



"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXIII.                      OCTOBER, 1905.                      NO. 4.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.— EPH. 2:20.

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Devoted to  
Practical Christianity.

VOL. XXIII.

KANSAS, CITY MO., OCTOBER, 1905.

No. 4.

## THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

“NEW THOUGHT.”

A SECOND EXPLANATORY LESSON.



**I**N the July UNITY we had an Auxiliary Lesson explaining the difference between Practical Christianity and the various cults. Now we are asked to explain where we belong in the New Thought medley, also why there is such a diversity of teaching in that which passes under that name.

New Thought is the common designation of a complex, and often contradictory, mass of metaphysical doctrines, which have sprung up in the past few years. No new truth has been presented by any of them; simply new ways of thinking about old truths. People who have been religiously educated from the Book of Common Prayer, where all the points of doctrine are clearly set forth, and nothing left to the imagination, are panic stricken when they meet this New Thought medley, and they either get right back into the church or gravitate to Christian Science. It is only the brave, fearless souls that boldly sally forth to meet and wrest the truth from this army of free thinkers. Truth includes all, and the broader the field the greater the crop of Truth. What seems contradiction is but the reports of those who see, like people climbing a mountain, from various levels, or points of view.

New Thought people are striving to know the

Truth as it is revealed direct from the fountain-head.  
The time is at hand when the promise shall be fulfilled:

"And they shall not teach every man his fellow-citizen,  
And every man his brother, saying, Know the Lord:  
For all shall know me,  
From the least to the greatest of them."

In medieval times the chiefs and barons assumed that they were divinely appointed to govern their fellowmen, and their word of authority was accepted by the less aggressive, who became their serfs. Similar conditions have existed in even a larger way in religion. Immersed in secular matters, the great majority of men have given no thought of an independent character to religion. What the priesthood has said about the few scraps of spiritual experiences left by the prophets, has been accepted as the whole of God's plan for man's religious salvation. But now a universal demand has sprung up for a better understanding of things spiritual, and the great running to and fro in the religious world today is the first awakening of this new impetus of the soul to know for itself whether or not the doctrines preached as authority are true. To attain this it is not safe for man to trust his information to others; he must know for himself.

This, then, is really the foundation of the New Thought movement; that its adherents shall each and all be priest and prophet, and stand alone with the Inner Wisdom as sole guide in matters religious. But not all are living up to this free doctrine. There are leaders many, and schools separating their followers into limitations of various degrees. These are the natural divisions of the inner thought planes finding expression without, and are, in a measure, necessary in the present race development.

There are those in New Thought who are seeking to carry into the Kingdom of Heaven their earthly possessions. They are trying to use the newly dis-



covered powers of the mind to build up humanity on the old foundations. They proclaim the universality of the One Life and Intelligence, and that all things necessarily resting upon God must be good. This logic is so plausible that a very large number of New Thinkers are not using spiritual discrimination, nor spiritual independence, but are following the way pointed out by some enthusiastic half-truth discoverer. Thus there are sharp divisions based upon different understandings of the expositions of the Divine Law in New Thought circles.

What may be termed the Mental Science school holds that God is not a being of Love and Wisdom, but a force of attraction. They repudiate the Loving Father proclaimed by Jesus Christ, and hold that man is the highest form of self-consciousness in the universe. In their philosophy the human race is now at its highest point of understanding, and they see no evidence of there ever having been a "fall," or lapse in human evolution, thus repudiating a fundamental teaching of Christianity. If there has been no lapse in human evolution, there is no need of a mediator or mental mender of broken law; thus Jesus Christ, and the whole Christian plan of redemption, through him, is eliminated from their philosophy.

There is another class of New Thought people who accept Christianity in its true sense, and try to live up to the teachings of Jesus Christ. They discern that there is a great truth hidden in the Christian religion, which its orthodox followers have not discovered. With a scientific understanding of the mind, and its laws of action, they have a key to the occult side of Christianity, and, in fact, all religions, that gives them an entirely new understanding of life and its object. With this key they unlock all the mysteries of religion and science, and place man where he belongs — master of all creation.

There are a number of schools, passing under the general name of New Thought, that adhere to this Christian interpretation, yet even among them

there are minor differences. Each teacher tinges with his mental bias the philosophy he promulgates. Not one seems yet to have attained that place where the revelation from the Spirit of Truth, promised by Jesus to his followers, is wholly transparent. For this reason disciples are never safe in accepting the teachings of any school as final, or as having the unadulterated truth. "Prove all things; hold fast to that which is good," is excellent advice.

This diversity to which we refer is not in fundamental principles — they are universally the same — but in expressions thereof and man's relations thereto. For instance, there is diversity of opinion as to what is popularly known as the "fall of man." There are those that proclaim that man being spiritual could never have fallen, while others accept the Christian doctrine of the "fall," and the redemption through Jesus Christ. In strict logic, man being spiritual could never be anything less than perfect, yet we have the evidence on every side of the work of man that is not spiritual nor perfect.

A close study of the Scriptures reveals a difference between the Son of God and the Son of Man. Comparing this with the constituent parts of man's being we discern that the Son of God is the spiritual Ego, or I AM, and the Son of Man the mentality which it inspires and creates. It is the mentality, or personal consciousness, that has departed from the observance of the perfect law, and brought about that state of ignorance, and its consequences in physical deterioration, so prevalent on every hand. This certainly is not a condition which should have existed under the wise use of the perfect potentialities inherent in Being, and given freely to man.

The logic of cause and effect should show that there has been a very serious departure somewhere from spiritual perfection on the part of the human family. The Hebrew Scriptures teach this from beginning to end. The exclusion of Adam and Eve from the Garden of Eden; the call of the children of

Israel out of Egypt; the return of the prodigal son, and the mission of Jesus Christ as proclaimed by himself and his interpreters, all point to the falling away by humanity from the true life standard.

Those in the New Thought who deny that there has been a lapse by humanity, thereby exclude the necessity of a mediator or helper in getting back into spiritual harmony with our source. Jesus claimed that he had made certain spiritual attainments that gave him power of a superior character as a helper to those who desired to return to their spiritual estate. The majority of those in the New Thought do not accept this, holding that every man is his own savior, and must make the union with the inner Christ without help from anyone. But these same people apply to teachers and healers, yet in mortal consciousness, for help!

Practical Christianity teaches that the human race has departed from the Divine Law, and that its only salvation from sin, sickness, poverty and death is through a return to the Edenic state. Each must come to the recognition of the spiritual law governing his own being, yet it is possible for one to help another, and the greater the spiritual understanding of the helper the more effective his help. This brings us to a consideration of Jesus Christ. He was evidently a Master Spirit, and made attainments far beyond those of the ordinary man. He claimed to have opened the way to the original Fount of Mind, from which all that humanity has, came forth, and that he could help all who believed on him and would follow his way. He did not claim to save men without effort on their part. His admonition was, "Seek and ye shall find; knock and it shall be opened unto you."

The secret of Jesus Christ's mission was in his breaking down certain states of mind that had become crystalized in human mentality. When we see how easy it is to become bound by our thoughts of a few days or months, how inextricable must be those

thought creations that men have been building up for thousands of years. The belief in the necessity of death is a proposition that nearly all people accept as true, yet it is, from the standpoint of religion and science, a deflection from the perfect law. Death of the body would never have been part of our experience had we observed the law of our being and kept in touch with the higher consciousness. Even physicians admit that every organ of the body is self-renewing, under normal conditions, and that if health could be maintained man would go right on living in his organism forever.

Jesus Christ demonstrated this perpetuity of the body, when the mind was right, and he refined his organism until it passed out of the fleshly into the pure substance of Spirit, where it now exists. This is the ultimate of all who overcome the limitations of mortal thought and follow Jesus. We shall not be compelled to live always in these fleshly bodies, but, as Paul discerned, "This corruptible must put on incorruption, and this mortal must put on immortality." This change is to come gradually, and without death, as we go on and on in our mental purification. It is found that pure thoughts produce pure brain cells, and these in their turn make pure deposits throughout the organism. Thus we see how the human family shall, through an observance of right thought, and the right living that must follow, attain that perfection which is harmony, or heaven, right here on earth. This harmony of thought on the part of all people will finally lead to a harmony in all Nature, and the planet itself will be transformed by the thought emanations of the inhabitants. Thus the New Jerusalem seen in the vision of John will come down out of the heavens and rest upon the earth.

It will thus be seen that the New Thought student has a broad field to select from, also that he should have his eyes open within in order that he may know to choose the truth from the great mass of matter

labelled "New Thought." So far as the Society of Practical Christianity is concerned, we must candidly say that its teachings are widely different from those of the majority of New Thought doctrines, and we do not feel at home in the average gathering under that name, although we try to harmonize with all truth seekers. We see in Christianity a well defined plan to assist out of error all who will accept it, and we know that no single individual can stem the tide of human ignorance without its help. Jesus is the central figure in a great world redemption movement, and the Christian brotherhood is an occult society of far-reaching power. This New Thought is going into the orthodox church, and a great awakening will take place in Christianity. Jesus and his co-workers are going to demonstrate the power of Truth as it is in Christ. The chief corner-stone of the new civilization now being ushered in is Christ Jesus. Practical Christianity builds upon this, and proclaims it in all its teachings. The promise is that we shall demonstrate to religion that it is founded upon science; and to science that it is founded upon religion.

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### THE ARTIST.

BY EVA MARBLE BONDY.

Expression is the soul's true face;  
 Artist it takes to find the soul of art.  
 He who discovers beauty underneath  
 The surface, struggling for its rightful place,  
 And boldly tears asunder that which hides  
 The spirit's light beneath material fold,  
 Hath caught expression of the Infinite.  
 Not only marble yields its secret to  
 The god that chisels well and patiently,  
 Reveals to him the curve of beauty's form,  
 But flesh itself doth change to the Divine  
 When Thought begins to mould and glorify.

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"In God's world for those who are earnest there  
 is no failure."

## THE POWER OF STILLNESS.

Be still and know that I am God.—Psalms 46:10.

It was "a still, small voice" or "the sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, *Selah* (*Pause*)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the Land of Promise God's great object lesson. There is for the heart that will cease from itself, "the peace of God that passeth all understanding," "a quietness and confidence," which is the source of all strength, a sweet peace which nothing can offend, "a deep rest which the world can neither give nor take away." There is in the deepest center of the soul a chamber of peace where God dwells, and where if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God in eternal stillness.

This is the only way to know God. "Be Still, and know that I am God." "God is in His Holy Temple; let all the earth keep silence before Him."

A score of years ago, a friend placed in my hand a little book which became one of the turning points of my life. It was called "True Peace." It was an old medieval message, and it had but one

thought, and it was this — that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the suggestions of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, and to answer some of them; but God said, "Be Still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and its cares, but God said, "Be Still." And as I listened and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power, and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God himself as my life and my all.

Beloved! this is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is

thus that our heart is nourished and fed; it [is thus that we receive the Living Bread; it is thus that our bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about stillness is, that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His;" and when we cease from *our* works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get *still* from our restless activity, "God worketh in us both to will and to do of His good pleasure," and we have but to work it out.

Beloved! let us take His Stillness, let us dwell in "the secret place of the Most High," let us enter into God and His eternal rest, let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness, the stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving, and its self-vindication, and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word, and the cruel blow, in His own unfailing, faithful love. How often we lose God's interposition by taking up our own cause, and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Savior answering not a word to the men that were maligning him, and whom he could have



laid prostrate at his feet by one look of divine power, or one word of fiery rebuke. But he let them say and do their worst, and he stood in the power of stillness — God's Holy silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly Dove.— *Stillness*, England.

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### "A GOOD PLEDGE."

This is the heading of a card being distributed through its agents by a well-known insurance company. The New Thought is evident in every line. Thus we behold the gradual fulfillment of the prophecy that every knee shall eventually bow to the Truth. The items of this pledge are as follows:

1. I will speak no unkind or harsh word of anyone.
2. I will repeat no unkind remarks I hear of anyone, and discourage others as much as possible from saying unkind things.
3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others and yet think quite differently; this is hypocrisy.
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly and peaceably.
8. I will keep my home insured in the "Old and Tried —."
9. I will not cut rates nor divide my commissions with the assured or anyone else, if at any time I engage in the fire insurance business.
10. I will not speak disparagingly of my competitors in business.

## CONSCIOUSNESS.

BY MRS. IDA MC ALESTER.

R. P. Halleck says, "Consciousness is one of the greatest mysteries that confront us," and he defines it in these words: "Consciousness is that indefinable characteristic of mental states which causes us to be aware of them."

Consciousness comprises only the present instant of time. Whenever we employ the function of memory, we are using the mind on what is called the subconscious plane. We can be conscious and not be self-conscious. For instance, we can be perfectly conscious of a friend's presence, and so interested in the conversation as to be entirely unconscious of self. We are self-conscious when the mind is centered on our own personality, either externally or internally. To be continually conscious of the external self is a detriment, for it causes awkwardness and embarrassment. It is the primary cause of what we call the "awkward stage in growing children," when, seemingly, they are all hands and feet. Internal self-consciousness, or introspection, is a very necessary part of our development. We turn the mental gage inward and watch the wonderful phenomena of mind juggling with an endless procession of ideas, turning this way and that, analyzing and combining them in an infinite variety of ways.

All our joys, likewise all our sorrows, come to us through that mysterious door of consciousness of which no man holds the key. The subconscious plane of the mind is like a vast reservoir, in which is submerged all of our past life, from its first inception here on this planet up to the present time. By using the function of memory, we are able to dip into this reservoir, and bring into the conscious mind facts and incidents of the past. The great majority of people look forward to the *future* with uncertainty and apprehension. Sometimes there are pleasant

anticipations, and quite often just a dull indifference. But there is always the uncertainty.

To one who has developed the use of the mind on the superconscious plane, this element of uncertainty is less pronounced, because the superconscious plane of the mind holds the future life, just as the subconscious holds the past.

We are taught that intuition is the first step in the superconscious plane of mind. Women are said to be far more intuitional than men. In fact, it is said that women are guided, in their action, by intuition far more than by reason. If such is the case, they are to be congratulated, for reason often fails to show us the right way; intuition seldom does. From intuition we go to inspiration. Here we find numerous examples for illustrating. All our great poets and authors are said to have been inspired. They may have been inspired by an embodied or a disembodied spirit. Or they may have reached that point in their growth to which, I think, Emerson referred when he said, "There is one mind common to all individual minds. Every man is an inlet to the same and to all of the same."

This, to me, is the most acceptable idea of inspiration which I have found. One Great Mind, in which is all knowledge, all beauty of thought, poetry of language, music, painting, and *all* the innumerable things of which the mind of man can conceive. And we grow step by step, probably, through more than one life, until we come to a place where our mind is an inlet for this Great Universal Mind. Then is the imprisoned soul, which for ages has been beating its wings against the bars, indeed free, free to give expression to itself, and that aching longing within gives place to a glad triumphant sense of liberty.

Inspiration comes in other ways. When your friend comes to you grief stricken, heart broken, feeling that life holds nothing but darkest gloom for her, is it not inspiration that brings just the right words to your lips that heal and comfort that suffering

one? Is it not inspiration that brings that wonderful, wonderful love and sympathy, welling up from the centers of your being in such force, that they permeate your whole aura, and envelop her like strong loving arms, the very touch of your fingers on hair and cheek being like the memory of a mother's kiss?

After inspiration comes prevision. Of this I have no personal knowledge, yet my belief in it is strong. In common with others who have the bump of curiosity largely developed, I have had my "fortune told." But I am still waiting, hopefully, for that famed and fabled ship, with gleaming sides and snowy sails, to drop anchor in some safe harbor of my changeful life. However much that mystical curtain that hangs between my future and me may wave and flutter, and make tantalizing little openings, yet never once has it been drawn aside so that aught that lay beyond it has been revealed to me.

We are taught that the next step in the super-conscious plane is illumination. Here the view that unrolls before us is so vast, so wonderful, so radiantly beautiful, that words fail. Silence like a solemn presence fills our heart and soul. It is sacred ground, for when we raise our consciousness to this point, we shall be "even as the angels are." Then, indeed, would we be "workers and servants unto the Lord," and just so long as there were sufferings souls, souls in darkness and sin, just so long as any of His children held out piteous hands for help, just that long would we wish to work and serve. And while our bodies would be as a garment to be laid aside at will, who among us would be willing to give them up so long as there was one wailing cry for help to be heard on the "Sorrowing Star"?

---

"The mind that follows the rambling sense makes the soul as helpless as a boat which the wind leads astray upon the waters."

**Class Thought. October 20th to November 20th, 1905.**

(Held daily at 9:00 P. M.)

**I have faith in the healing  
power of the Holy Spirit now  
being poured out upon me.**

---

**Prosperity Thought.**

(Held daily at 12 M.)

**God Prospers me.**



## A TEST.

For the purpose of testing the power of thought, on both the mental and physical planes of consciousness, this sheet has been especially treated, and saturated with the direct healing thought emanations of eight members of the Society of Silent Unity, 913 Tracy Avenue, Kansas City, Mo.

Those desiring to test its healing power are requested to cut it out, and hold it between the clasped hands, and at the same time repeat silently for five to fifteen minutes the Class Thought on opposite side. When possible have every member of the family do this in succession.

Please report results at end of month.



# Bible Lessons

BY C. F.

(Text from the Revised Version.)

## Lesson 4. October 22.

### REBUILDING THE TEMPLE.—Ezra 3:10 to 4:5.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his loving kindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

1. Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded a temple unto Jehovah, the God of Israel;

2. Then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assyria, who brought us up hither.

3. But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto Jehovah, the God of Israel, as king Cyrus the king of Persia hath commanded us.

4. Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5. And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

**GOLDEN TEXT** — *For the temple of God is holy, which temple ye are.*— I. Cor. 3:17.

The return of the children of Israel, and the rebuilding of the temple, is a symbolical description of what occurs in the consciousness of one who has been mentally confused for a season and has returned to normal conditions. The priests are the thoughts that relate us to spiritual things, and the builders the

thoughts that relate us to material things. In order to build harmoniously we must set our thoughts to work along all lines — this includes both the spiritual and material.

The one who would construct an harmonious consciousness, which includes mind and body, must see to it that joy has its place in his spiritual thoughts. Whenever the name David appears, we may know that some phase of the love or emotional nature is involved. The body is supplied with spiritual energies through the heart-centre, or *solar-plexus*, and the presiding genius of this function is David, or Love.

Singing, praising and giving thanks are known to the spiritually-minded as the great building impulses of the man. When we rejoice in spirit, and our hearts are filled with gratitude, and we express ourselves in thanksgiving to the Author of our being, there goes to every part of mentality and body thrills and waves of harmonious energy. These thrills and waves are the "trumpets" and "cymbals" in the hands of the priests and Levites.

The priests and Levites and ancient ones who "wept with a loud voice," are regrets. See to it that the shouts of joy over present achievements drown these out.

The enduring temple is founded in the understanding of Spirit as the one and only causing factor of all things. There are would-be helpers in this building process, who claim to be co-workers with the spiritual builders, but when their methods are uncovered they are found to be adverse to the pure spiritual way.

In the building of the spiritual body we should distinguish between the constructive cause and the adjustment of conditions that already exist, to the end that that Cause may be more fully expressed. When breathing exercises, dieting and other physical adaptations claim to be *causes* in spiritual development, they become adversaries, and those who have not yet gained an understanding of their right relation



in the erection of the temple would better exclude them from any part in it.

### Lesson 5. October 29.

POWER THROUGH GOD'S SPIRIT.—Zech. 4:1-10.

1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof:

3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4. And I answered and spake to the angel that talked with me saying, What are these, my Lord?

5. Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my Lord.

6. Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith Jehovah of hosts.

7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the top stone with shoutings of Grace, grace unto it.

8. Moreover the word of Jehovah came unto me, saying,

9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you.

10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of Jehovah; they run to and fro through the whole earth.

*GOLDEN TEXT—Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.—Zech. 4:6.*

Man is frequently called the lamp of God in Scripture writings. God may be compared to the universal electrical energy that is made visible by concentrating it in a bulb. Man is the bulb that consciously receives the Universal Mind of Being, and through his thought lets it forth into another realm of consciousness. All is God's Life, Wisdom, Love and Substance, but having given it to his creation, Man, God virtually relinquishes control. But when man sets up a conscious communion with this inner Source of his being, a unity is established and all sense of separation abolished. Then the

inflow of Divine Life, and the outflow, seem identical, and "The Father and I are one."

But there is system and order in the structure which man builds. The "candlestick all of gold with its bowl upon the top of it," evidently means the nervous system, with its brain at the apex, through which the light of intelligence shines. The seven lamps are the seven glanglionic centres in the body, through which the Universal expresses itself. The olive trees are the veins and arteries through which the oil of life, the blood, is carried.

But these physical organs are not what they seem to the eye of sense. We name them as if they had real existence in a world of forms, but the fact is they are but forms of words. They are the "Word of the Lord." We say they are built up by natural processes — of which we actually know nothing — and we *assume* that they have a physical cause. But there is no mortal might nor physical power in their building, but the Spirit of the Lord.

Zerubbabel means *disperser of confusion*. He represents that attitude in man that brings order out of mental confusion. The Divine Wisdom is showing this man that he must level the mountains of consciousness and bring forth the sleeping intelligence.

It is very plainly taught here that this man, Zerubbabel, laid the foundation of this body-house, and that his hands must finish it. If we are finding the law of our being, and trying to obey the Inner Wisdom, we are Zerubbabel bringing order out of confusion. To do this, we may have to begin in the simple process of holding daily statements of truth. Some people despise this "day of small things" and look for a larger way. They think the Lord is going to make a special dispensation for them, and that they shall go up on a certain day with a great shout of glory. Others want the whole process of soul and body building explained and outlined, so that they can get an intellectual comprehension of it. Now the fact is that this process of gaining control of the

soul forces, and the brain and nerve centres through which they function, is one of very small beginnings. Simple denials and affirmations open the way to the broader understanding. This clears up the conscious mind, then step by step the "seven eyes of the Lord" that run to and fro through the whole "earth," or body, will come under your control and you will be a Christ-man.

### Lesson 6. November 5.

ESTHER PLEADING FOR HER PEOPLE.— Esther 4:10-5:3.

10. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying:

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mordecai,

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

GOLDEN TEXT— *Jehovah preserveth all them that love Him.*— Psalm 145:20.

King Ahasuerus, or Xerxes, represents the Will, puffed up by its conquests. It is the office of the Will to rule, and when man is more ambitious than wise he often makes a spectacle of himself. Xerxes had an ambition to conquer the whole earth, and he marched into Greece with an army of a million and a half soldiers. He was checked at the pass of Thermopylæ by Leonidas and his immortal 300, and he returned home with less than 5,000 of all his vast army. Napoleon did a similar thing in his Russian expedition. The imperious Will loses its head when it rules without consulting the other faculties of the mind, and always meets with disaster in the end.

Man can create such force of will that every thought that enters its fierce vibrations is pulverized. This is when the positive, unreasoning attitude is dominant. When the king is willing to listen to reason, he holds out the "golden sceptre," which is symbolical of wisdom.

Under the despotism of the Will we make laws for ourselves that are unwise and often destructive to our higher ideals. The edict to destroy the Jews, which king Ahasuerus had sent forth, at the instigation of Haman, represents one of those foolish and unreasoning laws we lay down when we are influenced by sense consciousness.

About two years ago a despotic father, in this city, commanded that none of his family should attend certain religious meetings, where, he had been informed, evil doctrines were preached. The wife and children apparently obeyed, but secretly rebelled, and this was the opening wedge that broke up and scattered his family and caused his wife to get a divorce. His position was that of the king in this lesson—he was killing his Jews, or spiritual thoughts, without knowing it.

But there is an antidote for a dictatorial Will, and that is Love. Queen Esther represents the dissolving power of Spiritual Love. She had all her relations, the Jews (spiritual thoughts) fast, and she joined with

them. This means that we must deny all selfish desires out of our love before we use it in softening the imperious Will. When this consciousness of Love stands in the inner court of our being we cannot help acceding to its demands. Unselfish Love is fearless because of its forgetfulness of Self. Will divides its dominion with Love, when approached in the right attitude, which is by touching the top or highest point of the understanding. Understanding of the Law is the one necessary thing in all permanent unions. When we know the truth we are all one, and there is no separation whatsoever at all.

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## Lesson 7. November 12.

### EZRA'S JOURNEY TO JERUSALEM.—Ezra 8:21-32.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way, for us, and for our little ones, and for all our substance.

22. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he was entreated of us.

24. Then I separated twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them.

25. And weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered:

26. I even weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents;

27. And twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

28. And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill offering unto Jehovah, the God of your fathers.

29. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of Jehovah.

30. So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of

our God was upon us, and he delivered us from the hand of the enemy and the liar in wait by the way.

32. And we came to Jerusalem, and abode there three days.

**GOLDEN TEXT** — *The hand of our God is upon all them that seek him, for good.* — Ezra 8:22.

A fast represents a discipline of sense desire. It is not necessarily abstinence from food, but a sacrifice of some physical pleasure that a higher consciousness may be apprehended. The senses represent the substance side of the mind, and the tendency is to attach the preponderance of effort to their sustenance; thus man makes a material body, when he should make a body of radiant substance.

Ezra is one who perceives the spiritual as the foundation of existence, and the necessity of returning Is-real minded thoughts to Jerusalem — city of peace. The river Ahava means *essence, being, generation*, which is the spiritual life stream from which all things come forth. In order to consciously realize this inner life current we have to shut away our mortal thinking and centre our attention upon God. When we "humble ourselves before our God" we do not belittle nor condemn ourselves, but take an attitude of receptivity. The mind can put itself in an expectant, listening attitude toward Spirit, like one who strains his ears to catch a sound hard to distinguish in the presence of outer tumult.

When we have proclaimed God as our security we should not look for nor expect the help of those who believe in the force of arms.

The children of Israel had lost their spiritual centre through too much interest in things material, and Ezra was trying to get them to return and re-establish their temple worship. This is illustrative of the condition of all people who become immersed in sense life. They accumulate substance in gold and silver, representing experience in substance as wisdom and intelligence. This is carried back to Jerusalem to enrich the temple.

There are robbers by the way, and protection is

necessary. One can be robbed of good thoughts by coming in contact with those who do not respect the rights of others.

The distribution of the treasure to the twelve chief priests is the orderly apportioning to the twelve faculties of our being the substance of power and ability, which we have gathered in experience with the outer world. They care for it and protect it, until through the law of spiritual and mental equity, all that we have earned will be given to the custodians of the spiritual temple, which we are always building, though we may seem away off in the Babylon of confusion.

Then let us be content to go in whatever place we may be, doing our duty, fasting from sense gratification, and striving to be meek in the presence of our Lord, knowing that all that is of the good in our thoughts and acts will be finally gathered up and given to the "temple of God;" "which temple ye are."

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Now and then people write to the Silent Unity Society after this manner: "If you heal me I will send you a free-will offering, but I don't want to pay out any more money until I am sure of getting something for it."

We do not bargain with anyone nor enter into the discussion of finances. Our position is that God does the healing, and that He will see that we are supported. We do not ask anyone to pay us before or after the healing is done. We simply state that our expenses are met by free-will offerings of those to whom we minister.

We find, however, that people who want to drive a hard bargain with God, and demand His Healing Spirit before they will give up anything, are not usually helped.

Their attitude is: "Now, God, I have been buncoed by others fakirs, and I am suspicious of You, but if You can first deliver the goods I will hand over the cash to Your servants." Where there is suspicion but little faith exists, and our work is to establish the mind of faith — God does the healing. Consequently if you have in mind the withholding of your money until you are healed, you had best not mention it in your letter, because it forms a barrier to your recovery.



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,  
913 Tracy Avenue, Kansas City, Mo.



## REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

**Monday Evening Healing Meeting.** Held at Unity Headquarters, 913 Tracy Avenue, Kansas City, Mo. Charles Fillmore, speaker.

We sometimes think that our ills are sent upon us for punishment, and that God is the source, I might say, of the punishment; that it is God's will that we should suffer for something we have done. It comes to me just now, Would it not be well for us to take that thought up and see what there is in it? Now, the proposition is: Does God send illness as a punishment for sins of any kind?

Prof. Moore: There is a law. God manifests through man's realization of law. If man commits an error, that puts him out of harmony with that law; he, himself, is the source and cause of the inharmony. God is a God of love and not of punishment.

Judge Benson: I suppose the trouble is, we have violated a law. We suffer in consequence and charge it up to God.

Carl Gleeser: If man transgresses the law of God, he suffers as the result of the transgression. Man has the power to quit sinning, and when he quits, the evil effects of such sin will disappear.

Charles Fillmore: We know the state of Missouri has certain statutes, and if a man does anything unlawful he is punished for it. Is the state responsible for his unlawful act?

Now here is a law, and if we conform to it we are healthy and happy in every way.

If you have dyspepsia and eat things that do not agree with you, you have the result; and if you go to a doctor, he will tell you that you will have to be

very careful about what you eat, and under his advice you will find yourself limiting your food supply. If your food capacity has been small, you will find that limiting the supply will result in a belief of limited strength, and not having strength, you can not work. Thus one limited idea follows another. The sin or falling short is in not first acknowledging God as the source of your life and strength. You see we must go back of all manifestation and find out what man is. Man is the moving force in the body, consequently he must conform to a certain law in that movement or he becomes a transgressor.

Here we are getting to the cause of our sins. God is not the cause of the punishment; He is not the cause of my having a weak stomach. I have not now, but I had once. I had fear. I was afraid that I was going to lose my property. I was afraid that my children would be sick or meet with accidents. These fears weakened my vitality, and I could not digest my food. But God was not responsible for those fears. When I learned to love and trust Him they left me and I grew strong. Sickness is the result of our own thought, and we should not hold God responsible. God is Mind, and the remedy is to square ourselves with this law of the action of the mind, and all at once we find that every function becomes strong and well. I have come to the conclusion that the so-called diseases of the body are not evil. Nature, or the equilibrium of Divine Mind, is constantly seeking to be established in its law of harmony, and disease is a process of equalization.

If you have, we will say, a fever, your whole idea is to get rid of the fever; and the doctor will say, "We must lower the temperature." Well, now, the fever is a good thing. Nature is trying to burn up the dead cells in your organism. If you do not know how to get rid of the fever by getting rid of the angry thought that is causing it, you better be

careful how you lower your temperature with drugs.

I find that nearly all people who come to me with nervous troubles are coffee drinkers. The men drink whisky or beer, or anything that will stimulate them, and the women drink tea and coffee. The *first* remedy of the metaphysician is to get rid of the mental cause; then stop the coffee drinking and have the patient sober up. We want to get at the causes of our disabilities, and every one of them will be dissolved if we put them into what I call the *Divine Goodness*.

Many people say: "Well, I know that I have done wrong, but I do not know how to repent of the sin." Just the moment that you recognize that there is a God, just the instant that you realize the unity of your spirit with the great Universal Spirit, you will be forgiven. I know that every one here can be instantly cured if he will say, with an honest conviction, "*I am willing that the will of God shall be done in me.*"

After making this affirmation we may be put to the test in some unexpected way. For example, a lady who had nervous prostration said she was willing to do the will of God to the uttermost. I asked her if she had forgiven everybody—was not holding thoughts of resentment. She said she loved all. "Well," I said, "your nervousness indicates that you are not properly vitalized. Do you realize that God is your life?" She said she did, and claimed it many times each day. "But," said I, "do you carry this out in all the details of your life? Are you depending on any artificial source for life?" Then she began to search herself and she finally said, "It may be that I love coffee better than I do the stimulant of the Spirit. When I don't have it my head aches." I told her to claim the vitality and life of the Spirit every time she yearned for coffee, and thus raise her life source from the material to the Spiritual, which she did, and she recovered her normal estate.

Now you see how the will of God can be brought into your lives in the little details. You think you are giving everything up to the Lord, and yet you are filling your bodies full of things that are not in line with Spirit. You must put into your appetite *intelligence*, so that you will know what is good for you, and all at once you will begin to relish your food; you will get stronger because you are conforming to the law of nature, and you can prove what it is to let the will of God be done in you.

Let us all now, with a sincere desire, hold the thought, "*I am willing that the will of God shall be done in me to the uttermost.*"

It is the will of this Universal Divine Mind that every one of us be successful and prosperous, and now, let us claim it. You can not be prosperous unless you claim it. Let us thank God. Let us say, "*I know, Father, that all Thine is mine. I rejoice. I am thankful for the realization that I have plenty.*"

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Wednesday Afternoon Meeting. Held at Unity Headquarters, 913 Tracy Ave., Kansas City, Mo. Mrs. W. T. Alexander, leader. Subject: "Prosperity."

Silent Thought: "*I am the prosperous child of God.*"

I am God's prosperous child. "Seek ye first the kingdom of God, and all these things shall be added unto you." I wish to talk to those who understand this law but seem to fail in the demonstration of it in the way of supply.

Do we pay enough attention to outward appearances? Are we careful to look prosperous, or are we, as a *consequence*, having the thoughts of outsiders to deny, as well as to put our own selves in right relation to the law? Some one remarked to me not long since that we New Thought people were all poor. I said, "No, we are not." The remark followed, "Well, you all look poor." It set me to thinking, and I decided that I, for one, would not look poor any longer, if I had to stand before the

glass, as some do, and practice looking what I am, God's prosperous child.

The thought came to me that perhaps we were so in the habit of seeing ourselves and others spiritually, that we did not pay enough attention to externals. "Seek ye *first* the kingdom"—the Kingdom of Love, of Wisdom, of Understanding, and of Knowledge, and then give proper attention to the externals, the world's opinion of the fitness of things; for dress, good looks, happy, prosperous faces, all have a place in our perfect expression of the Divine Idea.

It has been said that there is neither health nor prosperity without harmony. There is no peace, no health, when there is lack, be it of material-supply, wisdom-supply or love-supply. Love, Truth and Plenty are all necessary to human well-being. Mind, body and estate must be cared for. If we seem not to have many dollars to express outward prosperity, let us *think* riches, *talk* riches, *act* riches, and *look* riches out of our eyes, out of every line of our faces, and then let us put on our clothes with new rich thoughts, no matter how many times we may have worn those garments before. We must so radiate the richness of God that it will be impossible for the more materially minded to mistake us for other than we are, the richest of people, for this is abiding riches.

There is nothing new that I can say about the spiritual side of this question of Prosperity. All has been said many times, but we can all think, act and talk out our own understanding of this great Truth. "There is a Spirit within us which arrays the things we dote upon with colorings richer than roses, brighter than the beams of the sun of the morning, when he flings his shower of wondrous light about." I know that we can so color our thoughts with this wondrous Spirit of Supply that we will take on richer color, brighter eyes, more beauty and richer garments as the outward expression of His Grace. The greatest riches in the world

is the happy faculty of being able to appreciate the good we already have. So, let us make good out of every experience.

In case of illness, we fly to the true Principle readily enough; so, let us go to the never-failing Source for our Prosperity, and sink so deep into the Spirit of Truth that we simply must express it; that there can be no lack, or appearance of lack, in any of the planes of our being. We are God's healthy, wealthy and wise children right here and now. Ordinary external possessions are absolutely valueless when there is spiritual poverty. Our efforts are not to be directed toward physical luxury at the expense of spiritual growth, but it seems to me when we eliminate selfishness from our lives and work with the Spirit, our own will come to us. The gathering together of all things—spiritual, mental and physical—makes a perfect whole.

Mrs. H. R. Wamsley: It seems to me the demonstration of Prosperity is like everything else; we must be faithful, and everything will come to us. I find if we make the claim, even when things seem darkest, all will come right.

Miss Alice Tainter: I like the statement of Mrs. Alexander about our putting on our clothing with a new feeling. My grandmother had a great faculty of making over old clothes. There was a charm about it to us children, and they seemed like different garments when we put them on. So with this Truth, as we apply these new thoughts we are gradually making ourselves over.

Miss H. A. Lewis: I have not seemed to prosper as people think I should; but God knows my needs, and I have stopped striving, asking and praying for any certain thing *to come*. If He knows my needs, have not I faith enough to bring forth His supply? We must learn the law, have patience, and live in faith.

Mrs. H. H. Benson: In making over the old clothes we freshen them up and make them appear better. So do we in our thoughts and acts; if they

become stale, we make them fresh and cheery. In regard to the faith, blessings are sometimes deferred in order to test our faith, but when it is tested and proves perfectly satisfactory, *things* will be made manifest to us.

Judge H. H. Benson: Jesus laid down that most wonderful rule of prosperity that was ever given, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Now, we have been preaching these things, but we have not believed that they were really meant for us. I have never known one who persisted in following this rule of Jesus' who did not find it to be true. Jesus *did* know what he was talking about when he said, "Seek ye first a right condition of mind, and all these things shall be added unto you." If we seek in earnest, if we bring ourselves into divine harmony with nature and the laws of God, then simply trust, these things shall be added unto us. What things? Why these clothes we are talking about. We ought to put a rich look upon ourselves, and if we continue in the work, if we are faithful, if we hang right on to the thought of wealth, of opulence, it will come; it *will* be added. In healing, we find the difficulty is to keep people persisting. If we persist in seeking this divine harmony, then just as sure as two and two bring four, it will bring plenty.

Mrs. W. Hay: I think the Lord meant for us all to look just as beautiful as we can. I think He wants us to look lovely, and I think we can if we try. I realize more and more every day what it means to be true to the Spirit.

Mrs. Martha Heller: Praise God, I am God's child. If I am God's child, I am in harmony and will radiate harmony. I do not think it makes much difference what we wear. I had not seemed very prosperous, but when I came to love my work, and blessed God for what I had, I began to be prosperous.

Mrs. Myrtle Fillmore: This little text given today is a wonderful text. We must get the real substance

of it, *the kingdom of God and rightness*. Now, where do we go for the kingdom of God? The kingdom of God is within *you* and within *me*, within all of us. Now, what are we asking for? Prosperity and joy? We know the King always stays in His kingdom; there is where He rules and reigns. If I put Him on the throne within, how can I be poor? Why need I be hunting for something I already have? If the king is *within* me, I want to get acquainted with Him, the Lord of all the earth, for "The earth is the Lord's and the fullness thereof." When I come to look closer I find that I **AM** the substance of all things hoped for. There is never a sound until there is an ear to hear it; there is never a light until there is an eye to see it; there is never love until there is a heart to feel it. So there are no riches without a soul to possess them. Here comes all the power of God to serve us, for by the magic of our thought and word, we make visible our wasting riches. We must quit thinking of *lack*. We have no lack. We speak, and lo, it is done. I love beauty. If I talk about beauty and order, I must dress correctly. We send our word forth into His universe of inexhaustible resource, and it returns unto us the measure of our faith. This inexhaustible universe of mind-stuff awaits the shaping of our thought and word. "Without the word was not anything made which was made." Every word brings forth of its kind.

J. H. Rippe: "Be still and know that I **am** God." If we keep still, all these burdens and sorrows will disappear. We call ourselves Divine Scientists. Let us be one with Divine Mind, and get the blessed knowledge that all is ours. We do not need to long for prosperity. It is in our hearts and minds. What is heaven? This blessed knowledge that God is all man wants.

Mrs. O. M. Lytle: I think the reason why a great many of us fail in demonstrating is because we do not have faith enough. It has been so with me. I



have often felt, "Oh, well it won't come anyway." But if we have faith, all things will come to us.

Mrs. John Orr: Prosperity means so much to me in so many different ways. I must say we have prospered wonderfully since we came here.

Mrs. Riddle: I feel that I would be under condemnation if I should go away from here and not say something about the benefit I have received. It would be taking too much time to tell you what I felt like and what I looked like when my friends brought me here. I had not heard much about this Truth, and it seemed so wonderfully strange, but I came. I had wanted to die, but when Mr. Fillmore began talking to me it seemed as if new life came into me. The first thing he said was, "Do you believe in God?" I said, "I do." He gave me a treatment, and though it had been months that I could not sleep, I slept that night. In about three months I was perfectly well.

Mrs. Herriott: I agree with what Judge Benson says in regard to perseverance. Jesus Christ told us not only to seek the kingdom of heaven, but he said, "*Believing, ye shall receive.*" Now, if we ask and do not believe, it is not likely we shall receive. I have proved that of which I speak. I asked God for money to pay my debts and He sent it, and now I am asking God for money to build our church. Ask, believing, and it will surely come to pass.

Mrs. LaCrosse: God says, "Ask and ye shall receive, knock and it shall be opened unto you." I have done so, and it has proved true. I asked for money, and held the thought that it was already in my possession. The demonstration came in the shape of four dollars. When I ask God to help me in my healing, He always does it.

Mr. Dunn: When I began coming here I could scarcely see the house. I have been seventeen or eighteen months in this way of science and of knowledge. I had a great hungering and thirsting for righteousness. I wanted the perfect Divine Presence — that fullness of God. As for these other things, I know they will be added anyway.

Monday Evening Healing Meeting. Held at Unity Headquarters, 913 Tracy Avenue, Kansas City, Mo. Charles Fillmore, speaker.

Silent Thought: *I clothe myself safely round with Infinite Love and Wisdom.*

True healing is the perfect expression of all the abilities of the man. Many people think that the healing thought comes wholly through silence, or being quiet. There is an everywhere present invisible Force. You probably observed that as we sit in the silence you feel what some people call a vibration—something that is moving upon you—an invisible Presence. These Forces that manifest through life are quiet, invisible, undemonstrative, yet they are the source of all action, and action is necessary to their expression. So we must get somewhat of an understanding of how the law of expression works. The manner in which you give forth this which you get from the invisible has a great deal to do with the healing process.

Some people get full of this vital Substance—they accumulate it, but do not give it off. Such people become lazy and grow fat. They find it more comfortable to sit still. In my own case I sometimes find it necessary to move about. Sometimes in the silence you will doze off and fall asleep, *because you are tired*; that is probably all right, but when you find that you are not mentally alert you should get up and move about until you get the faculties into action. Both the mind and the body must be in a certain line of action, they must be conscious before this Principle can come into expression. You are either living or you are dying, and it rests with you which you are doing. If there is lethargy setting in, it is very evident that you are not living, you are simply existing and waiting for something to turn up, and if you are not careful you will turn up your toes. You must get a move on yourself.

There are two ways of living in the world. One is through active expression of the powers within,

and the other is a repression, or smothering, of the life in man. Now, in our system of education we have gone through a complete transformation in methods. A simple minded German teacher originated a new method, the kindergarten, and said that everything was within the child, and that all that was needed was to bring it out. His whole system is one of expression—you just let it bloom out. We are trying the same now in healing, and instead of holding this power within our minds, we are giving it absolute freedom.

In the medical schools today you will find the preponderance of the practice is toward repression. Instead of giving wider expression to life, its avenues of expression are cut off—anything to stop pain and do away with the physical condition. Now, pain is an outer indicator of something wrong within, which should be sought and removed, then pain will cease.

A few days ago I was called to see a lady who was supposed to have consumption. She was taken suddenly ill, and the physician said it was quick consumption; he also said that all they could do was to give her stimulants and get her to Arizona. I treated the lady, and saw by the Spirit she did not have any trouble of the lungs at all. I discerned that her trouble was what might be termed pleurisy. In a few treatments she responded, and that congested condition and cough passed away. The lady had told the doctor that she did not have any confidence in his treatments, but she did have confidence in the power of God. I was there one evening when the doctor called, and I waited, as I wanted to see how a doctor did.

He took out a little tube, and then called for a glass of water. He pulled out his watch and felt of her pulse. He asked for another glass of water—he had several people waiting on him. He looked wise, called for more water, and then he had a four-quart glass fruit can filled with whiskey, horseraddish and rock candy, for her cough—as she afterwards told me.

His system was wholly external—he was trying to treat each particular symptom by itself without removing the central cause, which was a stoppage of life action in her system.

He said to me, “I suppose you are a Christian Scientist?”

I said, “No, I am a metaphysician.”

“Well,” said he, “you find it convenient, once in a while, to have doctors around to help you out, don’t you?”

I replied, “No, I don’t have doctors around when I can help it.”

We parried along that line for a little while, and he left me to restore the patient to normal circulation, which was done through mind action on the various centres of the organism. She is now up and about, and her cough has entirely disappeared.

All that Nature requires, all that Being requires, is expression. Let the life come into you, and you will not have any trouble at all. How shall you do that? By being yourself. It is the Spirit that makes people well, that is, the Spirit that gives expression to the life force within you. You will find that the more you stand up and declare your independent right to express your life, the more vitality you will have. You and the Father are one. My Father is a great universal joy and happiness.

This lady of whom I spoke had a cough, and they gave her that horse-medicine because there was a tickling in her throat. I said, “You do not want to put out that tickling, but just get more and more tickled, until the cough is removed.”

A lovely woman was just recently put out of the body through this repressive method. She had a growth that might have been removed through increasing her circulation, but the doctor said, “Kill the growth.” He did, and killed the patient also.

Let perfect life flow to every extremity. Let the life go to the uttermost parts of your being, and you will get a full expression. The Divine Life is wait-

ing to express. Freedom is what we want. We want to be unshakled. We are in bondage worse than slaves. Let us declare our freedom, and put it into manifestation. If, in holding thoughts in the silence, you find that certain parts of your organism seem bound and inactive, just declare that that part is free, and if you do not get a response, throw your mind and muscles together. I have healed a great deal of stomach trouble, and I find if you put your hands on your stomach, and mentally concentrate upon that organ, you can throw force into it. Now stop a minute and say, *I express the fullness, and the force, and the vigor, and the vitality of the Spirit.* This will heal any case of dyspepsia that is caused from indigestion or weakness of the stomach. Many people have a lack of muscular power in the stomach. Throw away your corsets, declare your strength and power, and manipulate your stomach within and without. This mode of applying the mind can be directed to every part of the body, so you see this system of healing is scientific. This life force is ours to use through the body. Are you using it ignorantly or understandingly?

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The infallible healer of all the ailments of the inner man is Love. Love clears away the clouds and mists; it puts out the fires of anger; dries up the sores of envy; shields the heart from assassinating hatred; it rescues from vanity the decaying mind-substance, and thaws out the frost-bound vital energies of the timid man.—ALEX E. GIBSON.

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Great is the condition of a man who lets rewards take care of themselves—come if they will or fail to come, but goes on his way, true to the truth, simply because it is true; strongly loyal to the right for its pure righteousness.—PHILLIPS BROOKS.

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Teach by your lives.—BONAR.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

189. In the expression, "I am the image and likeness of the Father," just what mental picture or thought should we hold? Does not "image" carry with it the idea of *form*? If so, in this case, how can "the Father," which means to us the all-pervading Spirit, Power, etc., etc., have *form*? Perhaps "image and likeness" here used mean about the same thing. Please explain.

—A. C. T.

The word "image" does usually convey the idea of form, but as this conception cannot be true of Spirit, Power, Love, etc., we must look again for the meaning of this word. Metaphysicians have a way of dividing a word, of separating it into its parts, that they may arrive at a clearer understanding of its meaning. Following this plan, we find that the first syllable of the word image — "im" — is an abbreviation of I am, and the last syllable, "age" means, quality of — of like nature. Hence the word means — quality of I AM, or, of like nature to God. This, then, is the idea we should hold when we use the word "image," and quality is not limited by form.

190. How are we to distinguish the spiritual "I" from the personal "I"?

—Mrs. M.

By their fruits are they known. The spiritual "I" is the power of love, goodness and truth within the soul, and prompts deeds of kindness, of love, and takes knowledge of only the lovely, the pure, the good and the true. The personal "I" is selfish, seeking its own, and often bears malice and uncharitableness in its heart. If the motive of our lives is to know the will of God and to do it, then we may know the spiritual "I" is the ruling power. If we are what is called "sensitive — our feelings easily hurt; if we seek self-glory and the "chief seats in the synagogue," if we indulge the appetites and desires of the flesh, then the personal "I" is in dominion. The personal "I" is full of discord, the spiritual "I" knows only harmony and peace.

191. Ought one to have a headache after being in the Silence a short time? I have what seems like a nervous headache just above the forehead, and I feel it when reading Truth. Also, I should like to know how to demonstrate over self that I may remove certain undesirable conditions which have appeared—gray hair, etc. — A. G.

The pain in the forehead when concentrating, either in the Silence or when reading subjects which require thought, is caused by too much intellectual striving. Cease striving to gain understanding through reason and intellect alone. Let the Spirit lead you into the Truth. "If ye lack wisdom, ask of God who giveth abundantly and upbraideth not." Still the human brain and listen to the voice of the Spirit; think through the heart, think love to all, and your silence will be full of peace upon which no pain can intrude.

You can demonstrate over self by declaring, with firm conviction, that you are Spirit; that your vitality is not material, but spiritual; that the life which fills your whole being is the changeless life of God.

192. What thought should we hold that we may not be struck by lightning? I do not wish to make a "lightning-rod" of myself, but how am I to avoid it? — G. H.

He who dwells in the secret place of the Most High shall abide under the shadow of His wing and "no harm shall come nigh thy dwelling." Claim your oneness with Omnipotence, and know and affirm that this power is your guide and guard. Cast out all fear of the lightning, and dwell in the consciousness that the above promises are fulfilled in you.

193. Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." Why are two or three more effectual? The prayer of one is answered, is it not? — E. A. F.

Yes, the prayer of one is answered, but a greater power is generated and set into operation through the united prayers of two or more, and the desired result more quickly accomplished. You turn on on

electric light and you have light in your room, but if you turn on two or more you have a flood of light. So it is with concerted action along any line, and, thought being creative power, the combined thought force of several people creates the thing desired by drawing from the universal energy the properties necessary for that purpose.

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When we attain control of the different centers of the body, will we think consciously from those different centers as we do from the brain in the head? I understand how I may control those centers, but will I be as consciously aware of living from the other brain centers as from the one that represents intelligence?  
— R. C. J.

Brain cells are the creation of thought, and intended to think through; consequently we should be consciously using them for this purpose, and that we are not doing so is a result of ignorance. When we have re-established ourselves in our organism, every brain centre will respond instantly to the thought to which it is tuned. For example, if we are thinking or talking about power, a strong vibration and purple light will be active in the throat; if the thought is of love, a warm glow will proceed from the heart centre and a pink effulgence be present; if the conversation is of life, an electrical energy and a red light will pervade the whole body aura. This is but a modicum of the increased capacity of the human body under this all-round development. In the present race consciousness man thinks coherently through his head only, and he uses but a small portion of his brain at that. It is true, stray thoughts do find expression in the various body centres, but they are so inharmonious and undisciplined that they are as apt to disturb as help. When we think from the standpoint of the Spirit wholly every brain in the body will be active, and life will mean very much to us, and living be a continual joy.— C. F.

Wherein does occultism, as taught by the mystics and adepts of India, differ from the principles expounded in UNITY MESSIAHISM?



This question has often puzzled me, and I should esteem it a favor if you would give me your views upon the matter.—C. W. B.

The occultism of the mystics and adepts of India differs from the teachings of Jesus Christ, which are set forth in UNITY, principally in their application. Fundamentally, they are almost identical. Oriental schools represent the negative, while Jesus Christ and his followers are positive, and teach the overcoming and mastery of every condition with which man has to do. Buddha taught that the world was illusion, and man should devote his efforts to the acquirement of spiritual things, denying all materiality as *maya*, that is, delusion. This thought has had its result in a devitalization of the dominion of the Hindu race. Even Nature has felt its effects, and refuses at times to give forth its bounty.

Jesus Christ, the greatest of all adepts, came proclaiming the acceptable year of the Lord; that all things both within and without are given unto man, and that he can have whatever he desires, if he will only *believe*. This teaching has made man master of all conditions, and we are now entering upon a time when its fulfillment, as Jesus proclaimed, is to be demonstrated in the redemption of the body from death. This has never yet been attained by any school of adepts in its ultimate degree. The Hindu masters dominate and stop the disintegrating processes of the organism through force of will, and retain the body for long periods of time, but eventually they have to give it up. Jesus Christ, through purification, redeemed the body, and put it in its right relation to Divine Mind, which is the only true overcoming.—C. F.

Several requests have been made for UNITY's explanation of soul, mind and Spirit. —B.

Spirit always comes first in all descriptions of man's being. It is his identity in both the unmanifest and manifest. In the unmanifest it is designated as the Christ, or the Supreme Ego; manifest, it is I AM.

Soul is the first emanation of Spirit, and may be roughly designated as the emotions, appetites, passions, desires and forces of man's being. It has its higher and lower degrees; as spiritual soul, human soul, and animal soul.

Mind is the realm of reason, comparison and understanding. It also has its various planes of consciousness, *vis.*: spiritual mind, intellectual mind, and mortal mind, which direct and control the unreasoning forces of the soul.

We should remember that all of these are but manifestations of one Universal Being, although they seem to be separate identities, and frequently, in performing their various functions, become opposed one to another. This is caused by a lack of intelligent dominion by man, the directive I AM.— C. F.

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Do you not know that the Spirit of Truth and of Power can only come to those who keep their minds quiet, and open to the inflowing of its teachings? Do you not know that in order to be used and to be led by the Spirit, one must be as passive as a little child? Let your brain but be led by the Spirit of Intelligence, and you will be led very quickly to the goal of your aspirations. The place for you is ready and waiting; let your mind be wholly acquiescent and you will be brought into the channel of light, and bright pathways will open to you so suddenly as to both surprise and delight you. Let your mind from this time forth be as untroubled and unperplexed as the sunlight on the earth's surface, and you will quickly come into your own vibrations of joy and pean, wherein lie power to actualize the spiritual riches, which are yours, into material possessions.

Let all personal feeling and desire pass away, and only the pure soul be felt, then you will know the Father's will concerning you. It is enough to know that He will lead or keep you in perfect peace; so let your mind be stayed on Him and not on another.

—PETER BROADBOOKS.



Devoted to  
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### Publishers' Department.

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A large union meeting of the Kansas City New Thought societies was held in Warwick Hall, Sunday, September 24th, Henry Harrison Brown, editor of *Now*, San Francisco, being the principal speaker.

### LESSONS IN KANSAS CITY.

The next regular course of lessons by Mr. and Mrs. Fillmore will begin Monday evening, October 30th, at 913 Tracy Ave. There will be three lessons per week, Monday, Wednesday and Friday evenings, for four weeks. Students from out of town should correspond with us before coming. The compensation for the lessons is free-will offerings. Rooms and board may be had close by for \$5.00 to \$7.00 per week.

### THE BUILDING BONDS.

You will find the Unity Building Bonds a safe investment, bearing five per cent interest per annum. Our Trustees will allow you to buy them on installments of \$5.00 each until the amount of the bond, \$50.00, is paid in.

Should you at any time wish to convert your bonds into cash, you will have no trouble in doing so, in a reasonable time, as the property is getting more valuable daily, and the bonds will eventually be worth a premium.

When bonds are purchased in full, such money will begin drawing interest from date received, but the bonds will be issued January 1st.

**Report of the Proceedings of the Fifth  
Annual Convention of the New  
Thought Federation held  
in Nevada, Mo., Sept.  
26-29, 1905.**

BY JENNIE H. CROFT.

Under the smiling skies of the most beautiful season of the year, with all Nature putting on most gorgeous robes to greet the members, The New Thought Federation held its fifth annual Convention in the thriving town of Nevada, Mo.

The use of the Weltmer Institute was tendered the Federation by Prof. S. A. Weltmer. The Auditorium was tastefully decorated with flowers, music furnished, and every facility offered which could be conceived for the success of the meeting, by this most generous host.

Tuesday at 2:30 P. M. the first session of the Convention was called to order with President Henry Harrison Brown presiding, and Secretary Ernest Weltmer by his side. A beautiful invocation was given by Prof. LeRoy Moore, of Kansas City, followed by Silence. The audience joined in singing one of the Truth songs under the direction of Prof. Moore, who was Musical Director.

Judge J. B. Johnson made the address of welcome, assuring the Convention of the pleasure with which the citizens of Nevada welcomed the Federation, and of the profit which they felt would be theirs by the presence of such a gathering of the world's advanced thinkers.

Next came a solo most beautifully rendered by Miss Minnie Nelson, of Chicago, after which Prof. Weltmer introduced President Brown, who greeted the Federation in a happy manner, saying that while it was usual for the President to open the Convention with an address, he would defer his talk until the evening session; he then introduced the Secretary, Ernest Weltmer, to whom, he said, more than to any other, belonged the success of this Convention. Mr. Weltmer responded in a few well chosen words, fitting the occasion, and then the speaker of the afternoon was introduced, Carl Gleeser, of Kansas City, who spoke on "Organization and Individual Integrity." Among many other good things the speaker said that the success of the organization depended upon the integrity of the individual. Mr. Gleeser is clear and forceful in his arguments and thoroughly in earnest, and was frequently interrupted by the applause of his hearers.

T. G. Northrup, of Chicago, presented the greetings of the Chicago Federation, and letters and telegrams of greeting from prominent New Thinkers unable to be present, and from New Thought Societies, were read by the Secretary. The session

then closed with congregational singing, and benediction by Prof. Moore.

Tuesday evening session opened with the Auditorium filled to the extent of its seating capacity. Notwithstanding the heat, the hall was cool, as electric fans had been put in place between the sessions. A stirring praise service of fifteen minutes was held, followed by another of Miss Nelson's acceptable solos. We now quote from the Nevada *Evening Post*: "Mrs. Jennie H. Croft, Associate Editor of UNITY, of Kansas City, was the first speaker of the evening, subject — 'Soul Culture.' A graceful manner and a pleasingly melodious voice added force to the words she uttered. Mrs. Croft traced man from the soul's awakening to the attainment of all of which a divinely endowed being is capable, and of the illimitable possibilities which proper culture will enable him to realize. 'We create according to the character of the thought we entertain. We cannot stop creating, but we can govern creation by creating only that which is good.' 'We must be free from all mental leading strings. We must believe in ourselves; we must think for ourselves and not through another; we must act for ourselves and not by direction of another.'"

The Weltmer Quartette sang a beautiful selection, and then Professor Henry Harrison Brown gave his annual address, the title being, "The New Emancipation." He spoke of man's emancipation when he shall have been fully developed from the animal conditions of birth, and conscious of himself as a spiritual being. "The New Emancipation frees man from disease, and life becomes in reality the 'Kingdom of Heaven,' to him here." "The realization of himself as Mind enables man to bring into subjection to him all that is called matter, therefore man is emancipated from conditions of circumstances, from fear and all thoughts of limitation."

Wednesday morning's session was presided over by T. G. Northrup of Chicago. The usual opening exercises followed the call to order, and then Judge H. H. Benson, of Kansas City, delivered an address on "The Practical Christianity of the New Thought." The address evinced ripe scholarship, and was received with frequent applause by his audience. He vindicated the right to use the name "New Thought." He said, "New Thought is Hindooism with a large plus sign: it is ancient idealism and transcendentalism with the plus sign: it is Christian Science with things added and things subtracted: it is all these and more, plus the teachings of Jesus made practical: it is the loftiest and most advanced movement in the world today."

At the Wednesday afternoon session Mrs. Grace M. Brown, editor of *Fulfillment*, Denver, was the first speaker, and her subject was, "The Message of the Dollar." Mrs. Brown is a practical woman, combining New Thought ideas with the needs

of the times. She said: "Every human being has a right to all the dollars he can earn to the limit of his needs. It is not necessary to chase the dollar, or to hoard it, but he must have it, and he who assimilates the Christ principles has 'all these things added.'"

Charles Edgar Prather, Business Manager of Unity Tract, Society, Kansas City, and Assistant Secretary of the Federation was the next speaker, his subject— "Man His Own Redeemer." Mr. Prather delivered an able and forceful argument for tolerance in all phases of thought and life, and proved the power of man to redeem himself from all inharmony if he would but use his inherent energies. The following are some of the gems: "Today we are the children of Israel wandering in the wilderness of sin, doubt and confusion, and as we journey we are passing through many experiences—some pleasant, and some of them rough. But we are on the way to the Promised Land—the redeemed and regenerated man, which includes the body, the mentality, the will, and all the faculties." "What if the way is sometimes rough? What if we should now and then be recaptured by Pharaoh (sense ruler) and returned to captivity? If we arise and flee to the Light, when we come to the Red Sea of mortal thought, these sense-thought waves will roll back from us upon our right and upon our left, and we will pass through dry shod." "Affirm only the Truth, for thou shalt decree a thing and it shall be established unto thee."

Again was the Weltmer Auditorium filled to the doors at the opening of the Wednesday evening session. Rev. J. H. Sowerby, pastor of the First Baptist Church of Canton, Ill., was the first speaker. His address upon "The Divine Image in Man," was a scholarly production, expressed in beautiful language and with rare logic. An orthodox clergyman, Mr. Sowerby showed the difference between the theology of today and that of fifty years ago, except perhaps in the rural districts. His address was listened to with close attention.

T. G. Northrup, president of the Chicago Federation, next addressed the Convention upon "New Thought from a Business Standpoint." Mr. Northrup is a successful business man, and conducts his business from a New Thought standpoint. He is not in this work for money, but said he gained money because of it through applying the principles of New Thought to his business. "A man is not equipped for business without a knowledge of New Thought."

With unabated interest the Convention began its third day's work, the first address being made by Mrs. C. Josephine Barton, of Kansas City. She took for her subject, "The Conscious Assimilation of the Divine in Human Life," and gave a most excellent talk which was closely listened to and well received by the audience. After music there was a symposium of short talks by Rev. Joe Waldorpp, of San Francisco, John Rippe, of Kansas

City, and others, which proved most enjoyable, Charles Edgar Prather presiding at this session.

Thursday afternoon had for its speakers: Mrs. Elsie Danly Davis, of Durango, Colo., subject: "The Importance of Relaxation;" Henry Harrison Brown in a most practical talk on the principles of New Thought, and Judge Benson, who spoke again, upon request, and told of the influence of beauty upon our lives.

Thursday evening greeted the speakers with the usual large audience, and they were well repaid for the effort to attend by the treat which the lecture by Dr. A. A. Lindsay, of St. Louis, proved to be. The subject, "The Chemistry and Psychology of Love," was treated in a masterly manner which held the audience with intense interest to the end, which came only too soon. A. P. Barton, editor of *Life*, Kansas City, was the next speaker, "Shall be Superadded," being his subject. He said, "The Kingdom of God is dominion of spirit." "Righteousness is right being, right thinking and right doing."

Friday morning was devoted to the election of officers and other business, hence no literary program for that session. On Friday afternoon the Convention listened to a fine talk on "Spiritual Science" by Dr. C. W. Haseldine, of St. Louis. President Brown and Prof. Weltmer each gave short talks on pertinent points in relation to New Thought.

Standing room only was the condition at the opening of the closing session of the Convention on Friday evening. After the opening services the installation of the new officers took place. The retiring president, Henry Harrison Brown, gave a brief resume of the work of the Federation under his administration. In well chosen words he welcomed his successor, Mr. T. G. Northrup, of Chicago, who is a potent force in the Federation. Graciously and gravely he accepted the office, and pledged his best energies to the cause and the position to which he had been chosen.

Then followed the address of the evening, by Prof. S. A. Weltmer, on "The Ground-Swell of the New Thought." We wish space permitted an extended extract from this fine lecture. Here are a few thoughts: "The wave of thought goes out from the shore of the mind and comes back freighted with meaning. The question is old, the answer new. The crest of this ground-swell contains no bickering; man has ceased to criticise his neighbor and begun to develop himself." "The Kingdom of Heaven is the relation of sonship between God and man." "We do not heal — we only put man into that relation with the healing power which permits that Power to heal."

Resolutions were adopted thanking the citizens of Nevada for their hospitality, the Weltmer Institute, its faculty and students, for their efforts to promote the pleasure and success the Convention, the Secretary for his untiring service,

Mr. F. W. C. Bolles, of the Institute, who so kindly and acceptably reported the proceedings of the Convention to the local press, and to the Weltmer choir.

Thus closed the most successful Convention in the history of the Federation, successful from every standpoint. The spirit of unity, harmony and love was most noticeable, and the enthusiasm awakened among the members to go home to work for the cause, was marked. There was a beautiful unanimity of purpose, personality was all put in the background, and all of the meetings, even business meetings, were conducted with the utmost harmony.

The future of the Federation is assured and is a cause of rejoicing. Invitations to hold the next Convention were received from Minneapolis, Atlanta, Spokane, Nevada, Mo., and Chicago, the latter being accepted, and the next Convention will be held there October 23-26, 1906.

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#### BUSINESS MEETINGS.

Business meetings were held at 8:30 each morning, at which various matters were discussed and suggestions received for the furtherance of the work of the Federation. It was suggested that the membership fee be abolished, and to this end a committee, consisting of T. G. Northrup, Chicago; Jennie H. Croft, Kansas City; S. A. Weltmer, Nevada; Grace M. Brown, Denver, and Rev. J. Waldorpp, San Francisco, was appointed to revise the constitution. This committee presented a draft of the revised constitution, which was adopted by vote of the members and which changed the name to "The World New Thought Federation," and eliminated the membership fee. Now all that is required to become a member is to be in sympathy with the purpose of the Federation and apply for membership. The support of the Federation coming through free-will offerings, it is believed that a much larger amount will be received than formerly when a member *must* pay a stated sum. A copy of the new constitution will soon be printed and sent out by the Secretary.

At the business session of the Convention on Friday morning the following officers and Board of Directors were elected for the coming year:

- President, T. G. Northrup, Chicago, Ill.
- Vice Presidents, Judge H. H. Benson, Kansas City, Mo., and Mrs. Grace M. Brown, Denver, Colo.
- Secretary, Ernest Weltmer, Nevada, Mo.
- Assistant Secretary, A. R. Heath, Chicago, Ill.
- Treasurer, Mrs. Charles H. Besly, Chicago, Ill.
- Auditor, Charles Edgar Prather, Kansas City, Mo.



## BOARD OF DIRECTORS.

Henry Harrison Brown, San Francisco, Calif.  
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Mrs. Jennie H. Croft, Kansas City, Mo.  
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Mrs. Elsie Danly Davis, Durango, Colo.  
Rev. Paul Tyner, Atlanta, Ga  
A. P. Barton, Kansas City, Mo.

The new Board of Directors called its first meeting Saturday morning following the close of the Convention, and plans for the work of the year were outlined. Among other things the secretary is to prepare a Bulletin of the Centers of Truth wherever located, a list of the teachers and healers, lecturers who would respond to calls, and other information regarding the work of the Federation. A list of the publications along New Thought lines will also be added. This will be of great value to the members of the Federation, and when ready will be furnished upon application to the Secretary.

## CONVENTION NOTES.

The music under the direction of Prof. LeRoy Moore, of Kansas City, was an inspiration to the whole Convention. Each session was varied by solos by Miss Minnie Nelson, of Chicago, Mrs. Ella Boyle and Mr. Bowman, of Nevada, and by the Weltmer Quartette, who were present at most of the sessions and rendered several beautiful numbers.

The officials of the Street Railway Company gave a trolley ride to the members of the Federation on Wednesday and another on Thursday after the afternoon sessions, taking the visitors out to the beautiful Park with its lake and mineral springs and to the State Asylum. This courtesy was highly appreciated by the New Thinkers.

The people of Nevada were so hospitable, and the Weltmer Institute, its faculty and students so unflinching in their kindness, that nothing was left to be desired in the way of entertainment.

The address of Henry Harrison Brown may be secured by sending to "Now" Folk, 105 Steiner St., San Francisco, Calif. Price 25 cents.

Beautiful flowers were furnished fresh each day from the Weltmer greenhouses.

The proceedings will be printed in a condensed form as soon as they can be prepared from the stenographic notes and will be sent to the members.

## Holiday Books.

Now is the time you should be securing your remembrances for your loved ones. No more appropriate gift can be made than a good book, which is not only beautiful but radiant with blessings.

### SONG OF THE SOUL VICTORIOUS.

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This beautiful poem of twenty-two verses is printed on fine heavy enamel paper, on one side only, two verses to the page, with beautiful flower designs in color. Size,  $9\frac{1}{2} \times 8\frac{1}{2}$  inches. Tied with silk cord with tassel. Price, 25 cents.

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These may be ordered from Eleanor Kirk, 59 West 89th St., New York City, or Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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#### COMBINATION, NO. 2:

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 Vols. 1, 2 and 4, short stories, poems, etc., 64 pages each.  
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 Vol. 6, Summer Stories (short stories by the children) 64 pages.  
 25c. each; all six volumes for.....\$1.00

#### COMBINATION, NO. 3:

Elsie's Little Brother Tom (75c), and  
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Until January 1st, 1906, we will send the following choice booklets for only \$1.00:

Lessons in Truth (one volume, paper), by H. Emilie Cady.  
 Wee Wisdom's Way, by Myrtle Fillmore.  
 Finding the Christ in Ourselves. by H. Emilie Cady.  
 Love: The Supreme Gift, by Henry Drummond.  
 Directions for Beginners, by Charles Fillmore.

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We have a number of the second and third booklets of Lessons in Truth, by H. Emilie Cady, containing lessons 5 to 12 inclusive, which may be had for 15 cents a copy. The first booklet, containing the first four lessons, is now out of print, the entire course being published in one volume complete.

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*Just Out*, "The One Treatment Cure and Instantaneous Healing," by Lydia A. Duncan. Price 25 cents. 132 Montague Street, Brooklyn, N. Y.

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Miss Edith A. Martin has returned to Philadelphia and resumed her work in Practical Christianity, at 1912 Mount Vernon Street, where she will be pleased to meet all who are interested. Patients received from 9 until 12 daily, except Sunday. Monday—Healing Meeting, 8 P. M.; Thursday—Practical Talk, 11 A. M.; Sunday Service, 11 A. M.

---

The rate of three subscriptions for \$2.00, one of which may be a renewal, still holds good.

### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

### A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

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## METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal. With **UNITY**, \$1.50.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place London, W., England.
- THE HIGHER THOUGHT.** Edited by Evelyn Arthur See and Agnes Chester See. Monthly. \$1.00 a year. 459 La Salle Ave., Chicago, Ill. With **UNITY**, \$1.50.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. 1756 Champa Street, Denver, Colo. With **UNITY**, \$1.50.
- MIND.** Edited by Charles Brodie Patterson and John Wilton Scott. Monthly. \$2.50 a year. 2040 Seventh Ave., New York City. With **UNITY**, \$2.50.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.25.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life. Monthly. \$1.00 a year. Washington, D. C. With **UNITY**, \$1.50.
- ETERNAL PROGRESS.** Dayton, Ohio. Edited by C. D. Larson. Monthly. 25 cents a year.
- THE LIFE.** Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.

### A NOTE FROM CHICAGO.

Great interest is aroused in Chicago in the work being done at the Unity Headquarters there. Mr. and Mrs. Fillmore are teaching a Basic Course, and the Hall is crowded to its utmost capacity every night. It is a most appreciative and enthusiastic class, and among them are a number of prominent physicians, lawyers, ministers and business men. Good healing is being done and the people are thoroughly awake to the Good there is for them in the Truth.

Since going to Chicago Mr. Shafer has had to enlarge his quarters four times, and he is now in Hall 803, Masonic Temple. All classes and meetings are well attended. At a noon meeting recently a prominent physician, who has charge of one of the hospitals there, came forward and said, "I want to say openly to you, my friends, that these people are doing a great work. They are reaching cases, and doing a class of healing that we can't touch, and they seem to know what they are doing. The time has passed for physicians or any one else to be ruled by prejudice, or kept out of any good he might enjoy by reason of his own stubbornness. What we want is knowledge, the truth, and I am with you heart and soul. I am going to bring some of my patients, whom I confess to you that I can't do anything for, to these people, and I expect they will heal them. I say, 'God bless you, let your Light shine.'"

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Home of Truth, 2527 Central Ave., Alameda, Cal.  
Home of Truth, 275 North Third St., San Jose, Cal.  
New Thought Center, C. R. Wheelock in charge. 1245 Park Street, Alameda, Calif.  
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.  
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.  
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.  
Divine Science Home, 1560 Race Street, Denver, Colo.  
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.  
Chicago Unity Society of Practical Christianity, 511 Masonic Temple.  
Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.  
The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 511 Masonic Temple; Chicago, Ill.  
Circle of Light Temple of Truth. Mother Virtuzia, Williams Bay, Wisconsin.  
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New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.  
Circle of Divine Ministry, 318 Main St., East Orange, N. J.  
Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y. Classes. Monday at 8:15 P. M., and Wednesday at 10:00 A. M. Mrs. P. E. Sayre in charge.  
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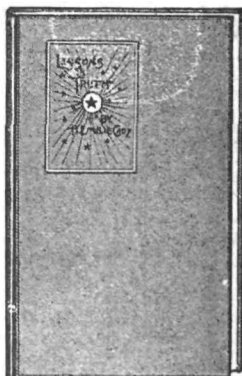
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5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

**Unity Tract Society,**

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