

# THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

EDEN VALE, CAL., APRIL 15, 1891.

NUMBER 10.

## PUBLISHED SEMI-MONTHLY.

For many years past Mrs. Chynoweth—formerly Mrs. Mary Hayes—has been in the habit of frequently addressing upon spiritual subjects, not only public audiences, but also little gatherings composed of members of her family and such of her friends as daily gathered about her. By the aid of the art of stenography some of these addresses have been imperfectly preserved. And the principles of many more that have otherwise been lost have settled deeply into the hearts and lives of those who heard them. In many other ways, Mrs. Chynoweth by reason of the purity, unselfishness and nobility of her life, and the knowledge and power which such qualities will always develop, has been able to bring help, elevation and happiness to many. Suffering bodies have been healed; troubled minds and heavy hearts have been relieved; poverty has been dissipated, discord and inharmony have been banished from home and heart; dissipations, with their attendant evils, have been overcome; and where was suffering and unhappiness, in their place have grown peace and joy. The many lives that have thus been changed by her help and ministrations make us feel sure that could they be extended to many more, even by imperfect and indirect methods, the good that might be done would be very greatly multiplied. And this is the only excuse for this publication. Neither Mrs. Chynoweth nor the other promoters of the enterprise desire any recognition or pecuniary profit for themselves. Nor have they any creed or ism which they wish promulgated or upheld. The only object they have in view in the matter is the good of their kind. They fondly

hope that the principles and the inspiration of God which have touched their lives and built them up from the hard and unbeautiful elements of the world into some degree of harmony and happiness may reach some, at least, of those who may read "THE TRUE LIFE," and make them also feel that life is worth living.

Aside from Mrs. Chynoweth, those who will be the principal contributors lay no claim to originality. They will merely strive to reproduce the principles they have learned from her, and relate what they have seen and the experiences they have had while under her guidance. This number comprises chiefly papers and addresses read or delivered at the meetings either here or in the East. And doubtless many if not all the future numbers will be made up in the same way.

No charge will be made against any one to whom this or future numbers may be sent. But as its publication is attended with no inconsiderable expense, any one receiving it who does not care to read it will confer a favor upon the publishers by notifying them of that fact. The publishers will also esteem it a favor if those who receive the paper will send them the names and addresses of others, to whom it is not accessible, who in their opinion might be benefited by it. All such will be added to the list, and the paper sent to them thereafter. The publishers will also be glad to send it to any one *who desires to read it*, and who will send his name and address with the request that it be sent to him.

The paper will be issued on the first and fifteenth of each month. All communications should be addressed,

"THE TRUE LIFE,"

HILLSDALE,

Santa Clara Co., Cal.

*Address.*

(Delivered at Eden Vale, Mar. 22, 1891.)

Of what use is Christ's life to the children of earth if he is not an example for every child to follow? And if he be an example for every one to pattern his life after, why do people say that these manifestations of his power were only for those living eighteen or nineteen hundred years ago? What evidence is there for us to know whether or not we possess that power as perfectly as did that personage if we are not in a condition to live under the same law? If we live the same law, as I understand the spiritual law, we must possess within us the same gifts, for the same law, or the same cause, will produce the same effect. Hence Christ's life is of no value to us unless we can feel and know positively that this life is an example for us to grow and develop to on this earth if we will work for it. What is it to us on the other side when we become spirits? The Bible is for the children of earth. This life has been pointed out and portrayed in the way it is for the benefit of the people on earth that they may begin to grow and develop and come under the spiritual law; that they may know by the signs when they truly are living it. Every minister and teacher may know it for himself if he will read it, for it reads so plainly that the wayfaring man who will follow may know and understand it. But one must read it with the spirit. He can not read it unless the spirit in him is quickened into action and he has overcome his gross nature. He must stop the action of everything that brings him down by lifting his mind to a higher condition.

There is nothing that lives until it first dies. You put a seed into the ground to-day and that seed must die before a shoot is started. So it is with every principle in life. We must have the death of the physical and material conditions before we can have the sprout of spirituality started in our organisms. This is what Paul meant when he said that he was dying daily. He was progressing in his nature and this law was active within him. This death is what we must all have. If we live in the same rut to-day, to-morrow and next day, there will be no death to us, and so there will be no life. We must die daily in order to receive new life daily. There can be no life without death. We do not die often enough, that

is why we do not have these gifts that one of our friends speaks of in his essay. If these things can not be performed by any one on earth to-day, and the Christ of the Bible is the only personage that ever possessed them, according to the belief of to-day, what evidence have we that Christ is on earth to-day? What evidence have we that Christ or the Bible is true? When Christ comes, as I look at it, everybody will know it. He is not coming like a little spider or fly, He will have some power about him. He is the grandest and most perfect personage that the world has ever known. Is he on earth and not known among the common people? Is he known among the most religious people? If you speak of Christ and his works, people tell you that that was eighteen hundred years ago. I have never met a person on this earth that was known as having lived the Christ-life and could speak of it and say, "I have lived the Christ-life to perfection." Then Christ is not here. You are without a Christ. If these miracles are not done, and the churches of to-day say they can not be done, and that they are in the past, the churches must confess that they have no Christ, for these are the signs that Christ said should follow those that belonged to his church and became his disciples. And as we do not see these signs I have a right to say that in their meetings, churches and in their lives they have no Christ. Nor has any one a right to call himself a Christian. It is blasphemy before God unless he is living the Christian life and is a true follower of Christ.

Do not say I am harsh and unkind. My heart is filled with love for everyone as much as ever, but I am sad every time I feel that man is so mistaken and feels he has something which he has not, and this is why I speak as I do. It is because I know that before man can die to his condition, and before he can be resurrected into a new life, he has to know this. If he believes that he has Christ as much as he can ever get him, he is not working for any more. But when he finds out that he is mistaken and misled; when he comes to feel and understand that he must build that principle up within himself, and that it is possible for him to do so, he will start an action and be resurrected into the new kingdom of God.

This is why I say there is no Christ. There is no evidence of any such powerful principle man-

ifested in the world. I see nothing to believe in although you tell me concerning God, Christ and everything else you believe in. The evidence must come from the pure knowledge of my heart, by that principle of the Holy Ghost that leads me into all truth must I know of it. Let one of these children of to-day live a life of perfection, doing away with anger, malice and everything natural that is born in his nature and there is happiness and that harmonious and glorious condition that he can carry with him wherever he goes. By and by the Holy Ghost will come into his life and he will develop those qualities described in the Bible and the gifts will be given to him and he will perform the works that are laid down in the Book. This law is established within his nature, and if he makes conditions right for that law to act, he can not help growing into this Christ condition here on earth. And no man can be a Christian, no man can live under the spiritual law until he is born there. It is the Holy Ghost that baptizes you even before you are born under the spiritual law—so as to live wholly under the law. You are growing all the time, developing and preparing for that birth. But none of you, no church member or any other person, can see or know anything about the spiritual except through the Holy Ghost.

So do not deceive yourselves, my friends, know that you have something to do before you can get that baptism of the Holy Ghost, and that we all must have before we can be called Christians, and we are not God's children in the true sense until we have that birth. It came to me in the twinkling of an eye. It did not come through study, for as I have said, I never studied the Bible, and it is as natural for you, every one of you, to come under that law as it was for me or that personage in the Bible. I would never have known what it was, or what to call it, I only knew that it was from God. But when people came to compare the things I did with those laid down in the Bible, they said Christ had come. I was unconscious almost all the time and did not know of this, as I was going and doing just as this power directed me, but there was a great excitement in the southern part of the State of Wisconsin, because Christ was on earth, as they called it. But even now with all I have done these thirty-eight years I do not call myself a Christian. I feel

within myself that I am not perfect. I want to do these things myself. I want to grow into that condition to be one with the power upon me. I want to be so that I can be the Holy Ghost to some other person by my life, that I may baptize some of you into that condition that this power baptized me. And when I am wholly one with that, as Christ of the Bible was, then I shall say that I am a true Christian and follower of the Christ principle.

But I do not know of any Christ on earth; I do not know of any Christians there. This principle and power that acts through me, I must confess before my God is the highest and has done the most wonderful things of any power that ever reached this earth that I know of. I can not say that the little manifestations of Christian life, so weak and imperfect, satisfy me at all as to Christian life. It is too great and too powerful when you come to it, even in the beginning of it.

Do you suppose that Christ could be active in an individual if the person were possessed of anger, hatred or jealousy? Would he have any appetite for anything not the highest and best with this pure principle active in him? God grant that man will not be so deceived but look higher for his saviour. If the great saviour of humanity is on earth to-day, and mankind remaining in the gross state in which we find it, I would feel ashamed to worship such a saviour. I would feel ashamed to fall down and worship a principle that has no more power than we see manifested. God does His work perfectly, and He will never do it with you, or any other churchman, unless He does it perfectly. Now remember, He has not done it. Intellectuality is the ruling principle of Christianity to-day, but the Christ developed in the human heart is not known. I am frank to say this and can prove it by my own life and by those who have witnessed it. When you say it is all in the past, I know it is not.

I will ask any of you, do you think that I could have endured what I have in the last month without the Holy Ghost power being upon me? My husband was sick two weeks before he died and during that time I slept only six hours and ate not more than the value of one meal of victuals. Then before he was buried I had another very serious duty to attend to and the power was

given me to go through with it. I kept it up for another two weeks, and now I will ask you, could any human being at my age stand this without the help of God? Even that alone should give evidence of this power through me. I do not say it to my own credit, but I want to disabuse the minds of the idea that the miracles are all in the past. Live for it and you shall be able to do greater works than those that Christ did. I incite you to that action, to develop that God within you until it becomes so pure that it rules your whole life; that the Holy Ghost may come upon you and change your nature so as to live as perfect a life before God, as the Christ-life in the Bible. It gives the greatest happiness, such as can not be comprehended by the one who never felt it. There is a great pleasure in doing good, in saving lives and in helping people into this condition of life. My greatest pleasure is in saving souls and elevating them, helping them to grow into that spiritual life where the world is under their feet and where they have heaven within.

MARY HAYES-CHYNOWETH.

LABOR not for money only, but work to develop yourselves spiritually and you will not be left destitute. You will have all that is best for you to help you in your spiritual unfoldment. You will have the riches of both heaven and earth. God never calls man to work for him and then makes him a beggar. When you work for God, He will prosper you in many mysterious ways and besides the voice will speak to you saying, "Enter thou now into the joys of thy Lord." You will have the greatest joy that man can feel when you have done a work for God.

M. H. C.

"Search the Scriptures, for in them ye think ye have eternal life." From this you will see that the scriptures have not eternal life, but by searching ye think ye have it, and as man feels so is he. By searching the scriptures you get the eternal life from the great God of Spirit. Reading of this inspiration gets you into a condition to receive it. You get no inspiration from the scriptures, but by reading you may be brought into a condition where the spiritual word, which is God, can come within you, and finally into a condition to receive the spirit of the Holy Ghost. M. H. C.

Address.

(Delivered at Eden Vale, March 15th, 1891.)

The God that we worship is the same yesterday, to-day and forever. What a sweet, what a glorious thought that is; that the love of God is as strong to-day as ever and will ever remain so. No past God, no past Christ among the dead can we look to for salvation. We are commanded to let the dead bury their dead. Seek to know the present God, the God that is nigh thee, even in thy heart and in thy mouth, is the command of the Scriptures as well as of the great living God that speaks to our hearts. It matters not how many Christs have lived in the past, it is the present generation and these people on this earth to-day that are the ones we are trying to save. Can we save them with a dead Christ that was crucified on the tree and has gone to his Father? Nay. It is that spirit of God that has the life, the love, the wisdom and the power that is come in the flesh that is the present Christ, and will save every one of us. Let us go to work with all the wisdom, all the knowledge and all the love that we have received from the all-wise Father, and establish within us that salvation that comes from right living. Let us do with our might what our hands find to do and try to come where we can love our neighbors as ourselves, and be as willing that they shall think and feel and do as their God directs them as we are to do what our God directs us to do. It matters not to me what your God is, I have the right, I have the duty that has been given to me to worship the God that comes to my heart and directs me to do without regard to another man's God and the directing of his life. If a man will only live to the dictates of the God within him, obey the highest impressions made upon him, he may be sure that this obedience will elevate his thoughts and feelings and raise him into a new atmosphere and bring him to see and know what true spirituality in his own nature is.

It matters not how many people believe in spirit communion, believe that those who have passed over can come back and communicate with them, if that does not impress them with a deep sense of their duties towards God and to humanity. If it does not, it will do them no more good than to believe that the earth is a globe. It is that life and



that power that shall arouse the spirituality of every man, that shall make him feel that he is one of God's children because he is spiritual, that will save him from all the errors of his own nature, and make him feel and know the responsibility that God has placed within his hands and make him labor for himself and for humanity. Know that every child that has had birth has God within him, and as ye help one of these little ones, remember ye are helping the God within your own natures to develop. You can not by merely praying and fasting receive any of this life; it is all mockery before God. You are trying to get in in some other way than that which God has pointed out to you. The one that enters the kingdom of heaven is he who lives holy before God, doing unto others as he would be done by under like circumstances. Destroy all gross selfishness and all that tends to jealousy, fault finding, backbiting. No man can ever feel this any more with the love of God permeating his whole body and all his being. No man can desire to do any injury whatever when he is filled with God's love. He may have duties with man, to tell and point out the iniquities of his life, but it is done in love, with that feeling and desire to help his brother to receive the blessings that God has in store for him.

The qualities of our nature are only to be understood and developed by the refinement of the physical body through the action of the spiritual nature. The qualities of God are to be known only by that part of the man that is holy, perfect, heavenly, soft and glorious. Do not say, "This brother has caused me to suffer, I will cause him to suffer," but love your enemies, do good to those who spitefully use you and persecute you and say all manner of evil things against you. When you are in that condition, instead of being aroused and saying, "He has done me the greatest injury, I will have nothing to do with him hereafter," you will say, "O God, this child of Thine needs strength and Thy love and power. Give him of Thy wisdom that he may see the imperfections of such a life. Help him to be a spiritual child of Thine, and let me be thy instrument in helping him, if it is Thy will." This is the voice of the one who lives under the spiritual law and is obedient to the God that guides and directs his life. The one who says, "This man has injured me, I will injure

him in return," is living under the law of the flesh and he needs your help and assistance to lead him into spiritual growth and unfoldment. Bow thyself before God within thee. Let Him be the predominant actor in you that you may harmonize your spiritual and physical natures, that you may be a perfect individual both physically and spiritually. These two natures harmonized together will blend and make a home for that God I have spoken so much to you about to dwell in continuously.

May we, O God, look to Thee this day for Thy divine presence and inspiration to fill our hearts and souls, that we may bring to these Thy children, who are hungering and thirsting, the bread of heaven and the inspiration of life to feed their spiritual natures, that they may be true children of Thine and more likened unto thee. Let those who are suffering agonies of the soul, trying to rid themselves of the old conditions of life, be strengthened and let their lives be purified by what has been said to-day and the action they have had. God, Thou knowest we can depend upon Thee alone. Give us each day our daily bread from Thy great storehouse of eternal life, and let that be sufficient for us to do our work. Let our selfishness, if we have any, be buried with its influence and its love, and all wrong within us. Father, help us to consider the great responsibility resting upon us; that when we see Thy children grovel in the darkness around us we may feel a duty to aid and assist them and help them to realize the possibility of growth and wealth they possess in possessing Thy spirit and Thy life. Let them know that there is a great responsibility resting upon each of them to develop into perfection that life Thou has implanted in their natures, that they may be more God-like and more like angels in the kingdom of harmony. Let their spirits be as angels within their organisms that they may have no evil within them, no selfish desires, but that desire that shall lead them and enable them to be more likened unto the spirit of truth, harmony and heaven. Father forgive them all trespasses and all the sins they have committed against Thee in trying to get into Thy kingdom in another way than through the door, which is the Christ life. May they commence anew with new resolutions and greater determination to develop Thy life within them, and work out their

soul's salvation through the fear of offending Thee. And may we with the rest be active in doing our work, letting nothing disturb or hinder us in doing what our hands find to do. And may we consider ourselves children of Thee, Father of perfection, and let us not be satisfied until we are perfect in our lives and in all parts of our nature as Thou art perfect. Amen.

MARY HAYES-CHYNOWETH.

A man may be perfect and yet have an action and labor only under the spiritual law, as a man born under the spiritual law, or grown to come under the spiritual law, is not active under the natural law. He does not serve under the natural law, and yet he has to grow by his action, growing every part of his spiritual life into perfection as he grows his physical life to stature and manhood. Being perfect does not mean he must stop his action. It means that he is perfect in his desires, perfect in his life and action before God. If you say a man can not attain perfection, and that he can not live the Christ life, you may as well burn your Bible up, for in that Bible Christ is represented to have said: "Be ye perfect, even as your Father in Heaven is perfect."

When you find fault with any of God's laws and say they are imperfect, you find fault with God and say He is imperfect, and so you have no God to depend upon, or, at best, only an imperfect one. It is only by studying the perfection and immutability of God's laws, and by developing the spark of God in your own nature, that you can form any conception whatever of the perfection of God.

If I did not feel I could perfect my action and produce perfection; if I did not feel I could help every one of you to start that God-life within you in that direction, to be more and more perfect and to come into a more and more perfect state of spirituality, I would not have the least incentive to bring out the possibilities which I know exist within each one of us. But I can see that as time passes on, everybody and everything will certainly be brought to perfection and into a pure, spiritual life.

M. H. C.

EVERYONE must give up self to establish true charity within him. He must desire only to do good, to relieve mankind. When you are willing to give up self, you will be brought before the world to help others.

M. H. C.

### Address.

(Delivered at Eden Vale, Jan. 18th, 1891.)

### WHAT IS MEANT BY THE ATONEMENT?

(Question by one in the audience.)

If I were to do justice to this subject I should have to pass through the crucifixion, the death and the resurrection of the Christ to show how he has atoned for the world. But as it is almost time to dismiss our meeting, I can not dwell at length upon this subject. Some of you perhaps will feel hurt by the explanations I shall give, but every individual has a right to his own opinion and ideas, and it is all right so long as they lead him upward towards God. When I say upward, I do not mean elevation in the sense of high and low, but purity, goodness and holiness are the elevation that I speak of. Man is in a low condition when he is living under the law of the appetites of the flesh. He is high when he allows the spiritual or higher part to rule him in all his actions. This is what I mean by high and low. Concerning the first condition of man's existence, I feel that you all have heard enough of it, but merely to lay a foundation for my answer to the question asked I want to say that God deemed it necessary to make the natural or physical life first and give it an action to lay a foundation for the higher or spiritual part of man. I wish to be understood as speaking of an individual, and of the God within him, and not of the God away off in space. The Bible teaches us that Christ was the son of the living God, and that means to me that this higher life has had an action and a development so as to establish a foundation for the spiritual and higher and better part of man's nature to begin its action. When man lives above the physical characteristics and propensities he is no more allied to the animal, but he is one with the angel and with God. He then becomes acquainted with the spiritual laws of his being, living above all these coarse elements that have first been his duty to live and to act upon and with. If man comes into a condition where the Christ was said to be, he is above all of this life that we see now upon this earth. When he lives wholly under the spiritual law he is one with the Father in principle and goodness, according to the Bible. "The Father and I am one," Christ says. When in that condition he is living under the inspiration of the principle of love, goodness and

all the attributes that are God's to enjoy and to live. When he is under the other law, which is the natural, he has not this light of God within to lighten his pathway and to make his life easier and his pathway smooth and straight, but he has to act according to the natural elements and laws that govern these physical bodies, and so he will act until the time comes when he will be disgusted with the old law and desire something that is higher and better. It may be twenty, fifty or a hundred years before he has enough of this suffering and living in darkness to desire something that is higher and better.

We have been taught by the preachers, ministers and leaders of the Christian people, my father was one of them, that there was a personage that lived so many hundred years ago, and he was the only begotten son of the Father, the great God and was sent to save this world because the world had gone astray and had disobeyed God. I do not believe any such thing. I do not believe that God, the great God of the universe who has planned, created and ruled all things that have ever existed, could make a mistake. Hence we see that the sin spoken of in the Bible in the first stage of man's existence as an individuality was not sin as the world counts it, but it was the ignorant, innocent condition of the race, that is what we mean when we speak of the Garden of Eden. That Garden of Eden is in the heart of every individual, and we see that that garden is filled with the same light and beauties in the heart of the people as was the garden spoken of in the Bible. There is good and evil in the hearts of the individuals and we also see there the tree of eternal life. But man can not understand this because he has been led to believe that the physical part, or the letter is more to him than the spiritual part, and because he has not grown under the spiritual law to fully understand these principles within the individual as God placed them there. God's law acts as perfectly with mankind as it does with the animal or vegetable kingdom. No individual can change the tree from growing exactly according to the law that is within it. Neither is there a man on this earth, I care not how educated he is in science, who can change one little spear of grass that grows in the ground. All he can do is by the knowledge of the law God has given him to prepare the earth and in-

crease the growth of that plant. If he understands it he can increase its growth and help to produce a perfect plant or tree, or help it to grow more perfectly by placing the proper circumstances around it. And so with the animal. The animal must be cultivated and fed and dealt with according to the law of its being to bring it out into a more perfect state. Not by stripes or any kind of physical action can you make him a better creature. Some people have tried it, but if you treat your animals with love and kindness and give them of your life you will accomplish ten times more than you could in any other way, or if you continued your brutal action towards them. The law is such and it must be so. It is so with man; it is so with the child. They grow by love, appreciation and encouragement and not by being called sinners and bad and threatened with punishment.

You will say that I have wandered away from my subject, but it is a part of the subject that I want you all to think of, that God has placed His life within each individual, and that life is a complex life. It is not simple and easily understood but it is a varied and complex organism. There is variety in man's nature and each variety has a law to govern it, and these laws must be acted upon and fulfilled, else he can not develop and grow out of the present condition of his nature. As the world has taught, man sinned and went out of the way and did not mind God, and God, in order to make it all right for His children sent His only begotten son to be killed or crucified for their sins. This is not the God I worship at all. I believe that man developed from that innocent condition in which he was by the law placed within him and by his own action. He found himself to be naked of all intelligence, spirituality or anything that lasts through eternity, and he began to work to cover his deficiencies by his own action, and in this way has man been growing into better and better conditions of life. There has not been that death to the world as promised to the two who were in the Garden of Eden. If so then you would not be here to-day. But it means that the moment that you begin to act and sew fig-leaves together and begin to aspire more and more to that knowledge of God, the ignorance within you is killed, and that was all there was in the individuals at the time spoken of in the Bible.

Man was nothing but an ignorant animal. None but an animal can be unconscious of being naked, and in this state was man found if we take the literal interpretation of that Book. But here the garments mean spiritual garments while the world looks at it as being material garments. Man was not clothed with that beauty and loveliness of God where he could truly feel God in his heart, but he was in that stage of development that he saw his true condition and was willing to go to work to get out of it and grow into higher conditions of life, into truth, knowledge of God and spirituality.

Now, if this be the case the death of Jesus Christ, too, must be in every individual person. The crucifixion comes to man when he rises into higher conditions of life, and by this you will see how Christ atones for our sins. That great principle of God within man is the Christ when it grows to the condition of purity that the Bible says that Christ was in when he passed from this life to the next, when he went to his Father, according to the Bible. The people did not crucify the Christ, if we take the literal interpretation, it was the body, the physical part, that was crucified and hung upon a tree. The only way that Jesus Christ ever can be crucified is by your coming into a higher and better life and the ideal of the Christ you have shall be crucified within your thoughts and within your feeling and in your whole life. And this is what we are bringing you into. If there has been no such thing as sin but all comes from ignorance and man is living wholly under the law of the flesh exactly as God has placed the law before him and within him, and he is living to his highest light or his highest strength, then the only sin there is is that which man has produced by his own willfulness, knowing that it was wrong in the true sense to do this and nevertheless insist and persist in doing it. But even then it is because that part of his nature is stronger than any other part that he acts this way. And when Christ grows within the organism, the divine part of his nature becomes stronger than the first, and in this way you will see how Christ atones for the sins of the world. He comes up in the place of this ignorant and imperfect condition of man. Christ reigns and rules the individual, and in no other way can he atone for the sins of the world. He does not take them upon himself to bear, but he takes them away by producing a

different life within. A person that has grown to a condition to know the true state of another person can through the height of his own perfection stir the same life in him and stir in him an action to bring him where he shall be filled with the light of heaven, and the imperfect, mortal and ignorant condition of the body shall be cleansed and purified so as by fire. The body must be a fit tabernacle for God to dwell in.

Christ is making intercession in your nature, he is pleading and asking, as every man knows. Your higher nature asks, prays and aspires that you shall come into this higher condition. And when you are so desiring, the Holy Spirit of truth and that angel-hand may come to you and impress you with a feeling that you wish never to do any wrong that you have done in the past over again. Still the fleshly life may be so strong that you can not resist the tempter and the impulse moves you to action and your appetite leads you away and behold, you are again in and under the influence of the flesh. If you had some individual that you could trust who would encourage you to continue with your will power strong and your determination fixed to stick to this higher life, you would work for it as you would to save your life, were you placed in such a position that you could do it by your own exertions. Were you situated so that you might fall down a precipice thousands of feet, but could save yourself by the utmost effort on your own part, you would work as you never did before. You would keep on praying and agonizing until there would be a voice, or a personage, or a power or something that should come to you and impress you with what to do to save yourself. Or if there were not a person around, your strength would be renewed and you would be able to do things that you never thought it possible for you to perform.

Now, if you would work like this for the spiritual life, this principle of God to be established in you, you would have nothing but the sunshine of heaven and the bliss of that golden place, so beautiful and so worthy of your every effort. It would not make any difference to you if your neighbors, friends, your father, mother, sister or brother should say to you: "Oh, you are foolish." When you have that principle fully established in you, you will know exactly where you stand and where they stand. Should you become negative

to their influence and begin to withdraw that action and withhold your thoughts and feelings, by-and-by you will find the door locked against all influence that can bring you into a condition of peace, rest and heaven, because you have not allowed your will power and determination to climb to the top. But if you continue to the end you will be saved. I assure you that I know this by my own experience and by thousands of others, that if you continue to the end, every particle of your fleshly life will be passed and all the heavenly and most beautiful atmospheres will be placed around you. Your hearts will be filled with love, peace and harmony, and the angels will be your companions whether in this or the other world. And when you are there you can see how naturally you are attracted to that atmosphere for companionship and you will find it every time. And if you have grown beyond the angels, then you come in rapport with the divine principle of life which is the Holy Ghost, which possessed that body, Jesus. Then you have a higher atmosphere and a higher companionship and that will always lead you into the truth and give you a power to do and to act when it is necessary for you to do so.

May we all unite our efforts together and concentrate our forces in this little meeting until all shall be a blazing light and the rays shall go out all over the universe, and the whole universe of minds shall be blessed by our action. God will not allow us to receive something that is beautiful, good and holy and leave the rest of His children without a mouthful of food, but according to our capability to receive must we give to others. There is no such thing to me as blaming a man or calling him a sinner or anything of the kind. He did not make and create himself nor his circumstances as they were placed around him from his childhood. Help to change the laws within and around him and he will become a new being. He of himself can do nothing. God is the life principle. Hence he is the actor in the great universe. If you were not under the law and you could take circumstances and everything into your hands, you must remember that you might go right against everything that would bring you into peace and harmony of life. You would not like to suffer, you would not like to have trials and temptations in your life; you would endeavor

to make everything smooth and pleasant in the present, and that would not be the best for you. In that way you would never grow into spirituality, into holiness and purity of life. Make the best out of life as God in His wisdom sees fit to deal with you and grow in you that Christ principle, for that is the only way that Christ ever can save you or atone for your sins. When your life is filled with God's life and light and that principle of Christ is alive in you, where is your sin, your ignorance and your impurity? You are saved. You will have new and more beautiful circumstances and you will have more and more of heaven within; God will become your Father and you His children.

MARY HAYES-CHYNOWETH.

THERE is a difference between the spiritual and the spirit body. To be spiritual one must live a life of spirituality—have the spiritual principles developed in his soul so as to live them. When such a person passes from this world to the next, the change is made with less pain and as he takes his spiritual life with him he feels at home in the new existence and is happy. But a person who has passed to the next world without being spiritual although he has a spirit body and an intellect, makes the change with much suffering and has no home, no contentment, no happiness there until he has developed by his own effort into spirituality.

M. H. C.

BE not satisfied to fool away your time. If you are under the spiritual law there is no need of rest in the day time—no need of sleep only when darkness comes when no man can work. When you are living under the spiritual law you will have time for rest and your spirit will know when you will need rest, but you will have no time to fool away. God has given you your time for yourself and to enable you to help humanity.

M. H. C.

No man can be a gentleman and no woman a lady without work. The real lady or gentleman would prefer to do his or her own work rather than have anybody else wait upon him and do it for him. One may employ help where he has more to do than he can do himself, but his own duties he will not care to lay on anybody's shoulders in order that he may himself live in idleness.

E. A. H.

*The True Home.*

Rather than live in inharmony in a mansion I would live in a cottage if I knew I could have my wonted harmony and happiness there and I could not have it in the great mansion. It is not at all disgraceful for people to live in a small house if they have their hearts filled with love towards each other, and that pure atmosphere of harmony and good influence pervades the home. Under such circumstances a small house is very beautiful. But when you come to a great, grand and beautiful house and there find discord inharmony and a low influence, it is the worst looking sight you possibly could behold, because the life in it does not correspond with its appearance. The life in it, the atmosphere that pervades it, takes away all the beauty of the physical part of the house as also the greatness of it, and the mansion that he admired is brought down to nothingness to the person who knows what a true home and life are. The only way to make our homes beautiful is to make our hearts, minds and souls clean and beautiful and attract to our homes the very best and highest and holiest influence. And when we come to that we will make the outward appearance more and more beautiful, and though we might be living in a home that we thought quite satisfactory and good enough, something will turn up in our lives and change all our circumstances and we shall be able to have larger and more beautiful homes. This is what comes to the one who lives wholly under the spiritual law.

The person who is truly spiritual and God-like in all of his actions of life can not live in a home where all are inharmonious, and if he has to remain there for a time, it will not be a home for him. He would be seeking some other home away from the present, he would be seeking it in communion with God and the angels and have it in his own heart so as not to smother that principle within his heart until he could be where he should truly be at home. It is God's great object to bring all mankind into one great, grand body and one grand family, where each member shall be harmonious with the other, as now one small family might and should be. And when we work together as we do here, it is the spiritual home that we are building up for every one of us

here and elsewhere. The interest that I take in that home which is the spiritual, you are all taking, and so when you get it as harmonious in your life as it is in mine, we will be together, and whenever we are there will be that union and that oneness and that one body. Your interests are mine and my interests are yours. You are workers for humanity as I am, and you have the same feeling of wanting to grow them into perfection that I have. Hence you see we are upon the same plane of unfoldment when we come into the spiritual life. We are baptized by the same spirit and we are one great body, harmonious in all its parts. When we come into that condition we may know what true happiness is and what it means to have happy homes here on earth.

I do not mean to say that any of us are where we do not strive with all our might to come into this life, but you must remember there is a great difference between seeking a thing and being in possession of it. The greatest pleasure is when you fully possess it and it is all yours; and so if you feel joy and happiness in pursuing this life, let me tell you that it will be the greatest joy and happiness to you when you have fully overcome and have come where you can participate with God's holy angels in all that He has in store for you. If there is that one body of God, and He is the life principle of the whole universe, then we must come into that body and become members of it. And if Christ, the embodiment of these principles is in our organism as a germ to develop, the sooner we develop this the sooner will we be one member in that great spiritual body of God, and we shall enjoy the bliss and the harmony and the heaven that is before us, and that while we are still here on earth. We shall never need then to look forward to a better home when we pass over to the other side than we have here on earth, nor need we be afraid that we shall get a worse one. If you make your homes harmonious here on earth and are surrounded by angels and pure influences, you will lose none of this in passing over but you will attract them to you the same as here. It will be like the communion of saints that mingle together in thought and feeling and in all their enjoyments and happiness, and you will have the purest enjoyments and the bliss of heaven. So I do not feel that it is good nor helpful for any one to put off the action to at-

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### *The Dream of Nebuchadnezzar.*

A dream, according to psychology, is a manifestation of the activity of the mind while the body is in a state of repose and inactivity. It is a creature of the mental faculties when they have gone astray from the restraint and guidance of the senses. It represents a free and sportive condition of the mind, wherein no power of the will, even, intrudes. It is a disordered and inharmonious relationship of the mind to the body, and by turns is vagarious, portentous, real, substantive, something and yet nothing.

But that which is called "dream" in the subject of this narrative is more than the idle fancy which the world conceives it to be, and far above the worldly conception of the term. The dream of Nebuchadnezzar is fascinating in its fantastic and quaint imagery, is not unreal in its applicability to the natural man, and is emblazoned with the soft, pure and holy light of the spirit of God and the perfection of His plans and works. The love, the justice, the mercy, the retribution and the saving power of God shines forth in its every phase. The pride, pomposity, superciliousness, cruelty, exaltation, ultimate degradation, and fall of man in the natural, clothe the beautiful tale in garments of sadness and mourning. These, amongst other features of the dream, to be presently stated, render its lessons invaluable to us.

Nebuchadnezzar, King of Babylon, represents a condition, state or quality in man. As expressed in the words of the story (4 Dan. 1), it is king "unto all people, all nations and languages that dwell in all the earth." It is king over the whole earth nature of man; it is the most powerful and majestic part of the natural body, rules all else, is lifted up, hardened with pride, and so haughty and tyrannical as to destroy and stifle the action of every part of the higher nature, and even scorn the power of God. Such is the King Nebuchadnezzar in the dream. And the story is here related:

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came, but could not interpret it. Daniel finally came in; in him was the spirit of the holy gods; light, understanding and wisdom, like the wisdom of God, were found in him. Thereupon the king recounted the dream to him, substantially as follows: He beheld a tree in the midst of the earth which grew and was strong, the height reached unto heaven and the sight thereof to the end of all the earth; the leaves were fair (outward garb attractive to behold) the fruit thereof was much and in it was meat for all; the beasts of the field had shelter under it, and the fowls of heaven dwelt in the boughs, and all flesh was fed of it. A watcher and an holy one came down from heaven, in his vision, and cried aloud: "Hew down the tree, cut off the branches, take off the leaves, scatter the fruit, let the beasts get away from under it, and the fowls from the branches; nevertheless leave the stump of the roots in the earth, even with a band of iron and brass, in the tender grass of the field and let it be wet with the dew of heaven; and let his lot be with the beasts in the grass of the earth and let his heart be changed from man's into a beast's heart." The matter was by the decree of the watcher and by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, giveth it to whomsoever he will, and setteth over it the basest of men.

Then Daniel, having heard this dream, was astonished for one hour, and his thoughts troubled him. And the king spake: "Let not the dream or the interpretation trouble thee." Then Daniel interpreted the dream substantially as follows: "The tree, which grew strong, whose height reached unto heaven, and the sight thereof to all the earth, it is thee, O king. Thou art grown strong, for thy greatness is grown and reached unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven saying: "Hew down the tree," this is the interpretation and the decree of the Most High which is come upon the king, that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eat grass as oxen and they shall wet thee with the dew of heaven, and seven times shall pass over thee till thou knowest that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will. And whereas they

commanded to leave the stump of the roots of the tree, thy kingdom shall be sure to thee, after that thou shalt have known that the heavens do rule. Therefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thy iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility."

And this came upon the king. At the end of twelve months he walked in the palace of the kingdom of Babylon, and said: "Is not this great Babylon, that I have built by the might of my power and for the honor of my majesty?" While the word was in the king's mouth, a voice fell from heaven saying: "O, King, to thee it is spoken, 'the kingdom is departed from thee.'" And the same hour the thing was fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like bird's claws. And at the end of the days Nebuchadnezzar lifted up his eyes unto heaven, his understanding returned unto him, and he blessed the Most High, and praised and honored Him that liveth forever, whose dominion is everlasting, and His kingdom is from generation to generation, and all the inhabitants of the earth are as nothing; and who doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him: "What doest Thou?" And at the same time his reason returned unto him, and his honor and brightness returned unto him, his counsellors and lords sought unto him, and he was established in his kingdom and excellent majesty was added unto him; then he praised the King of heaven all whose works are truth, and His ways judgment, and exclaimed: "And those that walk in pride he is able to abase."

This dream is in exact similitude with the experiences, vicissitudes, crucifixion and final resurrection of the natural man. It grandly typifies that growth and expansion of the physical propensities into such an height of haughtiness, cruel tyranny and arbitrary authority as to defy the Most High, and to finally call down His vengeance and mighty power of correction. The great tree, grown so strong, and whose height reaches unto heaven, and the sight thereof to the end of all earth rep-

resents the whole earth nature, everything under heaven, but not heaven; all of the worldly and animal lusts and propensities and properties. The leaves were fair, that is to say, the outward appearance and habiliments, organs of respiration and life of the natural man, as the leaves are to the tree, were attractive and in some part covered up the evils within; and the fruit was much, just as the wrongs, passions and propensities of the physical life are the plentiful fruit thereof, and it is and they are meat for the earth nature, they maintain it by use and indulgence; if they were eradicated there would be no worldly life. And the beast of the field are animal attributes which find quiet and rest under and with the earth life, not above it but under it; and the fowls of heaven which represent an higher development than the beasts, instead of dwelling under the tree dwell in the boughs, in that part which is not so earthly, but borders upon the higher part of the nature. And behold a watcher, an holy one, came down from heaven and cried aloud: "Hew down the tree, cut off the branches, shake off the leaves, scatter the fruit, drive the beasts and fowls away, but save the stump of the roots." What a beautiful and impressive portrayal of the life of man in earth! He passes along the by-ways of sin and iniquity, he indulges in all of his baser desires, he becomes angry, arrogant, proud, overbearing, dissipated and riotous, he fears no person, not even God, until at last a point is reached in his reckless career in earth where a ray of light penetrates this outer crust of earthliness and dense darkness, and shines forth within the portoes of his soul, which opens his understanding, and he faintly hears the soft, the tender and merciful voice of God, the angel, the holy one, whispering unto him: "Hold, behold your degradation and base earthly propensities, stay your wild indulgences, look within at the beauties of the soul life, and above at the infinite love and charity of Almighty God. Forsake your evil ways, elevate your evil nature and enter into that choice and seraphic state where the peace, purity and holiness of God abide forever, and the harmony of heaven and angel voices will brighten your life and surround and encircle your whole being with a band of adamant which shall be impenetrable to the onslaught of vice and impiety."

Alas! Does the natural man listen? If he

listens, does he heed? Does he hew down the tree, the whole mass of his worldliness? Does he cut off the branches, those vices which grow out of the body of his sins; or shake off the leaves, those elements which sustain to the physical existence the same relation as the leaves to the tree? Does he scatter the fruit, the results of his evil life, or drive away the beasts which are the lowest of his animal propensities? Does he prefer to live under the law of obedience or under the law of sacrifice? When the voice of God calls out to him to forsake his fleshly life, to put aside all of the desires, practices and ungodly tendencies of his earth nature, and in the place of them to elevate and develop that higher part of his being where nothing but peace and harmony can dwell and where the love of God fills his heart, does he obey? Nay, he does as Nebuchadnezzar did; he passes along for a brief period, with some improvement in his life, when suddenly he walks into the palace of the kingdom of Babylon, that is to say, he gives way to all of his animal lusts and practices, and thus exclaims: "Is not this the great Babylon that I have built by the might of my power and for the honor of my majesty?" What worldliness! What extreme pride and presumption! He does not recognize the power of God, but is filled with the sense of his own greatness only. Then follows the suffering which every individual must experience if he disobeys the voice of God and the light within him. The brilliant evanescence of the holy spirit has removed, temporarily, the dark veil of earthliness which enshrouds his life, and opened, for the moment, his understanding to hear and know that the words and voice of the holy warning are to the intent that he may know that God ruleth the universe as well as the kingdom of man, and giveth it to whomsoever he will, and setteth over it the basest of men. To be the ruler in the earth, this is designated to teach us, is no source of pride or exaltation; in is earthly, fleshly and to be despised because it is the lowest condition of the basest and most animal part of the nature. This sincere and loving entreaty and counsel of the holy one, to the natural man, to break off his sins by righteousness, and his iniquities by showing mercy to the poor, in other words, to abandon all of his physical propensities by an elevation of his whole life, is followed by an imprecation which is sure to be

fulfilled upon every individual who ignores this warning voice. As in the case of Nebuchadnezzar, disobedience will be followed by the suffering of having all these pleasures and indulgences of the flesh removed by trials and temptations; by the loss of worldly possessions, by the death of friends, father, mother, brother or sister, and in fine, by the loss of the whole earth nature and all of its attributes, until at the end of all of these experiences, and the living out of the fleshly life, and the purifying, cleansing and spiritualizing of the entire being, the full light appears. And the man, like Nebuchadnezzar, lifts up his eyes unto heaven, his understanding returns unto him, he blesses the Most High, praises and honors Him that liveth forever, whose dominion is everlasting, whose hand none can stay and to whom none can say: "What doest thou?" He then is prepared to return to those roots, the foundation principles of all life, the spark of God which is implanted in every being, to be eventually grown, developed and refined until the Christ life is established. God is merciful and impartial. This is the one hope of human life; there is a final home and resting place, erected by the love and wisdom of God, magnificent in its design, most beautiful to behold and so expansive as to contain and to shield all of the refined higher life of the universe; that life which is so rarified, so cleansed of the impurities of earth and so angelic as to seek no other home than this wherein the kingdom of God is established, and no taint of earth corrupts.

Such is the career of Nebuchadnezzar. This harsh and rigorous transition from the lowest depths of his animal life into that pure life which is the highest and best part of the natural existence, is a lesson in spiritual growth and unfoldment which should cause us to feel that it is best, under all circumstances, to obey the voice of God and outgrow our animal characteristics by loving to learn and to live those impressions and teachings which flow from the exhaustless fountain of God's love, wisdom and charity. T. B. CHYNOWETH.

EDEN VALE, May 11th, 1890.

WHEN man is spiritual he will look upon the plant, the flower, the insect, the fish and say, "God is there. Within you all is the God I worship."

M. H. C.

#### A Letter.

Since we began the publication of the TRUE LIFE we have received many letters relative to it and our work, many of which would, we have no doubt, be of interest to our readers. From among a multitude we select the following:

SOUTH BEND, Ind., Feb. 11th, 1891.

Mrs. Chynoweth: Received a copy (No. 5) of TRUE LIFE, which I have perused with much interest, as I do every subject which has for its aim the unfoldment of the Divine in man. This is the prophetic day mentioned when man should run to and fro and knowledge should be increased. And how literally true this is at the present time, and all this commenced forty years ago with the *tiny rap*. Then was opened up to this planet, by influx from spirits, the disintegrating element which has since wrought such wonderful changes in the mental status of humanity, such an overturning and disturbance of fossilized creeds and dogmas, until sectarianism can scarcely hold together. The best and most enlightened of the clergy are absolving allegiance to theological shackles, while in the meantime the unrest of mankind never was so apparent as now, both spiritually and politically. Esoteric Christianity, Mind Cure, Christian Science, Faith Cure, Prayer Cure, etc. Politically all kinds of labor organizations and a multitude of factions.

Now, all this must needs be. Disintegration necessarily precedes the new formation, or organized unfoldment of something higher. Modern spiritualism, so-called, has about fulfilled this its mission of disintegration. There are times and reasons for every advancement. And now the *integrative* forces are about to obtain as never before. The time is at hand when the Lord of Heaven is to set up His kingdom on earth. The lost sheep of the house of Israel are to be found and gathered together. The prophetic prayer of Jesus Messiah is to be fulfilled: Thy kingdom come; thy will be done on earth as in heaven. The New Jerusalem is to descend from God out of heaven, says John of Patmos. The time is at hand. The spirit of God, which is Christ, is to become the *control* of every person that is to become a child of the kingdom, just as it controlled Jesus of Nazareth nineteen hundred years ago.

Why was Jesus, otherwise called Christ, con-

trolled by the spirit of the Father? Simply because he sacrificed his will perfectly so as not to act in any other will but the Father's. Hence he could say, I and my Father are one. And so I am taught there is no other way to the kingdom than to do as Jesus did. To this exalted position he invites us now, as he did then, to become joint heirs with him to the kingdom, and he says the kingdom comes not (through the senses) by observation. It is within you. But the kingdom is to have an outward manifestation also in these last days. And so now I am in a position or attitude of an expectant, much like the apostles after the crucifixion of Jesus, remembering his last directions to tarry at Jerusalem till ye be endowed with power from on high. Pentecostal days are to come and the outpourings of the spirit, such as was never known before. This is my hope and expectation, as well as the promise of our elder brother.

Thank you for the copy of **THE TRUE LIFE** which you sent me. It will do good. I will put it into other hands for perusal. May the blessed presence of the Christ be and abide with you in continued pervasive influx is the out-breathing invocation of the heart to our Father for your triumph in His service. Truly your friend,

W. H. HANFORD.

There must be harmony, there must be heaven within your homes. There must not be discords, nor ill-feelings, nor jealousies, nor anything of that kind, but let the object of your life be to do the will of God in your homes and in all your physical action, as well as mental and spiritual work. And there is a something that will come into the life of each one of you that I cannot express to you—I can only call it God. But that has no meaning to one who has not faith in that power within himself. But there is something that lifts the soul and its feelings into a superior condition. You have a feeling of happiness and purity and pleasure that you cannot find in the physical life. By lifting your nature into the pure God element that surrounds you, you feel as if your whole body and soul had been lifted into a higher place. There is an elevation as if it were high; but remember, when you expect to raise your mind high to find God that he must be near unto you, he must be in your heart and in your mouth. It is only the purity that He brings to you that makes you feel that you are high and elevated.

M. H. C.

### *Miracles.*

The general and common belief regarding miracles is that they were performed by a divine power existing in the man, Jesus; that the Christ of nineteen hundred years ago, was God personated in the human form on earth, and that those miracles performed by the Christ, and which are mentioned in the Scriptures, belonged exclusively to that period and are an impossibility at the present time; that this is not the age of miracles. This, I think, is the almost universal belief and is taught by the churches to-day. To me there seems to be two distinct classes of miracles, so-called, the first consisting of such as Christ turning water into wine, the stilling of the tempest, the raising of the widow's son from the dead and many others. This class of miracles, I would infer, are purely of a symbolical character and must not be taken literally; they are of a purely spiritual character. Take, for instance, the raising from the dead the son of the widow. This, if taken literally, would require the exercise of a power which would be a violation of the natural laws, a power which never did nor ever will exist on this material earth. It is common, however, to hear the remark made that nothing is impossible with God, that with Him all things are possible. While this view of God's great and unlimited power is correct, it does not give the Creator of the Universe the credit for that great wisdom which He must possess, if He in the discharge of any duty must break any of the established natural laws. But when the spiritual interpretation is applied, how beautiful and full of meaning it is! I must repeat what our leader has so often told us, that wherever the term death is used in the Bible it always means death to the physical or animal characteristics of the man and not a dissolution of the natural body, or as the natural man understands death. Paul said he died daily, certainly not meaning the departure of the spirit from the body. So that we can clearly see the nature of the death implied, and which our first parents introduced into the world in the so-called Garden of Eden, that is, the death caused by the awakening into action of the soul or spiritual part of man, that which is eternal.

Christ came to raise the dead, that is, those that are spiritually dead and who will be awakened into the true life by the Christ principles being

developed in them. Thus the parable or miracle expressed in the figurative language of the Bible represents Christ as standing by the bier of the dead man, and he said: "Young man, I say unto thee, arise." Were it a literal fact that Christ, a personage did live, and that he did restore to life a young man, the son of a widow, I fail to see wherein that was an act worthy of being handed down for ages or is of any real value to you or me. And less so when we are assured that such a power was a supernatural one, and that the age of such is passed. When we consider, however, that by an inherited nature we are all dead, as the Bible uses that term, that we are living a purely animal and in direct opposition to that life which is everlasting, and further assured that every knee shall bow and every tongue confess, we realize that sooner or later we must be awakened out of that spiritual death. And it behooves us also to consider whether we will do so while yet in the physical form and by the law of obedience or by the law of sacrifice.

I might continue my illustrations, showing that the various miracles if taken literally are of no significance or real benefit to us, not even containing a lesson of value, but when viewed spiritually are full of meaning and hope to all. I hope, however, that I have made my meaning sufficiently clear regarding this miracle, and the same rule will apply to all, that is, the death referred to is death in sin, the raising to life the awakening into spiritual life. I stated that according to my idea there were two distinct classes of miracles spoken of in the Bible, I will now briefly take up the other class. I must say, however, that it is quite a task to speak upon such a subject and yet be brief.

We are taught here by our leader, and the Bible clearly tells us, that we can attain to that high plane of spiritual development, if we will only strive hard enough for it, which our leader terms the Christ condition, and that when we do arrive at that condition we will be able to do certain acts which Christ is said to have done. For it says, not only these but even greater works than I do shall ye do, and Paul distinctly says in the 12th Chap. 1st Cor., that a series of signs shall be given to those who have developed spiritually and have reached that condition where the Holy Spirit can enter into their lives; the gifts

which the Scripture distinctly says shall follow those so developed which are entirely beyond the comprehension of the natural man and which he would call miracles. It does not necessarily follow that these are done in opposition to the natural law, but are in reality done under the higher or spiritual law, superceding the lower or natural law. It is true that it is hard for the purely natural man to conceive of such a law. Yet when we consider the laws which have been discovered (not created) within the memory of those yet living, and the probable multitude of laws yet to be unfolded, we should at least hesitate before condemning as improbable laws which the highest authority known to humanity, which is the Bible, says shall be.

Now we who assemble here at Eden Vale and those in Wisconsin who have come in contact with our leader know that she has developed spiritually and become possessed of those spiritual gifts which Paul says shall be given. We know also that our saying this has caused some comment among a few of the readers of "THE TRUE LIFE." They have thought, and had the honesty to express it, that we worship our leader. Now, I would say, if they mean that we worship the person of our leader they are entirely in error. While we who come personally in contact with her and know of her daily life, knowing it to be one of pure, unselfish love to all, and devoted entirely to the uplifting of mankind—I say, knowing as we do that her entire life is devoted to that purpose, we can not but feel that great respect which I feel sure would be equally felt by those readers were they to come under the inspiration of her life by personal contact. Yet I would assure them that what we do worship is the God developed in her life, and the principles which we see control her every action, and which we do assert are the highest development of the Christ principle which we have any knowledge of as existing to-day on earth, and we shall worship wherever those signs manifest themselves irrespective of creed or any other condition. Our leader's sole desire is to teach us, and through the paper those far distant, that we and they, too, can attain to that plane of development; that God is no respecter of persons; that if the Bible is good for anything to us it should teach us that we can work out our own salvation while here in the

material world and develop that germ of God planted within every human organism until it has reached that condition depicted in the Scriptures and known as the Christ condition.

JOHN ROBERTSON.

EDEN VALE, March 22nd, 1891.

THE term persistence applies more to the low and vile nature than to the high and noble. People who are persistent, unless under a high inspiration are moved by selfishness, and selfishness is one of the lowest qualities in man. Still without selfishness there would be nothing for man to overcome and so he could not grow. But when he has become sufficiently grown by the action of that selfishness which makes him work only for himself, his love begins to go out to God until he becomes a child of God and works for the greatest principles and for humanity. It is a low, undeveloped condition that produces persistency or stubbornness which will carry its point at all hazards. Like the murderer the stubborn man wants to carry out his low selfish desires in action. The spiritual man, on the other hand, is always willing to say, "Thy will, Oh God, not mine, be done." The moment the voice of God to his heart says, "Turn this way," he is ready to turn. The spiritual man is never persistent or stubborn, but he is persevering. Persistency or stubbornness is uncharitable, unjust and acts generally in a wrong direction, while perseverance is charitable, just and makes one act in the right direction with determination. The man who has a persistent nature which makes him act because it pleases his selfishness should therefore labor to overcome it, or rather change it to its spiritual counterpart, perseverance.

M. H. C.

WHEN you are fully individualized the world will follow you, until then you will be weak and have no power over others. Christ became so individualized that all the world was under His feet. This is what you must come to in order to find the greatest happiness. Then souls will be turned toward you and will begin to enquire and ask of you, and you will be able to force the true principles upon them through love. You may not be able to understand all this now any more than the child of a few years can understand all that his father does when he has been learning for fifty years.

M. H. C.

### *What is Christ?*

The only idea the world has of Christ is taken from the Bible, and to that Bible we will go to gain some information for ourselves. We desire only the truth, and so we pray the God of the universe to open our hearts to receive through the angels and spirits and the Holy Ghost what is right and true concerning that great principle, the most important of any in the whole universe; for it pertains to our eternal happiness, and on the right understanding of it depends our soul's salvation.

We read in the first chapter of John that in the beginning, before there was anything, was the word or Christ, the same was in the beginning with God and was God; "without him was not any thing made that was made. In him was life and the life was the light of men. The light shineth in darkness and the darkness comprehendeth it not. That life is the true light that lighteth every man that cometh into the world." Remember that the life is the true light given to every man. Each individual has that life in germ buried in the darkness of his own organism. The earth nature is so dark that it knows not of the existence of the life within, that is destined to grow until the whole body shall be so filled with light that it will become perfectly pure and transparent. There will be no dark corners, no secret lurking places where evil can hide itself. All the nature, every thought, feeling and action will reflect the light of God's life and be transparent to every one who can understand it. This life is not given to one alone but to every man that is born into the world and when that life is unfolded to manifest itself through the human organism it is Christ, or God manifest in the flesh.

With my finite mind I would not undertake to define God, for there is not a mind so vast, broad and comprehensive that it can grasp in the smallest degree all the magnitude of his infinite characteristics. All that we can say is that God is the life-principle of the whole universe. His life animates every created substance; without it the particles of matter composing the different individualities could not be held together. There would be no form to anything but all would be chaos, darkness and confusion, and total annihilation would soon follow. That portion of the divine life given to each, grows until it has sub-

duced all things unto itself, then it becomes the son of God born of water and of spirit and can do the works as represented in the Bible as having been done by the son of God.

In the first chapter of Genesis we read that God created the heavens and the earth. This does not mean the material universe as the people of the world are taught. A book is the expression of the mind of its author. God is a spirit and how can His book be a physical book relating to events of the fleshly life and the creation of a material universe? Is it not more reasonable to believe that the words of a spirit are spirit and relate to the unfoldment and growth of that spirit within matter? "My words," said Christ, "they are spirit and they are life." So this account of the creation of the heavens and the earth means to me the creation of a higher nature within man as well as his earth nature. This is the general statement, God created in man the heaven and the earth in germ. God did not create man full-grown; first the babe, then the child and then the man. The whole Book after this first announcement is an explanation of how that work is to be carried on and a prophecy of what man will become when the full result of that creation is accomplished.

God made man in His own image. This does not mean that in the beginning of man's existence he was to be a god. We learn from visible things the law of that which is unseen and spiritual. In the natural life we find the law of growth is the same, only slower, as in the spiritual life. And, as I have said, the human being is not born a man but a babe. From that state he progresses into childhood, then youth and finally comes to maturity, and so it is in the spiritual. God gives each child a spark of His divine life at the very beginning of his existence, and as we read in his written words, that life is like the leaven hidden in three measures of meal. It works silently yet surely in the physical, moral and intellectual natures until it has educated, purified and spiritualized every organ and faculty within the being, and God's life is reflected in the life of the individual in every thought, feeling, word and deed. Then the son of God is born within the organism a spirit-child, the son of that great Spirit who is the life-principle of the whole universe. Then it can see and understand

the Father's love and wisdom and His power to do the works as laid down in the Bible that one shall do when he reaches that development. The law by which this growth takes place we do not understand any more than we know from whence the wind cometh nor how nor where it goeth. We hear the sound thereof and that is evidence of its presence. We can explain it no more than we can explain how the tree, vegetable or shrub grows from the little seed planted. It is one of those mysterious laws of God, but we know when God is grown in the individual by the doing of those deeds that always accompany his presence.

We must not think of God as a person. If He is the life-principle of every created substance, how can He be one individual? One individuality can not be great enough to embody all there is of God. Then why has mankind formed so small an idea of Him as to conceive of Him in His entirety dwelling in the man Jesus Christ? God has, it is true, one first begotten son born of a woman. Man and woman, male and female, are the two great elements in the universe. The female receives and the male brings the action before the people. The woman or receptive part of the nature, whether in man or woman, must be cleansed from all the appetites and lusts of the flesh, be virgin-like in its purity through the action of the God-life within, so that the sentient, intelligent part of God can impress the heart to destroy all its fleshly desires, characteristics and ambitions sufficiently to change the life and make a new man. "With the principles and life of God manifested in the flesh, then in whomsoever found we have the son of God, who thought it not robbery to call himself equal with God, as he is the express image of the Father, filled with His wisdom, glory and power. The first begotten son implies what we read in the Bible, that there are others born of the same parent, and many brethren who are to be heirs and joint heirs with the first. The first is different in that he received the impressions of the Holy Ghost in his own heart, and through those impressions so received was led into all truth. The others are led by the Holy Ghost through the first begotten and the impressions at first, I think, are made upon the mind, because the people are not out from under the natural law, and so receive the law written upon the tables of stone, which is the hard intellectual



nature; but that gradually teaches, softens and changes the heart so that gradually this law finds a place in his heart.

We make the Christ so small when we think of him as a man living upon the earth so many hundred years ago. The fact is, it has taken all these centuries to grow man to his present condition of unfoldment, and as God is no respecter of persons, every child in time is destined to manifest that life through his own organism and be a Christ. I am afraid people do not grasp this great truth and so do not understand what they are. We know that every seed produces its like. If we plant grapes, do we gather thistles and thorns? If we plant corn or potatoes or any other seed we gather the same in kind as that we planted. If we sow corruption we reap corruption, if we sow to the spirit we reap of the spirit everlasting life. So when God plants His own divine life in humanity, that seed will spring up and grow and produce the same life. That is how we are made in the image of God and become likened unto Him. So what we find in the Bible concerning Christ is this: That He was in the beginning with God and was God, that he was without father or mother, without descent, without beginning of days or end of life. That life was given to every child to grow within itself to become likened unto the Father. God nor angels nor the Holy Ghost can be in sympathy with any other idea concerning this great principle, and until man understands it aright he is in no condition to receive what God has ready of blessings to pour out upon him. The darkness can only be dispelled by the presence of the true light, but we must remember that life is given to each one; but it can never be of any advantage to him as long as he clings to the old darkness and will not open his eyes to see that light which fills his whole body.

We can hear what man has to say on this subject, we can go to the Bible and gather all there is in that to learn, and yet that very book tells us that there is a surer way of prophecy, and that is by having the light unfolded within the human organism so that it can manifest the characteristics of God, His holiness, love, wisdom and power. Such a one we have in the person of our leader, Mrs. Hayes-Chynoweth. We do not have to theorize on what that life, on what the Christ is, for he is established within her organism and

proves his identity by doing all those works laid down in the Bible as the signs of His divinity. This mighty power that controls her is the only power that has brought to the children of earth the plan of salvation, and that plan is to work out our own salvation by growing God, who alone has eternal life, within the heart. That life when developed says: "I am the way, the truth and the life." There is no other name given under heaven, whereby man can be saved, because that is the name given to the great principle of God grown in the flesh. It is his blood or life that cleanses from sin. We can only have his life when the old life with its vile, sinful attributes is dead. Then the son of God or His spirit-child is alive within us and we feel in our own organism the life that is as high as the heavens and as broad as the universe. No man can make any progress in business or in any work when he is entirely ignorant of how to accomplish it, and so it is with man striving to work out his salvation. He will never make any progress in doing this until he knows something of what he must depend upon, until he knows what he is and in what he must trust. He must first know that God is not like a person, that His life and spirit pervade all things, and in that life only is freedom from the flesh which is death and destruction. We can not serve two masters, there can be no half work with those who are seeking salvation. The natural life is at enmity with God, and so it is necessary to say, "get behind me satan" to all the fleshly attributes, appetites and lusts, that we may have that higher life implanted in us of purity, love and unselfishness. It seems strange that people are waiting for the death of the body to rid themselves of these appetites that are indulged in while in the body. If they could understand that Christ was not a man but only the life of God to be unfolded within them to manifest his characteristics they would know that the death of the body could not help them to develop that life. There is nothing said in the Bible that I can find of any life except that which we live here day by day, and this life and these eternal principles of God that will make us free are right above us in the atmosphere ready to be poured into our being when we are developed to receive them. But we can never be there so long as we think of Christ as a man who shed his liter-

al blood upon the literal cross and believe that blood has any power to wash away our sins. We get no growth by such a belief because it is false and does not harmonize with God's plan concerning His children. The churches and the ministers and reformers have been working for ages under that idea and have never yet saved one soul. If man would only let the dead past bury its dead and seek to develop that light which lighteth every man that cometh into the world, his whole body would soon be filled with light and he would come into the joy of eternal life, happiness and salvation.

EMILY CHYNOWETH.

EDEN VALE, Cal., Sept. 21st, 1890.

SELFISHNESS, or something corresponding to that in man's nature moves him onward and upward through all the actions of the physical life. Without this there could be no action and consequently no growth. In the animal and even in the vegetable kingdoms the same principle is in action only in degree. There could be no individuality without it, all individualities would be alike and inert. As God has placed Himself in all and throws His individuality into every part of each organism, He also plants as much as He wishes of the principle of love which at first acts selfishly. The little plant or tree has that within it which makes it repulse some other plant or tree—which leads it off as far as possible from it. All through the animal and vegetable world we see this same law of attraction and repulsion active and this is selfishness in them. When we come to man we find it the ruling principle in him. Everything centers in self. He feels, "I want this or that to enjoy, for it was made for me." Man thinks that God made all for him. All the worlds—the universe was created for him.

M. H. C.

You must all remember that the man who does the worst and greatest crime is the very one to be shown the greatest consideration, forbearance and charity. It is God that should rule your hearts and give you wisdom and power and love that shall bring you to harmonize within yourselves, so that you shall have a feeling of love towards your brother man, who is so weak as to allow his temper to rule him without thinking of the effect of it.

M. H. C.

### *Faith and Trust in God.*

It is about eight or nine weeks since I first saw a copy of THE TRUE LIFE. The first article that attracted my attention was one that began by saying that Christ was a myth. I put the book down, saying: "I will not read that book." But before the day was over I had read that book all through. The next day I read it through again and got such beautiful, new ideas of God and Christ that I wrote to my husband to send me more of them, and I have carefully read them ever since. I often wished that I could hear Mrs. Chynoweth speak. Truly, God does move in a mysterious way, for to me it is strange that my sickness should be the means of my wish being granted; and it proves to me that all things work together for good to those that love God. I thank God from the depths of my soul that I can see this new light and get a knowledge of the true life from our leader. I have had some lessons that I shall never forget. I already see God in a new light; I see Christ in a new light and I see the Bible as I never saw it before in my life. I know that if with humility we ask God in our every day life to lead us, we shall so be filled with His love and Holy Spirit in our hearts that whatever overtakes us, even sickness or sorrow, we shall be able to say: "My God, thy will be done."

Previous to the year 1888 I did not believe in the power to heal by prayer or laying on of hands, but in July of that year a gentleman named Dowie came to San Francisco, claiming to have that power. A little boy, born blind, aged twelve years, whom I knew, believed that he could get his sight through that power. At that time I had a very bad leg. I had suffered twenty-five years with varicose ulcers. I had a wound on my ankle as large as a dollar, and for six inches around the ulcer it was raw flesh. I had tried all the doctors of the best kind, both homeopathic and allopathic, and at last they told me, at Boston, that they could do no more for me. I went on the 2d of July, 1888 to see, out of curiosity, how the blind boy would get along with the faith cure, as they called it. When we prayed, I did beg and pray to God if He could show His power in these days, to do so by giving this poor, fatherless boy his eyesight. I never even thought of myself or my bad foot although it was very

painful and I could not walk a block. The boy did not get his sight that day, but when we arose from praying, my foot and leg were healed. There was no pain in it. I could walk, run and jump, and I have never felt it since. It healed all up in three days, and the dear boy got his eye-sight on the Fourth of July and has had it ever since. Mr. Dowie never spoke to me. He did not know that I was there. I saw many leave their crutches behind them and walk home after Mr. Dowie had laid his hands on them.

I did not believe in spiritualism until six weeks ago. I was convinced of it by a test by a total stranger to me, and it is my desire and prayer to God to know more of it. All my life I have trusted in God, and though I have had many sorrows and many trials, God has been my friend. I have no friends so true to-day as He, and I would say to any here present to-day, young or old, if they do not know that Friend, do not leave this room until you find Him. He is waiting to be your friend, only take Him as our leader presents Him to you. He is within you and if you will only accept Him you will be a new man before you sleep to-night. If even you are poor, He will give you what money can not procure, nor the world can take away. Do not think you are too wicked, my brother, for God to love you, only ask Him to show you this new life and be willing to take it and you will get it.

Now I wish with all the sincerity of my heart to thank our kind leader and her family for the courtesy and kindness I have received from them. I have seen and experienced Christain spirit in theory many, many years, but never in all my life before have I experienced Christianity in such a practical way as I have done here in Eden Vale, coming, as I did, a total stranger to you. I hope God will bless this work, and I think the day is not far distant that so many will come to seek the true life that this room will not hold them. I also pray that our leader will be spared for many years with health and strength to carry on this good work, that not only her family but thousands all over the wide world may bless her. And may the peace of God that passeth all understanding fill every heart here present to-night, not only in this life but in the future life, where we all shall meet again as sure as we are all here to-day, if we all have faith and trust in the Holy

Spirit of God that is within us and live and do what is right as taught in THE TRUE LIFE.

MRS. E. BARNES.

EDEN VALE, March 29th, 1891.

No greater or more glorious state could be wished for than to have God developed to be active in us. Think what this would bring, and what it would expel. Could any evil lurk where God rules? Could any pain, sorrow or anguish lurk where God is ruler? Could war, famine, strife and contention lurk where God is ruler? Would there be any pestilence, cyclones or earthquakes to injure one who possessed the power of God? Could there be anything to harm or injure any one without God's will? Could there be anything that would lead man astray into darkness or to do aught that would give him sorrow?

And see what there would be where God is ruler. You would see everything that is beautiful; you would possess all the life and power to do whatever you wished. You would possess the power to raise man, to heal the sick and turn away anguish from the suffering heart, to lift the baby up step by step into beautiful grace, where those charms of God which are possessed by our leader shall make all beautiful and holy within it in manhood. Everything would be perfect; life would be full of joy, happiness and harmony, and the soul would rest in the kingdom of heaven.

T. B. C.

Do not say, you Christian people, as well as all the rest of you, that you love God if you have not charity for those who are in an undeveloped condition and are so weak that they can not control themselves when temptation comes to them. If the little baby cries or screams, the mother hastens to see what is the matter and help to pacify it and bring it into a harmonious condition as soon as she can. If this law was active in the world with all the children of earth, that the strong ones would feel it a duty to go and help the weak ones wherever there was a need of it, it would bring man into a truer condition where God would be the ruling principle in his life. There would be love in his heart towards all humanity instead of faultfinding and the law of God instead of the law of the flesh and the civil law.

M. H. C.

*God is Humility.*

God through all His laws, that I know anything about, is humility.—THE TRUE LIFE.

The text that I have chosen for my essay this morning goes to show that the great God, besides all His other attributes, also possesses that of humility. It seemed so strange to me at first, when I found this remark in my notebook, as spoken by our good, spiritual teacher, to think of an humble God. We have been taught that the greatest and highest conception of God is inadequate to take in the great God as we see Him manifested in the world in various ways. When we in a starlight night see all the millions of stars twinkle and sparkle, and we know they must continue way out in space, so remote from us that the most powerful telescope could not detect them, we can not help but think that some great power is governing them all. And when we in these days watch the surrounding hills and fields and see them rapidly become more and more soft and green and beautiful, and we see the trees budding forth and see them stand beautifully arrayed in their rich and pleasing dress of white, pink and green, and we know that shortly rich and delicious fruits will be brought forth, we can not help but think there is a great and mighty power supervising it all. And so at every step we take we can see that latent power which we call God manifest itself in various ways, but nowhere in nature so beautiful as where we see it manifest in man's life. Then think of that power as being humility, as being humble. And yet that is so. God is humble, else He could not be perfect. If God possessed every other attribute but lacked humility, He would be an imperfect God and not a God for us to worship. God is all in all and He is therefore humility as well. He works with the lowest as well as with the highest. There is nothing so low and small in nature but that God is in it and works through it, and there is no human being so low and undeveloped but that he has a part of God within himself possessed of unlimited capabilities.

God works *in, with* and *for* every one of us. He works *in* us in an humble way at first and in the same way He continues. He is satisfied to seek and find expression in a small way amid the most adverse conditions and circumstances, but when He finally rules the whole man, and He

finds expression in the highest and most perfect sense, He is still humble. He works *with* us in all our humble walks in life. There is no duty in life, be it ever so low and menial, where we can not have God to work with us if we ourselves are humble to Him. We have no duty to do in life where we can not call upon God for assistance. It is a mistake if we think we need God only where something lies before us that is hard and difficult. If we do not have this power with us constantly, have it developed within us, we can not summon it at will or command it to come to help us in trials and difficulties. But that is the only time when people think of such a power, and that is the reason why God can not come to them in their difficulties, because they do not care to have Him with them in light and trivial things and affairs, and when they attain success in one direction or another, they do not want to give God honor for it but attribute it all to themselves. Their drudgery and cumbersome work, which would not be such if God were present with them, they do not believe God has or would have anything to do with, and if they meet with success they do not want to concede to God the honor for such attained success but claim it is all attained by themselves, by their own unaided efforts. They seem to think that if they give God the honor for what is done, and being done, there will not be enough for themselves. And so they think they have no need of God except in extreme cases or during serious complications and difficulties, and that is the reason they never have God with them. When they achieve success in one direction or another, they forget that Godly humility without which there is no true success. God works for us in nature. Through His mysterious power the things for our comfort and welfare are produced and given to us, and He entertains us by the most perfect scenery and by the changes of the weather, of seasons and surroundings, and in and about us, with and for us He works silently, secretly and humbly in His own ways and according to His own infinite laws. He produces through His laws the simple and tiny blade of grass as well as the beautiful and refined flower. Nothing is too great and nothing is too small for Him to handle and work with.

What can we learn from this? We can learn that if God is humility, in order for us to be-

come Godlike we must be humble, no matter whether our station in life be high or low. No person has anything to be proud of anyway, for he has nothing of himself and if he sees and feels that he is favored with God's blessings and is above others in many respects, he should feel thankfulness and humility only, and not arrogance or intolerance towards others. There is no advancement and no success in life if it bars out this Godly quality of humility. Humility does not mean servility and slavishness, for as gracious and God-like as the former is, just as contemptible and despicable are the latter. There is no need of a person being servile, slavish and fawning before his superiors or those that are above him. If a man does the best he can under the circumstances under which he has been placed and with the talents, or the talent, he has been given, he should command the same respect everywhere as the one who has received the many talents. We have no need of being servile to our superiors, for if they truly are our superiors, they are humble before God, and to such all servility is disagreeable and contemptible. All we can do and ought to do towards those that stand above us is to learn to truly appreciate their lives and humble ourselves before nothing but the true God wherever we see him manifested. We should look up to no person in any position nor admire him, no matter what he is able to accomplish, unless he is our superior in spirituality and unless he is a good and God-fearing man. We have no superiors except those that are above us in spirituality and good, honest and true living. By this I do not mean that we should rebel against every one under whom we may have been placed as soon as we, according to our judgment, think he is not doing just the right thing. We should persuade ourselves that God has placed us there for a purpose, and if we are humble to the duties given us to perform, at some time we shall find there will be opened up avenues for a freer and fuller action.

The same expressions of esteem and reverence towards those who are placed in the position of superiors to others, and which in most instances is but a counterfeit of the true feeling of respect and reverence, we also see manifested in people's worship. They will bow their heads and bodies as often and as much as the rules prescribe, muttering prayers and going through with all the

manifestations which now are considered essential in worshipping God. But outside, in their lives and actions and dealings with their fellow-men, we plainly see they have not bowed their minds, souls and hearts in profound humility to the great God. But let us remember we can not blind God and pass off cringing and fawning and lifeless, meaningless prayers for true worship, true adoration and submissiveness to His will and laws. We can not worship God through any outward manifestations, the soul and heart remaining unmoved, untouched and unchanged. By such action we deaden and destroy the true feeling of worship implanted in our natures, which, when cultivated, will enable us to harbor a true and sincere appreciation of God as of those whom he has chosen for his workers and through whom He manifests Himself. To grow ourselves into grandeur, beauty and holiness of life; to overcome all within our natures that does not tend in this direction; to be where our contact with people shall bring to them nothing but that which is edifying and elevating, and where we see and receive nothing but that from others; to be holy, pure, spotless and blameless before God and man, is the position God has assigned every one of us. Is this position not high, honorable, lofty, dignified and exalted enough? And when we truly have taken this position, do you think we would envy anyone his station in life, no matter how high it be or how humble ours? If we desire this position, let us not forget to cultivate Godly humility as we go along in life. For humility is one of God's attributes, and so it must be one of ours.

N. MORTON.

EDEN VALE, March 22d, 1891.

You should live so that no civil law could have any power over you. To the one who is in the flesh, who is down in a low condition of life, impure and immoral and in no condition to enjoy the true happiness of life should you be anxious to go with the truth, teaching him what is in him if he only overcomes, and help him to do it. If you do this there will be none of the crimes of which we hear. Man would not destroy man. There would be none of that action that destroys humanity and brings them down on a level with the brute. It can be accomplished only by raising them into a superior condition where they can feed on the bread of life.

M. H. C.

*My Experience With Churches and what I  
Learned at Eden Vale.*

It is twelve weeks since I was fortunate enough to be employed to assist in the finishing of the beautiful mansion for Mrs. Chynoweth and Messrs. Hayes Bros. at Eden Vale. I came here a stranger to all and during that time I have attended many of the meetings that are led by Mrs. Chynoweth, and I am sorry that I did not attend oftener than I did, as the time has now come, perhaps, that this will be the last opportunity I shall have to be present with you.

I was born in England, and in my boyhood I was taught that the Church of England was the correct church, but as I grew in years I soon became tired of that. After learning my trade I drifted east and west of England and have during that time attended almost every denominational church and my experience has taught me that each denomination claims that they are the chosen people as a body and their church the correct one, and to sustain each of their views their interpretations of the Scripture are as different as it is possible for language to make them. Twenty-two years ago I left England and arrived in New York. During these twenty-two years I have been east, west, north and south in this country and I have attended every denominational church here with the same result. When I arrived in San Francisco three years ago, I thought the second Sunday I was there that I would like once more to attend the church of my boyhood, the church of England, and I went. I had not been inside of that kind of church for thirty years, and I found its formalities in detail in every respect the same; its white and black suplices, chorister boys, the same stately, cold indifference expressed by actions upon every side. And I saw that if we were to live as many years as Methuselah, who is said to have lived nine hundred and sixty-nine years, and attended no other church, we should only be church-going people, dead to anything else. Such it is, as it appears to me.

Respecting other denominations—I find that one says that we must confess our sins to man, or we can not have absolution, and without absolution we are lost. Another tells us that Christ died for all and we are all saved whether we believe or not. Another says that if we conform to certain ways and ceremonies we shall become the elect,

and the elect at the judgment day will be caught and carried up in the clouds, and the non-elect will be consumed with the earth by fire. And so I might continue in these different strains until it becomes tedious to listen to. Having these facts, I do not consider it strange that the ministers should meet to take into consideration what is the best means to adopt to induce the public to attend churches, and it is still an open question and undecided by them. At the present time only 8 per cent of the population of San Francisco attend church, while sixty thousand young men spend their Sunday evenings in saloons and theaters. These facts were obtained by a committee of men appointed by the Young Men's Christian Association to canvass the city not long since.

I wish to state that during the twelve weeks I have been at Eden Vale I have by attending these meetings found what true life is and what constitutes Christian life. It has taught me not to look to congregations and church formalities for true life but at my individual self, and to show by my thoughts, my actions, my life, that the reflection of God's will is within my heart. That religion is righteousness, peace and joy in the Holy Ghost; that repentance is not a tearful eye or a solemn face but that it is to reform and forsake sin; that a holy life is the grandest of all sermons, the most convincing of arguments and the best of appeals. To be brief—the true life as taught and practiced at Eden Vale is the solution of the great problem of this life, which proves this life to be the preparatory school for futurity. I sincerely hope that our leader may be blessed with many years of healthful life and that God's blessings may be showered upon her and all that hear her and hear of her. May they have strength to fulfill the obligations of this life, and when the time comes that the debt of nature must be paid, may we all meet in eternal joy. Amen.

GEO. BARNES.

EDEN VALE, April 5th, 1891.

FOR every unkind thought and word you must pay the penalty in suffering. This is not to punish, but to elevate you.

M. H. C.

IT IS easy to talk of a beautiful truth, but when you come to live it, it is another thing.

M. H. C.

*Temperance.*

Temperance is a moderate use of all good and wholesome things that grow for the benefit of mankind. Plants grow from seeds placed in the ground, and animals and men grow in practically the same way to individualize life. Now, as soon as man is born he has a natural desire to draw or obtain food to grow his physical nature. So man grows from seed like the plant, and the first habits that he forms are those of eating and drinking. Still he grows on, forming other habits. The next is the habit of selection, and he partakes of the fruit of the tree of the knowledge of good or evil and dies to his former condition. He cooks and manufactures his own food and obtains his own drink. Now, if he would be satisfied with his own selection, and if that was the bread that the God of nature has given him, and the water to drink that he has given him, with a moderate use of them he would be well enough supplied. But he must experiment and make wine, whiskey and other intoxicants to addle his shallow brain, and select lobelia to make him sick, and tobacco, that poisonous plant which he rolls as a sweet morsel under his tongue and hugs to his bosom as if he could never give it up. I would say that a man never can make any selection of intoxicants or poisonous weeds and add to his faith temperance, as enjoined upon him by Peter, or even look upon the wine when it gives its color in the cup or moves itself aright. The moderate use of all good and wholesome things would warn us to taste not, touch not and handle not the unclean thing. Eating too much, drinking too much, working too much, and even sleeping too much would be intemperate. And I should think that when a man had used intoxicants long enough to get snakes in his boots, he would begin to think that the serpent had beguiled him. We are made up of habits of life and wrong habits are intemperate.

Now I say, let your thoughts turn inward and you will behold that spark of divinity enthroned in the heart which is able to lead you into all truth, to make your habits temperate, overcome all passions and work out your own salvation. Then we shall have less prisoners in prison, more bread and butter for our children, fewer divorcees and suicides, less insanity and better health.

March 29th, 1891.

J. FOLSON.

*Health Department.*

It is of the utmost importance to the man striving to grow into spirituality that all the functions of the body should be perfectly performed so as not to be a clog to the spirit. This is impossible without quick and perfect digestion. Hence we deem it of the greatest importance that the food should be wholesome and easily digested and at the same time palatable. Following are some recipes for cooking that will be found to possess these essential elements:

**A MILK GRAVY.**

- 1 quart milk
- 1 egg
- 2 tablespoonfuls of flour
- 1 teaspoonful of salt

Beat together the egg, flour and salt with a little milk until perfectly smooth. Let the milk come to the boiling point; then stir slowly into the boiling milk and remove from the stove as soon as it thickens. If allowed to boil it will not be so good.

**CODFISH GRAVY.**

- 1 quart milk
- 2 eggs
- 2 tablespoonfuls of flour

Beat together eggs and flour until smooth and stir into the boiling milk. Remove from the stove and stir in at once a pint bowl full of codfish, picked up fine, which has been soaked for half an hour in warm (not hot) water. It spoils codfish to let it boil in the gravy. If not salt enough add a little salt.

**GRAHAM PIE CRUST.**

Pie crust made in the following way may be eaten by any one without injury:

- 1 cup of sour cream
- $\frac{1}{2}$  level teaspoonful soda
- A little salt
- Graham flour sufficient to roll
- (It does not want to be hard.)

LOVE to do all that comes to you to do, even the lowest manual labor. Go to each duty with a cheery face and love in the heart. Man never has a task when he comes into a nearness with God, for love makes all labor beautiful.

M. H. C.

*Our Schools.*

## HEART-WORK.

There is too little of true heart-work in the world to-day to accomplish any great results. Take the ministers of the Christian churches. They go to a theological college to prepare themselves by a course of study to become teachers to point out the narrow road of life that leads up to better conditions, and it is all merely an intellectual effort which does not touch the heart of the hearers and does not change their lives for the better, for there is no inspiration in it. If a man ever outgrows his imperfections of the natural, it must be through the growth and effort of a more sincere heart-work. I take our leader as an example of heart-work. When the inspiration of God is upon her, it comes directly from the heart and it moves and influences all for good who hear her, for it appeals directly to the heart. The perfect inspiration of God is in her words. When one has the power of the Holy Ghost it is a greater agent for the upliftment of humanity than all the power the preachers in the world possess or can gain in colleges.

When one has a pure heart and a perfect spiritual development, the Holy Ghost can come into his life. Then there will be true heart-work, and when God has such perfect conditions to work through, all things He wishes to accomplish can be accomplished through His mediator. When I see such beautiful results as are plainly to be seen by all the world, having all been obtained by implicitly following the guidance of that divine power of God which guides and directs our leader's life and all her family, and which has grown them into harmonious lives and a high spiritual development, I believe it is all done through a loving, true heart-work. And this same power of God is willing to help each one of us as soon as we make the conditions favorable by leading true, harmonious lives, by being positive to all things which have the appearance of evil, and being negative to all that is good or of God. I earnestly desire with all my heart to grow into a spiritual development when I will at all times and under all circumstances be obedient to that divine power of God which rules our leader's life. All will be well with each one when he is obedient to the power of God. When that

comes, each one's heart will be changed for good, and he will then be in a condition for true heart-work.

EMMET CROSBY.

March 22nd, 1891.

## SHOW YOUR LIGHT.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter may see the light. For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad. Take heed, therefore, how ye hear: For whosoever hath, to him shall be given; and whosoever hath not; from him shall be taken even that which he seemeth to have. (LUKE VIII, 16 to 18).

This passage in the Scriptures presents to me a right motive and a right method; shows how a man should live in order to get himself into that condition of life where he can safely say that he is on that straight and narrow path that leads a man into all truth and righteousness. It also convinces me that to be a Christian is not merely a profession. For a man simply to say he is a Christian does not make him one. There must be an action on his part so as to produce an evidence of his sincerity toward his God. No man can live a bad life and at the same time live a good one; this we all know is impossible. A man may be ever so good an expert in the way of deceiving mankind, but let him remember this and be not deceived: "God is not mocked; for whatsoever a man soweth, that shall he also reap." I am getting convinced more every day of my life that when a man neglects his duty to God, it is as it says, it will be made known to him in one way or another. There is nothing secret that shall not be made manifest and come abroad. So I think it is best for a man to let his light shine and keep his eye single so that it will give a good and bright light at all times.

"The light of the body is the eye. Therefore, when thy eye is single, thy whole body also is full of light. But when thy eye is evil, thy body also is full of darkness." So we see that it behooves us to take heed that the light which is in us be not darkness. I believe that if a man would only will himself to be obedient to that spirit of right and to that spirit of good that is within him, and bring himself to see the necessity of being obedient and to be humble to nothing but that spirit of truth and God, then his whole body will be full of light; there will be no darkness but it will all be light and beauty



around him. He will have nothing but peace and contentment and harmony within. But I believe as long as a man follows the propensities of this fleshly life, just so long he will be living in that darkness which produces nothing but misery, inharmony and sorrow. Every man should feel that he is responsible for making everything good within himself and bringing himself to see the necessity of living wholly under the spiritual law if he wishes to be one with God, or if he wishes to be a follower of Christ. He must do as Christ did, labor intently without faltering and have those principles of meekness, lowliness, truth and love established within his heart. He must be able to take pure and unmixed delight in doing God's will and have a plan and purpose in life that leads only to pleasing God. When a man has grown up to that condition of life wherein he takes pleasure in trying to do God's will, he is then on that road which will lead him to the life of a true Christian.

Then let us all keep our hearts with all diligence for out of the heart come the issues of life, and let our eyes look right on, and our eyelids look straight before us. Let us ponder the path of our feet, and let all our ways be established in doing good, so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Turn neither to the right nor to the left but keep in that straight path, and remove our feet from all evil, laboring with a desire to bring our minds and souls up to a condition of purity where we may be able to see God in every action which we do, keeping our minds fixed upon God and in our hearts the memory of His promise, that "Unto those who have, more shall be given." Then there will be nothing secret; everything will be made manifest, and the soul will be filled with peace, joy and good will to all mankind.

Z. CLIFFORD.

EDEN VALE, Nov. 30th, 1890.

"COME UNTO ME."

"Come unto me all ye that labor and are heavy laden and I will give you rest."

How beautiful the language in those few sentences, showing forth that love and entreaty of one who felt to call suffering humanity unto him and relieve them of their trials, as none but he who gave forth those expressions can have the power

to do. Let us look at the words, their meaning and also at the result of heeding the beautiful call of one who has the power to fulfill all promises.

Man that is walking in darkness, staggering under a load of earthly desires and lusts, exists, or rather drags along from day to day, never even giving thought to the words given in the subject. He worries along, bowed down with that great weight and misery until he arrives at the time allotted to him by the heavenly Father to pass over to the beyond, thinking that by passing that ordeal of death he may be relieved of his burdens. What a great mistake, for in reality he only shuffles off this mortal coil to take up his burden again beyond the river of death. There is no salvation for him, no hope only through the avenue of those blessed words of entreaty contained in the text. His ever loving kindness as we look around us can be seen. It is made manifest each and every day. For through His words He not only calls us to Him but also through His divine power shows forth in our leader, Mrs. Chynoweth, the way or path for us to come unto Him with our burdens, and also how through His love our weight of sin and all desires of the fleshly life may be lifted from our hearts, and a new and lighter burden taken upon us in its place by taking up the cross of Christ and becoming a soldier in the army of the Lord. If we truly do this we shall find as he says, "take my yoke upon you, for my yoke is easy and my burden is light."

Now, he who takes upon him the yoke and follows after him who gave the command is doubly blessed, for he is blessed in the faith given unto him that all those who bear the cross or yoke unto the end shall receive as their reward everlasting life, and he also receives the blessing for pouring forth into the world around him by his deeds and love for a fallen brother the influence of his life. His greatest happiness will be found in helping his fallen brother to come to that condition also, that his burdens may be made light, that goodness and power, love, peace and harmony may abide in his life; in helping to bring every one to the foot of the cross, to exert themselves with many efforts to help bear the cross which can be done only by each taking the yoke upon himself and cleansing and purifying himself, or in other words, listening to the call and obeying those words, "Come unto me."

How sweet, how beautiful they sound when we feel our hearts rise up into our throats with a feeling of love and pity for the world at large. How can we help but pray for those who wander astray and entreat them to answer to the call and come. My earnest prayer is that God may impress the hearts of all men with the necessity of hearing and heeding the call. And may all be brought to realize that only by obeying those beautiful words in the true way can they be worthy to be called the children of God. It seems to me that mankind in general feel as though if they humble themselves before God and manifest great humility, the world will look upon them as weak. This is also the voice of the lusts and earthly desires in each person, which voice if listened to, will lead them further and further from the true path. Only by becoming humble in the sight of God can we seek His son or obey His call. If we take up and crucify each and every one of our evils, resist the wiles of Satan and the tempter, and follow the divine teachings of our leader and the voices of our better natures, this whispering will lead us step by step until we can feel that our burdens have been lifted and the promise is fulfilled in us. Our reward is that we are made partakers of the blessings of God, such as peace, love, harmony, happiness and contentment, as well as that everlasting, never-changing life which comes to those who obey that voice from within, crying, "Come unto me." H. E. COTTLE.

EDEN VALE, Feb. 1st, 1891.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

We are commanded to prove all things. It means to me that we should select what seems to be the best and keep that which proves to be good. First we have to see to it that we get wholesome food that will keep our bodies strong and healthy, and our raiment should always be selected to correspond with our duties. By doing these things we shall make for ourselves an easier way to grow the God germ within. To become a spiritually minded man one needs to have a sound body where no imperfections can stop the action which is necessary in order to reach even the smallest glimpse of spiritual growth.

The world at large believes, as has for centuries been held up from the pulpit, that Christ was a

personage, that he suffered and died for all sins committed in the world, and after his mission was fulfilled he went to his Father from whom he came. The Bible says that Christ is without beginning of days or end of time. Even Christ says: "As long as my Father was, I am." If Christ is a personality, how could he say that he was with God from the beginning. One of the two statements must be a lie.

Any reasonable man must admit that it is impossible to worship a man as the savior of the world. One man is nothing more than another in the sight of God except so far as he has overcome more of the fleshly lusts and passions than his fellowmen. Then he is more, in this way, that God sees him fit to partake more of that great principle which has been handed down to us through that inspired book which is called the Bible. Inspired it is when we spiritualize the meaning of it, but if we take it as we read it naturally it is nothing but a history and will do us not the least bit of good. It does not help any one to raise his mind above the earthly things, which we are commanded to keep under our feet. It does not benefit us if we do not take the spiritual part of it and leave the other alone. The Bible says that we must worship God in spirit and in truth. If so, the offspring of the Father must be spirit also and can be nothing else. Why, then, should people keep on worshipping a dead body which is in the past, which has no substance whatever, when we are taught to live for the present, to make the Christ principle alive within our hearts, become one of the disciples and let the spirit of truth be the leading star for us until we have fully overcome all of our weaknesses and imperfections as Christ overcame his. We must go into our own wilderness, not to fight or wrestle with satan there; if we do this we shall surely lose the battle, but we must raise our minds above and ask God for inspiration and it will surely come into a sincere heart. These are the things which we should strive to gain, and when we have once gotten them, no matter how small they seem to be, hold fast what we get and it will increase, until by continuous action we reach the end and are sure that we possess only the good.

HENRY QUARFORD.

EDEN VALE, March 29th, 1891.

## AWAKE TO RIGHTEOUSNESS.

"Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame." Cor. XV, 34.

One that is asleep is not conscious of his surroundings no matter where he is. He may be present where the most beautiful songs are sung, where the voices might almost imitate angel voices, yet never enjoy one sweet note of that song. Why? Because the mind is carried away in some other channel and is not in harmony with God. If we should come to these meetings and go to sleep spiritually, what account could we give of ourselves to God? None; because we were not doing our duty. Asleep, if I understand the word aright, means that we may come here Sunday after Sunday and listen to all that is said, join in all the exercises and not be a worker for God. To be asleep is a dangerous condition and the sooner we wake the better it will be for us. Awake means to me to have our spiritual senses aroused into action so that we can drink in the inspiration from God. If the heart is touched by the love of God we should be receptive to this love. •

"Awake to righteousness" What is righteousness? Is it pretending to serve God and expect His love and protection? Is it giving liberally to the contribution box? Is it taking the last dollar from some poor family to satisfy the craving desires of some clergyman? Is it standing up all the time in meeting for some one who is a little better off financially than ourselves to let them sit down? Is it to be afraid of man's curse which some people believe will come upon them if they disobey him who is only human like themselves? No, it is not. Righteousness is goodness, and I think one who is living a purely righteous life can do what is spoken of in the Bible, such as healing the sick, making the lame to walk, opening the eyes of the blind, speaking in an unknown tongue, looking into the future and telling what will occur at a certain time, all these miracles can be done by one who lives a purely righteous life. When we consider that all these things have been done by our leader surely we are just as fortunate as the disciples of old when they saw the miracles that Christ did. We have been long enough under her teachings to have a little knowledge of God and let us remember the consequences in violating it.

But some men will say, "How are the dead raised up, and with what body do they come?" To me it means that we have to die to all our old characteristics before a new life can take possession of us. God will give us a new body for every good deed we do, every imperfection we overcome. He will give us bodies, or, in other words, protect us from everything that is not in harmony with us because we are a part of His own life, and if we are obedient children and make Him a part of ourselves He will protect us in our every-day life.

We are living under a leader who tells us the benefits we may derive if we live a truly righteous life. Surely we should try to live the best we can, knowing that the closer we live to our privileges the stronger we shall grow in the knowledge spoken of in the text. I should always do my duty so that my leader need not speak to my shame. Union is strength; if so, let us unite in trying to develop ourselves spirituality and by so doing it will strengthen our leader and she will have more inspiration to give off to us and we shall be benefited and strengthened by uniting together in carrying out this grand work. There must be workers and although I am but weak I may be strong if I work harder. That I may know more of these principles and live them closer, is my prayer. CAPT. R. GRAY.

HURLEY, Wis., Sept 7th, 1890.

I feel as if I am just like a little kernel of wheat put in a rough, uncultivated spot full of rocks and stumps.

When the little kernel begins to germinate it has around it all those hard obstacles that it can not penetrate, and it has to battle with them, but by and by it rises above them and makes its way to the sunshine through all difficulties. After all its struggling it appears to be a very delicate, helpless plant when it makes its first appearance.

It seems to me that I am struggling now in the midst of hard obstacles, rocks, stumps, and uncultivated conditions, with the expectation and hope that I will reach the sunshine some time. This work that is being carried on here is something very important and far-reaching to those that come here, arousing their dormant souls into activity. Now as we are all gathered together in God's name, let everybody do his duty to God. If

we all come out boldly and take up our cross and follow Christ, the work will go on more rapidly. But if one shirks his duty to take up his cross, it will put just so much more burden on those that are working faithfully.

To become united in God we have a great work to do, and we have this self-culture to do ourselves. We know that we can not be united in God and have any of those old natural propensities ruling our nature.

I do not believe we have to die before we can see God. Many people believe that by confessing their sins they will go to heaven when they die, where they expect to see God sitting on a throne. We are taught here that there is a germ of God within each individual and that heaven is a condition that we can grow to by developing the God within our souls. By so doing we can have heaven on earth.

We know, or at least we ought to know, that the world will never be redeemed by finding fault with those around us. While we continue to do so we will never grow spiritual. The Bible says that we shall work out our own salvation. If we talk to the natural man about the laws of God, and about the love he must have in his heart for those around him before he can love God, would he believe us? No, I think he would be in a condition to doubt our ideas. To give up living for physical gratification is a hard matter for those who think they enjoy themselves, by attending all places where there is nothing but worldly pleasures. It seems a difficult task for them to humble themselves to seek for this spiritual development that will raise them up to be higher and nobler in the sight of God, and a help to all those with whom they come in contact. The peace, joy and happiness that this life will bring us is something beyond the comprehension of the physical man. It is my desire by the help of God to become a worker in this cause that I may be able to do to others as has been done unto me.

ROBERT KING.

HURLEY, Wis., May 18th, 1890.

#### SPIRITUAL GROWTH.

It is true, as has been preached here many a time, we can not grow spiritually while we are living entirely under the physical law, notwithstanding we have the same germ of God implant-

ed in our organisms and we may have spiritual inheritances from our ancestors. But as long as we go on gratifying every propensity of our animal natures and give away to every impulse and passion that may arise within our organisms, we are belittling God who gave us life, and wasting all these golden opportunities for spiritual development that we may grow and become workers in His vineyard. He has given us light and knowledge and the beautiful sunshine to warm and cheer and animate this cold and benighted earth of ours, and the rains to moisten the soil that it may drink in more of God's goodness, and as we partake of the fruits produced by God's action we may take in more of His life.

Let us ask ourselves the question: Do we appreciate all these blessings that have been bestowed upon us; and what have we done to merit them? I think the action of our life can answer this question. Think you not if we appreciated these blessings that our heavenly Father has so bountifully bestowed upon us, that we would be in the condition that we are in to-day? Nay. But we would have that spiritual growth and development that our leader has when she is under God's control and inspiration, so that she can do the same miracles that Jesus is said to have done. Spiritual growth is something that can not be obtained by physical action nor by the action of the intellect, but only by elevation of thought and mind, by overcoming our physical characteristics and bringing them up on to the spiritual plane, where they can come in rapport with and feel the influence of the holy angels, where God's spirit can strengthen and build up that part that has been broken down by the violation of the physical and spiritual laws. Spiritual growth can only be obtained as we make our lives pure, and the sooner we overcome the evils that are in our natures, the more happiness and enjoyment we will have. "If we live in the spirit let us also walk in the spirit." It is our every-day action that goes to make up our lives. Now, if we desire this spiritual growth and development that our lives may be pure, we must watch and pray for God's holy spirit to lead us and help us to shape our lives that we may walk unspotted before the world.

Spiritual growth is something worth working

for. We know it; we have seen its fruits, and we would like to have it, but for the love of some physical appetite we do not embrace the opportunity as we should, but go along trying to serve both God and mammon. If we would live as our leader would have us live and grow this spiritual life within and incorporate her principles into our lives, we must give up everything and become humble as a little child, desiring to learn of God's teacher the true path in life; and when we have this spiritual life grown and developed within our hearts we will have nothing to fear, for God will take care of His own.

W. J. SPARGO.

HURLEY, Wis., Sept. 21st, 1890.

#### A TRUE HOME:

I have been thinking lately on one subject, and that is, a true home. That we can all have by trying the right way. First of course, we must try our best to lead a good and Godly life and do our duty as husband and wife should do. I know quite well what it is to have a wretched home, as it is but a short time ago since my own home was wretched. But it was all my own making, for I used to be quite great on drinking. I thank God that I can say to-day that I am a better man than I was even six months ago. It is about three months since I first came to these meetings and I find that it has done me more good than anything that has ever happened to me before. I find more comfort in my own home now, and I trust in God that I may still be finding more. I shall keep trying by God's help, and I hope to conquer all my evil ways and walk in the straight path that leads to heaven.

THOS. WOOD.

HURLEY, Wis., March 29th, 1891.

THERE are quite a few different ways of living through life. There are many people who try to go through life, gambling, drinking and spending most of their time at saloons. I was the same myself. It is only a short time since I began to think about these things. I happened by chance to come to Hurley and commenced working at the Germania mine, and I thought that some of the people around here seemed more happy than I did, and I heard about the meetings. So I thought I would go and see for myself what it was like. I found that it passed the time away far better than at the saloons, and I have got so now that I

long for Sunday to come so as to attend these meetings. When I came to these meetings first, I made up my mind to leave off the drink and try to lead a better life, and I thank God that I am succeeding so well. I find much more happiness in trying to live a more Godly life, and I hope that our Heavenly Father will help me in what I now undertake, to have more insight into heavenly things than I have at the present. I shall still keep trying my best to do always what I think is right and pleasing in God's sight.

HARRY HOWARD.

HURLEY, Wis., March 29th, 1891.

Do with your hands all that you can do for every one, no matter whether he be poor or rich, bond or free, black or white, with that feeling that makes you think, "I want to do this because it is right, and nobody else can do it better than I;"—I mean without complaining or feeling that it is too hard for you to do. When you have done this sufficiently to be tried by the great power of God that surrounds you, you will find that you have taken on the yoke of Christ, and your burdens will be lifted and all will be as light as if they were nothing to you. This is the true Christ life. Work without ceasing and the mind and soul and body may be lifted above the earth, and the result will be that your action and growth will be onward and upward forever.

M. H. C.

THE power that controls my life once said that the reason why I was chosen by him to do this work was that I was faithful to my duties in the physical life. The one that is doing everything from the highest motive because it is right and his duty, is laying a solid foundation for the spiritual life, for he will be just as faithful when he comes to work in the spiritual. I do not believe it possible that any one can become a spiritual individual who despises labor. The man who believes himself too good to go to work with his hands or head, or both, puts himself above his Master who said: "My Father worketh hitherto, and I work."

M. H. C.

YE are the temples of the living God—the home of that living God within you that can lift you up and out of the condition of earth.

M. H. C.

## Question Department.

[Questions are solicited for this Department on any subject treated of in "THE TRUE LIFE," or any other relating to the improvement of man or the amelioration of his condition physically, intellectually, or spiritually. All such questions will be answered by Mrs. Chynoweth in some future number of "THE TRUE LIFE."]

39. **QUESTION:** Do you believe it possible for a man always to keep his mind elevated and pure and always think upon spiritual things and religious topics?

**ANSWER:** It is not necessary in order to live a true, spiritual life that a person should always think of religion. Far from it. While he is doing his physical duties, if they require his whole thought and attention it is not only right, but it is essential that he should devote his whole time, thought and attention to that work or those duties and do them faithfully and well. It is the greatest mistake to think that a man can develop spiritually while neglecting his physical duties or believing himself to be above any duty that lies before him. That was the great mistake of the monks. It is unnatural for a man to grow just one part of his nature and neglect all the rest. A man must develop his nature symmetrically, and to do this, he must handle the things of the world and perform his duty faithfully. But a person can always keep his mind elevated and pure no matter what his labor is or what duties he has to perform. He can not grow so fast spiritually in any other way as in doing faithfully the duties God has placed upon him to do. E. A. H.

40. **QUESTION:** Is a person's death predestined?

**ANSWER:** It depends upon a person's life when he is to die. If he lives a certain law and a certain life he will die at such a time, unless he is able to change from that law to another, and then he will live. If you live such and such a life, you can live so long and no longer. On the other hand you can live a hundred years if you live for it and by your life change the laws and circumstances that otherwise would bring you an earlier death.

41. **QUESTION:** You always speak of the natural and the spiritual. Is there nothing else beyond the spiritual?

**ANSWER:** After the spiritual comes the celestial. I never mention it because we have to try to come under the spiritual law first and then live

perfectly to that law before we come to the celestial. This is our school, you know, and we have not advanced far enough to take up anything above the spiritual life and teachings.

Do not be satisfied unless you are preparing yourselves to come into the superior life where you can give out the bread of heaven so as to feed the souls of people and bring them in rapport with the Great Soul of the universe, where they can drink from the fountain that you drink from, each day and each hour of their lives. May all your time be spent in thought, in doing something for humanity in some way that shall develop you and them into higher and still higher conditions of life. Then you can help all the lower life by your action. Wherever you move, they receive nothing but a good and holy atmosphere from you. It is as good to them as the pure, clear atmosphere you breathe which cleanses and purifies and makes you strong and healthy. M. H. C.

THE truth is the bread of life; it is harmony and peace and is the soul of the great God of the universe that comes into your soul. If you are in a condition to realize it, that inspiration will feed you from His soul, or from the fountain of His life, which is His soul, and will feed the fountain of your life, which is your soul, and you will be elevated above all the fleshly life and feel no attraction toward it, but only towards that which is holy and true. M. H. C.

LOOK, then, well to yourself, and ask God to assist, that you may be elevated into the light of heaven and live true to yourself and to your God. M. H. C.

HUMBLE yourself. Worship God in everything that has life, in all things around you. This is worshipping God in spirit and in truth. M. H. C.

OUTSIDE of the material universe is a spiritual universe as much larger and higher than the material one as the spirit of man is higher than his physical body. M. H. C.

THE only way that we can awaken new life in others is by living and growing ourselves. M. H. C.