

UNIVERSITY

BE STILL AND KNOW THAT I AM GOD.

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FAITH'S FRUITION.

"Faith is the substance of things hoped for, the proving of things not seen."—Paul.

Jesus laid great stress on faith, in all his teachings. He said that faith as a grain of mustard—denoting a very meagre degree of faith—would move mountains and make all material things subject to the will. He often told people that their faith had healed them, and rebuked his disciples for their lack of faith, and told them that they failed to heal, in some cases, on account of their want of faith.

God being perfectly good and wise, never did an imperfect work or changed anything he has made for man's asking. The fact is, God's work is all done, and he rests on the seventh day, and all the treasures of the universe are ours, and the only lack is in our realization of the truth. God has already done everything for us, and pushed out toward us every good gift the heart could desire just as far as he can, and the hope, or the desire we have, is only a premonition, or an intuition, which indicates to us that the thing hoped for is at hand and already ours for the taking. So we catch the true meaning of the text: that faith is the "assurance," or "substance," as the old version has it, of those things we felt ought to be ours; or the "proving" that they really exist, and have always existed, as "things not seen."

If your faith is weak, you can see but few of your rich treasures. If you had all faith, if your eye were single, your body would then be full of light and you would know that all things are yours, for "ye are Christ's and Christ is God's."

You would then know just what and how to decree at all times, as Jesus did, and the thing decreed would appear, or "come to pass," according to your faith-word. This is the prayer Jesus had reference to when he spoke of praying as if ye had already received—that is, declaring the truth of that which forever is.

How have we been praying? All over the earth rises up to-day a cry for things poor mortals think they want and have not. At this hour mothers and fathers are asking their God to save the children in thousands of sorrow-stricken homes. Sinners, trembling at their nightmare dream of hell, are beseeching God to pardon them for transgressing His law, in thousands of secret and public places. Hundreds of thousands of wretches, scared at their dipsomaniac vision of poverty, are crying to their God to give them bread and clothes and shelter, and are not heard. No such prayers are ever heard or answered. The miserable lie they have listened to from the pulpit, about how to pray and its sure answer, and the infinite willingness of the cruel and avenging demon of their fancy, mis-called God, to give good gifts, has mocked them but too sadly.

God knows that all the blessings these poor beggars want are theirs already. Why don't they reach out and take what they will? *There is only God—Good.*

They have deliberately drawn the dense veil of materiality over the eyes of their faith, so that they do not see the rich supply, and the sweet, wholesome, happy health, and the sparkling fountains of Life's crystal river all about them.

O, brother! O, sister! God cannot do more for you than

he has already done. All but awaits your realizing faith, or assuring proof.

Could Infinite Goodness withhold any good thing from His own children? You have always been told that He is more willing to give than we are to receive. We are very anxious to receive, and weep and beseech often, and yet do not seem to receive. If God is *more* willing than this intense anxiety would indicate, what is the attitude of God in the matter? To surpass our willingness. He would have to really bring to pass the "thing hoped for." This He has done, dear hearts. Look up. Only rise into the current of the flowing of Infinite wealth and fall in with the winds of its coming, on the wings of a realizing faith.

All things are yours, but the things of God cannot come down to you in the visible, material form directly from the realms of Spirit without the formulating Word of faith, to externalize them, for Spirit knows not matter at all and *hears no mortal cry*. All that God has given you is real—spiritual, not mortal. It is your faith that must demonstrate by the Word, and so make manifest the material things you need.

If you have plenty of the real treasure already, your Father has given it to you from the forever. But your faith must bring to expression that wealth in the symbolical silver and gold.

Is it health of body you seek? Your real body, the body God made, is already sound and well in every part. A perfect Maker could make no other. You "live and move and have your being" in God, and there is no sickness in Him. Declare this truth in the light of faith, and it will manifest itself in the external body of yourself, or of others for whom you make this "prayer of faith." You thus rise to the level of your God-given greatness and perfectness, and not until you do this, can you "see the kingdom of God."

And this is true of any other desire of the heart. Know that it is already yours in the real, and but awaits the arm of the word, that prays "believing ye have received," (which you have) to reach out and take it.

This is faith. It is the eye of the Spirit: the eye that is "single," and which sees that all things are yours, and the arm of power which lifts you up to realize the Truth.

Believing and trust have been confounded with faith by the church. Neither is faith. I may believe that my child will recover from sickness,—I may even trust in my belief in God that He will heal the child, and yet, if I do not rise to a realization of the truth of His absolute, everlasting health in the real body, and of the nothingness of the delusion of disease, my belief and my trust will not avail anything, although I may weep and beseech most piteously. Martha's belief could not raise Lazarus, but Jesus' faith did. Faith is never disappointed, for it is the realization of the ever-existent completeness of things. But belief and trust are often destroyed.

We can never have faith in anything fallible or mortal, for there can be no realization in the fallible. The fallibility of the mortal proves its nothingness, or insubstantiality, and faith is "the substance of things." So long as the Canaanitish woman believed in Jesus as the "son of David," or mortal man, she had no faith. But when she "drew near" she changed her belief in the man Jesus to faith in the Christ, and began to call Him "Lord," and the Master at once said, "Be it unto thee as thou wilt." Anything you will is now yours—no limit. "O, woman, great is thy faith."

ly waited till the Christ was recognized through she had risen to the understanding of her sister with Him, and then all things were hers. You t He spoke no healing word, no "come forth," as of Lazarus, no "talitha cumi" as to Jairus, no "come out of her," as at other times when t out demons" "It is unto thee as thou wilt" not heal the child at all, but it was, as at another en one touched the hem of His garment, and He aughter, *thy faith hath made thee whole.*" This s faith had made her child whole. It was the that seized the balm in Gilad, *first hand*, which and prepared from the foundation of the world for ouling of her child. She could then have said to the tain, "be thou removed and cast into the sea," and ould have been so, for her faith was *greater* than a rain of mustard seed.

Her child was healed from that hour.

Belief, or trust, can never do this. It may put you into a condition to receive the reflex of the faith of another, but it can never do the work.

Jesus sometimes said, "believest thou that I can do this?" If they did believe, then they were in that semi-lifted state which made them susceptible to the influence of the healing power of the faith in Jesus. Sometimes He found the mind in a blank, or unconscious state, as in the case of the man who came out of the tombs, or of the epileptic boy, and peremptorily *commanded* the evil demon to come out. In other cases He "did not many mighty works" on account of the unbelief of the people. See how He treated the people at the tomb of Lazarus for belief. When they persisted in their doubting, His tone is plaintive and sad—for He had been weeping—when He at last said to Martha, "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" Then He said to the Father, "Father, I thank thee that thou hast heard me;" (praying as if he had already received, for he had), "and I knew that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast heard me." (A treatment for belief).

This belief had no healing, or no efficiency in itself. It was only the "things hoped for" in Jesus' faith was the substance which received the power. Faith heals, while belief only waits for the reflex of the power to come from another. Belief leans and trusts; faith takes hold and executes. Martha, with her belief in Jesus, could not have raised Lazarus; Jesus, with his faith in God, did. "By faith the worlds were made."

Abraham's faith saved Isaac from the knife of his belief. He believed that God wished him to sacrifice his son as a burnt offering to God, and faithfully prepared to put his belief into practice. This faithfulness led him to see that it was only a dedication of the dearest idol of his heart to God that God required, and not a slaying and burning, as his belief had led him to suppose. And his faith, furthermore, externalized the symbol of that consecration, in the ram that appeared with his horns entangled in the briars. He had supposed that Isaac was his own son, and forgotten that he was sent of God for a purpose, as one born out of time, and this dedication was required to remind him of this, and to establish both of them in the realizing faith of what was to afterward appear.

This is the seeking first the kingdom of God and His righteousness, and never having to seek other things at all; for they will "be added."

O, child of earth, why longer grovel and grope among the unstable, failing things of mortal sense? How long will ye dwell in the realm of its weakness and humiliation? "Why will ye die?" It is yours to rise and walk by faith and be as God in power and freedom and glad peace. Come forth and stand in the light of God. Here is heaven and now is eternity. "I am the way," says the Christ, the one man, and the lie ye have been taught that death and the grave are the passport and portal to heaven and eternity, is now exposed to the ridicule of my people. Be ye free and fear not, for "the earth is yours and the fullness thereof, and the world, and they that dwell therein." Be no longer slaves to passion and matter.

Faith makes thee whole. It makes thee rich and happy and beloved. All power is in faith, and from it springs every quality in perfect Principle, from Hope on to Love, than which there is nothing higher. Listen how it comes, link by link, in beautiful concatenation of harmony.

"In your faith supply virtue (strength, power)." *1 Pet., 1.* This power is the first of the "things hoped for." Power,

virtue, is the first "thing not seen" that faith *proves* or gives us *assurance* of.

When the woman touched the hem of Jesus' garment, it is written, "And straightway Jesus perceiving in himself that the power" ("virtue," in the old version) "proceeding from him had gone forth, said," etc.

The power to heal which was all the time "proceeding from him," had gone forth to another, and he said, "Daughter, thy faith hath made thee whole." Not *My* faith.

So we find in this science, that power to work miracles—so-called—is the first thing made manifest. Jesus promised power as the first fruits of faith.

This power prevails over disease and all mortal conditions at once, when the faith is realized. We come into a manly dignity, conveyed in the meaning of the word virtue, not before known. A grand integrity and scrupulous honor begin to prove themselves as native to us, but which were only "hoped for," and struggled for before.

Faith thus adds to itself, or supplies in itself, or develops, virtue, or power, or manly integrity, which prevails over all mortal seemings. It was always in the germ of being, as a thing hoped for, but not seen, and faith has made it bloom out and show itself as "substance," or "assured;" as "proved" in the work of power. This power is the life principle of faith. "Faith without works" (the product of power) says James, "is dead." Faith without this power is the empty profession of the lips, which the churches have taught, that never proves in the healing of the sick and raising the fallen. It is no faith at all—"dead."

"Thus faith and works together grow;
No separate life they e'er can know;
They're soul and body, hand and heart;
What God hath joined let no man part."

The next thing "hoped for," springs right out of this power, or virtue. It is knowledge. "In your virtue supply knowledge." The living faith, or faith with power, leads into an understanding of the God-presence that nothing else could. It opens the soul to the sunshine and showers of Spirit, so that wisdom and understanding unfurl their beautiful wings within, and the waters of cleansing roll out like the crystal river from the throne of God and the Lamb. The secret lore of eternal wisdom is known to be yours, as you develop the power. Knowledge always grows out of active energy. You have observed this law in your ordinary affairs. You may learn a lesson from a teacher, or a book, as thoroughly as possible, theoretically, and yet you never really know it until you put your theory into practice. To tell a spiritual truth always lets in new light upon us; and you do not more than half know a studied principle until you have systematically stated it in writing. "If any man will do his will he shall know of the doctrine."

So, you see, this working power of faith supplies to itself knowledge. That knowledge which makes you steadfast in your faith, and sure and efficient in your work. It enables you to see at once what is needed in a case wanting treatment. You did not know this when you first came into this faith. It was a blind faith and you had to use the formulas in healing. But now the light of true wisdom dawns out of the working power of faith, and you see the right at once.

But the apostle proceeds in perfectly systematic order, you perceive, to trace the fruits of faith. "In your knowledge supply temperance." Behold how beautifully the "things hoped for" fall in! All our lives we were fighting this and that evil tendency and the natural depravity taught by the church, and smuggling this and that wayward feeling, or impulse, and trying to curb excesses, but were never quite able to suppress them, and not at all to eradicate them. This knowledge shines in and all darkness disappears. All excesses drop away and evil tendencies die. It is like touching the screw that completes the circuit in the Edison incandescent light. The two arms of the electrode, one leading into and the other out of the elongated bulb, representing the heart of man, convey the fluid, representing Love, into and out of the heart (bulb), and all the inner chamber is at once effulgent with a light which makes darkness impossible. 'Tis the love of God and love of neighbor, on the two electrodes, flowing in and out; one Love. It cleanses the life and straightens all the walks and clears away the rubbish. It is not the blue ribbon of resolve, or the pledge of abstinence. They only try to hide and smuggle and sweep all the trash of life's pathway back into the closets and under the furniture,



just so as to keep it out of sight. It is the temperance of the knowledge which springs from the working power of faith, that lights and ventilates and cleanses and purifies — brings the dirt from under the furniture and trots the skeleton out of the closet, to cast them out forever.

And let us see what follows this temperance of true wisdom. "In your temperance supply patience."

Did you ever feel cross and impatient and petulant and despondent, and wonder what made you that way? It is nothing more nor less than the presence of the skeleton in the closet; the stench of the filth and rubbish you have long been choking back into the secret places of your life, in your efforts at reform and conformity to rules of conduct, for appearance sake. A person in bad health is always so. Bad health is but another term for wrong thoughts. A person with a secret crime, or bad habits is always so. Such have no patience, no buoyancy of hope, no long-suffering forbearance for the short-comings of their fellow-men, no serene tenacity of principle that stands up smiling and calm in the storm and in the dark hours.

The temperance of knowledge, as we have seen, sweetens all the aspects of life so that the fortitude and patience of a pure heart show forth unflinching in all the avenues of being. Circumstance and environment are despised, for we know in whom we have placed our reliance.

Add to your temperance patience: or rather this God-like patience sequentially follows the clean temperance of understanding.

God-like? Ah! now we are nearing home, approaching our Father's house. "In your patience supply Godliness" — God-like-ness. The "image and likeness" begins to shine forth in its pristine beauty now, through the long-suffering kindness of patience. In His image and likeness were ye created, and now the clearing away and uplifting of this faith process begins to reveal the clear-cut beauty of the original coin: the God-likeness. You now begin to shine with the completeness which is in the Father. Your patience has lifted and strengthened and fortified you as you never were before. Now, for the first time in this symphonic process, have you shown forth the completeness of outline in your divine individuality. Your patience has evolved your true self.

But God-likeness is love-likeness, for God is Love. So Love now begins to reach out to others. "In your Godliness supply love for the brethren." Glorious symphony! "Love is the fulfilling of the law."

The first thing that manifests itself in your God-likeness is love, for God is Love. You now begin to reach out with unselfish devotion to lift and help and heal your brother. Thus you are getting nearer and nearer your home.

As you manifest your God-likeness, the love for brethren, which is even as that for yourself, (for ye are one), goes forth and returns to open up the heart to the full effulgence of your completeness in Love.

And now comes the grand *finale* in this divine symphony of the "things hoped for," in faith: "In your love for the brethren supply Love." The circuit is now complete, and the whole body is full of light. The expulsive power of love makes it impossible to be other than good. Home at last! Safe in our Father's house! One with Love—a complete manhood in Christ. *Faith is realizing.*

"Now abide faith, hope and Love, these three; and the greatest of these is Love." Hope is the premonition of what is: faith is the assurance, or bringing to light, and Love is the only reality—is God. Hope says there are realities hidden in the heart, undeveloped treasures that will make you blessed indeed. Faith goes to work and brings these treasures out, one by one, and sets them as gems in the diadem of life, until the coronation is consummated in Love, in the perfect at-one-ment: *virtue, knowledge, temperance, God-likeness, love for brethren, LOVE.*

Such is the perfect work of faith. In this fullness of its fruition is no fear and no evil. In it you don't have to "quit your meanness;" it quits you. "Know ye not that ye are the temple of God (Love), and that the spirit of God (Love) dwelleth in you?" But "ye have made my Father's house a den of thieves." And Love comes, with this whip of small cords to put them forth. It is the fulfilling of the law.

Don't be mistaken about love. It is not the selfish partiality one person may feel for another. This, if good and pure, and purged of all selfishness, is one of the *products* of love. If not, it may be jealousy, or lust. Love combines and makes one, all the elements which led on through the working power of faith up to its full shining

out to bless the world. For love must irradiate. 'Tis its nature. It cannot be shut in. Love that beams not is not love. "If a man say, I love God, and hateth his brother, he is a liar."

Let Paul now go back and pick up the golden threads of warp and woof, and show how all things in love are assimilated and interwoven in the web of Life. Listen! "Love suffereth long and is kind," etc. Get your bible and read it, the grandest Love anthem ever written. It is the 13th chapter of I. Corinthians. There they are, like bugle calls in the battle of life. Each note is full of inspiration to do and to dare. "Love never faileth." Love is all: thank God: and there is no fear or hate, and "nothing that maketh a lie." "Though I sell all I have and give to the poor, and though I give my body to be burned, and have not love, I am as sounding brass and a tinkling cymbal." It knows no friend or foe. There is no respect of persons in it, for it is God. It looked up from the cross on Calvary, and lifting the slayers of Jesus in its arms, said: "Father, forgive them; they know not what they do."

Faith hath made this love to shine forth in healing, uplifting, joy, gladness and supply. "If ye do these things ye shall never fail." By faith we turned away from "the weak and beggarly elements of the world," and commenced the sublime upward march toward God, or Love, till we have *proved* the things our hope warned us of. 'Tis the lamp of perfect understanding which reveals the truth that man is divine; one with Love.

Hope, Faith and Love: these three! Glory-beaming trinity of eternal life! Three in one and one in three! The intuition, the light and the unity, but the greatest is the unity, the realization of the one-ness of man with God.

When the procession from the dawning of faith to the fullness of love is finished, the man knows that he is one with God. Then all is well, for he realizes that only the good is true, and that no evil ever could be in God's universe, for no evil is true, and "all power is given unto me (man), both in heaven and in the earth." He sees only good, for there is no evil anywhere. And knows that

And more a Providence
Of Love is understood,
Love's springs of time and sense
Flow with eternal good.

And care and trial seem at last
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair:—

"And all the jarring notes of life
Seem blended in a Psalm,
And all the angles of its strife
Slow rounding into calm.

"And so the shadows fall apart,
And so the west winds play;
And all the windows of the heart
He opens to the day."

—A. P. Barton, Kansas City, Mo.

HINTS ON HEALING.

While it is true that since all is perfect there is really nothing to heal, yet to the senses there seems to exist the need of healing, and this need is met through the realization of man's perfection. To attain this realization of perfection is the highest aim of Christian Science, for this it is which destroys all sense of discord, sickness and sin.

To admit that sickness is a reality while attempting to destroy it, is inconsistent and illogical, for all reality is eternal, and such an attempt can meet only with defeat. The unreality of all unlike God must be held strongly in mind and thought turned to the contemplation of the Divine Perfection, which man reflects. Inasmuch as all of the afflictions of mortality are but phenomenal expressions of thought, a higher thought must destroy them. Existing conditions will continue and present beliefs will prevail, while the same pictures will unfold before our gaze until we lift the thought beyond their expression. "If I be lifted up I will draw all men unto me" emphatically declares that, commensurate with the risen conception of the individual, will the world be raised above its present condition.—*The Seed.*



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Electa Stowell Swezey,	Topeka, Kansas.
Matilda E. Lawton,	South Boston, Mass.
Unity Society,	Boston, Mass.
Mrs. May Austin,	Lawrence, Iowa.

CHRIST IS COME.

This little paper is the herald of the New Dispensation. The Millennium is here, and like a "thief in the night" Christ has come again. He has come "in the clouds of heaven," which means the all pervasive spirit, or a universal thought element that is the externalization of perfection, or "heaven." That spirit is all about you, and when you recognize it and give yourself to its Divine Ministrations, you will enter a new world. The new heavens and the new earth" so long looked for will be revealed to you. Sin, sickness, death and the grinding poverty of the age will drop away and you will come into an understanding of the many spiritual potencies and powers which God has provided for those who keep his law. The "end of the world" is upon us, that is, the end of that dependence upon material things which has led to so much misery. The people of the new age will look to Spirit or Mind as the origin and support of all things. That Spirit is "no respecter of persons," and all will share alike in its abundant bounty. That Divine Spirit of the manifest Christ is now vibrating with life and love all around and about you. But it is of the Spirit and must be spiritually recognized and appropriated. Sit in the silence and with an honest heart and humble soul ask for its ministrations and it will flow into you in such abundance that ecstasy will take the place of melancholy. This is no idle claim nor chimera of the imagination, for when the proper mental attitude is attained you will feel the Christ presence and the flow of his Divine allatus into your consciousness just as clearly as you would the current from an electric battery. Christ said he should come as the lightning that flashes from the east even unto the west, and the many thousands throughout the land who have felt the Divine influx and had their bodily and other ills swept away, testify that this Christ Spirit filled them with a fine electrical

substance, that gave a lightness and bouyancy to the body beyond words to express. Many people think this Christ principle is a vague, indefinite will-o'-the-wisp that certain strongly imaginative people conjure up, but those who have felt its presence know that it is a tangible reality to the consciousness, and when accepted without limitation as to its potency, flows out into the external as a redeeming, restoring and regulating power. If you accept it without reserve, or any of the limitations with which belief and opinion have bound the race, it will make you divinely wise, supremely happy and transmute your very body into its own immortal and indestructible substance. This is the ultimate of the mission of Christ. He is now marshalling his hosts for the advent upon earth of the New Jerusalem. You may be one of that army. Sit in the silence with us each night at 9 o'clock and it will be revealed unto you.

ALWAYS GIVE THANKS.

In her Bible Lessons for Aug. 16 Mrs. Emma Hopkins says:—

Perhaps you are one who speaks discouragingly with your lips but hope in the heart for great things. If so, you had better be more like Jesus, and though hearing every statement, not only hope but know the Truth. The Truth is *always* that there is more than *plenty for all*.

"When he had given thanks." Here is the "Rosetta Stone." All you would have ruin down from heaven you may draw if your heart and your lips are both one exalted, joyous gratitude. Oh! the secret of success is gratitude—gratitude.

Take your little, coarse Indian cake and clear, fresh water, and praise and thank the Spirit of Goodness that you have so much to start a cornfield or grist mill with.

Everything, even a loaf of bread, is *self increasing*. The Truth is Bread. "Filled," Yes; "filled." You and your family, and neighbors and township, and county, and state, and government, and world, you may feed with that bushel of corn you own if you will increase it by praising and thanking and loving God the Bountiful Goodness.

The Principle of Bounty is no niggard. Who preached to you that poverty and deprivation are good? It is a lie. Those things are delusions. Delusions are pure nothingness. *Eschew them*.

Keep this Rosetta Stone. This is your key to all Bounty --to the Store House of Jehovah-jireh.

This little extract is a whole sermon and has within it the *open sesame* to the infinite storehouse of God. The alchemists of old, and the financiers of to day, sought are seeking this secret to the vaults of plenty, yet the simplest peasant in his hut of logs may be surfeited with abundance when he knows to "always give thanks." Many people give thanks that "things are no worse." The Law of the abundant Lord does not swing its door to such covert growling. No, Give thanks for the abundance of God, no matter how small and niggardly the seeming may be. That showing is the effect of some lean thought you held months or years ago.

Ask in the silence and it shall be revealed unto you openly, is the law. Just when that revealing will be no man can foresee. Even Jesus said he did not know, that the Father only could tell. So do not be constantly squaring your surroundings to day by your thoughts of to day. They may be weeks and years apart. Let your consciousness always dwell in the realm where you would have your affairs, and in time you will find all things swinging into line with your all powerful thought. We are learning in our Unity work to "always give thanks," and we are glad to tell you that it is beginning to show forth. There is necessarily a great deal of laborous detail and the inevitable expense of help, printing, stamps, etc. Sometimes when finances are seemingly exhausted we have been tempted to drop the work and go back to the occupation that formerly gave us abundance. Yet being urged by the all-prevailing Spirit of God to persevere, because the results show the work to be of God, we have not given up

and the means have somehow been provided, and we are now learning to "always give thanks." Not long since a good brother, an entire stranger living in the mountains of Wyoming, sent us \$10. So we are determined to "always give thanks," whether we get ten cents or ten dollars. This we know to be the law, and that to do the work of God we must use his law. Do not forget to "always give thanks" for the abundance of God's supply regardless of appearances, and also remember that in so doing you are laying up for a rainy day.

The character of the class thought for this month differs from any we have had. We give it just as it was revealed to us in the Silence, and take for granted that it is a call to the weary hearts that have not tasted the sweets of the Spirit of Truth.

Mrs. C. M. Baxter, secretary of a Unity society in South Boston, Mass., says among other things: "We followed your suggestions; the only difference I think we shall make is to begin treatments at 8:30 p. m., and at 9 enter the silence and hold the class thought—then after that finish the treatments, as many wish to be home by 9:30." This is an excellent idea and other societies will undoubtedly adopt it.

Remember that this Silent Unity movement is not under the control of any person, nor has any one authority to dictate as to how it shall be conducted. The Central Secretaries receive such impressions as come to them from the Christ Spirit, and give them out according to their understanding, but that Spirit is no respecter of persons, and there are thousands who are open to its leading. Hence, every member that receives a fresh or original revelation should give it voice, and if convenient send it to *Unity*. Every member should take the attitude of High Priest and minister unto the people in healing, teaching and comforting. If you are led to join one of these societies you are chosen to do the Master's work, and if you will but make an effort the way will be plainly shown to you.

Still the letters come in advising us of the organization of Unity Societies in different parts of the country. There is a field for good in this direction far beyond the comprehension of the most sanguine. You can help yourself and your neighbors in a way that you little dreamed of in meeting every Tuesday night and communing with this Spirit of Truth which is now waiting to be let in. "I stand at the door and knock." No preparation is necessary. Just place yourself in a receptive attitude and the way to the light will be shown you. This is the millennium. The Christ Spirit has come "in the clouds of heaven." "For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of Man. But when these things begin to come to pass, look up and lift your heads; for your redemption draweth nigh."

There seems to be an impression abroad that those who are organizing in different parts of the country for the purpose of communing with the Divine Spirit every Tuesday night, should necessarily call their society "Silent Unity." Nothing of the kind is required, nor is it desirable. The God-Mind does not recognize names, sects or schools of any sort or description. Our God is Infinite Universal Mind and will come to every one who will receive him, without form or ceremony. These societies are organized to the end that God may be recognized and his vivifying spirit appropriated by all. In the present spiritual consciousness of the race this is accomplished quicker where two or more are assembled with that object in view, but the name which they give their society cuts no figure whatever. Jesus Christ is our safest guide in the manifest world and he did all his work without naming it. He told his disciples to tell everybody "God reigns."

HEREDITY.

There is no thing we cannot overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will! That, too, is thine
Inheritance, strong, beautiful, divine,
Sure lever of success for one who tries.

Pry up thy faults with this great lever, Will!
However deeply bedded in propensity,
However firmly set, I tell thee, firmer set
It that vast power that comes from truth's immensity.

Thou art a part of that strange world, I say!
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are;
Believe thyself divine and watch and pray.

There is no noble height thou canst not climb;
All triumphs may be thine in Time's futurity
If whatsoever thy fault thou dost not faint or halt,
But lean upon the staff of God's security.

Earth has no claim the soul cannot contest;
Know thyself part of the eternal source,
And naught can stand before thy spirit's force;
The soul's divine inheritance is best.

—Ella Wheeler Wilcox.

"THE SECRET TOLD."

A letter received from Robert Casey, of Boulder, Colo., the brilliant metaphysical author, says:

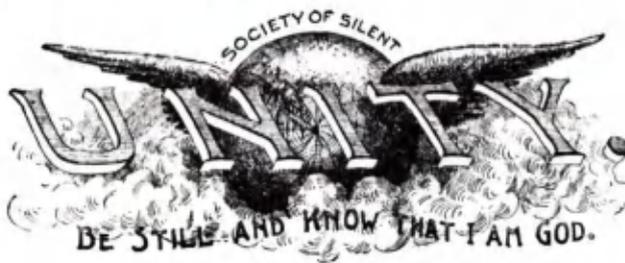
"Under special inspiration I have written something to be called 'The Secret Told; or Religious Science and Healing in One Lesson.' Am going over it with exceeding care just before submitting it to the printers. It will be printed on a page eight by nine, best heavy paper, pica type, and bound in flexible cloth; and the whole booklet will consist of about thirty-five, may be less, pages. It is the cream of all I've thought, said or done on this subject. Best of all, *it works*. There is not a word of cant, slush or superstition in it, but the most rigid science is maintained in the simplest possible forms of expression. This book will contain all, and in better shape and form than any ten-lesson course I've seen or heard. The price will be One Dollar, and all who want it can send in subscriptions early. This one of the leading physicians of Colorado says, 'is entirely satisfactory; and will be a hand-book the country over.'

We open the 6th of next month in Denver. Have got a new hall of large dimensions, that will hold about a thousand, and the prospects for the 'School of Religious Science' are brilliant. We shall open the second week with a popular class, and I learn from the workers there that it will be the biggest one yet."

We have no hesitancy in assuring our readers that anything from Mr. Casey's pen is valuable, and if, as he says, he has condensed his metaphysical lore into one lesson, it must be a gem.

There is a Supreme Power and Ruling Force which pervades and rules the boundless universe. You are a part of this Power. You as a part have the faculty of bringing to you by constant silent desire, prayer or demand more and more of the qualities, belongings and characteristics of this Power.—*Prentice Mulford.*

Do not put any limits to your future possibilities. Do not say: "I must stop here. I must always rank below this or that great man or woman. My body must weaken, decay and perish, because in the past so many people's bodies have weakened and perished."



FORMERLY SOCIETY OF SILENT HELP.

All over the land are persons yearning for Truth, yet so dominated by the surrounding error that they find it almost impossible, without a helping hand, to come into harmony with that Divine Spirit. To open a way for those and to help to overcome their sins, ills and troubles is the object of the Society of SILENT UNITY. The wonderful success of absent healing demonstrates that bodily presence is not necessary to those in spiritual harmony. Jesus said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Those who have had experience in asking understandingly know that this is absolutely true.

Hence, a little band in this city, have agreed to meet in silent soul communion every night at 9 o'clock, all those who are in trouble, sickness or poverty, and who sincerely desire the help of the Good Father.

Whosoever will may join this society, the only requirement being that members shall sit in a quiet, retired place, if possible, at the hour of 9 o'clock every night, and hold in silent thought, for not less than fifteen minutes, the word that shall be given each month by the editor of this department. The difference in the solar time, between widely separated places will not materially interfere with the result, for to spirit there is neither time nor space, hence each member should sit at 9 p.m. local time.

NOTE.—Nearly every letter received from those wishing to become attached to this society asks the cost of membership, therefore we find it necessary to definitely state that there are no specific fees or dues of any kind. There are certain expenses, however, which have to be met, and from those who feel that they have been benefited and desire to help spread our literature, contributions will be gladly received. It is good for you to give, for only in giving, either in love or money, will you ever receive.

Address all Communications to UNITY,
820 Walnut Street, KANSAS CITY, MO.

The Class Thought, August 20th to Sept. 20th, will be: "I am the Way, the Truth and the Life." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Suggestions to SILENT UNITY SOCIETIES.

Start a society at once, if you have but two persons to begin with. Do not seek numbers, but harmony in those who meet with you. Meet regularly every Tuesday night and the Spirit will eventually draw to you those desired. Two persons in perfect harmony will do the work of the Spirit more effectually than a hundred in discord.

Begin with music and sing frequently during the entire time of the meeting. Immediately after each song hold in the Silence for a moment some thought of Truth. You cannot overdo this feature of the meeting. It is always uplifting and harmonizing to hold in unison some high spiritual thought. "Speech is silver, Silence is golden."

The early part of the evening may be passed in a general discussion of matters spiritual. When the clock strikes nine go into the Silence and hold in consciousness a few moments:

"BE STILL AND KNOW THAT I AM GOD."

Then after music hold the class thought for the month, in unison, for a few moments. It is sometimes advisable to repeat it audibly, then silently, until the mental vibrations become harmonious. In holding these universal thoughts let your consciousness go out and take in all the minds of men. Feel that you are talking to every soul in the universe and that all are listening to your call. This mental drill will center your thoughts, and those of you who are spiritually alive will sense the vibrations of the Unity Spirit. Then is the time to do effective work. Take up those you desire to help and hold them in thought by name separately, always saying to each: "In the name of Divine Unity or Christ Jesus," as you prefer. Thought vibrates the mental atmosphere as sound does the physical, and every word is a symbol of the key-note of some silent principle. The "Word" *Divine Unity*, or *Christ Jesus*, is the key-note of the same principle, and its help can be invoked by silent concentration upon either. Thus there is an occult reason for working mentally "in the name" of a known powerful principle. Jesus Christ told his followers to do "in my name", and they always preceded their miracle working with, "In the name of Christ Jesus."

Always remember that the thoughts you send out are pregnant with power and will sooner or later produce effects. There is no exception to this and no one is exempt from the law. Selfish thoughts are engines of destruction that eventually react upon those who evolve them. Therefore, never give selfishness any part whatsoever in your work. Do all things from the standpoint of the Universal and the Universal will carry your plans to perfection without specific directions on your part. See only the good—the pure, the perfect, the just, the true—then will the Divine Principle of Life, Love and Truth manifest in all you do.

But these are only suggestions.

"For where two or three are assembled in my name, I am there in the midst of them." "The Helper, the Holy Spirit, which the Father will send in my name shall teach you all things." That spirit which you meet to invoke must in the end be your only instructor. It will direct you aright in every instance if you will only ask in the silence. The only object and aim of this society is to get people to listen to that "still small voice" and know that God will lead them into all wisdom, health and happiness if they will spend but a few moments each day in His company—the silent realm of Divine Unity. External rules are but temporary leading strings and must eventually all be put aside. "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

PRACTICAL RELIGION.

Men have in opinion so weaned themselves from God that they are incredulous when one claims that the religion which Jesus Christ taught can in its purity be applied practically in all the affairs of life. They stand aghast when you affirm that you have tried it and that it cures your bodily ills, keeps you from accidents, helps you to prosperity and gives you greater energy, wisdom and peace. Yet Jesus Christ so taught and demonstrated in his life and the lives of his faithful followers. His was a doctrine of the ever present now, and was grounded in universal principles that could be appropriated and used by all men under all circumstances. He said that all who followed his teachings should receive their reward here and now. He did not present salvation from sin after death, and tersely told the Sadducees who asked him about the resurrection, which was a tenet of their sect: "Have ye not read the word spoken to you by God, saying: I am the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living."

Here is the key to the situation—"He is not the God of the dead, but of the living." Thousands of so-called Christians are looking forward to death, when God is to "save them into life everlasting." They certainly do not get their authority from Jesus Christ. His was essentially a philosophy based upon the present, without reference to past or future. It is true he said, "I go unto the Father," but he always mentioned the Father as being with him, and His Kingdom "within you," hence we must conclude that he talked of an ever-present condition rather than a place; and that those who had passed out of physical sight were not gone away to some distant heaven he proved when he showed his disciples Moses and Elias.

The physical scientist tells us that time and space are but limitations of consciousness. Simply conditions dependent for their seeming existence upon some standard of time, weight or measurement. We can determine size and weight by comparison only. If everything in the visible universe were shrunk to one-half its size and weight to-night we would not discover the discrepancy when we awoke tomorrow. And if things could be decreased a half and we not know it, why could not the whittling process go on indefinitely. It certainly could and we should not be able to determine the difference. So you see upon

what a slim basis this material universe rests. These external things that we are taught to regard as eternal realities are mere pictures produced by a limitation of consciousness. As a race we are conscious of certain relations existing between things; and we transmit that limitation by heredity and education from father to son perpetually, and these relations are admitted as substantial facts: until some less trammelled mind dares to think out of beaten tracks, when the illusion is discovered. Any one who will carefully analyze the phenomenal universe will sooner or later discover that it has nothing of reality in and of itself — that it is a moving panorama of the thoughts evolved in Mind, the only substance. This is the verdict of all thorough philosophers and is now being admitted by the advanced materialistic school. Fichte, the German philosopher, says:

"All the properties of matter are now viewed by scientific men as only so many forms of force; as, for instance, color is a modification of light, and light is taken to be a vibratory movement of the ether. This may be true, but color is certainly a sensation or an idea in the mind, and where there is no mind there is no color. Hardness or solidity is only a sensation of resistance; and when we touch an object and say it is hot, we mean that we feel a *sensation* of heat. If, as modern science affirms, all the properties of matter are forms of force, and we go one step further, as we inevitably must, and show that all force is spiritual, and all causation mental, then matter itself becomes only the manifestation of spirit, and mind the only real substance. Berkeley affirmed that "there is not any other *substance* than spirit." (*Principles of Human Knowledge*. Sec. vii.)

All who are spiritually illuminated understand this, but the language of sense falls short of a detailed explanation. Jesus Christ, therefore, said, "He is not the God of the dead, but of the living," knowing as he did that the Divine Mind had nothing to do with that belief called death, which the crumpled vision of man looked upon with such horror. Man cannot die nor can he go anywhere when he "shuffles off this mortal coil." Those who have changed their consciousness to that of a people whose thought vibrations are a rate higher or lower than those of earth are said to have passed on. But he who understands the law of manifestation knows that they have not changed their location at all. There is no such thing as location except in belief. They may believe that they are away off in heaven or some spiritual sphere, but the fact is that they are right here in our midst, because mind is always "right here," and there is nothing in existence but Mind. Don't mourn about anybody's being dead. Death is not even a change, but to consciousness. For instance, we say the sun goes down, but if we could be thrown out in space far enough to get beyond the shadow of the earth, we should see the sun shining right along without even a suggestion of night. So with those who believe they have passed on, and those on this side of the shadow who think them dead, if they would all get out far enough into God's illimitable Mind to understand the true relation of things, they would see that there is in reality no such thing as death.

So with all the affairs of life that have to do with time and space. They are related through sensation, and sensation is regulated by thought. Jesus Christ recognized this in all his works of merit and told his followers how to accomplish what he did by using like methods. We say our external conditions are limited by our "consciousness," he said "faith." In their inner meaning these words are the same. That faith which performs so-called miracles must be the consciousness that the things moved upon are mere effects of an invisible cause; therefore, faith is absolute knowledge of the true relations of spirit, and when one has that consciousness all things are possible to him. Jesus said if you have this consciousness even as a grain of mustard seed, you can remove mountains. There-

fore, when we attain a realization of that faith or consciousness by which we "know the Truth," and the Truth has set us free, why should it not be used to bring us into perfect health and harmonious relations in every way? If the religion of Christianity is not in its purity applicable to every department of life, then Jesus Christ was a failure as a guide for mankind. He said that those who believed on him should have salvation. That is, they should know how to solve successfully the problem of existence, and when conscious understanding was reached, have life age-lasting. If the orthodox religion of the day does not accept this promise literally and demonstrate its truth in a practical way, it has not caught the spirit of Jesus Christ's mission.

Jesus did not represent that he had discovered a new way to save men, nor did he reveal his doctrine to a select few behind closed doors, nor try to copyright it or label it in any way whatever. He did not even give it a name. He knew that what he was telling was truth universal and inherent in all men, and only dormant through ignorance. He came to remind men of that consciousness within them which they had forgotten or willfully ignored. Faith in the Goodness of the Father and perfect Unity with Him was the burden of his teaching. He said this faith or state of one-ness with the Great First Cause would free men from that condition of discord called sin, and cast out that adverse consciousness called Satan, "a liar from the beginning." Both he and his disciples showed that such a state was attainable. They cured the sick, preached the gospel acceptably, cast out demons and raised the dead. This was carrying out the great commission which he always gives to all who accept him and promise to do his work.

Now the question is, have you the "mind in you which was in Christ Jesus"? If you have that consciousness which he had, and which he promised all should have who believed on him, you can heal all your ills, overcome all conditions of adversity and bring yourself into a state of serene happiness. This consciousness is the heritage of all men and it does not make any difference whether you are Christian, infidel or pagan. God didn't label any of his productions. He let Adam do that when he passed the animals before him to see what name he would give them. All that God created was pronounced *Good*, but Adam, or the limited consciousness of man, pronounced a part of it evil. Now Adam is still naming God's good work, and making himself ridiculous at the same time. It is quite evident that there are several job lots that he will have to rename.

If you say that you are sick you have made a bad blunder in naming God's healthy production and you had better change it at once. If you think you see sin in the world and are calling attention to it in your sermons or conversation, you had better quit it. There must be an error somewhere. God did not make any sin and it may be that your consciousness is cross-eyed. Look sharp and you will see the good. If you are an infidel and sick or unhappy you have forgotten that latent talent or faith quality within you which will bring you perfect health and harmony. If you are passing as a Christian and complain about sickness, or are proud, selfish, and not willing to give the coat off your back or divide up your goods with the needy, you are no follower of Christ. He was a very practical man and know what he was talking about when he said: "Sell all and follow me." He knew that a man must unload before he could find that peace called heaven. He knew the way that faith or God-consciousness was produced. He knew that you could not develop that faith in God that would do works so long as you had a part of your faith centered in gold, silver, houses and lands. So also, if your faith is centered in medicine you can not expect to develop the muscles of your God-faith so that it will heal you. It is also true that if you have faith that you will die and go to heaven, that same faith will eventually pull you right out of your body and send you off on a wild-goose chase after heaven. You inevitably develop a consciousness proportioned to your faith, and your consciousness always locates you, geographically or otherwise.

Therefore, be careful to have faith in the Good-God, then your faith will become substance, Divine substance that knows not evil, sin, sickness or death. Then you will manifest here and now that your religion is what you claim for it—a practical, living reality.

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