watches her sleeping, dreaming children, knowing that in due time all together will work out at last the problem and find only Reality in Righteousness.

Then will be revealed that the dream stripped of its *unreality* and the false conceptions attending it, is real, and that winter is attended with blessing and never with curses, when all the effects of evil thinking about winter are removed. And when evil is overcome with good in all hearts, then only the good and the true will be apparent.

Evil is only ignorance. It is a misunderstanding and misapplying of good. It will not do to call evil good, but it will do to say that since the rightness of Justice is self-evident, Right and good are supreme, and evil, if it appear to be, must be transformed and made a stepping stone to good; for it is only error with its saving results. We have had these results to overcome with good for the purpose of strengthening our moral muscles in the effort. "The oak tree struggling with the blast," grows stronger *if it overcomes the blast!*

He who falls in the struggle to overcome error but multiplies his false beliefs and difficulties, and if *broken* he must start anew a tender scion from the ruined stump.

Since life is everlasting and this plane but a phase or probation in form, it is logical to suppose that when rightful dominion is gained and concepts of evil overcome, the way will be easy and natural, because Justice will prevail in all hearts.

What will happen then? The study of laws of life will be to us a charming pursuit. Then can we investigate life and being aright. Then will all doubt be removed and the soul's progress be promoted without hindering fears.

Wait upon the Lord. Let the Soul seek to be like its Lord. Its Lord has always been perfect. No sin nor sorrow nor sickness is ever realized by the Lord. To "hide" one's self "in Christ" is to become Lord-like, Christ-like. "Hid with Christ in God," means the soul that has *become* its Real Self, and is, in all its acts and impulses like the true Image of God. With Christ—with your Lord—your real self—the *soul* hid with its Christ in the Perfect Life, is safe from harm. Any invalid who finds this Life and *abides in it*, is restored to health. The Lord recognizes the God-presence everywhere. Let the soul do likewise: 'I emulate my Lord. I am sustained by the divine presence. I mentally in-breathe that Presence. I open my heart to its influence.

The Lord leadeth me, I shall not want."

## CHAPTER XV.

SOMETIME when convenient will Mrs. Barton please explain the whole of the 23rd Psalm? I think it would be beautiful to come under the head of Healing Thoughts.—Mrs. S. H.

"The Lord is my Shepherd; I shall not want."

The author of this expression, after earnest seeking, and after becoming fully convinced that his salvation was in his own hands, joyfully acknowledged his leadership in the Christ of himself, with ardent song. (I don't know who the writer was, it makes no difference.) The Lord is the Spiritual Self, the Christ, Image of God. The living soul exclaims in ecstasy—glad to remember in some sore trial that it has a Self like God—

"*The Lord;*"—yes, I had forgotten *my* Lord—"is my (the soul's) Shepherd." (Shepherd means a watchful guardian and savior.) "I shall not want." The soul that is hid in Christ is protected from all harm. The soul that can say this truly, knowingly, is saved already, is healed from all back-slidings (this last word means forgetting the Real Self and dealing only with outer things.)

"He maketh me to lie down in green pastures." Green pastures symbolizes *plenty*: to lie down in green

pastures means to *rest* in plenty and comfort. It was the rude but poetic way the author of the remark had of expressing his glad realization of it.

“He leadeth me beside the *still* waters.” Water may symbolize mental states: “Still waters” means Peace—troubled waters, disturbed mentality.

“He restoreth my soul.” The Lord of the Soul breathed the soul into the body. The soul should always recognize this and always look to this Lord for renewal of breath, for it is this that makes and keeps it a *living* soul. The soul that fails to look to the proper source but looks to a god that is so far off it cannot be analyzed or interviewed, or, that looks to objective things as having power, fails to receive either healing or support. It is your Lord of God that restoreth you.

“He leadeth me in the paths of Righteousness for his name’s sake.”

Leadeth, not Driveth. “Paths of Righteousness” means wherein exactly the Right things are pursued. “His name’s sake;” his *name* is “Christ,” “Anointed of God.” (Think what it must be to be anointed by the Universal Intelligence!) In order that the soul may attain to and manifest the Christ, its Higher Self, which is its business in the body and in the world, the living soul must *attain unto* the full stature of the true manhood in Christ the Perfect Self.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.”

The valley refers to the lowliness and humility to which one is subjected who has for any reason to pass through the *shadow* of it. It is called a shadow because of the negative state of the one whose mental eyes have closed so that they do not receive the light of spiritual understanding. The "valley" is simply the lowest part of the shadow. All sickness is of the shadow, but the valley is the lowest reach, and is called death. But it is only a deep, hypnotic sleep, from which all must awake. Their eyes must be opened to the Light, when not only the valley but the shadow will be no more.

"I fear no evil." This in itself is a healing affirmation. Let the consumptive say, "I am not afraid of consumption for the Lord restoreth my soul" continually. "I am not afraid—not afraid"—until he convinces his mentality that this is true, (it is true of his Real Self) and the soul will receive it with joy and recuperate and rejuvenate in the inflowing breath of life from its Lord. The body always tallies what is in the thought. Jesus said often to his friends, "FEAR NOT!" "It is your Father's good pleasure to give you the Kingdom!" The Father always "stands at the door" knocking, asking you to *let* the bounties and blessings come in. "Fear not, fear not," but appreciatively receive, and so "please the Father", which means, harmonize yourself with your Perfect Cause.

The soul has been called a pilgrim, wandering abroad in the body the Lord formed for it. The body is

the temple and the eye the window through which the soul looks forth upon the outer and ostensible. It is well for that soul if it uses the body without abusing. The proper use glorifies Principle and uplifts the soul. Anything the soul may do through the body that is not in harmony with the nature of the Pure and True is injurious to the body and painful to the soul.

“Thy rod and thy staff they comfort me.” *Rod* is the emblem of the transforming power. When Moses was about to go to Pharaoh to bring the children of Israel out of Egypt, the Lord of Moses said to him, “What is that in thy hand?” And he answered, “A rod.”

“When thou returnest into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand.” And Moses replied: “O my Lord, I (soul and body) am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech.” And his Lord answered:

“Who *made* thy mouth? Have not I, the Lord? Now go therefore and I will be with thy mouth, and teach thee what to say. And thou shalt take this rod in thine hand wherewith thou shalt do signs.” And Moses took the rod of God in his hand, and did the signs in the sight of the people, and the people believed.

The “staff” is the symbol of support, protection and salvation,

“Thou preparest a table before me in the presence

of mine enemies: thou anointest my head with oil; my cup runneth over." The table the Lord prepares for the soul to look or meditate upon is the thoughts of Wisdom, Health, Joy, Intelligence, Peace, Prosperity, Goodness, Mercy and Charity. These are arranged in the presence of the soul's former erroneous thoughts, such as malice, envy, jealousy, ill-will, along with idle, ignorant and negative thoughts, the *only* enemies the soul could have!

Oil is the emblem of gladness, To anoint the *head* with oil means to make glad and harmonious all the thoughts of the soul.

"My cup runneth over." Cup of gladness is more than full; Living Soul: "Surely goodness and mercy shall follow me all the days of my life." The soul feels thus when it has risen to the plane of its Real Self. Tongue cannot express the joy of the Revelation of the True Self in the Living Soul. All fear is dispelled, the soul is in ecstasy. And this is the Home of the Soul!

"And I will dwell in the House of the Lord forever."

## CHAPTER XVI.

**I**N the Bible the term Lord God sometimes means God and sometimes the Law of Good, but its most important meaning is, the Spiritual man: the "Iam" of mankind: the Ego: the only begotten Son, man: the man God created in his own Image when he said "Let us make

man in our own Image and likeness."

So he made man in his Image, and this Image, who is the Real man, went to work and "formed" the "likeness" of the Image of God.

Now the perfect likeness of the Image of God cannot be defective or wanting in anything. And when this Image of God (Lord God) breathes into its "likeness" the breath of life and the likeness becomes a "living soul," it is still perfect, being the perfect likeness of the perfect Image of perfect God.

It being the business of "living soul" to manifest *on its own account* the perfect Image or Son of God, it, too, begins to work after the manner of its Real Self. But in the effort it finds itself *limited*, or circumscribed. This, at first, is the only difference between soul and Ego.

And if soul would do its work "without taking thought for the morrow," without "being anxious," without being "burdened with the tabernacle of the flesh," without looking to limitation or lack of anything, but would always claim the Ego or Image of God as the Real Self, it would accomplish its work (perfect manifestation of the Ego or Image) without difficulty.

That is all the work the *soul* had to do,—to perfectly manifest its perfect self which is the perfect Image of God. Thus does the figure man prove God, and that is its only mission in this world. Thus he finds free dom, Health.

Now God is Life, Truth and Love, and the living soul must manifest these characteristics, and not their opposites. We must manifest perfect life. In order to do so we must find the way of perfect health, for anything short of perfect health is a sign there is something wrong in the manner of living. Either the person is negative and open to unholy influences, or his own spiritual strength needs renewing.

The way of Truth must be reached. In its course there are no inaccuracies and all the human faculties are tensioned parallel with the line of spiritual accuracy, so that what a man says is reliable, what he does is done from a pure, perfect motive, and his inspirations are of spirit.

The perfect man is actuated by boundless Love. We have been used to think of the term "Love" as meaning selfish desire, which is the opposite of Love. Selfish desire focuses more and more selfishly to a point. Love, real Love, radiates and warms and glows and embraces all.

Selfish desire calling loudly for satisfaction, has always found suffering along its course. Only in perfect Love—that which "endureth long, envieth not, vaunteth *not itself*, is not puffed up, (is not depressed,) seeketh not its own; (nor voweth that its own shall come to it;) is not easily provoked, thinking no evil; rejoiceth not in iniquity, but rejoiceth in Truth; beareth all things, believeth all things, endureth all things," (is

not altered by "things")—is there perfect freedom.

Love is love forever. But prophesies and tongues, and knowledge of things, shall vanish. Love is eternal.

Do you, Dear Reader, see to it that all your daily and nightly thoughts dwell upon Life and eternal principles only?

Are you actuated in all your thoughts by true motives showing that you Love Truth supremely?

Do you love the world so earnestly as to yearn after its welfare and work for its uplifting and enlightenment? Do you love all your neighbors as your self, and no more?

What we are in mind we are in body. If we think upon Life and Truth and Love, we show forth these qualities in our characters and these conditions in our bodies.

Mary thought upon Holiness until the Holy Spirit materialized in the perfect figure of the the perfect Ego or Image of God. She was discovered of the Holy Ghost to have embodied her thought. And, while her betrothed husband "thought" on these things, behold, the Angel of his Lord (Lord here means Real Self, or, Image of God) appeared unto him, (unto his living soul's vision).

The *Angel* of his Lord, means the perfect Thought of his Real, Spiritual Self.

He did not know how to reconcile matters until he

*looked within*, and the Angel of his Real Self revealed to him the true state of affairs:

The first thing the Angel said was, "Fear not, O, thou Just Joseph! That which has budded and blossomed according to Mary's continual thinking upon Life and Truth and Love, is *of the Holy Ghost*, and will bring forth fruit after its kind:—He shall save his people *from* their sins."

(Remember Jesus did not come to save people from the results of sin committed. He came to save them from sin itself, and show them a perfect, a sinless way.)

Holy Spirit was the complete concept—reached by Mary's thinking—of the Emmanuel (God revealed in flesh.)

The moment mind "moves" it marks limitation—not of itself—but of the element upon which it operates. It is the *breath* of Life, or, the operative principle by which the general expresses itself in the particular. It is called "holy" because it is whole or complete. The whole Spirit, or, all the qualities of universal spirit, are contained in the "breath" of Life. And hence the living soul is capable of perfect manifestation. It must manifest its perfect Self.

## CHAPTER XVII.

OF all the important things I would recommend to the person who has discovered a place in his body where God is not, is *conscious recognition of the Truth of*

*being.* Everything is as actual as you make it. There is a way of looking at things aside from sense perception. If the physical senses have discovered that you have

“A COLD”

remember that your mind is capable of recognizing the allness of God, and use that capability. Do not say within yourself that you have a cold; even though it be a fact as to physical condition, it is not a truth, for the real substance out of which we are made is forever perfect. *Think of* the perfection of your Spiritual Substance.

“Spirit fills me and supplies all my wants. Since spirit is all, there can be no other substance in or about me. I am healed. I am free from cold and its effects. Spirit is like the oil of gladness to all the atoms of my body so that cold cannot affect them. I am healed throughout. I am cleansed through this recognition. I am healed.”

This is true of your spiritual self always, and what you think about, you become like.

For physical or mental

“DEBILITY,”

claim that spirit being your substance, is your strength, actually your own. “There is no point of space or place where Power is not. It permeates my being. It thrills me and lifts above the fear of weakness. I am one with the spirit of Life and I even now awake in its likeness.

I am the Image of Strength. I am the Image of Health. I have dominion because I am the Image of Omnipotence." In the case of

“NERVOUSNESS.”

Although this is most difficult for self treatment at the out-set, it yields more readily than almost any other, for the simple reason that the effort is made through the nerves themselves, and when self overcomes or controls self, then self is “*saved*.” We are all saved through overcoming. If we walk in the way, we are healed. If we turn from the way, the old results may return. The true healer points toward the understanding of spirit, and arouses the patient’s consciousness of latent, God-given capacity. “I am not nervous. Nothing disturbs me. I am at peace. Peace and harmony reign in me. There is nothing to cause inharmony. I am filled with trust in the Omnipresence of harmony. I am happy, soothed, free. I am wise, self-controlled. I am immortal. I am filled with courage and sweet peace.”

For any kind of fear, say:—

“I am not afraid of anything. I am safe. God folds me round with protection. This protection is everywhere. I cannot fail, so long as I *recognize* it, to be protected. Omnipresence cannot contain fear. I am always in God’s loving protection. I can never fear. I breathe health and fearlessness. I am whole. I am perfect. I am the Image of Perfection. There is only sweet, abiding faith for me, because I recognize only

that which is Godlike. I recognize, recognize that which is heavenly, and I am filled with righteousness and peace.”

For poverty:

“God is my Father. God is universal Spirit and has boundless wealth. I inherit Wisdom, Strength, Symmetry, Perfectness, and I receive my inheritance as soon as I *recognize* that this is true. Thou art more willing to give than we are to receive. All that Thou hast is mine as soon as I recognize that it is so.” The symbol of that which is recognized in mind is inevitable. All ideal conclusions embody themselves. The simple recognition of spiritual opulence will materialize in abundant wealth if the way is not forsaken. “If ye abide in the Word and the Word in you, you may ask anything and it shall be done.” Say, “Thine, O Father, is mine. I thank thee for wealth. I praise Thee for abundant supply,” over and over, until it becomes manifest.

FOR HEALTH say:—

“I am an embodiment of health. I am born of health. I do not inherit anything from flesh, for I am of spirit. Spirit is my Father. I call no man Father, for one is my Father, even God.

“Beautiful substance universal, of thee I am free-born. The light destroys shadows. No fog or darkness can exist in spirit. I am of spirit, and I reflect its radiance. I am the Image of Light. I radiate the true, the beautiful, the good. Health is omnipresent, and we

can not get away from health. I will *recognize* this truth and then I open the golden gates of Harmony and the light flows in and out. Angel thoughts descend and ascend. Thus do I become a radiating center. Thus do I radiate health and strength and the True Light.

“I thank Thee, glorious Spirit, that I am surrounded by power.

“I am immortal. I have discovered that Thou art my own strength. I am thy Child and like thee. I know that it is well-pleasing in Thy sight when I claim my unity with Thee.

“Thus I recognize and claim universal possibilities.”

## CHAPTER XVIII.

I IF I be lifted up, will draw all men unto ME.”  
 I, The “I” is the Spiritual Self of every man. It is the Image of perfect Principle. And if we lift that up as our standard and abide in *its understanding*, we are enabled to show forth our Divinity,—able to show forth God-qualities:—Life, Truth, Love, Health, Plenty, Happiness, and *Charity* for all.

Whenever I can get patients to retreat from earth’s snares, and difficulties peculiar to believers in evil, and find refuge in the Real Self, their healing begins at once to become manifest.

Sometimes they linger, and I notice in their countenances that they are hesitating “between two opin-

ions", or rather between a recognized opinion and an unrecognized knowledge.

Then the question arises:—"Will you now be guided by *reason* or will you continue under bondage of *tradition*?" "Come, let us *reason* together." "If tradition has brought you unrest, leave it, and hunt among the truths of your being for intuitional guidance."

"You are the child of the Infinite. You have that Light within you which lighteth every man that cometh into the world."

First Truths are those which come directly from the Infinite. They are *original ideas* that spring up in the mind of the one who refuses to inherit from flesh, but who calls God, Father, and claims only the inheritance that is from the universal Omnipresence of Truth.

Look deep within your own mind. It is your only point of close-communion with the Father.

When you reach the plane of the Intuitional,—plane of original ideas—the First Truths, coming directly from the Father Principle, then will you *perceive* that you inherit only *health*, happiness, Goodness, wisdom, honor and majesty—just such things, and those only, that come from the Father of all Light and understanding.

Oh, look up, child of earth and little things. Retreat unto thy Real Self. Know that within yourself there is Light enough to make the valley of any shadow as light as noon-day. It is your own God-given light.

Ask no man for "oil", look not abroad for understanding, for behold, the Kingdom of God is within *you*.

Seek it, and when you have found it, you do not have to seek for any earthly thing. For the promise is,—“these things shall be added unto you.”

Be yourself. Be your REAL SELF. Plant there your banner and by it stand, and the waves of carnal sense fade out before they touch you.

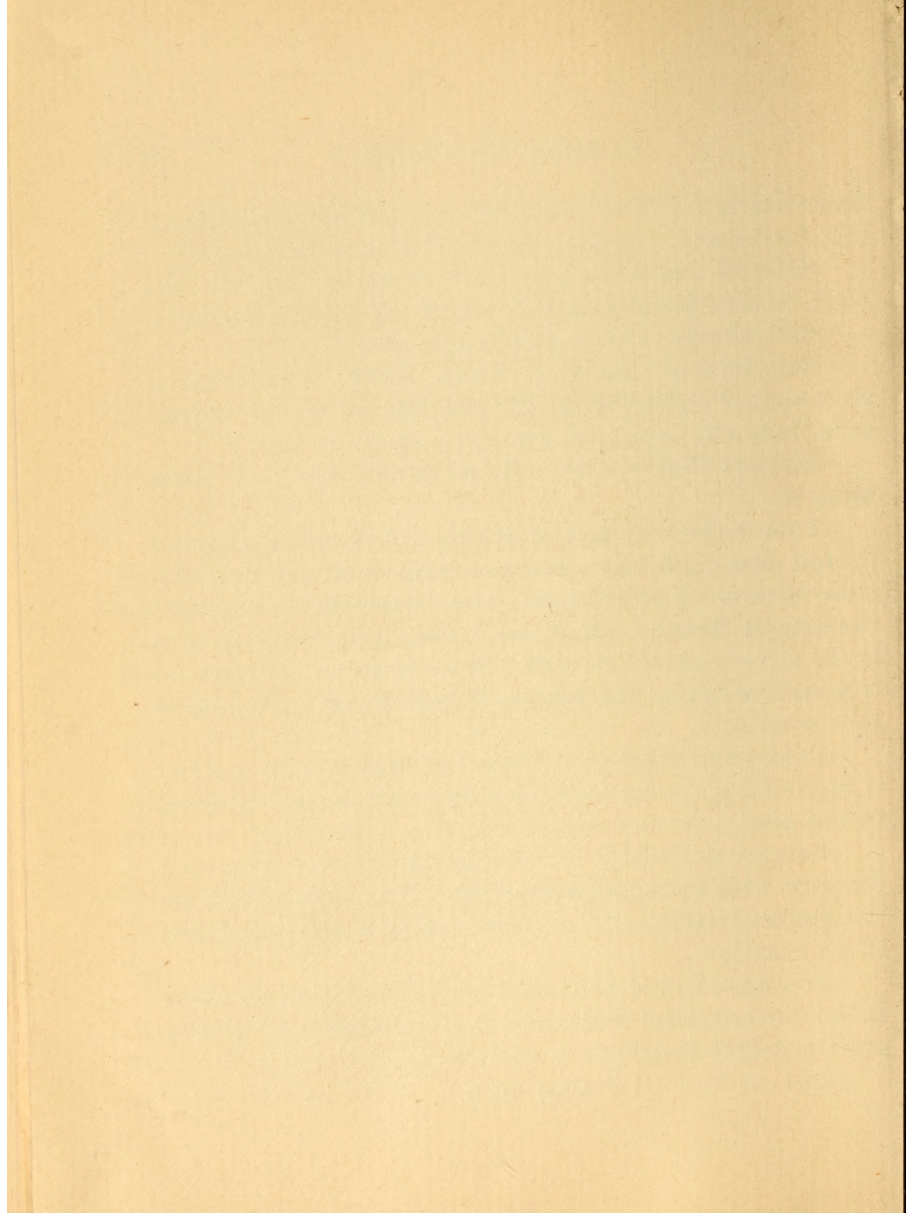
You are God's child. Be what you are and insist upon it.

This is the way to find health. And when you find it you are confident—you are sure—you are forevermore secure. You are free, wise, immortal. You feel the airs of Heaven round about you, and every breath is the sweet balm of Health. It invigorates every atom! it rejuvenates the life forces; it makes you glad and in love with Life.

Then you forget your little ills, and you do not find it in your nature to look back upon the dismal Sodoms of the past.

You are enthused for the great future. You look forward with faith and holy trust. You look forth upon the fields of earth with overflowing love and good-will to all creation.

You have found your true Light, and you so shine that your beautiful radiations inspire others to glorify our Universal Principle in their lives.



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