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CLASS THOUGHT.

Glory to God in the  
highest, on earth peace,  
good will to men.



GOD IS SPIRIT.

But the hour cometh,  
and now is, when the true  
worshippers shall wor-  
ship the Father in Spirit  
and in Truth.

VOL. 1.

KANSAS CITY, MO., JANUARY, 1892.

NO. 8.

NEITHER DO I CONDEMN THEM.

Hitherto few of us have had any idea of the destructive potency of condemnatory words or thoughts. Even among so-called Scientists who know the power of every spoken word—and because they know it so much greater is that power—there is a widespread tendency to condemn the churches and all orthodox Christians, to criticise and speak disparagingly of students of different schools, (as though there could be but one school of Christ) and even to discuss among themselves the failings of individuals who, in ways differing from their own, are earnestly seeking to find the Christ.

My brothers and sisters let us stop and see what we are doing. Why should we condemn the churches? Did not Jesus "continue to teach in the synagogues"? He did not withdraw from the church and speak of it contemptuously. Nay, but remained in it, trying to show people wherein they were making mistakes, trying to lead them up to a higher view of God as their Father, and to stimulate them to more truly righteous lives. If he found hypocrisy in the churches he did not content himself with saying "I am holier than thou" but He remained with them and taught them a more excellent way, that the inside of a platter must be made clean.

Is the servant greater than his Lord? Shall not we, whom the Father has called into such blessed light, rather help those sitting in darkness, even in the churches, than to utter one word of condemnation against them? A loyal son does not condemn his father and mother because in their day and generation with their then limitations they did not grow up to his present standard. We do not condemn the fallow candle or old stage coach because we have grown into a knowledge of electricity and steam power. We only see that out of the old grew the new, and that the old was necessary to the new.

God, in His eternal purposes, is carrying every living soul on toward a higher knowledge of the truth, a more perfect evolution of Himself through that soul. If some are being pushed on into the light of truth and consequent liberty, more rapidly than others, shall they turn and read those who are walking more slowly but just as surely on towards the perfect light? Nay, nay; but, praising God for the marvelous revelation of Himself within our own souls, let us lift up rather than condemn, any who are struggling toward the light. Let us become workers together with God, doers of the law, not judges.

Let no soul who has been born into a knowledge of God ever dare again to speak or even think disparagingly of or to any who seemingly are behind him in spiritual growth, lest by so doing he be found working against God who is Infinite Wisdom as well as Love.

Jesus said to the disciples, after they had come into their consciousness of their oneness with the Father by "receiving the Holy Ghost," "Whosoever sins ye remit they shall be remitted unto them, but whosoever sins ye retain they shall be retained." O, with what mighty meaning these words are fraught in this new light which God has given us! See how our speaking, eye, our very

thinking of the sins or mistakes of others fastens those mistakes upon them as a reality.

A case illustrating this came under my notice recently. An earnest worker, a wholly consecrated soul who had given himself and all he possessed to the cause of truth, and had brought very many people into the light of the knowledge of God, became the subject of severe criticism by other Scientists (!) simply it seemed to me, because his work being a public one, his failures were more noticeable than those of others in more private life. Words of condemnation were passed freely from one to another of his friends; silent treatment (by the indulgence of thoughts of condemnation) were unconsciously given him for weeks, until suddenly his usefulness seemed almost paralyzed by his falling into a sense of awful personal sinfulness though all this time had been with him one of most earnest prayer and desire to manifest the "Christ only." It was only after revealing to him the source of his unhappiness, and assuring him over and over again of God's approval that he was lifted into the sunlight of the truth that "to those who walk not after the flesh but after the Spirit there is now no condemnation."

Strong, positive thoughts of condemnation sent to me by any person will strike me with the physical sensation of having been hit in the pit of the stomach with a cobble stone. If I do not immediately rouse myself to throw it off—as I usually do by looking into my Father's face and saying over and over until it becomes reality to me, "Thou God approvest me"—it will destroy for the time being my consciousness of perfect life and I fall into a belief of weakness and utter discouragement quicker than from any other cause.

We read that the eyes of our God are too pure to behold iniquity. An absolutely pure person sees not licentiousness in another. A wholly true person sees no falsity in another. Perfect love responds not to envy, fear or jealousy in another. It "thinketh no evil." Jesus said "The Prince of this world cometh and findeth nothing in me." i. e. nothing to respond to anything in himself. So unless there is something within us which responds to sin in others we shall not see it in them. "By thy words thou art condemned and by thy words thou art justified." The moment we begin to criticise or condemn another we prove ourselves guilty of the same fault we are giving recognition to.

All condemnation springs from looking at personality. Personality means limitation or being circumscribed. That any of us utters a word of condemnation of another is the surest proof that we ourselves are yet living largely in the external of our being; that we have not yet risen at all beyond the plane of those to whom the pure Nazarene said "Let him who is without sin among you cast the first stone." Just in proportion as we return unto God, as we withdraw from the external to the within of ourselves, keeping our thoughts centered on Him who is perfect, will we lose sight of personality, of divisions and differences, and become conscious of our oneness with each other and with God.

We are one always and forever, whether we realize it or not. Knowing this, do you not see a new meaning in he

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words "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged?"

"God sent not His son into the world to condemn the world, but that through him the world might be saved." And yet when Philip said to Jesus "Show us the Father," Jesus replied, "He that hath seen me hath seen the Father." Then if God does not condemn shall we, *dare* we, even in the smallest things? To each of us the Master says "What is that to thee? Follow *thou* me."

It is not while we are looking at the imperfect either in ourselves or our brother, but while we are "*beholding* as in a glass the glory of the Lord we are changed into the same image from glory to glory, even as by the Spirit of the Lord."—*H. Emilie Cady.*

### WEE WISDOM'S WAY.

"A LITTLE CHILD SHALL LEAD THEM."

A Series of Lessons for the Little Folks.

#### NO. 7.

Dr. Good was here to-day—he's papa's preacher—he wanted to see Ned, so Aunt Joy called us all into the parlor.

Dr. Good's so slim and straight, and his voice is so long and straight, and he talks so much about the 'S-t-r-a-i-g-h-t way,' you always feel's if he's the only one straight enough for it. He said: "E-d-w-a-r-d, I hear you have had a very m-i-r-a-c-u-l-o-u-s cure and I have come to see if it is true."

Ned showed him how true it was by walking across the floor and then standing in front of him and straightening himself up to show how *strong* and *well* he was. And I tell you, he looked grand!

Dr. Good looked at him and then took off his glasses and wiped 'em—he always does that when he don't know what to say—then he said: "Well, E-d-w-a-r-d, they say you were cured without any external means, have you any *theory* for your cure?"

"No," said Ned; "God did it."

"Certainly, my child, but we recognize that God works through means, do we not?"

"I 'spose that's the way most folks think, but you see, they worked eight years with 'means,' and God didn't work through 'em at all. Leastwise, I didn't get well. But soon's I tried God without 'em, you see He did it right quick 'nd no foolin' about it."

Dr. Good actually drew his voice up quick and said: "Child do you *realize* what you say?"

"O, yes!" said Ned, "its in the First Commandment—having *one* God and trusting Him for everything just like Jesus did. That's what'll *fetch* it every time."

Dr. Good wiped his glasses a long time, and I thought Aunt Joy smiled. At last Dr. Good said: "E-d-w-a-r-d, I am glad you trust God. But I must warn you against irreverence. We must not use His holy name lightly."

"Oh, I wouldn't do that for anything," said Ned. "You bet, when I speak of Him, I know He's right on the spot. Don't you think he likes to have us talk about him that way? Jesus was always talking about Him that way—only He called Him his Father."

"You must not forget E-d-w-a-r-d, that Jesus Christ was His well-beloved Son, and we should approach God through His Son, for everything is promised us for Christ's sake," said Dr. Good.

"That's just what I did," said Ned. "You know Jesus said we must all call God our Father, and that He loved one just as well as another. Well, you see, when I really saw that I was His *Son* as well as Jesus, I felt so glad, for I knew then He'd do just as much for me, if I'd give Him a chance. So I *believed* in 'im—just like Jesus did.

And sure enough I called Him '*Father*!' *that way*; and told Him I wanted to be cured. Oh, I can't tell you how it was, but I knew *then*—and ever since I feel 'im in every-thing. And you see, He *did* cure me."

I never saw Dr. Good *not* sit still before. He wiped his glasses and looked at his watch and took out his pencil, then he said: "E-d-w-a-r-d is it possible you consider yourself equal with Jesus Christ?"

He made me feel cold when he said that; but Ned didn't seem to notice it all. He just said:

"I don't seem to think of it *that way*. I just seem to *know* that God is the Father of the *live* of me, and since I know, that *part* of me seems to grow so fast it crowds out the old-'fraid-sick parts, and I don't feel a bit like I used to. Don't you think that's hein' bid with Christ in God?"

Dr. Good seemed to think somehow, Ned was too familiar with God and said something about the Adversary's being so cunning and ready to deceive us into believing strange things.

Grace's eyes just blazed and she walked up to Dr. Good and asked him if he didn't b'lieve God was every-where.

He said: "Why, of course! little one."

"'En can't He keep 'e 'Sara off?"

"The adversary, do you mean?"

"'Es," said Grace, "if 'es ever'here what 'oo 'fraid of 'en?"

"'Fraid of *displeasing* Him. Are you not afraid of displeasing God?"

"No," said Grace, "God's 'ove (love). Don't 'oo feel God's 'ove? Dr. Good."

"Yes, God *is* love; but my Bible says 'He is angry with the wicked every day.'"

"'Ell, 'oor Bible's made a 'stake 'en—'cause ours says God's 'ove and can't get *mad*," said Grace.

"Do you believe God loves evil? little one."

"Don't fink 'e knows 'bout it," said Grace.

"Don't know about evil? Who teaches you these strange things?"

"Oh, I teach'd 'at to my 'chef, cause when I 'ove, I just can't be mad or see bad fings in folks. So 'f God's all 'e time 'ove, *how's* 'e going to do *badder* 'en we?"

Dr. Good looked real red, and told Grace her reasoning wouldn't work; and if we'd all come to Sunday morning service he'd tell us all about "The Divine Plan."

Then he told Aunt Joy to send us out, as he wished to give her a little private instruction for our good.

Aunt Joy's eyes twinkled so funny, when she told us "go and play now."

I'd liked to heard what they said; cause he told papa afterwards that Mrs. Gray (that's Aunt Joy) was one of the most shocking persons to quote Scripture he over heard, and the children had imbibed such familiar ideas of God he was just sure something terrible would overtake us.

Aunt Joy just laughed and said: "If what Paul says be true, we are *compelled* to be familiar with God. 'For in Him we live and move and have our being.'"

We had another visitor to-day—old Dr. May. He's the doctor papa has only when somebody's awfully sick—'cause everybody says he's wicked and don't believe in God.

Dr. May wanted to see about Ned's getting well, too, so we all went into the parlor again.

If Dr. May is wicked he always looks happy and makes you feel good.

When he saw Ned walk and examined him all over and found him all well, he wanted Ned to tell him all about it. So Ned did.

I think there was 'most tears in his eyes when Ned got through.

"Well my boy, it is a wonderful cure, no one can dispute that. I've known all about you ever since the sickness that left you a cripple and I know we have all tried in every way we knew to help you out of it, but to no purpose. Now you are cured, by what agency, is beyond my range of study,—call it God if that pleases you. But don't you think," he asked smiling, "that you're making Him a little more practical than the good folk allow now-a-day." You know their God hasn't done anything for the last thousand years?"

Grace got so close up to Dr. May and looked so earnestly at him that he caught her up and asked what her wise little head thought about it.

"Does 'oo fink 'en God is dead?" asked Grace.

"Well, to be honest with you, little one, I have serious doubts about his ever living."

"En who makes fings?"

"Why, they just grow, don't they?"

"Ea 'ey grow, but 'hot g'ows 'em?" asked Grace.

"Why, Mother Nature, of course, you little interrogation point," said Dr. May, laughing at her sober face.

"I never heard of her tofore. Is she God's wife, Aunt Joy?" asked Grace.

Aunt Joy said she guessed we might as well call her Mother-God and then we could better teach the doctor who Father-God is.

Then Dr. May laughed and said Aunt Joy was bound to help Grace get the best of him.

Grace clapped her hands and laughed. "'Course Dr. May if 'oo's got a mover 'oo must have a favor. Don't 'oo see 'at?" said Grace, triumphantly.

"Why people mostly have fathers but my father's dead, see," said Dr. May, 'tending he didn't understand what Grace meant.

"I don't mean 'im, he's 'oo papa. I mean 'ee Faver who tinks 'oo and 'oves 'oo all 'ee time."

"You're too deep for me now. 'A Father who tinks me and loves me.' Don't I think myself and don't all sweet little girls like you love me?"

"Ea, but 'oor Faver God 's all fink and all 'ove and 'es ever'ere. He is."

Then Dr. May asked Grace if she didn't think it would keep Him pretty busy getting round.

Grace looked kind o' puzzled and then said: "Oh, you see, 'ee like 'ee air and sunshine, 'ee *des are*, 'ithout goin'."

The Dr. laughed and said: "If that's the case, we're all provided for in your God philosophy, 'Wee Wisdom'."

"You see, Dr. May," said Aunt Joy, "that these children know only the *living* God—the eternal, unchanging, intelligent Principle lying back of all expression, the Father Source of all that is manifest."

Then Dr. May and Aunt Joy talked along time about God and His Son.

Dr. May asked us such a lot of questions, and we told him about the way we learned to be so happy and what Grace said about the little "seed's know," and how we kept our Father's likeness in our thoughts. And when he went away he said he'd learned the best lesson of his life and he expected to get us well acquainted with God as we were.—M. P.

Mrs. L. R. C., Akron, O., writes: Send me a half-dozen of the wonderful booklet of Mrs. Cady. You may be sure readers were found for "Finding the Christ in Ourselves." To me it is the cleanest and truest article in C. S. literature. It has the clear ring of Truth to the end, and faithfully does its work.

"At that day ye shall know that I am in my Father, and ye in me and I in you."

"I in them, and them in me, that they may be made

ALL POWER IS MINE.

"All Power is Given unto Me, in Heaven and in Earth."

How slow we are in grasping the truths which Jesus proclaimed for himself, and for us; for us, because he was the Ideal Man. It has taken me a long time to say and see that *all power* is given to me, but I do see it now, and know it is true, for Christ is the real Self of me. But it is mine only as I claim it and use it. I may be starving and some friend may set before me a bountiful repast, enough to satisfy all my needs, and tell me it is all mine freely given, and I may fully recognize that it is mine, but what good will it do me unless I partake of it. So with this knowledge of the truth that all power is given unto us. It cannot change our conditions until we make it ours by using it. "Faith without works is dead." Oh, that we might make use of these blessings which are already ours for the taking. All is "freely given without money and without price." The more we think of the words spoken by Jesus the more we see that all he claimed for himself he also claimed for humanity. Oh, what a wonderful message to the world in darkness was his. Indeed it was "a joyful message." Let us accept it by using it now, and and *all* his promises shall most surely be realized by each one in proportion as we do accept it and use it. Like the free air we breathe, we cannot store it up for the future. It is only ours as we use it, and the supply is unlimited. "All glory to God in the Highest, peace on earth, good will to men."—W. M. Brown.

*In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge. \* \* \* Every man that eateth the sour grape, his teeth shall be set on edge.*

Physical heredity is a myth. There is no physical transmission. Children sustain the personal peculiarities of their parents by allowing the unconscious thought state which they received from them in conception and gestation, to tinge and modify every particle afterward built into the body through assimilation.

We now know that this is not inevitable. We have learned that the power of conscious Spiritual thought, wisely directed, is sufficient to change the unconscious thought state, and that by acknowledging no father but God, as Jesus directed, we may inherit only his perfect qualities.

Thus, each particle, as it is built into the body by the master builder, Spiritual Thought, may be so rounded and fortified with every perfect quality of the Father, that the body is by and bye entirely freed from the results of the foolishness and ignorance of parents. "Everyone shall die for his own iniquity."

"Those days" are now upon us, bless the Lord, and each one must now gather his own sowing.

*This shall be the covenant that I will make. \* \* \* I will put my law in their inward parts, and write it in their hearts.*

Soon the days when man assumed to make rules for his brother's conscience should now come to a close. Now is the time come when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord." But how long, Oh! how long, will man continue to presume to persecute and proscribe his brother for his thoughts about God?

Like a pall, or a besom of death, the Apostles', the Nicene, the Athanasian, the Calvinistic, the Westminster Confession, and a score of other mummified "creeds" menacingly hang over the heads of the people, fraught with blood-curdling anathemas, if any dare to know God for themselves. And even in the "liberal" churches, and in C. S. Associations, they are ready to curse you, if you are not "free" after the manner they conceive freedom to be.—Extract from Bible Lessons, by A. P. Barton, in January TRUST



BE STILL AND KNOW THAT I AM GOD.

PUBLISHED MONTHLY BY

*The Society of Silent Unity.*

Charles Fillmore, } Central Secretaries, } 820 Walnut Street,  
Myrtle Fillmore, } Kansas City, Mo.

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KANSAS CITY, JAN. 1892.

SILENT UNITY CONTRIBUTORS.

The work of this Society is wholly voluntary and no fees or dues of any kind are imposed upon members. Those who have been helped through its ministrations, or those who feel that it is a worthy cause, contribute for its support as they are moved. We thank the following members for aid during the past month:

- Mrs. L. V. Watkins..... Florida.
- J. F. Brown..... Utah.
- W. M. B..... Attica, Kansas.
- Mrs. E. S. Chapman..... Montclair, N. J.
- Mrs. Chas. Langeman..... St. Louis.
- Mrs. Fred Wittoeft..... St. Louis.
- Mrs. J. W. Bahr..... Kansas City, Kansas.
- Three Friends from..... Caldwell, Kansas.
- Mrs. H. W. Eastman..... Cambridgeport, Mass.
- W. J. Hockett..... Kansas City, Mo.
- D. Jansen..... Pueblo, Col.

TO PUBLISHERS.

From time to time since the Society of Silent Unity was inaugurated, we have been in receipt of letters from people who have asked why the class thought was not published in other papers of like character. They usually write that they want to sit with us and hold the universal thought, but that it is not given in the particular magazine which they take, and that they cannot afford to subscribe for another. There has been a feeling with us up to a recent date that this society was a distinctive feature of our publications, but we have found broader ground. We now see that it is not a movement to be confined within such narrow limits, but that on the contrary it should be spread to the ends of the earth through every avenue that will open to it. It is the Spirit of Truth which says to all men "Come unto me all ye that labor and are heavy laden and I will give you rest." The sole aim and object of this society is to bring people into closer consciousness with this life giving and peace giving Spirit, and its wonderful efficiency so far in doing this is evidence of its merit.

Therefore, we invite all our cotemporaries to publish each month for the benefit of their readers, the following or something similar. The class thought for the month will be sent them regularly, if they will notify us of their willingness to co-operate:

SOCIETY OF SILENT UNITY.

(Be Still and Know that I Am God.)

The Christ says, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." Recognizing this power of co-operative consciousness through pure soul desire, it is requested that all who wish to come into closer relations with God and be His ministers for the speedy

externalization of peace, plenty, justice, purity and wholeness—"the new heaven and the new earth"—shall join every night, at 9 o'clock, in holding the class thought which will be given monthly under this head. This Society now numbers thousands of spiritually strong men and women, who send forth each evening to all the people their uplifting and healing thoughts. Those who are in the consciousness of sickness, sorrow, or any lack whatsoever, and want the help of God, will be the more speedily succored by joining their affirmations with the strong mental concentration of this society at the hour stated "I, if I be lifted up, will draw all men unto me." It is being demonstrated every night that those who open their souls to this Divine Consciousness are drawn through it into a fuller realization of that dominion over all things, which is now being so rapidly manifested by man and lifting him into his rightful place as a Son of God.

CLASS THOUGHT, January 20th to February 20th: "Glory to God in the Highest; on earth peace, good will to men."

We want agents everywhere for our publications. Several booklets that we get out are proving very popular and sell on sight. Teachers, healers and book dealers are requested to write to us for terms.

Mrs. E. M. C. Danville, N. Y. writes:—"Finding the Christ in Ourselves," is a life-giving article and should be in the hands of every lover of Truth. It greatly helps to make manifest the fruits of the Spirit.

A. C. L., Hartford, Conn.:—"Finding the Christ in Ourselves," is a perfect gem, and more than pays for a year's subscription. I have read it every day and some time twice, since it came into the house.

Judge J. L. Morton, of this city, has this to say of "A Chicago Bible Class," by Mrs. U. N. Gostefeld:—"A very instructive course of lectures that will lead all who read them to a better understanding and appreciation of the Scriptures."

Mrs. J. D., Wellington, Kas., writes: I wish I could send for more "Finding Christ in Ourselves", it is so good. We hold in the Silence with you every night and feel greatly benefitted by it. We feel the healing influence flow into our souls enabling us to show forth greater strength and harmony.

The Unity Class Thought until Feb. 20th is the same as last month, "Glory to God in the highest, on earth peace, good will to men." Let your souls flow forth to all the universe in this grand pen of love. It is the Word of God that shall not return unto you void, but shall accomplish that wherunto it is sent.

Dr. J. S. Thacher, of Kansas City, wishes us to say that his office in the Deardorff building was entirely consumed by fire on the night of January 17th. His books, letters and names of patients, in fact everything was burned, hence he asks those with whom he had relations requiring attention, to please send him their addresses, in care of this office.

"Christian Science Exposition of the International Bible Lessons," by Rev. Frank E. Mason, editor of *The Seed*, 434 Greene street, Brooklyn, N. Y.: 50 cents per year. These lessons are published monthly, and can be had in quantities at reduced rates. Mr. Mason's reputation as an exponent of pure Christian Science, is sufficient guarantee of the excellence of these lessons.

"Faith's Fruition," by A. P. Barton, will be the February number of the *Unity Metaphysical Series*. It will be bound in white with gold lettering; price 15 cents. This justly popular production of Mr. Barton needs no introduction to our readers. Many of them have testified that it has cleared up for them that universally knotty problem, "How does God answer prayer?" as no other book or course of lessons ever did. This edition will be ready about February 10th.

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"Who and What God Is," by Mrs. M. E. Cramer, editor of *Harmony*, 324 17th street, San Francisco; paper booklet, gold letter, price 15 cents. This production of Mrs. Cramer should be in the hands of everyone. It is logical and clear. A gentleman at our elbow, who has just finished reading it, says: "It is the most comprehensive exposition of the God idea that I have ever seen or heard."

Mrs. F. S. G., Wilmington, Delaware, writes:— Your copies of *UNITY* containing "Finding the Christ in Ourselves," has been received, and I am delighted to find the Truth I have so long believed in, so clearly and forcibly expressed; and in this Christmas season I felt it would be a most appropriate gift, and am well pleased to find you have it in book form. Send me six copies by return mail.

"Seeking the Kingdom," by Charles Brodie Patterson, cloth, gold letter, 132 pages, price \$1.00. "Life, Love, Truth," is the motto in double gold triangle on the cover of this book, and it well expresses its lovely contents. It is a series of talks on the Bible and the way to the Kingdom of God, and abounds in beautiful passages. Its literary style reminds one of the sweet, flowing "Reveries" of Ike Marvel.

T. H., a new investigator, writes from Toronto, Canada:— For the last two weeks I have been treating a man 300 miles distant, for affection of the heart and difficulty of breathing, very bad. I am thankful to say the report today is that he can eat and sleep well and is altogether better. He is about eighty years old. I am getting more and more interested in this wonderful Science, and Thank God deeply for its blessing to me and mine. I am trying to progress in its grand truths.

Mrs. J. L. Gash, Greenville, Mo., writes: I have just closed a very interesting class of five students. One fine demonstration. A lady from Tennessee has been an invalid for several years, has gone home rejoicing in God and in the knowledge of the Truth, that heals both soul and body. I shall commence another class in a week or two. I hold meetings at my house Sunday and Tuesday evenings. The Truth is spreading. Last night we had an interesting meeting, with several added to our number.

J. T. Roberts, School of Truth, Philadelphia, writes: Send me more "Finding the Christ in Ourselves." Our students were never so well helped by reading any other statement of Truth. The demand is increasing and the article is so strongly Spiritual that many are being uplifted. Let us continue our constant aspirations for the manifestation of the Spirit. There is no reason why the Kingdom should not be made to appear immediately in the within, at least, of many seekers. For my part I do not see why it should not be established in the Universal at once.

M. E. S. writes:— I am preceptress of an academy in this place. One day one of "my girls" brought to me a letter from her grandma in which she spoke of reading an article entitled "Finding the Christ in Ourselves." Instantly I felt that it must be something I wanted, and told the young lady that when she wrote her grandmother again I would put in a note asking to what publishing house I must write to obtain the article. Before I was able to do this the mail brought me a number of copies of *UNITY*, and behold it contained "Finding the Christ," etc. I was not disappointed in it. It was just what my soul longed for and has been of inestimable value and assistance. I sent it around among the more spiritual of our students. I have read it over eight times—to students and to anyone, who I felt, was ready for it, or would in anyway appreciate it. Always it has seemed to help and bless.

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Charles Fillmore, *Central Secretary,* { 820 Walnut Street, *Myrtle Fillmore,* { Kansas City, Mo.

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.

Whoever 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 split 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.

**THE CLASS THOUGHT.**

DEC. 20 TO FEB. 20.

GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH. GOOD WILL TO MEN.

Please observe that the Class Thought is the same for two months, and will not be changed until Feb. 20.

**THE SONG.**

There is a song so thrilling,  
So far all songs excelling,  
That they who sing it sing it oft again;  
No mortal did invent it,  
But God by angels sent it—  
So deep and earnest, yet so sweet and plain.  
The Love which it revealeth  
All earthly sorrow healeth,  
They flee like mist before the break of day;  
When, O, my soul thou learnest  
That song of songs in earnest,  
Thy cares and sorrows all shall pass away.

—A. E. Fills, in *Christ Science.*

**DIVINE UNITY.**

The only co-operative civilization that will stand all tests is now being laid in Divine Unity. It has no scheme of colonization, no cut and dried financial measure for Congress to act upon, no plan for the equitable distribution of congested wealth, no peace conclave, no charity bureau, and not even a philosophy or religion to promulgate. Yet it will accomplish the full measure of all these and go infinitely beyond in the betterment of the social, moral, financial and religious status of the race. This may seem a rash statement to one who has not witnessed the power of the Spirit when applied to individual reformation. But he who has seen scores of weak, vicious and vacillating men and women made vigorous, moral and industrious by having their souls opened unto that "light that lighteth every man that cometh into the world," knows that it is no idle claim. Experience has demonstrated in thousands of cases during the past few years this consciousness of the indwelling principle in all

men, of peace, justice, wholeness, and love, can be brought to the without by holding in thought persistently the ideals of Truth; also that this high consciousness can be communicated through the silent but swift thought currents from one mentality to another. It needs no labored argument to prove that what is possible in the particular is also possible in the Universal. But this is from the cold standpoint of logic and analogy. There is a warmer side.

The Spirit of God, the Comforter, the Holy Ghost, is now knocking at the hearts of men. It is not a cold, abstract principle, but the loving Father-Mother, the tender Christ Jesus, that wills no man to do its bidding, nor coerces any into following its silent suggestions. Yet how lavishly it pours out its blessings upon those who do, when its gentle inspirations of love and truth in all the walks of life are infused into the consciousness. That Spirit is now building "without sound of hammer" the universal temple of a perfected humanity, wherein will dwell in peace and unending joy all the children of God. It does nothing, however, except through man, and is now daily asking each and every one of its children to lend a helping hand in the bringing forth of this universal Israel, where the perfect God shall reign throughout the years of eternity. Those who heed this call are let little by little into the knowledge of God's wondrous plans and silent yet irresistible power.

This Spirit of Truth which is stirring the hearts of men on every side is not impulsive nor eager and none are urged to espouse its cause. It is quietly binding together with its divine substance the willing souls, and through them will be outworked an entirely new and infinitely higher civilization than men have dreamed possible. This outworking will only be done, however, through the willing co-operation in thought, word and deed of men and women. Everyone who aspires to better things will be given by spiritual influx a *talent*, or seed thought, that if heeded and multiplied by use in the direction suggested, will ultimate in that servant being placed in some important position of trust in the household of God. If not heeded by the one to whom it silently comes, it is passed on to some other, for the harvest is now ripe and millions wait for the sweet waters of life and love which the Father so royally gives to those who do his will. Kind, loving, healing thoughts sent out to all the people, followed by the simple acts of benevolence and encouraging words which they always suggest, are permanent steps toward the house of God.

The efficiency of co-operation in the work of the Spirit is recognized and urged by all sacred writers and mystics. "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." There is a power and binding force in the concentrated harmonious thoughts of many, far beyond the comprehension of men. It is absolutely resistless when directed to lifting the burdens of humanity, through a wise and harmonious evolution of truth, justice and love, and will accomplish in one minute what would take innumerable years through the chaotic methods of men. "All things are possible with God" and we can and shall manifest our highest ideals right here on this earth by holding certain lines of Truth in consciousness persistently at a stated hour each day. This Society has chosen the hour of nine o'clock every evening as the time when we shall be of one mind "in an upper room," and we should regard the privilege of making manifest the new heavens and the new earth, that are now so quickly coming, an honor beyond that of any which can be conceived.

This year is pregnant with great achievements to be made in this direction and we need the hearty co-operation of all who have been given the *talent*. We should at all times be diligent.



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