

CLASS THOUGHT.

Thy will is done on earth as it is in heaven.



I will live no longer a spotted life of shreds and patches, but will live with a divine will.

—R. W. Emerson.

“THE UNIVERSALITY OF LAW.”

* * * * *

Spiritual laws occupy the highest rank in beneficence and potentiality, and, therefore, are primary and supreme among causative forces. The intellectual economy is inferior in rank, being expressive and resultant. The physical realm is a still cruder manifestation of the immaterial forces which have their source and play in unseen productive agencies. We speak of the “laws of matter,” but matter has no laws of its own. It merely expresses the quality and shaping of what is back of and superior to itself. It is but a printed page, which has no meaning except as interpreted from beneath the letter.

Man must discern the fact that he is a sharer and an heir of the Divine Nature, and that with such an heritage he may assert his birthright of authority over the economies around and below him. He learns to govern, mould, and give quality to his own nature, and also to grasp and utilize the forces of the spiritual world from whence the innumerable lines of Law radiate and gather their potentiality. This knowledge, of itself, constitutes such a wonderful acquisition that the Christ affirmed that he that is least in the kingdom of heaven—the understanding of spiritual law—is greater than John the Baptist, who represented prophecy and morality. Even the least in the domain of the Real is of far more value than great accomplishment of inferior quality.

Noting the universality and beneficence of Law, and the transcendent importance and potency of Spiritual Law, it may be profitable to trace a few of its innumerable applications, and also to look at its relations with Providence, prayer, and freedom of the will.

Providence is within the limits of Law, and there can be no special providences unless there be special and capricious laws. A providential event may be as beneficent—nay, more so—if it come in an orderly manner, than if it were the outcome of partiality or lawlessness. If it were possible to bend Law to our notional desires instead of conforming ourselves to its infinitely wise shaping, the motive for such a chaotic act must be supreme selfishness. Shall man presume to change the universal order to accommodate the distorted partiality of his baser self. Can he improve upon Infinite Wisdom?

Whenever man's consciousness rises from the selfish animality which darkens the basement of his being, and looks out through the spiritual altitude of his nature, he instinctively feels the kindness of established order, and knows that “all is good.” Law is not only supremely powerful, but it is ever waiting to serve us.

In view of the immutability of Law, what is the province of prayer? Is not any petition that would strive to change the divine order superfluous? If God's economy is already perfect, is it not an implication upon His wisdom to beg for its revision? The strained use of the prayer of petition for special material favors is standing evidence of the selfish materialism of humanity. If God be Infinite Love and Wisdom, and knows better what we need than we can know, how can we presume to counsel

or enlighten Him? Can we ask even for needed spiritual blessing, expecting a change on His part in response? We misapprehend the nature of prayer. His Spirit is already omnipresent, Awaiting our recognition, and how could it be more?

Is there, then, no place for prayer? Yes, for “prayer without ceasing.” Prayer is communion, aspiration, oneness of spirit. It is soul-contact with the Parent Mind, the reception of the Immanent God in the every-day consciousness. In its loftiest form it is a living recognition that the Infinite Love has already bestowed every possible gift, so that there is absolutely nothing to ask for. But there is unbounded utility in the true prayer on the human side, to bring such a stupendous fact into our consciousness. As by such aspiration we come into oneness with God, we command a thousand-fold more blessing through spiritual law than would be possible if we possessed infinite power to bend the divine will, linked with our fallible wisdom to determine the manner of bestowment.

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In proportion as men feel themselves to be “sons of God,” they can wield divine forces and legally make them ministries of blessing. Take a case of physical ailment, for the recovery of which there are two possible forms of prayer. One, that God in answer to petition would change on His part so as to send forth a special influx of healing power. Such a response would imply changeableness, improvement, and existing imperfection on the part of God which our importunity would correct. The second, recognition that Unchangeable God has already done everything necessary, and that it remains for us to come so close to Him as to be able to bring the divine ideal into outward expression, through and in accord with Law. A knowledge that physical wholeness is natural—as the external manifestation of spiritual forces already at our disposal—would powerfully aid in bringing lawful and potential wholeness into actuality. As “sons of God,” we may learn to command orderly supernal powers, and through them to make visible such complete demonstrations as shall show answers to prayer from a Deity who is “without variableness or shadow of turning.” Every possible prayer for what is truly the best is eternally answered, and the result is in readiness for us to bring into conscious manifestation. We need not beg good of a Father who is Infinite Love, but we must open our souls and quicken our spiritual vision to the perception of the infinitude of lawful gifts already our own. The grand mission of prayer is to bring us subjectively into harmony with God by the recognition of His presence in the soul. It is not a form of words, though it may be audibly expressed. In its essence it is loving intercourse with the Presence which besets our spirits “behind and before.”

By infallible Law one grows into likeness of his mental delineation of the Deity which he worships, for it forms his highest ideal of perfection. The more complete one's concept of God, the more divinely shaped will be his standards and attainments. To instruct or implore a God who is susceptible to change or improvement reflects its

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vacillation and imperfection upon the petitioner. The prayer of communion and aspiration unfolds divine selfhood and reveals the road to the utilization of Law, and the apprehension of truth, that through them men may acquire dominion which is princely in its richness. Such spiritual wealth is the natural heritage of "sons."

The universal cosmos, visible and invisible, has a rymth, to discover the harmonious vibrations of which is man's high privilege and prerogative. Paul knew this when he affirmed, "I can do all things through Christ, which strengtheneth me." This was a reference, not merely to the historic Jesus, nor to any bestowment of power, but to such perception of God's orderly methods as enabled him to command them. These constitute the essential Christ which Jesus outwardly manifested.

Let us concisely state a few fundamental applications of Law that are of the highest importance and utility, but which humanity is slow to recognize.

Love is the high consumation and fulfilment of all Law. It casts out fear, discord, and imperfection. To minister is Godlike—Christlike. Giving out spiritual and material good fulfils divine order, and, therefore, benefits the giver as well as the recipient. In porportion to one's bestowment upon others is his own being enriched. Giving and receiving are found to be but the different sides of one whole. Ministry is the motive power of spiritual advancement, for the law of love reaches down, rules and overcomes adverse laws which are below itself.

The laws of mental delineation are also of supreme importance in the human economy. "As a man thinketh in his heart, so is he." One unconsciously grows into the likeness of his favorite mental specifications, and finally becomes the expression of his own thought. Evil, if brought near, examined, and analyzed, grows more realistic as it is dwelt upon, and this is true even when the sincere purpose is its opposition. As darkness is the more absence of light, so evil displaced by good fades to its native nothingness. Good is positive because it is Godlike lawful. The objective vitality of evil is gained from the reflection of subjective consciousness. If we had nothing wrong in ourselves as a correspondence, we could never recognize the same quality in others, and if such a condition were general, the Christly law of non-resistance would have unlimited sway. "Thinketh no evil," is to give it no breathing space. Pessimism is unwholesome because it multiplies bad conditions and galvanizes them into life. One always finds what he looks for. Recognizing only the best in humanity it is thereby subjectively and objectively emphasized and brought into manifestation. The sensational and realistic delineation of criminal details in journalism and fiction multiplies crime and criminals. One who commits a physical assault is speedily arrested and punished by society, but the assault of dime novels, police gazette literature and illustrations upon youthful and plastic minds are vastly more deadly. The exhibition and depiction of objective depravity arouses and stimulates its subjective correspondence.

"Vice is a monster of so frightful mein,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Those most significant and well defined laws which govern thought are also but lightly appreciated. Thoughts are powers and even when unexpressed they go forth armed with influences for good or ill upon other minds. The moulding power of thought currents, and their utility or abuse as regulated by Law, are more truly cornerstones in the scientific Temple of Truth than are the orderly methods of gravitation, cohesion, or any other observed phenomena of the physical world. Large thought-space bestowed upon unworthy propensities confer domin-

ion upon them. Even an utter nonentity may thus crowd the whole field of vision, and be galvanized into supreme reality. The sensualist dwells in a sensual atmosphere, and to him the whole world has a corresponding hue. The whole objective universe takes on the color and quality of the subjective status of the beholder. If there be a barren waste within, the external world will be a veritable Sahara. All visible actions and occurrences are but the inevitable sequences of stored-up aggregations of thought. — thinking cultivated, and encouraged, elevates the consciousness and transforms the thinker. Thoughts being substance, each current delineation that is poured into the great reservoir of unconscious mind adds a tinge of its own color. Every sequence is not a matter of chance, but of Law.

Rich outward environment does not bring harmony and contentment, even though the world believes the reverse, as indicated by the mad race of power, wealth, and position. Material attainment, however marvelous, will never usher in the "Golden Age." The wealth of invention which has so wonderfully augmented man's physical accomplishment during the past fifty years, has conferred no additional happiness. The greatly broadened scale of material comforts only increases and intensifies his sullen discontent with his lot. Humanitarians who confine their efforts to the amelioration of physical conditions alone, only touch the surface of human misery. If every one were housed in a palace, dissatisfaction, rivalry, and restlessness would still be the rule.

The intellect may be cultivated, and the tastes refined to the utmost, without in the least quickening the moral pulse or lifting man into a higher and more harmonious consciousness. When well-rounded spiritual and moral character becomes the goal of mankind, and search for harmony is made within rather than without, ideal conditions will become manifest. By invariable Law the spiritual realm of man's nature is serene and perfect, and the ego must climb into its delicate atmosphere in order to inhale the divine ozone.

Every thing that lives grows into the likeness of its environment. Man can invoke either the true or false, and surround himself with it as if by magic. By and through Law, he is a creator, and can build subjective worlds and ere long the objective sphere takes on its quality. Materialistic science has fancied that it was exploring the whole realm of logical truth, while in fact it has hardly raised its eyes above the lower and cruder side. A study of the influence of unexpressed thought is as truly scientific as a research in microscopy or electricity, and the logical sequences of different subjective mental states are of far greater practical interest than an inquiry into the principles of chemistry or bacteriology.

A study of health is vastly more profitable than a study of disease, because every mental delineation presses for outward structural expression.

Religion teaches that love is the sum total of the moral code, but science has yet to discover that love is the grand focus where all the infinite lines of Law converge. It is already apparent to the spiritual vision of keen observers that love is the highest Law, but the fact will gradually dawn upon humanity that in the kingdom of the Real, love is the *only* Law. The law of attraction which is omnipresent in the material cosmos may be regarded as an exact correspondence of the universality of love in the pure realm of all-embracing spirit. The colors of the rain-bow, when blended, form the pure white light, and so, however complex and heterogeneous law in its thousand aspects may appear, its final translation is love. In its ultimate, Love sees only love outside of itself. It finally becomes incapable of beholding anything besides, because all else is composed of subjective falsity. Only the Real will glorify the field of its delectable vision.

Tennyson beautifully expresses this thought:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

Love in its lower forms is educational. Personal, paternal, filial, and even conjugal loves are the training schools of that broader, perfected, impersonal Law of Attraction. The grand climax of the welding of Law and Love will only be reached when it blossoms into universal recognition as the One Force of the Universe. Then will be realized the *scientific* exactness of the declaration that "God is Love." Such a subjective recognition, whether here or hereafter, is known in Heaven.

"Where good and ill,
And joy and mourn,
Melt into one,
There Past, Present, Future, shoot
Triple blossoms from one root:
Substances at base divided
In their summits are united;
There the holy essence rolls,
One, through separated souls.

All lesser and lower conditions lack perfected lawfulness, and are but mirror-like reflections of different degrees of unlawful consciousness. All other characteristics ascribed to God are subjective images projected and magnified. The "consuming fire" of pure Love may wear a terrible aspect to those who are persistently lawless, and that aspect is called hell. Such distorted vision kindles purifying internal fires until falsity is consumed, and this brings God—the Real—into recognition as "All in all."—*Extract from Universality of Law, by Henry Wood, in January Arena.*

SOW YE BESIDE ALL WATERS.

"Sow ye beside all waters
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow—though the thorns may wound thee,
One wore the thorns for thee,
And though the cold world scorns thee,
Patient and hopeful be.
Sow, though the rocks repel thee
In their cold and sterile pride;
Some cleft there may be given,
Where the little seeds may hide.
Fear not, some will flourish,
And though the tares may abound,
Like the willows by the water
Will the scattered grain be found.

ABIDE IN ME.

"If ye abide in me, and my words abide in you, ye may ask whatsoever ye will, and it shall be done unto you." *Jesus.*

What does Jesus mean when he says "in me?" He said "I am the Truth and the Life," then to "abide in me," is to rest in the conscious recognition that Christ, Truth, Spirit is our Life, and our only Life. It is letting be what we are in Truth—not trying to be something different from what we are and must be. The recognition of this truth, and the giving up of self, brings peace and rest, and nothing else ever can. "And my words abide in you." What are His words? Did he not say, "My words are Spirit and they are Life." Again Truth, Christ says, "My words are Life to them that find them, and health to all their flesh." O! wonderful words of Life. Hence we see

that what Jesus meant when he said "And my words abide in you," was this: We should let His Spirit and His Life abide in us. How? Why, through our constant recognition that Christ is our life and our only life, our health and our strength. He would have us know that spirit is the only substance, the only reality. Effects or things made, all forms or visible things, have no power in themselves, and hence cannot be a cause for anything, but the substance of all things is spirit. Spirit alone is life, wisdom, and power. "God reigns." Now do you not see how and when this wonderful and precious promise of Christ, will surely be fulfilled? When we fully and trustingly abide in the constant recognition of Christ, as our perfect life and only guide and helper, our bountiful supply, and support, an "Ever present help," always present, "Lo! I am with you always." In one word the hearty recognition and acknowledgement that "God reigns," and besides Him there is none else. This, "abiding in me and my words in you" is to us "I in Thee and Thou in me, and they in us." One spirit, one mind, one life common to all. This is the Gospel of glad, or joyful tidings to all the world, to every creature, for when man the highest, shall have put away all his belief in evil, and another power besides the Good, he will not only set himself free, but will lift the burden of evil, fear, fierceness, sorrow and suffering, from every living thing. What a glad day that will be, and "praise God in the highest, peace on earth good will to men" this glad day is coming. And the morning light is even now visible in the east. And our faces are turned towards this light. And we rejoice that Christ is coming, you, is here, and the world's recognition of his words. "Lo! I am with you always," will bring to pass all he promised. My words shall never pass away." No, never! for His words, they are spirit and they are life." Spirit and Life are forever, everlasting to everlasting. And now to God who reigns, "above all through all, and in you all," be all the glory forever.—*W. M. Brown.*

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All back numbers of Unity are exhausted except September, November, December, and January.

Finding the Christ in Ourselves is the best thing I have read lately, and just the thing for beginners.—F. F. R., Joliet, Ill.

G. Von R., in ordering Philosophy of Denial, writes:—"Count me in for one or more copies of an edition de luxe of all of Leo-Virgo's lessons when promulgated."

The February "Bluebird" announces that Mrs. Hopkins will receive the Kansas City theological students at Brunswick Hotel, this city, early in March, for a few days.

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I have learned that being thankful for everything or by giving thanks continually I am receiving something to be continually giving thanks for. Hence we receive even if we have nothing but thanks to give. I am getting a better conception of Unity, or the one-ness of all things—comprehending more fully the meaning of the Universal All.

or the wholeness and one-ness of the universe. And how like a tree and its branches are we indivisible—in division but not in separation. How like the branches and limbs and twigs and very leaves are we as individuals related to each other, living or drawing life from the same source. And how the descending sap going down into the Father-Mother body for rest symbolizes the going into the Silence of members of Unity and coming up refreshed and evolving fresh thoughts (buds) and fruit. This is indeed a glorious work we have entered into, and I realize my inability to grasp, analyze and express scarcely anything at all of what I feel. But I know and can say with faith with St. Paul that "I can do all things through Christ strengthening me," and that it will in time manifest itself when the demand comes. And then time, place and limitation will be resolved into the eternal Now. Hence my constant desire is for the seeming to disappear and the real to appear.—J. M. Hill, Denison, Texas.

INEBRIATION OF THOUGHT.

GOLDEN TEXT:—"They that be drunken, are drunken in the night." I. Thess. v, 7.

Our lesson does not necessarily allude to drunkenness in the general acceptance of the term, despite the fact that a profitable and needed lesson could be adduced from this standpoint. In our opinion, the lesson more especially refers to mental drunkenness, insensibility to Truth's highest demands.

The tendency of Scientists, as well as of all who are religiously inclined, is to hold to the introductory thoughts which lead to the acceptance of their avowed religion thereby becoming fossilized. This may properly be called mental drunkenness. Paul admonishes us to "forget the things that are behind." Every thought prior to the present consciousness of Truth has performed its mission and should, therefore, be dropped from consciousness that the mind may become engrossed in higher ideals requisite to the manifestation of the "mark of the high calling." Thoughts outgrown should be laid aside like garments outgrown, that a higher environment of thought may be gained. The thought, need, or person that seemingly leads us into Christian Science, must decrease, that Spirit may increase. Every good gift must be recognized as having come from God and not from man. (James i, 17.) The herald thought must decrease that the Christ may become the all in all. (John iii, 30.) Loyalty to personality, cleaving to the physical necessities which seemingly induced the manifestation of the higher light of Truth, is mental inebriety, and against such our lesson admonishes.

It is not true scientifically considered, that either personality or healing is or was the herald of Christian Science. God has no human confidant on earth through whom to address His children, for He is omnipresent, and being "no respecter of persons," He cannot centralize His thoughts upon any special individual. Again, God never introduces man to the Science of Being through healing, for to God there is nothing to heal. Therefore, despite the fact that it seems to the senses as though we came to the understanding of Christian Science through both human instrumentality and physical healing, it is not the truth. Personality and healing are both effects and not causes, and an effect never introduces one to a cause. The true fact of our inception in Christian Science is that we have individually gained the mental mount of transfiguration where we behold the Christ-man in a new light, the light of Spirit. We have demolished enough of the mental idols and superstitions enthroned within to perceive the higher illumination. It is the "Let there be light and there was light," and in this light we have discerned man to be the image and likeness of God, and not a creature of the dust. The moment and thought...

seemed to introduce us into the higher light were but mortal evolutions, for God alone has directed us, and all thought clothed in the mortal sense must be cast from consciousness. "Man is self-governed only when guided by no other mind than his Maker's." *S & H.* Jesus said of his reputed mother "Woman what have I to do with thee?" Scientifically considered, these words cannot be rightly construed into unfilialness, but rather do they show Jesus' realization that that which seems to give birth to higher truths is but a usurping mortal belief which we must rise above, that Spirit may become the Way, the Truth and the Life—the *guide the fact and the maintenance* of Spirit. To hold to teachers, leaders and factions its special avenues of Truth through which an omnipresent God reveals Himself, is to be mentally drunken, and "they that be (so) drunken are drunken in the night"—in the darkness of mortal thought. What seems from a mortal standpoint to herald Truth must be beheaded, even as John, the herald of Jesus, was decapitated. That is such thoughts must be cut off from consciousness and God alone be recognized as the power forever.—*Extract from January C. S. Bible Lessons, by Rev. Frank E. Mason.*

GOD, CHRIST, AND MAN.

God is, and nothing else can be,
To know, this truth will make us free:
Infinite,—He dwelleth over all,
In Him we live,—we cannot fall.

Christ, universal,—only life,
Perfect,—Supreme o'er worldly life:
Image of God, our life, our peace,
The power that will the soul release.

He cannot know,—(who is perverse,)
That "God is all," the universe:
For Spirit *only* can discern
The Truth,—and of its blessings learn.

This mortal claim we must destroy,
And only power of God employ,
E're all the night of sin will break,
And we, to perfect day awake.

I know God is, I feel His love,
And nothing can this knowledge move.
He is the speaker, I the word;
Can I express what is not God?

Whate'er you see, that thing you are,
The place you think of, you are there:
Think then of God,—see only heaven,
And unto you all things are given.

God, Good,—from Thee our all must come,
Of gods or powers, there is but one:
Author of love, of peace divine,
Thou, only God, all power is Thine.

—L. H. Hausam.

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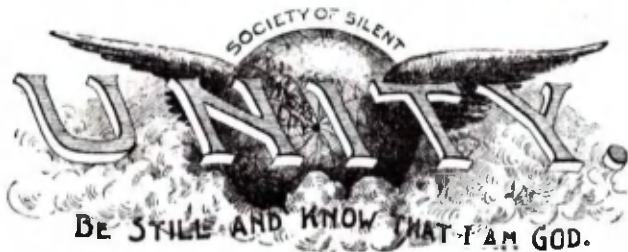
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All over the land are persons yearning for Truth, yet so dominated by the surrounding error that they find it almost impossible, without a helping hand, to come into harmony with that Divine Spirit. To open a way for those and to help to overcome their sins, ills and troubles is the object of the SOCIETY OF SILENT UNITY. The wonderful success of silent 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 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 special 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.

FEB. 20 TO MARCH 20.

THY WILL IS DONE ON EARTH AS IT IS IN HEAVEN.

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."

HYMN.—C. M.

Forever doth our thoughts arise,
Potent with healing might,
When conscious Mind enfolded lies
Passive in spirit light.

'Tis then we know that all is good;
Single our eye, to see
The foot-prints where the Master stood
In perfect harmony.

Eternal Good, we sing Thy praise:
In us Thou dost unfold
The truths that resurrect and raise
To happiness untold. —L. S. Wright.

Viewed from the external the Unity Society is entirely void of organization, yet its members are spiritually cemented into a brotherhood that will be in existence after the earth is dissolved.

We do not find time to answer applications for membership in this Society, so have had printed a little letter or certificate, which will in future be sent to each applicant, as a slight symbol of the loving thoughts which we hold for them in the Silence. If those who send for these certificates will enclose the single letter postage required in mailing, it will be appreciated.

Thousands commune with us nightly who make no mention of it, even to their most intimate friends. We find that everywhere are yearning souls whose environment in the conventional world shuts them away from the food which the spirit craves. When the word reaches them that a way has been opened, they quietly take advantage of it and seek the Silence at the hour of communion. Thus has a table been spread where many are being fed the bread of life—that invisible manna that will always flow into and satisfy the soul hunger of those who ask for it in the right spirit.

"Who and What God Is," by Mrs. M. E. Cramer, bears reading again and again, until the full depths of its meaning is reached. One reader says, "It is a clear presentation of Truth and brought to me a sense of freedom and oneness never before experienced." Another says: "It gives the realization long sought for of self-hood in God." Another writes that she "read it to an audience and it seemed to electrify all the people." Price, postpaid 15c.

WORDS OF CHEER.

"Apples of Gold in Pictures of Silver," from Unity Correspondents.

Truly our prayers were answered, for the child was healed that same night; and my heart bounded with joy and thanksgiving when the next morning I heard him speak plain.

The world looks so much brighter to me than before I began to read this literature. I am beginning to know that "All things work together for good to those that love the Lord."

Our prayers in behalf of the poor woman who could not walk because of swollen joints have been heard and answered. She writes me to-day that she can wear her shoes comfortably and feels no ill effects.

What a blessing it is to know our divine health is included in right relations to God, and that we may not only enjoy the communion of Spirit in worshiping God, but have that joy also manifest in all our surroundings.

Your little UNITY and Unity Society are doing a great spiritual work. You are re-establishing the foundations of our outer life in harmony with the inner, and this is the "second coming" "with power and great glory." I am beginning to realize the importance of holding the word with you.

I appreciate your little periodical very much, and especially the class thought. Keeping in thought such sentences as are selected cannot but uplift and strengthen. For my part God is my only hope of restoration and I know that I am slowly regaining health. I feel that I have been greatly benefitted since I joined the society and my husband also feels better.

I must tell you how much the All Good has done for me. I have been in the Science three years and it brings me greater joy every day. I go into the Silence with you every night and my health grows better right along. I cannot tell you how much I enjoy reading UNITY. The words seem to go through my mind like beams of light and everything looks bright to me.

A GOOD TREATMENT FOR SUCCESS.

One of our good brothers some time ago lost his business position, and feeling the need of a strong word, he wrote to Mrs. Harley, editor of *Christian Science*. Her word was evidently effectual, at least he was shortly reinstated in his former place. Her letter is so strong and is susceptible of such universal application that we asked his permission to make the following extracts:

"You could not fail if you wanted to. You cannot be anything but successful. You have got to be successful whether you want to or not, for there is nothing in the Universe but good. There is no place where you can go to get outside of it, for it is Omnipresence. There is no place where you can go to get away from it. You have got to be in it. You have got to have the good. Suppose you do appear to lose your position which you have had so long. Don't you suppose that God knows what he wants to do with you? Suppose you give praise that you have such a good situation. That you have it now. Praise and praise and praise until you attract just the right thing to you. When people have only the little things to demonstrate over in the Science it shows that

something worth while to demonstrate over, it shows that there is good stuff in you when you can demonstrate over things that are worth while. Now you can do this. You are strong and courageous. You are heroic and you can deny all appearances right away. You do not judge according to appearances. You judge according to the Truth. You know that God is your Bountiful Supply. You know there is nothing for you but Good. You know that you cannot be anxious for one moment or troubled. You have faith in Jesus Christ who said "Let not your heart be troubled." You are thoroughly and truly scientific. Your faith can move mountains. You know that the word is God and that you have faith in God. You know that your word is God and you have faith in your words. Any word of error that you speak is no word. You only speak words of Truth. You have faith in your spoken words of Truth and they bring to pass exactly what you desire. You have just what you desire."

ALL IS GOOD.

He honors God most who reaches out and claims all good. Jesus did this, therefore in him was the Father well pleased. Know you not that if you limit your brother or sister you limit yourself? If you condemn your brother or sister you condemn yourself. If you judge your brother or sister you judge yourself. If you criticise your neighbors you are simply letting others see the errors that are in you. If you persist in seeing such errors you cannot see or know God. Only the pure in heart can see Him. Only such as have ceased to see personality can know the infinity of Being. Would you know God? Then you must let your neighbors alone. What if they don't do just to please you. If they do not abide by the law of spirit, spirit will bring them to account, and spirit (God) is the only righteous judge. What each must see to is that he gets acquainted with God and freed from all prejudice and self-love. Be still and know that God is Good, and there is none beside Him.

So, my beloved friends, stop reasoning from a mortal standpoint. You cannot afford to stay in the prison-house of sense. Go into your closet and ask the Father, the all healing Spirit, to cleanse you from your likes and dislikes. Pure science is reached by getting rid of error. Let the the Holy Healing Spirit shine on all, is my prayer.

- Lottie McKindley.

"GLORY TO GOD IN THE HIGHEST."

Extract from a private letter.

I had never really given much thought to what it meant. Had a vague idea in the thought of God being a-way off, in Heaven, somewhere, enthroned in grandeur, of giving Him glory about on the same plane that glory is given to earth's heroes.

One evening, sometime ago, when in the silence, I asked, what is it to give "Glory to God in the Highest?" Nothing came, I waited, knowing that in "good time" I would be informed. Day after day passed, until one Sunday afternoon, lately, there flashed the words, "Realization, Comprehension, Perception, manifestation, working, doing," the answer to my query. Realization and comprehension of God within, a perception, a recognition of the truth, which is "the Highest." Manifesting this in daily life, in thought, developing the God in us, working out in doing good. This in brief is the result of my seeking. Will you or some one give expression also. - G. S. P.

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