

# THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

EDEN VALE, CAL., MAY 1, 1891.

NUMBER 11.

## 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.

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"THE TRUE LIFE,"

HILLSDALE,

Santa Clara Co., Cal.

## 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.

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Santa Clara Co., Cal.

**Address.**

(Delivered at Eden Vale, Mar. 29, 1891.)

O Father, thou art the life and the love and the element of light in the great universe of spirit. Thou art all in all in that which Thou hast placed within the reach of every child, that he may behold Thy work before coming into the refined spirit where he can discern by the spirit, and we thank Thee, O God, for it all this morning. We thank Thee for Thy life in the human heart and the great blessings Thou hast for every child of Thine and the opportunity Thou hast given all for improving and growing themselves, for imitating and emulating Thy great life. And when we feel, as we do this morning, that Thy power is felt more and more, that Thy love is being understood more and more by the children of earth, it is more than the human heart can endure, for joy and thanksgiving to Thee. There is nothing that can give lasting happiness, there is nothing that can give man satisfaction in life, only Thy life developed within him, and what we ask this morning is that we may have the power and the life that is eternal to impart to these Thy children; that we may do nothing in our own strength but give them the bread of life as Thou feelest right to hand to us. Give unto us that life and that welling up of thy spiritual inspiration that shall be to these children the bread, after partaking of which they shall never hunger, and the water after drinking of which they shall never thirst. This is what we ask for to-day. O God, grant that we may all be united by that love of Thine and that we may all drink of that great fountain that Thou hast placed before all the children of earth. Not for one, not for a few, but for all who will come freely to partake of the waters of life. And may we be one in the spirit of obedience to Thy law and to the truth when presented to us, so that we shall belong to the church of the heart and not of the head. Thou art, we believe, the greatest scientist of the universe, and all knowledge and all wisdom cometh from Thee. What more can we have, what more or better can we learn and whom can we get knowledge from as from Thee, when we come into a condition of purity where we can take more and more of Thy life into ourselves. When we have Thee, we have everything. We have knowledge of everything in existence. We have

knowledge of all the books in existence that is essential to our growth and development, of all science and everything that man labors and studies for for years and years. Let us forsake the old life of materiality and try to live wholly in the spiritual life that we may have something that can not decay with the body but shall live through eternity, as Thou livest through eternity. Amen.

There has been so much said to-day that I feel it will only be a repetition for me to say anything, and still I feel so much of God's love that I feel it is right for me to express what I have, and that is to say to you, that the life you live in the physical body is not life, unless your spiritualize it and become spiritual in your life. Man counts it life but it is not life, because it only lasts for a moment and then it changes into what is called death. Life, as we count life, is eternal, is a constant welling up, an action, not only of the mind but of the heart, and a feeling through and through every part of one's being of happiness, peace, contentment and trust that can never be felt or experienced by the natural man. I have passed through what is generally called life as well as the spiritual; I know the enjoyments and pleasures that one feels while he lives in the physical, and I know it is not life at all. But this spiritual, God-like, eternal life in the soul and heart continues forever, no matter what may come to you. No matter if death is in the family, which is considered the greatest affliction that comes to man; no matter if you lose everything you have in the way of friends, money and possessions; no matter if you become beggars, as it were, if you have God developed in the soul, you will have peace and trust in your heart and know it is all for the best and that all is well. You will never feel to murmur under any circumstances. Hence, we see you are strong when you have God within you. You are not babies. God is the only strength that amounts to anything as a lasting strength, and if you have trust and confidence in God in all of this sorrow and affliction and this disappointment and calamity that may come to you, He will give unto you that which you never could get in any other way and which you never could feel to enjoy in the natural life. That continued happiness is forever and ever and you can never go back into that

depth of darkness where you will complain and find fault with what comes to you. This, I say, is not alone what He gives you. But if you have confidence and trust in Him, you will have something so much more desirable and perfect, something that will give you the greatest satisfaction and a feeling that your inner life corresponds to something better than you ever had before.

The riches spoken of in the Bible are not to be condemned, because God gives them to the people because of the necessity. But if the heart loves these riches more than God, if man has that which he will not give away if God wishes him to do so, then he is not worthy of that life I spoke of, that will build one up into this eternal purity and goodness and love. Hence it should be taken away from him and given to the poor. This, to me, does not mean the poor that have neither clothing nor shelter. The poor spoken of in the Scripture, like everything else, should be taken in the spiritual sense. The poor in spirit are the ones here meant, and are those who are destitute of spirituality, as well as those who are poor and needy in the ordinary sense of the word. We want to give to them light and knowledge freely as given to us, give to them the gospel of truth, the gospel of God. And if God directs us, we must give them clothing, food and shelter as well, when they are in need of these. Not because somebody else does it. The benevolence you show in this way will surely be unfruitful, giving to one or another in your own strength and because others do. When you give you must be directed by that great power that will give you knowledge and wisdom so to give that you will benefit those to whom you give instead of doing them a harm. And so I say, give only where you can feel that you benefit and where you have been directed to give by the God speaking to your heart. If you will do this you will find that you are always helping when you are giving. But if a man gives only because somebody else does, he will receive no reward. It is the heart that must be the actor and prompter in giving, and there must be that knowledge from God that you are going to benefit by your giving and not doing harm and injury.

The love of money is the root of all evil, my brother said, and I will say it is true to me. But money well used for the benefit of the inhabitants

of the earth, and for the promulgation of the great principles of God, is a necessity, and man should feel if he wants to work to acquire money for any purpose beside that of supporting his family, it should be for this one great thing, to promote the the principles of God in the world and to further all that is good, and not for his own gratification. My greatest object in life for the last thirty-nine years has been that I might do something for humanity without money and without price. I had the promise so many times that I should be able to do something for the world. What I have done I have done without money and without price, and I shall never die satisfied until I know that every child on earth to-day has been elevated by the great principles of truth and the great power of God that may be felt by the people if they only come into His life to be baptized by the same spirit, the spirit of God. Not to do a little something in my church; not a little in this direction or that; not a little for these people, or for this denomination of people; not for the promotion of this doctrine, creed or belief, but to do something for every one that will come to receive the principles of God, whether he be black or white, bond or free, rich or poor, high or low, whether of this religion or the other, I do not care.

There are good people in the churches as well as outside of them, and I want to see them all come out of their natural lives and live under the spiritual law of God and partake of His love and bounty. I know people who will stay inside of the walls of the house they call their church until their souls demand something else, newer thoughts and a freer action and not be bound down by creeds, dogmas and superstitions. It is the heart-work that must be felt and God must be the ruler, and where God is the ruler in the heart in preaching the gospel and in doing this work, I want you all to understand that He is no respecter of persons but is the same whether one be a church man, spiritualist or anything else. Wherever that heart can be touched, wherever God can be felt in the heart, there is our brother or sister. Christ did not consider those His brothers or sisters who did not do the will of the Lord, not unless they were born under the spiritual law and were guided by God in their lives. That is what we want to be. I love every person on earth that is in a

condition to want this God-life, without selfishness, to be grown and developed within the heart, and I love them better than all my relatives unless they live as good lives before God and live for the elevation of mankind. I have a few of my people with me that strive to live this life, but those that do not care for it, and whom I do not come in spiritual rapport with, are no more to me than strangers.

I trust to God to give the increase of what I have sown in your hearts and to help you to live a true life. If through me God gives the gospel to you, I leave it in His hands to give the increase of my labor, for I have given it to you without selfishness. I want every one of you to come where you can see and feel God's life and love within your hearts just as I do to-day. All other life is as naught; this is the heaven that we all want and the heaven we must all labor for to obtain. Let us not depend upon one or another; let us not depend upon ministers or speakers, but just the God within, for our heaven and our hereafter. If you do not carry something home with you when you leave this body, you will have no more home on the other side than you have here. It is God in the heart that makes home and heaven and without Him you will have nothing that amounts to anything either here or in the hereafter, only to eat, drink and be merry and die to-morrow. It is not so when you have God developed within you. Then you may burn the body or have it decay, but the principles of God within you, the knowledge, wisdom, goodness, love, power and heaven which you have developed, you still retain just the same as if you still were in the natural body. Then you have the spiritual body, and this spiritual body you have to educate so as to take in more of the spirit of God, because as we take in more of the spirit of God, we strengthen and grow our spiritual bodies, for spirituality is the highest principle of man's organism. And that is what I want to do with every one. I want to impart to him the life of God that will make peace, harmony, contentment and heaven within. Not that contentment that he is satisfied to live a gross life of materiality, just to eat, drink and have a good time, as the world counts it, for that life is not beneficial to you and does not last, but that contentment you have in knowing you are living your highest law.

When you live only for the world you are sowing and reaping darkness, gloom and despondency and you are looking forward to death with apprehension and fear and not with a hope and a knowledge that you will have better conditions for growth and unfoldment in passing over to the other side. I once attended a lady who was eighty years old, whose husband had died eight years before. She said to me that she thought it was her turn to leave now but that she dreaded to go. I said to her: "You are not afraid to die, to pass over to the other side where you will meet your husband?" "Ah, if I only knew I should meet him again," she answered, "then I should not be afraid to die." She had been a church woman and always believed in God, as she said, but now that she was going to die she had a doubt that she was going to live in a future existence.

This is not life when you do not know whether you live or not. Death, the dissolution of the soul and body, is something you all have to meet, but if you have God within your heart the ruler you have something to depend upon wherever you go. You have this physical body to-day and it may be taken away from you in the twinkling of an eye, but if you have God's attributes developed within your soul, and you are living for that God and that which is eternal, you live right along the same as before, although the circumstances under which you live may be changed. But it is all for the best and you will have the knowledge that tells you so.

This is what we call eternal life. There is no eternal life without God being developed within the soul. It is like a plant, it needs to be cultivated and nourished and cared for, not letting the weeds destroy that beautiful plant. What you want to do is to grow that seed in your nature into a plant so that you shall not have to keep weeding in your nature all the time, only so long as the plant is tender and needs care. When it has grown up to be a plant, nothing else will grow there. So what we ask you to do is to grow that plant, that principle of God within you and you will have no tempter and no weeds to contend with. Look at the beauty of God in everything, the God-principle in the plant and in all of the great beauties of nature everywhere, and if you can only see and feel that there would be

nothing without that life of God in it all, then you know that the physical body would be nothing without the life of God. The tree apparently dies and decays, and though we know it lives through all eternity, it is not like the eternal life of man. You want something besides the life of the physical to carry home with you, and I say it again, you will have to grow it within yourselves. You want the spirit of truth, the life of God, else you have no heaven and know nothing of the eternal life. Let us not be content to live on in darkness and misery, having nothing to guide and direct us, but live for this high principle and all these things that you need shall be added unto you, as the Scripture says.

MARY HAYES-CHYNOWETH.

THE natural man will say, I do not always hear the voice of God. If that is so, the first thing he should do should be to try to get himself into a condition where he may hear the voice of God. If we will listen for it, if we desire to hear it, if we ask for the directions which that voice will certainly bring to us, we may hear it many more times than we now do. As it is in the natural that the child who does not care to listen to the voice of the parent, or pays no heed to his counsel, really does not hear it, so it is with us who are the children of God. If we do not care for His advice and directions, we do not hear His voice. But when we do care for it, and have a desire to know His will and obey it, He will find some way in which He can make that will known to us. He will make us hear if we but open our ears to hear. If we turn to Him with an honest heart and a desire to know His will, He will find some way in which to make His will manifest to us.

J. O. H.

EVERY time you think a thought in advance of what you have had you can meet God and the angels and come nearer to them upon a higher plane of development than you ever did. May God bless all your efforts toward the development of your spiritual natures and place you upon that elevation of morality, purity and love that you may be a bright and shining light to the inhabitants of earth.

M. H. C.

### Address.

(Delivered at Eden Vale, Cal., April 1, 1891.)

(Subject given by one in the audience.)

And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight and did neither eat nor drink. (Acts IX 3-9).

The man, Saul, spoken of there does not mean any particular person that lived in ages past. Saul is typical of man when he reaches a certain development. In the first place, he persecuted the churches. That means that he was warring and fighting against everything that prompted and directed him aright. He was going against the better part of his own nature. Were you to take it in the literal sense, as it reads, you would say that he was persecuting every church and trying to go against everything that was good. So he was, but it was against the good in his own being. But as Saul was in this condition, there seemed to be a higher principle taking possession of this being, and that voice which he heard was the voice of the highest principle in his nature, which here is called Christ. That principle was grown to act through the higher nature so as to make a spiritual action. There was a new light coming into him, which I would call the spiritual light, and when he saw this light and heard this voice, he knew at once that he was doing something that was not the highest and best. He saw that he was persecuting that principle of his nature that was trying to make him overcome his lower, animal propensities and grow him into spirituality. He was going against his highest life and spiritual nature, that would bring him into harmony where all of the lower life would not trouble him. And that voice to every one is the same. If we go against every impression God gives, or force ourselves against every faculty that seems to be aroused to lead us to the right, we are working with the lower nature all the time and the same voice of God within, the same Christ principle, would be saying, why dost thou go against this

higher spiritual law? There is always that voice in a man's nature when he is doing what is wrong though he may not be in a condition to hear it as forcibly as here is represented. There is no person that does not hear this voice when he goes against the highest law or principle of his being, or goes against God.

So it was in this case. If this light that shone around him or within him was the light of God, or the light that Christ sheds in every man, can you not see at once that all of this that was light to Saul, that he heretofore felt was true, became darkness? There was that which formerly had been his light but by which he could not see now, it would not lead him into higher conditions of life. He had not grown to fully live under the spiritual law; he had not grown to be fully one with God and Christ, but it was merely a voice speaking to him, saying, why dost thou go against the higher law of thy being? He had not fallen down to worship that spirit of truth and life that leads all men into happiness, peace and harmony, he merely had had a glimpse of it. By hearing that voice that came to him, and seeing the light, he saw and felt at once that what he had before was darkness. He had not grown to have this light constantly, and he could not follow Christ in full, nor could he live the old life again after this great light had come to him. When we partake of that radiant light that comes from the life of God, it is very hard to do what we did before we had this light. He did not understand that voice within him, there was a new thought but he did not fully see it nor understand it. He had to seek help. And so he only asked, as we shall ask in this same condition, what is this that comes into my life? When this light has shone within and around us, we learn to inquire, what does it all mean? The spiritual understanding was being developed within him and he felt at once that there was something within him that was not quite right. This is the voice of Christ that ever will say this to one, and it is of no use for you to rebel against this life when it once comes into your heart, although you do not fully understand it. If you rebel against it, trying to get away from it, I want you all to understand that it will be with you as with Saul, you can not force against it, and if you do, it gives you the greatest suffering until you are willing to obey that voice.

He trembled. What was that trembling? It was that which comes to every person who receives this power of God. Every person who is under the law of inspiration has that tremulous feeling. He feels the power upon the nervous system and upon the heart. If we come into that condition of inquiry to say, what wouldst thou have me do, we begin to tremble with the inspiration from God. I assure you there is no person who ever receives that light, or feels that power, but that is willing to raise his thoughts and feelings into purity, asking to be elevated in his aspirations and desires. His morals will be increased, his thought of God will be more ardent and all of this that man ever in the natural rebels against will be a light, that light will be knowledge and the knowledge wisdom. Then he will arise and go into the city, that is, he will advance and go where there are many characteristics in his nature that belong to the spiritual. All he there meets with is a help to him and belongs to the spiritual or higher faculties, all belongs to the spiritual nature. And when we consider this, we may know that our whole life when we act under the spiritual law is with the angel-world. That means harmony, and that is the condition that all of us will be in when we know exactly how to live. When we come into a condition to realize what our duties are, and we ask God for help and strength to do them, He will not only give us these but will direct us how to do them. If one of us who now are living on this earth tries to do his duties faithfully and to the best of his ability, God's light and God's wisdom will direct him in all of his life and action.

There is no strength except in God. The intellect may be called powerful, but in it is nothing that can satisfy the soul, nothing that can give elevation of thought, nothing that can attract the power of God into man's being until he begins to understand that light that shines around and within him, filling his whole body with light. Then he will ask: "What shall I do, O God, that I may know how I shall not only benefit myself but also all humanity, all thy children?" This is the voice of the heart from every person who has a desire to be elevated, and then he comes into that great city, that city that is so unknown to the world to-day, where he instead of having thirty or forty spiritual



organs will have a thousand, and when he has developed the thousand he will have ten thousand more, or enough to develop through all eternity to produce a still more and more perfect organization. And when he comes to consider this he will see that he has something to do to bring himself where he will not be kicking against the pricks and working against the Almighty God. When we consider that we are upon the first plane of our life and look toward eternity which is forever and ever, and know that without action we should all die and become nothing, but with action we are bringing something new into our lives constantly, can we not feel the importance of looking upward to that great fountain of light where we can attract it around and within ourselves so that every faculty in our organisms shall be not only filled but fed by that light.

God's light is wisdom and His goodness is power. When we come to have the light of God we have His wisdom, and when we have His goodness we have His power. There is nothing on this earth or in heaven, or anywhere else, that amounts to anything without goodness. Goodness means Godliness. It means all that man can comprehend that will give pleasure and happiness, all the heavenly atmosphere that we can imagine and much more that man can not realize or comprehend. I mean just what I say, because I know by my own experience and by the little light I have had in these thirty-eight years that I did not know thirty-eight years ago what I know now. I thought I was happy. But there is no estimating the difference between my happiness now and that when I thought I was enjoying so much life. And so I have a reason to say that I know as we advance and develop, that happiness increases according to the wisdom of God within. So you can not do too much labor toward this great elevation of thought and feeling. There is no danger of man becoming injured by the effort towards God and goodness. There is never any danger in that direction. I will ask any of you if there is any fear of any of you being injured by trying to give every thought to God and goodness; to do good to your brothers and sisters of humanity; to do to man as you would that he should do unto you; to do to him all of the things laid down in the Bible as well as that laid down in your own heart and which is already active there in some measure; and by being willing to drop that

action that Saul had in persecuting and forcing against all that was good and elevating, but which at the time seemed to him to be wrong.

How many people there are that make fun of religion. How many people there are that see others doing wrong and say, "He is religious, and he is no better than we are." But remember there is goodness and Godliness within, and though he does not do the right thing, it is a great deal better to make an effort to do it than it is to be kicking against that goodness and trying to do something against every person that is trying to live and do what is right, although he fails. This effort put forth on his part will bring him, sooner or later, where he will succeed. It has never been my aim or object to go against any one who tried to live a good life, no matter what his religion might be. I may, in my explanations of the Scripture and by illustrating what I know to be the truth, give the people the impression that I am going against them and their lives. I do not go against the churches or any person that is living a good life. I do not go against any person that does not live a good life, I only want to teach him a better way of living. I feel that all religion that teaches a person to live a pure and holy life before God, even in its simplest form, is better than none. The goodness, which is the religion, or that which true religion tends to bring out in the lives of the people, is the same wherever found. If a man is not pure, holy and Godlike, if he has a little of God developed within him, it is a great deal better than to be all bad in his life. And this is what I mean by going against that which seems to be entirely wrong. The only way for us to live is to live our lives independently before God, live our lives as we feel is right and let every other person live his life as he feels is right. In that way, if we have something that is greater and truer, better and purer and holier than others, they can not help being attracted to us. We must leave others alone until we have light and knowledge to give them exactly what they need, and that comes by the wisdom of God. We can not have the true light of God without knowing something of our brothers and sisters of humanity, and without it we are deficient and wrong, and when we take it into our own hands to do something and to act, we may be kicking against the pricks, as the text say. We may be doing something that is wrong though we

may not know it and think we are doing the right thing. Hence you see the necessity of growing God within your own heart that you may know what your duties are and how to perform them. If a person comes up and rebels against that which we know is right and good, then we should have God sufficiently developed that we with our light and with God in our hearts may change his thoughts and feelings and tell him to look upwards; that we may direct him, as the voice of Christ in this text, to go to the city to get help and let all these great faculties which are dormant act in unison. But he has to grow into that condition before he can see. With his natural eyes, or with his intellect, he can not see what is before him or that which is spiritual.

As has been said so often I will say again, if man knows himself he will know his God, and if he does not know himself he does not know his God. There is a great deal in that. He will try to worship something way off, the great God of the universe, perhaps, while he knows nothing of himself. We must try to learn to know ourselves, try every day to know something more about ourselves. When we study and know of the imperfections of our own natures, as well as all that is so beautiful in man, we learn about God and about His laws. There is not a person so low in the scale of unfoldment but that he will forsake all that is low for that which is good and Godlike if he could only see and feel that it is something better than what he ever knew before; and if he would only search for it he would be sure to find it. If you can keep that reaching forward active within him, he will keep on until new faculties are developed within him, and then the old life will be stale and abhorrent to him and he can no longer live in it. He is not the same being any more; he does not enjoy what he formerly did. And this is just what we are here for, to start an action where we shall hear the voice in our soul, "Why do you go against me?" We do not want to look to the Great God of the universe to be just like Him, for we are a universe within ourselves and God is there. We attract God of the universe unto us when we develop that within us which it likened unto him. That is the only way we can become Godlike and the only way in which we can become spiritual individuals. We develop from within instead of from without. There is a great mistake made in the world that people do not know of the great pos-

sibilities within their own natures. They have been told that they are sinners and doomed to eternal punishment were it not for the blood of Christ. So they begin to feel that they are nothing and curl up like the little serpent, and when they do this they look outside of themselves and forget their own possibilities and the God that is within themselves. We pray to be likened unto God but we do not know anything about Him nor anything about ourselves. Still we feel that we are so great and so much above everything beneath us. But when we sound ourselves we shall find that we must be just as meek and humble as was Christ, where we can eat with publicans and sinners and where we learn to know there is no high nor low with God. We are all His children, the only difference being that some of us have grown a little more than others.

This light spoken of as being the light of God is the light that comes to the highest faculties of man's nature. It permeates his whole being and lightens every part of it so that he has strength and health. This light of God in man's nature has a wonderful effect upon him. You take a person that is under the inspiration of God and let him be active under that power and you will find that, although he be sick and weak, he may go through with his work, or deliver a sermon, and when he gets through he is stronger than before and feels refreshed rather than fatigued. It does not matter what kind of work he does under this inspiration, you will find that when he is through with it he is more rested than when he began. On the other hand, if you labor without this life, simply in your physical strength of mind and body you know that you are getting weaker all the time.

What we want to instill into the minds here in these meetings is that every one should feel that there is no pleasure or blessings in working against God or against any one who is trying to come nearer to God. When you are working against God against any one who is trying to come nearer to God, you are working against yourselves and you are injuring yourselves more than anybody else. Here is a man that is a drunkard, here is another that is a thief and a robber. You think these are not doing themselves the greatest injury but perhaps are doing it to their neighbors, friends or relatives, causing them suffering, uneasiness and injury. But can you not see that these men are in

a worse condition than those upon whom they bring suffering? Is it not better to suffer a wrong than to do a wrong? Would you not rather be the one suffering under an unkind word or deed than the one that said this unkind word or did this unkind act? I say that no man can know the condition of another until he has passed through a similar experience as the other. Let us feel that whatever others may do, we will bow ourselves to the light of God, and let us be obedient servants to that principle within us which should be the ruling power in our natures, and feel that God's life and light and wisdom can come within our organisms and make them strong and healthful, and let the power of inspiration come upon us until it makes every particle of our beings shake. Let it be shaken even so that we fall, as Daniel did before the face of the angel. How many of you would laugh and make fun, if you should see an individual so controlled by the power of God that he could not stand because there would come a spirit or an angel before him. And yet in the Bible it speaks of it and it is true without a doubt. When this light of heaven comes upon a person, a new world is opened up to him and he sees what he never thought existed. And this is why I implore you to come into that life where you shall have so much larger world to live in and have so many beautiful friends and companions to mingle with.

There is nothing beautiful only that which is Godlike; there is nothing good but God, according to Scripture and as we know. How are we going to get this goodness into our being except by developing that God within us? If any of you know any other way tell me of it, and if it is a better way than that I teach you, I am just as willing to have you teach me of it as I am to teach you. We should never be where we say, I know I am right and that you are wrong. If you do that without the light of God, you will see at once that you are working against yourselves. If you stick stakes you will have to stay where you are. I stick no stakes. If anybody on this earth can convince me that I am wrong in my life and in my teachings, I will be just as willing to give it up as you would be to turn back if you saw you were going over a precipice. I would not come here, or anywhere else, to preach something that I did not feel was true, something that I knew

was not the truth. When we have come to this where we know we have a truth, and that truth has been tested and tested, we have a power that we can give this truth to the world and benefit the world by our lives. If you stick stakes you may have to pull them up again, because the power of God is free and knows no limits, and you can not stick stakes and say you are going no farther. To-morrow God's light may shine upon you and you will see what you never saw or could believe existed. I am free because God made me free. I have been free since I was in a condition for God to breathe His breath upon me, because I did not wait for man to say whether or not I should receive that breath. I have ever followed the dictates of that principle that came to me through the inspiration and power of God without regard to man. I feel it is the same in every one of you. You should not try to condemn one or another but let this light come into your souls so as to guide and direct you, and if you do nothing to hinder that growth and development into something higher and higher, you will be able to see whether or not others are right, and if you see they are going in the wrong direction, you will have the power to help them and to point out the way to them. The light of heaven and of God is immense, and when you consider it you must know God and that light can not be confined to any rules or be kept out by any walls or by superstition, bigotry, dogmas or creeds.

Paul was active in the way of persecuting the churches, but according to the Bible story he became one of the greatest workers in the church afterwards. The persecution and the trying to go against something that he did not understand, against the highest and best within himself, was his greatest sin. I do not want any of you to be like Paul. I do not like any of you who are here to stop the action of that which is highest within you until the Holy Ghost comes into your lives and leads you into all truth, to witness within yourselves that you have that God-life within so that it shall not be necessary to have any one else tell you whether you are right or wrong but that you shall know it yourselves and do nothing to hinder the right action. There is no person that needs ask whether he has it or not; he needs ask no minister, deacon or preacher. If God's life is within us, we sense and know it and we feel it in

the heart and mouth, as the Bible says, because we know that of ourselves we can do nothing. We know nothing of ourselves, and so when it comes to us as plainly to be demonstrated as any problem in mathematics can be worked out and the right solution given, we know it is the truth and from God. All this is plainer to me than science worked out with the mind. But understand this is not for me alone, but it is for the whole world, and when the whole world comes to a condition to live in this light and let the highest faculties rule them and become spiritual through and through, perfectly that means, then they are in a condition to need no one to tell them whether they are right or not. We shall then be our own doctors, our own ministers, our own counsellors and all that we need for our perfect growth towards God, will be given us with the Holy Ghost. Heaven is within and that heaven exists there according to the great power of God within. I have often said that when we have harmony within we have heaven. But we may have that heaven within where we may say that we are harmonious, and yet there is a greater heaven for us to obtain. Through our development and advancement toward God, our heaven increases and grows more and more beautiful through all eternity. God within us becomes greater and greater and purifies and cleanses our spiritual natures more and more and makes us more God-like and more heavenly, and so heaven is enlarged within us.

MARY HAYES-CHYNOWETH.

It seems to me that, if we desire to live a pure and holy life, what we should aim at, is to be where we can hear the voice of God speaking to us, that we may follow the way in which He will have us go. If we only do this, we shall avoid all these sufferings and all the trials and tribulations that come to man simply because he is not obedient to the highest and best of God's laws. He is going away from the path in which God would have him travel when he does not live to the highest and best he knows. But if we are only obedient to that voice of God when it comes to us, we shall avoid the pain, suffering and anxiety of the natural man, and shall be living lives of peace, harmony and happiness; it makes no difference what experience comes to us while here.

J. O. H.

*Address.*

(Delivered at Eden Vale, Dec. 7th, 1890.)

This whole world is in darkness concerning the future life and the present condition of man's spiritual nature. As to Adam, you need not go away back thousands of years to pick out your Adam for we see enough of him manifested in the world everywhere. Neither need you go back a thousand or eighteen hundred years to find your Christ. All this means the present time to every generation as long as the earth exists and people dwell upon it, else the Bible is no Bible to humanity. I think enough has been said for people to think of for weeks and months and still be ignorant of half that has been said. Man's mind as it is now can not grasp the spiritual principles by hearing them once, and so I say you have had enough to think about for a long time. What is there in you that needs more than you have heard to-night? Everything from the beginning of man's existence to the present time had had a development to the resurrection. The fall has been continuous and they have been constantly taking of the forbidden fruit of the Garden of Eden, that is what the Garden of Eden means. As my son said, Adam was without knowledge. There was a tree placed in the hearts of the people when God placed Himself there. He placed there what the world would call good and evil, but He said it was all good and pronounced it so when He created it. My son said that Adam was not created perfect, neither was the natural man, or the creation perfect. Now allow me to say, and what he meant to say, that God creates all things perfect. Each thing is created perfect, I repeat, in its condition. But the growth into real perfection was not at the creation. The seed may be perfect as it is put into the ground and we will see the seed sprout and grow. It is not perfect until it is grown into its perfection and final destination. It must blossom and bear fruit. When we come into this life of perfection we must follow after the manner of the seed which is sown in our earth. We must grow and unfold by the proper circumstances and conditions that are placed around us until we perfect our lives under every law that belongs to the natural man. Then we are perfect in every part. The seed was perfect in its condition as well as

the man's nature changing to grow into true perfection.

By our lives we find there is a new life, a higher and better one than to live after the flesh. One will say, what shall we overcome? Overcome temper, jealousy and all those attributes that belong to the flesh. They are manifestations of the condition of man, diseases that are just as unhealthy and creating as evil an influence over the community and humanity at large as the disease that kill and destroy people. They are those desires that lead the mind into what people of the world call pleasures of life. If one will walk in the straight and narrow path that leads to God and His kingdom, Christ says he must get the world under his feet. While we are in a condition to be attracted to that that pleases the eye or arouses within a passion for pleasure to see or hear, he is not in a condition to walk in that straight and narrow road. If you labor hard to get your money that you may have enjoyment in theaters and concerts, or in any other place where you are attracted away from the great God principle, you are placing stumbling blocks in your way to walk over. One may ask what do these things do to injure our progress and unfoldment. I will say that man possesses within him all spiritual power and principles if he will but look to that power for guidance and direction. And I have never known one that truly wanted that power and followed it but that he would be disgusted and dislike the very pleasures that he loves in the natural condition. People love to get together and play. They play cards or dice or whatever it may be, and may think that they enjoy something which helps to make life better, but this is something that impresses me with the condition the man is in. Often have I sat in the cars, traveling so much as I have, and witnessed these things and I have always come to the conclusion that they are babies, and like children, playing with toys and little blocks. I have known many people who have practiced these plays for years and years, but after coming under this law and beginning to grow to see what true pleasure is and what true happiness is, they lost all their aspiration and desires for them, if one may speak of aspirations and desires in connection with these things. They are circumstances that lead man from the highest and best. Everything that tends to bring

man down should be avoided and let alone. While in the natural these are something that pacify the longings of the heart, as well as when the babe can not have his mother and feels contented with his toys, and so we do not condemn them, we only wish and desire to place before these people what we call true life. The true life is that that gives a constant and continuous flow of happiness and directs our life to better things which shall place before us the principles that have been taught to-night, the Christ life.

The action of the true God-life is the only action that God notices and accepts. The child that is in a condition to play with higher things always has them presented to him, and keeps on until he is grown to play with more and higher things, as the world counts it. These are the plays that you are shown when you go to theaters or to hear some person sing. The singer is showing to the world what he can do with his voice. Every cultured voice I ever heard always brings to me the emblem of the singer. He has spent all his energies and all his strength in that one direction, and many of them have I treated when they have destroyed the voice, trying to show what they could do with it before the world. I would just as soon spend my time to show man what I could do with my arms, swinging them in every direction, as I would what I could do with my voice. If any individual is possessed of the power of God, then that divine principle will make music that will fill the heart to overflowing. It will not tickle the fancy and cultivate in them only an affection towards music. It will not be the same but it will arouse within them the desire to know more and more of God, instead of trying to imitate the individual that makes it. I wanted to bring this up because it is one of the highest tastes that man has.

The question has been asked many times, who are saved, and to-night we have heard some remarks about those who are saved. I have nothing to do with the ministers, to find fault with them or what they have done or what they are going to do. I have to deal with humanity as they are and as I find them. If I find them with all the fleshly attributes and appetites, and with desires towards the evil things in the world that are bringing misery and condemnation into their souls, I feel a sympathy, love and charity for all

of them, and I have the same feeling of charity towards the preachers because I find in them not that life, not that happiness which is the result of a Christian life. If, as one has said, Christ be an example for us let us live it perfectly that we may come into a condition to be in rapport with the divine angels and the Holy Ghost and God so as to rid us of all these imperfections of the flesh and live wholly under God's divine laws. If all the preaching had been the preaching of the soul where God was the power, every man in the world that ever listened to it would be saved from all his imperfections and be without them now. But all agree that the world is in sin to day. Then if Christ has lived on earth because God saw the necessity for him to be born and live in an individual form for the salvation and redemption of the race, and he was crucified and died according to God's decree and wish, I consider that Jesus Christ and God are failures in the world. I do not say it to complain, but I give it to every one of you to look at as a picture. If Christ died to save sinners 1800 years ago and His blood has been preached all these years and we see the same sins existing in the natural man as were eighteen hundred years ago with those who then lived and they have not overcome all that Christ overcame, what good was the crucifixion to man? Certainly there was a premature death, Christ did not fulfill His purpose. And the Bible says that God decreed this. Now how are you going to get another? If you read of Christ according to the letter there is no sense in it, it destroys the power of God as truly as you are here. Now, I believe in a God that does all things well. I believe in a God that has power to know and understand what he is going to do before attempting to do it. I believe in a God that places His son upon earth who comes in the power of the Holy Ghost to do whatever it is God's will that he should perform and his action will accomplish for humanity whatever he wishes it to.

According to the Bible, Eve was the beginning of the moral life, as Christ was of the spiritual, when she handed the forbidden fruit to Adam. She was the one that assisted Adam in opening his eyes. His eyes were opened and he was turned out of that garden of ignorance. He began to have his intellect active so as to show him

the necessities of his physical body. He saw that he had nothing to cover his nakedness, he saw himself as he was and the world could see him as he was, and so he began to sew fig leaves together to cover his nakedness. This means a small action with the simplest materials. When man sees he is naked in the physical sense he will go to work and make garments, and he must work with his hands to bring himself bread. What is that bread? Is it that which is made of wheat and flour, or is it that bread that is coming down from heaven to humanity from the great Father? It is the bread of life. It is that something which man needs to build him up into a more perfect spiritual condition and that is what man desires when he begins to feel the necessity of working for this other life in which he is naked. As soon as man can be impressed that he is not living for the highest and best he will begin to feel where he is, what he is and what he may become, and he will begin to feel that there is something better for him that God has placed within his organism, and he will begin with the smallest action that he may cover his nakedness. He may have all the knowledge that books can give but his book education amounts to nothing before God. It is the heart-work that tells, not the action of the intellect. A man may be very highly educated and yet be one of the greatest brutes in creation. His education will never save his soul from suffering and misery, and you can see at once that it is not the intellectual action that comes to save, but it is that that comes to the soul from the inspiration of God that feeds him with life and that spirit of the Holy Ghost that leads him into eternal truth.

The truth spoken of in the Bible is not that truth that man counts truth. It is the principle of life, the principle of God and that principle of Christ that is laid down in the Bible which says, "I am the way, the truth and the life." This is the only truth that amounts to anything to the world when developed in the hearts of man to move his life and bring about an action, a spiritual action, which is the highest and best. But we must all have it, else we are not saved from our imperfections. Then it is so inconsistent when we consider that Christ died to save us, and he has taken all the sins and burdens away, when a man gets up and gives utterance to an unpleas-

ant, unmanly expression and we get angry in a minute. That is not the Christ life. The Christ life endures all things. Christ was spit upon and crucified by the world. That crucifixion means that man was in a condition to go against, fight and try to kill everything that is good and God-like in humanity. But you see they did not kill him. Christ arose from the dead and went to His Father. What was it they killed then? They killed and destroyed nothing for he overcame it all. This crucifixion is when man comes to realize there is something in him to overcome, and he takes up his cross and begins to lay aside one thing after another of the physical or makes it subservient to the spiritual. You must be crucified and it is the world that crucifies you.

So let us realize that we have a great duty before us and that we cannot put our burdens upon some one else. We must work out our own salvation according to Scripture and no one can take this duty upon himself so as to do you any good. I can do you no good only so far as I arouse in you that spiritual action that makes you want to come under this law of Christ as depicted in the Bible. And that is the way that Christ is said to have saved the world. Now if Christ has not saved the world, can you not see that that action is a prophecy? Can you not see that you are meant to be saved and there is a chance for every one of you to be an heir and joint heir with this principle of Christ by your own action and not by that of another. The Bible says that it is the pure in heart that shall see God, and so you must become pure in heart, overcome all there is in your nature and not try to cast your burdens upon others, for if you do they will come back to you heavier than before. Every drink of liquor that you take into your system must be taken out the same as if it were poison. It is poison, and if it does not kill the body it impairs the reason and intellect. There are some people that contend that Christ drank wine. The wine He drank was the inspiration of God, He drank from the pure fountain of God's life and gave His disciples and told them, this is my blood. And the bread was his body, and that means the bread that came from God, the embodiment of the principles of the Almighty. The Bible must be spiritually understood. It is not a history of events that can not be relied

upon. It is God's word to man when you read it with the spirit and understanding.

This is what we give to you to carry home with you. If you condemn it or do not understand it, let us know it that we may explain it to you that you may understand. We must give up our old notions to come into that truth of life that will bring harmony and peace into our souls.

MARY HAYES-CHYNOWETH.

THERE is an underlying principle in nature that we do not comprehend. There is that life, that principle that can not be comprehended by the natural man. But the spiritual man can realize it, having his spiritual vision open, and see that principle is everything, whether in the vegetable, the little flower, the bug, the fish or the reptile. He sees and knows the life principle in them all and their use. And this is why we feel that everything that is created and exists is God's and is created for a purpose and has a life and individuality of its own just as much as man. We do not mean as individual men and women, but there is that God and goodness in everything that has to be developed to perfection. God means good in everything. Even the least things in the universe have the spark of God within them and they are His children. They are so in germ and are going to develop, blossom and bear fruit under the Holy Ghost and purity of life.

M. H. C.

MEN do not know their Father until they are in a condition to attract Him into their hearts. Peace, happiness and harmony will then come. There is no other heaven but the one that comes through growth—perchance through suffering, persecution and crucifixion. There may be no other way in which the man can be purified.

M. H. C.

FORSAKE the world—everything outside that is a detriment to the growth of the spirit, for the flesh and everything that pertains to it is in opposition to the spirit and must be overcome.

M. H. C.

THERE are two roads. One after the flesh. The other after the spirit—the straight and narrow road that leads to God.

M. C. H.

Written for THE TRUE LIFE.

*How to Work and Live.*

WORK as though you would live forever.—  
LIVE as though you would die to-day.  
These words urging to high endeavor  
Chanced to attract my eyes their way.  
As I sat idly turning the pages  
Of books and papers just at hand,—  
Ah, what a thought for future ages!  
I paused to FEEL its beauty grand.

I almost make my own the glory  
That 'round the author of that thought  
Must have been poured, when such a story  
Of life his living brain had wrought  
I feel it shall be my ambition  
To carry out that thought sublime.—  
Thus work and live, till bliss fruition  
Shall link eternity to time:

To well perform life's ev'ry duty,  
As though no change with time might come  
To mar earth's scenes of light and beauty,  
Or make it but a transient home;  
To live a life so pure and blameless,  
That any day the soul might rise  
To know the joys, that yet are nameless,  
In realms of bliss beyond the skies.

What is there more as perfect spirit,  
As earth may claim, can ever do,  
Than bliss elysian to inherit.  
Promise I unto the good and true?  
These words contain a mystic meaning  
To waken each aspiring soul,  
And teach it how, by careful gleaming  
To gather sheaves for Eden's goal.

The all of duty we, as mortals,  
Are here required to well perform,  
That we may reach the shining portals  
Safe from the fury of life's storm,—  
Is here expressed in words of power,  
That in each heart a place should find,  
To bud and bloom, like fragrant flower,  
And yield its sweets for all mankind.

"Work as though you would live forever!  
LIVE as though you would die to-day!"  
A noble motto Time can never  
Bear on his fleeting wings away!  
If once the soul, its beauty seeing,  
Aspires to work and live like this,  
May it not, e'en while mortal being,  
Know something of its future bliss?

San Jose, Cal.

MINNIE R. RIZER.

GOD has placed his children here for a great purpose. All that He has given unto you shall be brought to Him. If you pass over before all is accomplished, there is the aspiration still, and God is the same Father there as here, and the aspirations will go on until the doors are opened.

M. H. C.

You can be perfectly happy only by obedience to the laws that God has established within you.

M. H. C.

*Some Recollections of Mary Hayes-Chynoweth's Life and Work.*

My earliest recollections of our home life are filled with memories of the sick and afflicted in body and soul who came to my mother, Mrs. Hayes-Chynoweth, for advice and help. And so far as I now remember no one was ever turned away empty, and no charge made to any one for advice, treatment, medicine or board. To rich and poor alike was freely given whatever God had for them. If any one wished to pay he paid whatever he chose, and if people did not offer or wish to do so, and most did not, it was just as well, and indeed was not expected. The total possessions of my parents in those early years consisted of the homestead of 135 acres of very good land in Waterloo, Wisconsin, and the small savings from the fruits of the soil. And yet although we often had more than one hundred people visit us in a week, generally from some distance, who fed their horses at the barn, and were fed and often lodged at the house and furnished prescriptions and medicine, I can not remember that any member of our family ever lacked anything that was necessary to his comfort or well-being. On the contrary, my parents were taught and assisted to prosper in many strange ways, so that notwithstanding these drains on the family purse they threw in a material way even better than our neighbors equally well situated who had no such drain. As far back as my memory reaches, mother had the same unflinching trust and faith in God as now, and fully relied upon His promise that, if she did His bidding, "He would not see the righteous forsaken nor his seed begging bread." In her case, and through her life in our case, this promise has been abundantly fulfilled.

I propose in this paper to give an account of some of the manifestations of God's power which I have myself seen. But a large part, if not the largest part, of mother's work was done away from home, and as I did not then sufficiently comprehend what the work meant to cause the circumstances coming under my observation to become fixed in my mind, what I remember must necessarily be a very small part of what was done.

First I will mention some of the ways out of the ordinary in which prosperity was made to come to our household. In the early years of the



war of the Rebellion and before all kinds of commodities advanced in price, mother was told that the war was going to be a long and bloody one and that the price of all goods that we had to buy would advance and that it would be a great economy for her to lay in a good stock of all those things which she knew she would need for the next two or three years. She therefore purchased of dry goods and such family supplies as were not perishable enough to last the family two or three years. As we know, prices continued to advance until most articles of necessity advanced to two or three times the anti-bellum price and even higher than this. But we had but little to buy during those times and so were not obliged to pay the high prices that our neighbors paid.

It was either just before the war began or in the early part of it that I heard my father say to a man who was trying to persuade him to buy some farming tool: "If wheat is worth one dollar a bushel the coming year I will buy it." It was then worth, according to my recollection, about 75 cents per bushel. After the man had gone, mother turned to father and said: "It has just been told me that wheat will be not only one dollar per bushel, but in the near future two and a half and perhaps three dollars per bushel, and if we keep our wheat we shall be able to get that for it." Knowing that this power over mother had never made mistakes in matters of this kind, no thought of anything else but to keep the wheat was for a moment entertained, and so the crop for that year was stored away in the granary and barn, except what was needed for consumption in the family. The next year's crop was treated in the same way. After the third crop was harvested and threshed, a neighbor of ours, Cyrus Perry, to whom father had loaned some wheat in the spring for seed, with the understanding that he should haul as much to market for father's credit as he had had, whenever father directed, came to our house and said: "Mr. Hayes, I can sell my wheat for one dollar and a half per bushel, and I have concluded to sell mine at that price, and I came down to see if you did not want me to haul what wheat I owe you at the same time." "No," father said, "I do not think I will sell my wheat just yet." Mr. Perry said he thought it foolish not to sell when wheat was bringing such a big price, and father then said: "Perhaps so, but my wife

says that wheat is going to be higher, and that if we hold on we shall get two dollars and a half and perhaps three dollars per bushel, and I shall listen to her impression and not sell until she says it is time." Mr. Perry expressed great surprise that father should be influenced by a prediction so impossible of fulfillment and insisted that he should be wise and sell his wheat at a good price, no matter what father did; but he was sufficiently impressed so that he did not sell his wheat just then, and received for it more than a dollar and a half per bushel. The price of wheat continued to advance until it was worth two and a half dollars and still the power over mother said it was not time to sell. Finally the price jumped to two dollars and eighty-five cents, and our three years' crop of wheat was hustled to market and sold. It is probably not necessary to add that the money made by this transaction seemed to us in our condition then like an ample fortune, and as a gift from God.

During one harvest time in my boyhood I remember that a very large crop of wheat was nearly all harvested and stood in shocks in the fields when the power came to us and said: "In a very short time there will be some very heavy and continuous rains accompanied by hot weather by which all grain left in shocks will be greatly damaged and much of it destroyed. It will be best, therefore, for you to get all the help you can and get your wheat into the barn or into stacks as soon as possible." This was accordingly done, but in spite of the hurry, the rains came before it was quite all in, and a few shocks remained in the field. Nearly all the grain of our neighbors, however, remained in the field and all that was left out sprouted more or less, and was either very greatly damaged or entirely destroyed.

Not to go so much into detail as to become tiresome, I will simply say that these instances I have given are only examples of the almost daily direction in all matters of business which we have always received ever since I can remember, and by following them we have been saved many losses, and enabled to take advantage of many circumstances which otherwise we could not have done, and finally to accomplish what we have now accomplished in the way of success.

The facts that I am now about to relate may seem to some miraculous, and many may not be-

lieve them, but they are nevertheless absolutely true. In these early years, as before stated, the sole dependence of the family was upon the products of the farm, and destruction of crops meant not only pinching economy, but it meant that the spiritual work could not go on without money and without price as it had done. I think it was before the war that the chinch bug first made its appearance in that part of Wisconsin where we lived. Its ravages were terrible. Whole fields of fine grain would be totally destroyed by it in a few days. Our neighbor just across the street, whose land was equally as good and of the same kind of soil as ours, had his crop nearly or quite destroyed by the chinch bug two or three times. I heard mother say that she knew God would not allow our wheat to be destroyed by chinch bugs, and He did not, for ours was never seriously injured by them. We also had an apple orchard of some one hundred and fifty or two hundred trees which was often very profitable to us. About the year 1874 the army worms attacked all the orchards in that neighborhood and ate up everything green upon the trees for two or three years in succession until all the trees were killed. Our neighbor, whose orchard was diagonally across the street from ours, suffered with the rest. Although the worms made their appearance to some extent in our orchard they did no serious damage. The orchard stands to-day, the only one, I think, in the neighborhood as a proof of what I say, except such of the trees as have since been blown down by the wind.

During periods of long protracted drouth, when crops were either totally destroyed in our neighborhood or so poor as hardly to be worth harvesting, I do not remember that we ever failed to get a remunerative crop, except in a single instance when the place was rented and the crop was not properly put in. During these seasons of drouth often have I seen showers come just at the critical time to save the crops, and cover scarcely more space than that covered by our farm. At other times we have been given instructions as how to put in the crops, or to care for them afterward, so as to protect them from drouth which we were told was coming. These directions, carried out, always proved valuable and accomplished the purpose for which they were given.

I am aware that some people will have a differ-

ent explanation of these experiences than that which I shall give. Some will not hesitate to say that they were purely the result of accident, and not produced by an overruling power. These that I have related are by no means isolated cases. I could relate many more of a similar character, but they are sufficient to show that God cares for those who truly trust in Him and *do his bidding*, and will furnish the means necessary to carry on any work He has for us to do. We know that nothing comes by accident but that God has all things in His hands; and we believe, and feel that we know, that the reason that all these experiences, and many more of like nature, came to us was, because mother was doing all she could for those who were needy, not for money, but for love of the work, and fully trusted in God for all things. Verily she has her reward.

Not only in matters of great moment to us did mother have this power to advise and direct her, but in the smallest details of our every day home life as well. I remember one Monday forenoon that she was washing. Suddenly she stopped and put the washing away, and upon being questioned said: "I have just been told to put my washing away and change my clothes, for eight people will soon be here to be examined and they will want prescriptions and medicine." She changed her clothes and about the time she was ready, the eight people drove up, and she was, of course, ready to receive them. They asked for examinations and afterwards for prescriptions and medicine, which were given, and mother returned to her work.

At another time when she was very busy about something I heard her say she had just been told that she had best put away her work, for the Phillips family of Lake Mills, who sometimes visited us, would soon be there, and that they would want dinner and that she had best be ready for them. She therefore cleared away her work, changed her clothes, prepared their dinner as if they had been there and had it all ready when they finally drove up about noon. Every housewife who has all her household duties to attend to herself will readily understand how much labor, flurry and anxiety such knowledge and direction would save her.

At another time I remember to have been out somewhere in the evening. When I came in the house, mother asked me if I had not been to the

place where I had spent the evening up to that time. I gave her some evasive reply which would naturally lead her to think that I had not, and soon went upstairs to go to bed. Before I had finished undressing, she came to my door and said: "Everis, I have just been told that you were where I asked you if you were not, and it was wrong for you to deceive me." Myself and my brother learned very easily from a few little experiences of this kind that we could not deceive or keep anything from mother. She always knew where we had been, what we had done, and even what we had thought; and especially would she know, if it was anything we wanted to keep from her.

The first case of healing through the power over mother that I remember to have seen was a case in our own family. My younger brother, J. O. Hayes, was then not more than two years old. He had a very large swelling, like erysipelas, on one of his temples, which continued to increase rapidly in size, and nothing that was done seemed to have any effect in checking it. Finally he became unconscious and every one that saw him said that he could not live. The power over mother said that it would have to be taken onto mother in order to save the child's life. During that night a sore came upon mother's arm exactly like the one on my brother's temple, and the next morning the swelling on his temple was all flattened out, and he was conscious. Before night he was playing around the house apparently well. Mother carried the sore for several days when it went away as quickly as it came, but she carries the scar of it to this day.

E. A. HAYES.

STUDY yourselves with all your heart, and with prayer to God to teach you through inspiration what you are, why you are, where to go and what to do.

M. H. C.

MORALITY means morality, and God means God. There is no such thing as mixed morality. If morality it must be morality pure and simple. If mixed with other action we must have another word to give to the result.

M. H. C.

SHUT out from yourselves all the vanity of earth and listen to nothing that attracts you outwardly. All work with the spiritual man is done inwardly.

M. H. C.

### *Courage.*

Courage is born in the natural man, and is not the result of cultivation. It has to have a basis of heredity for its support, else the superstructure erected by circumstances and surroundings, by education and example, would be disappointing in times of trial. It is defined to be that quality of mind that enables men to encounter danger and difficulties without fear or depression of spirits; valor, boldness and resolution. There is a courage which shows itself in the midst of unexpected physical danger. There is a courage that is born of reflection and may be called devotion to duty. There is a courage that comes of despair, that expresses itself in rage. There is a courage that is developed from an indifference to danger, from force of custom, as of the soldier, and there is a courage that dares to display itself in the face of criticism and opposing moral forces which is called moral courage, and is the highest and best that can be commanded by mankind. It suffereth long and is kind. It beareth much and is undimmed, and can be shown in the broadest sense with the smallest physical foundation. There is a courage conceived in conviction and born of spirituality, that cannot be analyzed but only accepted as a whole, which comprises the ability to meet all emergencies, to do all duty, to struggle to the end, to move amid all opposing forces uplifted and serene, with hopes fixed on the highest reward of endeavor. This courage is of such a character that it is removed from classification and should not be called courage at all. It is more than courage. It is more than fortitude and intrepidity or bravery. It so pervades the mind and body and so up-lifts the soul that under all circumstances and on all occasions it is dominant. It never lies dormant waiting for a time in which to manifest itself, in which to become active to succor, to help and to sustain a needing brother. It needs no stimulant of danger to bring it forth. It is not an attribute, a quality of mind. It does not need a condition to arouse it. It is rather the person through whom it is expressed, becoming one with him, occupying him, permeating him, controlling him, so intertwined in the fibers of his being, so intimately connected that it has substituted, replaced all tissue, all form, all life within the body, and the soul is the whole being. Every

movement, every passion, every thought is of the spirit. No earth contaminates, all of self is obliterated. The will to evil cannot exist. Its hope is not for one but all. The faith in ultimate, triumphant good predominates, and knowledge of good is the parent of the power to do and to bear, to preach, to teach, to prophesy. This is a courage that is more than courage, it is the Holy Ghost. It comes from inheritance, but not entirely, it may not be reasoned into existence. It can not come from training, it can not arise from determination. It will not be born of emergency, but all of these combined with earnest desire and hope and belief, may bring this courage to be dominant in all mankind.

The possibilities of humanity are beyond the range of the natural man's conjecture. We see with wonder what he has accomplished physically. He levels the mountains and bridges the rivers. He flies in air and swims the sea. He moves with the speed of the wind and explores the mysteries of the deep. He voices his will to the uttermost ends of the earth in a moment. He speaks and it is recorded as by magic. He harnesses the lightnings and they do his bidding. The powers of nature are subservient to him. His intellect is a master and his soul a servant. He has conquered much and in time will conquer all opposing forces in the natural. He looks upon himself as born supreme and as he grows in intellect expands his wings to greater flights, but his courage is of the baser kind and arises from his constitution and not from grace. His thought is of ways to conquer and of methods to rule. He dismisses God from his calculation as an immobile force and views his decrees as idle tales of old-world sages, infants in intellect. He passes by the old in institution, in religion, in morals with mingled pity and contempt, and views the past as but a stepping-stone to aid him in his schemes of aggrandizement. He thinks only of himself, his greatness, his power, his courage, and compares himself with himself in all his movements. There is none greater than he in all the earth and he grows wise in his own conceit. But with his strength he finds in time a mingled weakness and he feels a limit to his greatness as the forces he encounters baffle all his arts and skill in many operations. He sees that time is oft essential to proof of fact, and life is short for one man

to accomplish things of magnitude. The old is not so very worthless, then, because he finds his greatest acts are guided and directed to accomplishment by a knowledge often heavy with age. He simply has re-arranged its factors and in combination new has found the law that showed him to success. His courage, from and of the physical, formed in part by natural opposition, fails him when his body, weakened by disease, presents but poisoned fount to nourish its continuance. Then comparison with self is odious, his power is but weakness, and courage becomes timidity. He sees the hollowness of human pursuits, the vanity of the world's success, and gives place to younger force and waits his time in weariness of spirit. It were so with all, if all accepted the lesson failure teaches; human acts bear worldly fruit, human hopes are always baffled, human successes always failure, human happiness is never here. We are always to be blessed. There is no health in us. What we might be in comparison to what we are shows a gulf so vast that infinity it seems could only fill it in all eternity. To find and feel that our courage is comparatively fear, our power weakness and our intellect a vision from itself, a dream, an atom of the night, is then a step, if rightly guarded, taken toward truth. To find our emptiness is to know a void and to be hungry calls for proper nourishment. Here is offered to the earnest worker wages for his labor. Here he can have full reward for faithful search in courage, strength and power of the spirit.

The rule of physical force has flourished and declined. The rule of the intellect is having its day. The rule of the spirit is yet anticipated only by the few. The possibility of its coming is unrecognized by the masses of humanity. It is unlooked for because it is unknown. Spirituality is but a word with them and means, as they have applied it, that moral glimmer that originates from man's physical necessity of protection against his fellow man. If man obeys the decalogue in outward service to other men, is he spiritual, because their highest standard is the ten commandments. We are not yet from under the law and the prophets and our courage is not of us but circumstantial. The light has come to illuminate the dark places, to make plain that which was obscure, and straight that which was crooked. It has come in that the bushel under which it was

hid has been lifted and set aside, but it strikes upon the blinded eyes of a perverse generation. Its rays are mingled to them with the gleams from false beacons that mankind has lighted and set on high and by whose beams however feeble, they have steered their course toward the spiritual haven. As they voyage on they see their path strewn with the wrecks of vessels, once freighted as theirs with ill-fated hopes and desires, driven on rocks and quick-sands of doctrine and theology. Each one has its denominational compass verified by dogmatism and creed, and trims and steers his course with what precision he may. He drives on adverse shore and cries for help and refuge, but sinks as most have done in waves of doubt, despair and fear. The time will come when the spiritual beacon, growing brighter with the power of the master, will light all seas of doubt with the radiance of truth and point the weary voyager to his destined haven. Obedience to its guiding ray will shorten all the stormy path and every soul will choose to follow it, instead of risking storm and turmoil, sacrifice and danger, wreck and destruction. All see the sacrifice that has been made by others who have run this course, but though seeing they do not appreciate, or appreciating, seek, yet find no other. Then compelled to sail with all the rest the wreck-strewn sea in agony of heart or doubting hope, they nerve themselves with vigilance against adverse tide and winds, 'gainst syren summer seas and tempting passage ways, to shorten rightful toil and guard in every way the nature to resist all tempting aspects of life's mighty ocean, yet at some reckless time they sleep to wake in terror on a storm beaten reef. The course was true at start; the ship, the compass and the light were anything but true. All was unfitted to the end in view and will be till the master of the voyage can open blinded eyes and deafened ears to teach the unskilled hands to use his instruments to their highest good.

We lack true courage through the fault of ignorance. We lack true knowledge through the vice, indifference. We are indifferent since we are well satisfied, and we are satisfied when the natural desires sleep in the fullness of gratification. We grovel in the dust of earth instead of soaring toward the sun of truth. We lie in basements while the stately rooms above are tenant-

less and the tabernacle of the spirit is desolate so long that years of garnishment will hardly fit it for its indwelling. We wait our time and opportunity and are content to be, to do as little as we can, and suffer as compelled. Why not live our highest life; why not work to our fullest strength; why not suffer only *good* to be with us and for us daily as our own; why not seek our happiness in a strife for other's betterment; why not show true courage in our convictions and dare to live as we are taught is best and highest? "Knock, and it shall be opened unto you, seek and ye shall find." Now that *here* we know the beacon shining far beyond is lit with glowing truth, and sailing in its brightening ray will bear us safely on, why hesitate to try this path-way on the sea? It needs but courage to knock at one's heart and bid it open to the heavenly light, it needs but earnest wish and perseverance to be lifted up and set upon our feet in the pathway of obedience. Follow but the examples that are ever before us and force the idle wish into accomplished and completed action in the life. Learn to labor and await fulfillment and reward. We wish, we think, we try to act the good. The glow is in our hearts, we strike our hardest blows but the steel upon our anvil waiting to be shaped to useful purpose, shows no form of beauty or of use; again and again we spend ourselves upon ungrateful metal and pause exhausted and discouraged, getting no wished-for returns. Often do we turn away with dying hope and bitterness, doubting and despairing. We have labored and awaited and the promise still is barren of its fruits.

Turn then when faint and weary, see the movement all around you. See the energy so tireless, see the effort great and mighty. Hear the ringing of the hammer. Hear the blows that fall, and striking shape the evil into goodness. Constant dropping of water wears away the hardest substance. Constant blows repeated falling conquers surely all resistance, and the ready thought and action of our leaders here before us teach patience and endurance, teach courage in the spirit. Let us renew then our labor, never taking heed or thought of reward, but working for the greatest and the highest, strike strongly, surely, steadily and untiringly, and we shall find results surprising and unexpected. The highest blow will make its mark, our thought, our life will make its im-

press somewhere, somehow, and the "well done, good and faithful servant" that will surely come will lighten all the soul and make it shine a beacon to guide, enlighten and direct some struggling soul to highest life. Ask no reward for given service for the laborer is worthy of his hire, and the master's hand is open to the worthy.

Our development need not be by fiery trial. That can be avoided by constant perseverance and endeavor. Change to best and highest may be made by earnest work with spiritual desire. Every natural and earthly characteristic can be changed into its spiritual counterpart by following the law of obedience with untiring zeal. The day is full of hours and each hour bears its minutes, and as they follow each the other in steady succession, do its duty, and then the next when it presents itself in order. The duty of the now is for the now, not for hereafter. No one is overpowered, the back is strengthened for the burden and the soul that takes its load with cheerfulness and strives to carry and sustain, finds it shrinking till it disappears. When height so spiritual has been attained that each soul's burden thus is put away, then can vicarious burdens be assumed and all the weight of woe in all the world be taken from the heart. Let us bravely take our duty as the sun shines on to-morrow. Let each and all but aim to do the work that comes, bravely, courageously, and with fortitude. Let no thought of failure weaken our hearts. What has been done can be again accomplished under the same circumstances, in obedience to the same law. "Bear ye one another's burdens" are quoted words we oft have heard, and the lesson has been conned and studied in the world but never practiced in its fullness. It is impossible that it shall be practiced till that courage all surpassing, all-enduring, can become as one with us, occupying all our souls and changing all our natures. Can we give help to all who ask without a knowledge of the need? Can we give help to all who need without true knowledge to direct? Can we have strength to take a burden unless we know its weight and measure? Are we fit to assume a duty before we are able to estimate our capability? Let us be sure before we take the responsibility of the portion that we have the courage given by the spirit which means knowledge, power and love and all the signs that follow full belief.

This spiritual life can be our own through labor, love and faith. It cannot come through strength of body or of mind. Activity in the natural keeps us under the influence of things not the highest and best. The courage of the flesh is not the courage of the soul, and of the last the smallest part is greater than the world. Have we not evidence that what we seek exists? Have we not seen it manifest before our eyes? Have we not known the labor and the love and felt the power in our inmost souls? And all of labor, power, love, directed as it was, showed knowledge of the hearts and needs of men, and this is courage in the spirit sense that makes a life of purest, sweetest form, full of everything to bless, in comfort and enjoyment of all good, with love of many grateful souls relieved of carping care and gnawing pain and fear, with constant presence of the great and mighty spirit of the Highest One. In years not full, with honor each one crowned and filled with richest works of love. To turn to labor in the fold, to seek the lost sheep wandering in the storm; to suffer with the woes of others, to work for all unthinking of reward yet getting full return for every hopeful breast that shows repentant sign. In what the world calls happiness this life can take no pleasure. 'Tis not for self but others that all thought, all action is referred, and strong in power as it is, with humble soul it waits for entrance of the spirit ere it acts in cause of any moment. Can we appreciate our blessings in the presence of such life? Do we know that we lag behind and need a constant stimulus to faintly imitate it in some degree? To all of its promises we act as if we doubted their fulfillment for we travel on the exampled path as if reluctant, our slow foot-steps drag the way as if in weariness of hope, and seemingly our thoughts, if not our steps, return to pleasures in the world.

True effort must be made to break the bonds that bind us to the earthly ways. It is no easy task to wrench apart the earthly tie, and once 'tis severed much of strength through faith and prayer will be demanded till we rise through the mists and twilight of the natural into the full blaze of spiritual light. Once basking in its quickening beam our thoughts will never wander backward to the turmoil and inharmony of life, but ever forward, upward, onward toward the fountain head of light. Can we reach by our endeavor

development so great? Can we walk in present guise on height so pure and holy? Can we, being what we are, without a change in heart, so overcome that we accomplish what the world believes impossible until after so-called death? All things are possible with God, else he too is impossible, and the word is given and "the word was God." It is promised through his minister, peace and harmony, joy and gladness, holiness and purity, glory and power, all things to make man one with God, if he has but faith. To get that faith is to seek for knowledge in the spirit and to enable us to acquire that full knowledge and all it represents. There is given us one with Him, to be an example and a guide. Through love has come to us a blessing greater than we know. Being loved are we protected from ourselves and hands outstretched to save us from a flood of ills and sorrows. Gently leading, sweetly teaching, upward pointing, hoping, praying, thinking only of us and for us, is a soul in goodness and in love, upheld in doing all by the essence of divinity, spiritual courage, the holy ghost. Let us accept the message of this soul and do its bidding in earnestness and love. What courage do we need besides a courage as is this?

DR. E. H. KELLY.

HURLEY, Wis., August 31, 1890.

"Be ye perfect, even as your Father in heaven is perfect," is the voice of Christ. When we see nature as it is to-day we see that it is perfect in its condition, and we should never find fault with anything in existence. If we do, we find fault with the creative power and the God that rules all things. We must be perfect in our lives as God is perfect in His life. Develop as fast as you can by the action of the God within your being, just as God through all His universe develops every individuality of His. He has given us individuality, and with that individuality a part of every life and every other individuality in the whole universe. The germ of God is within every individual; we have that germ to develop into perfection as God is perfection. You can not tell how perfect He is; neither can I. But we must be perfect as He is through our own law and through our labor to develop every particle of matter that is within us, placed there by the great creative power. We have to do that ourselves, for no other man, no Christ or God can perfect our lives for us.

M. H. C.

*"What Sign Showest Thou then that We May See, and Believe Thee."*

The world is naturally skeptical and desires proof of one's power just as the Bible represents the people asking Jesus Christ for a sign. Were man not skeptical he would go on in his old ruts for years and centuries and the world would not grow. As man becomes doubtful of his old teachings, he discards them. When new theories and doctrines are presented, with this skepticism active he asks, "What sign showest thou then that we may see, and believe thee." Did he not ask for proof or a sign, he would be blown from one faith to another, and his heart would have no abiding place. The trouble with many people, it seems to me, is that they wish to measure every person, every doctrine and even God and His works, by their own tape measure. They say unless you can do this or show me that I will not believe on you. Every investigating person should be anxious for God's truth and desirous of receiving it only in the way that God wishes. He must not feel that the truth must be presented as he himself dictates. God and His angels will present the truth as God directs and one who has God active in his heart will give the truth to his brother man as the God within him directs. Man can not say to one who has God active in his heart and life, if you will heal such a man of his disease, or if you will give me the money to carry on some work in which I am interested, or if you will build a place for me to worship, or if you will bring the dead before me or give me some knowledge of them, I will believe on you. If we go to one whom we believe or even think may have some higher knowledge than we, we must be receptive to receive from him.

There is a difference between being receptive and being credulous. The credulous person believes whatever he hears without using his intellect or judgment, and much less his heart. The receptive person has his heart full of aspirations toward God and is desirous of possessing His truth and he can receive nothing only as it touches his heart and makes him feel more love toward himself, his brother man and God and incites him to put forth far greater efforts to live a pure, noble and holy life. When the heart is full of this feeling toward man and God and the

man is anxious for purity of life he will not, it seems to me, accept everything he hears as truth, or in other words he will not be credulous. I have seen people who would believe anything that came to them from a departed spirit controlling some medium. The Bible says to try the spirits and see if they are of God. Our leader and the power over her teaches us the same thing. Because one is in the spirit world he may not necessarily be any farther advanced or even have as much growth and knowledge as we, and we must not believe a spirit any more than a person unless we know and feel that we can trust him and that he is always full of the truth. I would not ask advice of a man unless I knew that he had the knowledge and experience so that he could direct me. And I feel that we can not trust those who are in the other world and come back to this only as they are tested and we can see that the truth abideth in them. The best test or sign that a man, or a spirit controlling a man, can show is to have a pure life and so much spirituality emanating from it that any one can feel that that life is different from their own or any one's in the world.

When we see people coming to our leader with weary, aching hearts and they go away comforted and their burdens lifted; when man comes full of the passions and weaknesses of the natural life, and he goes from her presence with those passions and lusts entirely wiped out; when we hear such sermons as come to us almost daily and we know there has been no labored preparation to give them and we receive them as they come to her and they contain principles we hear from no one else or find in any book; when we see the pure, unselfish, holy life lived daily so full of love for us and bearing burdens gladly for all, from the babe in its mother's arms to the oldest ones among us, and for the stranger equally with her own children; then can we not see that there is a sign shown whereby we can see and believe? As I have said here before, when I became a member of this family I belonged to the Methodist Church and was honest in the feeling that I was right in my belief and manner of life. Mother Hayes-Chynoweth said to me then: "Though you are going to marry my son and your religious belief and principles are so different from his, I want you to feel free to go to your

Church and to believe just as the God within you directs, and follow only that which seems to you right and which you think will lead you into more truth and greater purity of life. I want you to accept the truth where ever you find it, and grow where you can get the greatest amount of God's life within you."

At that time I knew little of mother's life and nothing of the power over her. From my education and reading I was prejudiced against Spiritualism and believed that there was nothing in it only mind acting upon mind. I loved mother and felt the greatest of respect for her, yet I did not feel that she knew any more about religion than I or any of my associates in the past did. So that any one can see that I was not in a very receptive condition or even credulous. Feeling that my belief was right, I watched her every act and noticed every counsel given and everything that was told to see if it would prove true. With the critical eyes of a daughter-in-law I saw that the life of our leader was different from the lives of other people, I saw that her religion entered into every duty of life and that she practiced what she preached. I saw the love she had for all and the charity she had for the failings and weaknesses of all—even for my own. I saw she had more strength and power in her own home and that in that home peace and harmony and yet perfect openness and freedom reigned.

When we commenced active work in the mines I was on the ground. During the development of the mines I saw how the work which was new to her and her sons was directed by her and executed by the sons. I saw that no person could have the knowledge to direct such an enterprise without experience unless they received help from some source. I saw that there was something more than mind acting up on mind; for as we supposed we had one of our mines all opened for work, and were all ready to ship a large amount of ore. I went with mother and my husband to the mine. Mother looked at it for a moment silently and then said to my husband, "You have not found the real body of ore yet; this is not the mine." My husband took the pick and loosened a large piece of ore and said, "Why, mother this is beautiful ore of a very high grade; this is the mine, what do you mean, mother?" She replied, "This is not the mine; you have not found it yet. You



must dig deep, very deep, and go through rock, rock, rock." Her words proved true. Every one thought a large mine was opened and yet it was only a pocket of ore as mother had told. Then the world—the mining experts of years experience said that the mine was not worth five cents. Yet they were mistaken again, and mother's words proved true; there was a mine and it was down deep and oh, through so much rock! But our experience in this the Germania mine destroyed some of the theories of mining experts, and scientists and proved the formation of the vein of ore in the Gogebic Range which produces now two and one-half million tons annually. Many, even hundreds of times, did I see mother's knowledge and her words proved true, even though contrary to the theories of the mining world.

From her daily life and knowledge I saw her have I came to believe in her and the power over her. I saw that she showed a sign whereby I could believe, and I could not do otherwise; for my judgment and intellect showed me that she had more knowledge and power than every one I had known before, and daily contact with her in the home gave me greater desires for a pure, holy, Godlike life. Her words and life touched my heart and moved me to strive harder to work out my own salvation. I saw that she not only aroused this feeling and action within me, but in every one with whom she came in contact.

To me the only sign which shows that God is within one's heart and prompts him to act is the daily life which he lives and the feeling and desires for a higher and holier life which he arouses in every one he meets or wherever his words are read. The cultured intellect of man can give beautiful words and rhetorical construction and that which pleases the ear. But it is only the inspiration from God given by a spiritual person that can make fallen humanity see the low condition each person is in who gives way to a single appetite, lust or passion, and that can arouse the desire in them to get out of this degraded condition, and that can teach every one how to overcome every weakness—how to work out his own salvation.

These and many more are the signs I have seen given by our leader, and that cause me to believe in her. And the more I see the stronger my faith becomes.

NETTIE PORTER-HAYES.

### *Man Created in the Image of God.*

"And God said, Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him."

From the lowest form of matter, through all the intermediate stages, up to the sublimest soul of the celestial spheres, all life is God's. And this universe full of individualities, seen and unseen, this apparently endless variety of creations is due to the different degrees of development of the matter through which the life of God must manifest itself. And this life of God has worked in forms grosser than we have ever known, it struggled in the depths of that grossness, purified it, and changed its substance and its form, grew and toiled through the ages, until it could express itself as the beautiful mineral life. This divine life ceaselessly worked on, through that form of nature until it could manifest more of its life in the vegetable form. Still it purified itself by its constant action and its being is unfolded in animal life. This in turn is purified and uplifted, always higher forms appearing, always more of divinity less of materiality, until man, angel, Christ, and whatever more of God-power and purity may be, are the result of the continuous development of His life; and so will His life go on through all eternity unfolding itself, revealing more and more of the beauty of holiness, more of love, more of the soul of God.

What then do we mean by speaking of different creations, by saying that God created heaven and earth and man? Thank God we have outgrown the old idea that He is a huge man, living above in space, surrounded by a world of matter ready at hand, and that like a potter his clay, so He with His own hands moulded this matter into any form to suit His fancy, and here He placed a mountain, there a valley; now He made a rock, now a shrub, now an animal; and behold, at last He has exhausted Himself and His resources by making man in His own image, the crown of creation. I thank God that He has blessed us with a teaching that has led us out of this darkness, that we have sloughed off that old benighted superstition that made us believe that the expression,

"Man was made in the image of his Creator," meant that seeing this being whom we call man, all that we have to do is to enlarge upon him in every way and behold man's conception of God, an over-grown human being, made after the image of man! Thank God, I say, that we do not look upon the species of humanity as a special creation begotten by different action from all others, separated from all, possessed alone of the life of the Creator; but that rather we see the one unending line of life, each part connected with that before it and after it, each growing out from the other, bearing within itself that pure life essence that is especially its own, that has come to it as the result of the work of God's life in all that has gone before, and which it must carry along with it, having added thereto the action of its own life to form the basis of a new one, a higher revelation of God. This to us is the story of creation.

What right hath one part of this creation to call another part low or bad or unclean, since one life flows through all and the lines of demarkation separating kinds are indistinguishable? The angel said well to Peter when he revolted from the wild beasts, the fowls and the creeping things, speaking of them as common and unclean, "What God hath cleansed that call thou not common or unclean." God's life is working in degree in them even as it is working in man. All the objects in this universe have one common fatherhood, some are younger, some are elder, some nearer the beginning with all the long line yet to work through, others nearer their maturity in which they may inherit their Father's divinity. And as they come nearer this inheritance they give more evidence of their divine parentage, show forth more of the characteristics of their heavenly Father, bear in deeper lines the imprint of the image of their Maker. That a being has two feet, two arms and hands, and walks erect is no mark of divine parentage. He may bear all these marks and yet have no character that shows the divine impress, he is not yet created in the image of His maker, for that Maker can not reveal through this creation of His that sentient soul life which with the material is necessary to form His image. That we affix the title man to a species of creation does not make it that type of being which God created in His own image. No worship could there be in our souls of a God who resem-

bled in character man in his present development. The wild man of Africa satiating himself upon human flesh and blood; the Caucasian in our midst murdering his brother; another deadening in himself all the senses that distinguish him from the brute; others cultivating all their natural desires to strengthen the bond between them and the lower life; are these all revealing that love, wisdom and power, which are characteristic of the pure essence of God? Are they yet created in the image of their Maker in any larger sense than any other outgrowth of his life all through the universe?

Not every being whom the world calls man, has attained the growth that entitles him to this name in a spiritual sense. The Bible shows by many passages the degree of development which it attaches to the being called man in our text. It says, "The whole duty of man is to fear God and keep His commandments." One can not have a duty that he is in total ignorance of, that he has not grown to in the slightest; there is one duty for the child, another for the man. Those myriads of human beings called men who have never heard of God in any true sense, can have no duty in their present condition, to fear Him and keep His commandments. They have not been created in His image. Again we read, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." To what percentage of humanity doth this passage refer? How many men do we see who live by any other means than by bread, that is, how many are there whose desires reach further than the gratification of their physical nature? How many of those who think to know God and worship Him can draw His divine love and inspiration into their souls and find their only joy and life in Him? Here then are other myriads, absorbed in their physical life with no desire to leave it and live wholly for holiness and purity, who have not yet been created in the image of God. The man, whom God created in His own image, was the being so developed that he could have dominion over the fowl of the air, the fish of the sea, over the cattle, and the creeping things that creep upon the earth; that is, could have control over all this life within himself.

Man's first duty and concern is with himself;

It is not to strive to rule the tigers, bears, wolves, whales, and serpents on the face of the earth and in the deep, but it is to curb the cruelty, rapacity, greed, selfishness, and deceit in his own nature; it is to dethrone all the forms of animal life yet active in him and enthrone the pure God principle which lies at the heart of his being. Each type of life is the result of the unfoldment of all the life below and is the germ of all that is above. So man is the outgrowth of all the action of God's life in the forms preceding him, he carries the results of that action in his life, refines it with his growth and contains the still undeveloped germ of that purer life that through all eternity will continue to unfold. As the life of man is more refined, and less distinctly possessed of those characteristics which especially mark any of the lower forms of life, then is the new type more individualized and reveals the larger life of God. That is, as man shows less of the mineral, vegetable, or animal life, plainly recognizable as such, he is more strongly marked as man, has more of the God germ developed. The hard, unyielding, unreceptive heart bears still more evident traces of its early ancestry, the rock has not yet been softened by the love of God.

Again, there are those who exist with almost no action of their own, they are negative and without thought, absorbers and parasites, who draft on the world and add nothing to it by positive action as the result of their life. They have not outgrown that stamp of vegetable life which is mere negative existence, so long as they exhibit these characteristics. The man whose heart cherishes hatred, distrust and ill-will, who seeks to injure his kind, gives proof sufficient that all the lower life has not been developed out of its condition by the action of the spirit of God, that the individual possessing these traits has not dominion over the tiger, hyena and wolf; for while their rapacity prompts them to destroy life, its counterpart in lesser force impels his action.

The serpent crawls along upon the earth, between the rocks, underneath the brush or is coiled up beneath some object; suddenly it darts from its ambush and thrusts its venomous fangs into its victim, although involuntarily, by the law that God has implanted in it, it first gives the warning signal of approaching danger. Man loathes the serpent, repulses it always, yet how largely does he

carry the taint of that life. He is wily and deceitful and without warning attacks the character of his unsuspecting victim with his venomous tongue. And until the trace of these attributes is expunged from his nature he has not dominion over every creeping thing that creepeth upon the earth in his own nature.

In all these conditions mentioned, man still though in a lesser degree, reveals that life of God which characterizes the lower forms. But instead of despising the lower life, let man recognize his indebtedness thereto. Had not God worked in matter through all the ages to unfold His life in all those forms that man looks down upon, it would not be possible for Him to manifest that larger amount of Himself possessed by humanity to-day. And the possession of those very powers which make man feel himself so transcendently above all the rest of God's creation on earth, he owes to his Heavenly Father's work in the life below. What art thou, O man, in thy life, that thou shouldst despise thy Maker through His work! If thou dost feel that thy life is not of the same kind as that which animates all nature, thou art denying thy God. There is one beautiful germ hidden in the God yet unknown in the heart of thy being, which thine own action must unfold, that thou mayest see thyself as thou art. This beautiful germ is humility, not human but divine. This will teach man that he is only one link in the great chain of God's life and that that life is one inseparable whole and the good of each is the good of all. It is only this knowledge that will cast out the demons, hatred and selfishness, from the human heart and then man can see that he belongs to one common brotherhood; that if he dislikes, takes advantage of, or in any way injures anything in creation, he is doing it unto himself and his God. His heart will feel that creation's good is his own good.

Man is in a condition to have dominion over the fish of the sea when he has received the purification of inspiration in which the principle of spiritual truth can live, for are not the fish the food that Christ distributed to His disciples and followers; are they not the principles which can feed the spritual nature? He can have dominion over the fowl of the air when he can control his thought, and instead of letting it flit hither and thither without aim or will of his own, make sure

that its course is ever upward in aspiration; he will have dominion over the cattle and over all the earth when he can rule the beastly propensities within himself, the desires and lusts of the flesh or earth nature; and he will have dominion over every creeping thing that creepeth upon the earth, when he has risen above those groveling attributes that betray his kinship to the lower life. When he has reached this stage of development then is the man created in the image of God. He is created in the image of God because he reveals not only the physical part of God's life which we see in the lower forms, but also that purity, holiness and love which belong to God, the soul of the universe.

Let us not feel that we have been created in the image of God until our hearts can send the blood of purity pulsing through our beings that shall feed a life akin unto our Father's in tender love for creation and in power to uplift it. Man must grow through the ages of eternity and the one end and purpose of his being shall ever be to bring to perfection this image of his Creator. The image is but faintly mirrored upon the dark back-ground of the earth nature when first he receives the baptism of the inspiration of truth. When this baptism comes to the children of earth from the Holy Ghost, as it has come to us, the divine germ is touched by His awakening power: that new life within opens to view and we behold, howsoever faintly it may be, the image of God; we feel in the depths of our soul that we have never known life; we are as a new creature in a new creation. In this new creature is born hope—hope of escape from the old being, of awakening from the long nightmare of the past that we have called life. In the new creation is love and power and ecstatic life; this we know because they are the perpetual emanation from the life of her who dwells in this new creation, who has brought to us the baptism of the Holy Ghost, who is creating us in the image of our Maker. Ours to bring out the image in unmistakable lines from the dusky back-ground of our old life. Ours to dissipate from the mind of man the old delusion, the child of human selfishness, that this humanity that the world knows is that man who is created in the image of the great God of the universe. This work we have done when we can reveal Him in truth in an open daily life, when the last trace

of the human is swallowed up in the divine, when darkness shall have given place to light, ignorance to wisdom, and the love of our soul shall pour forth as an everlasting baptism, blessing all our Father's work.

ELLEN C. LYON.

HURLEY, Wis., March 16th, 1890.

WHEN you are told that you cannot be perfect, you can say, I can be perfect as God in heaven is perfect, else He would not ask it of me. Let us go on laboring for that perfection; let us endeavor to know more and more each hour and each day and to have an action that shall bring us higher and higher in the scale of spiritual growth and development. May each one of us know that he has a duty to himself, and still has a duty with others, developing that God germ within his own organism until it shall possess his whole being. By doing so we are doing what the great Father is doing with His whole universe. In this way man makes himself beautiful and perfect, because so much matter has been filled with the divine principle. Materiality is made spirituality, and darkness is made light. And you can see how by our lives we not only purify and help our own natures but we are helping God, the angels and all the life that is above, as well as all the life below us.

M. H. C.

LET us take the example of a good parent, one whose aim and object is to do that which is right, and whose purpose is to direct the life of his child in the way in which it ought to walk. If the child does not obey the parent; if he ignores the advice of the father; if he goes out of the way and does contrary to that which is pointed out by the parent, those who have had experience in the world will say that the end of that child will be bad; that he will certainly come to no good, but will bring misery and suffering upon himself, because he did not take advantage of the experience of the parent. And how infinitely more true this is with all of us who are the children of the living God. If it is the duty of the natural child to listen and be obedient to the will, counsel, advice and wisdom of the parent, it is infinitely more important that we should listen to the voice of God and be obedient to that.

J. O. H.

*Our Schools.*

I do not know that I can tell what to do to better my condition in the future, but I have a few thoughts on what I am trying to do. I am trying to overcome my physical nature so that I will not have to stop and bother with it. It has been ruler so long that I feel that until this is accomplished I can show but little progress. I do not want to stop this action that I have started in this direction. In the future I mean to strive to better my condition more than I have in the past. I can learn more as I overcome and live so that I can receive. I know that I can do more now to better my condition in the future than I could two years ago, because I know better how to live and care for my health and I have also learned that when I have done that which is not right I have to suffer. So in this condition I think I can say, if I do what is highest and best I can better my future condition. When I was first told that I could overcome things in my nature I thought this was impossible, but in my weak way made an effort and soon found out it was not an impossibility. It was hard at first, but I can see now that it was none too hard. I have found that by trying I can accomplish a great deal. One can not tell what he can do until he tries. I am not satisfied with the condition I am in to-day, because I can see conditions that are far beyond the one which I am in, but the seeing alone is not going to help me out of my condition; I must make an effort to help myself. We are told we must bear our own burdens and if we do not want to bear burdens we must learn how to live.

MRS. C. A. HASCALL.

HURLEY, Wis., Sept. 7th, 1890.

## TRUE CHARITY.

Where is true charity found? How often that word is used falsely. Sometimes one does an act, as we say, out of pure charity, when in reality it is purely selfish. The act is not for the one in need, but for one's own self. If we would overcome that worst of traits, selfishness, the world would be in a better condition to-day, and until self is left entirely out of the question we need not look for spirituality or inspiration. Just as soon as we become purely and truly charitable and put off selfish desires, and resolve to live true

to these principles and learn how to best help our fellow beings, then angels of light and wisdom will come to us, and by their presence which we can not see, by their silent voices, we shall be taught acts of true charity.

A chord of sympathy vibrates through the world, and there is also a discordant, angry cry which breaks out into evil deeds born of starved natures. It shows itself in worn faces and hollow eyes, in false forms and dishonest hearts. We misjudge such persons and call them devils, when they are starved and neglected angels, misused and unloved. It is pure love and pure unselfishness that will set the world aright, the highest and purest love; that and none other. Many who seek that true charity in this life find it not, as it should be blended with the divine soul of love called God, and we can only find it by living and loving purely and unselfishly. I want to come into that condition so that I can truly help those in need, regardless of self. Then, and not until then, can I expect spiritual growth and development.

MRS. A. J. SIMPSON.

HURLEY, Wis., Nov. 9th, 1890.

## KINDNESS.

Kindness, I think, is the strongest power in the world. If we want to conquer a person and make him love us, we must do it by kindness. We may for a time seem to control persons through fear, but sooner or later they will rebel against us. If a brother or sister has fallen low in this world, and you go to him in a spirit of kindness and tell him of the good within him, that the same germ of God is in him that is in every other person and that his possibilities are as great as those who seem to be much farther advanced than he is, you may awaken a desire in his heart to live a better life and be a better man. A few kind words spoken at the right time and right place though they may seem of little value to us, may be treasured in the hearts of those that receive them. Kindness is too often confused with benevolence. What the world might call a kind action may turn out to be a stumbling block in the way of those whom one is trying to help. In order to know how, when and where to do a person a kindness we require to be in a high spiritual condition. We must seek first the kingdom of God and His

righteousness and then we shall have the wisdom to know when to do a kindness.

MARGUERITE SHINES.

HURLEY, Wis., March 8th, 1891.

I hope God will give me strength enough so that I can truly call myself one of this circle at heart. I am weak yet in the teaching here but I have seen the effect at my home. It is not necessary for me to go into the details for the world can see the change and when that change can be brought about in so short a time God must be in the work. My observation and experience have shown me what we can do if we work together and help each other with the same feeling at heart that our leaders had when they helped us. I have one desire at heart to-day and that is to help to do God's work here, for I have seen its effects in the life of our leaders.

EMMA CASEY.

HURLEY, Wis., May 18th, 1890.

#### OUR MINISTRY.

We all belong to the ministry. The old, the young, the rich, the poor, the educated, the uneducated—all alike have a ministry and are at work in it all the time. Whatever we think or say or do, wherever we go, in whatever circles we mingle, in whatever business we may be engaged our ministry is always with us. The effects of this ministry are produced first upon ourselves and then upon others. Every day and every hour we are ministering to ourselves and others, producing lasting and great results. Thoughts are the springs of action. If the thoughts be selfward, the life will be selfish; if impure, the life will be impure. Thought and action can not be separated. One is as the seed; the other, the fruit. We can be inspired and directed in our ministry by cultivating pure, good, noble thoughts. We must ourselves be noble first, and then our lives will reflect what is true, good and elevating, and as we advance higher and higher in the perfect knowledge of a grand helpfulness giving us glorious use of every opportunity to uplift humanity. Unto those walking beside us in the path of life our thoughts may go out, bearing comfort and doing good on the way, returning to us again with the olive branch of peace.

Why do we pray for this spirituality? To

whom do we pray for this blessing and what power can bring it to us? If any angel was commissioned to bring it to us what could we do with it? It is here—it lies all about us and within us even now, but we can not see it. We must open our eyes if we wish to see. If we want air and sunshine, we open the door and windows and let the air and sunshine in. We must not ask for spirituality and then close our doors against it. If we wish to view the scenes and breathe the air that can only be enjoyed from the mountain top, we must not stay down in the valley. We must climb for it, and climb all the way to the top. We must not expect the enjoyments of the mountain top after only a few moments climb.

If we would have spiritual culture, spiritual strength, we must enter at once upon our spiritual ministry and give ourselves spiritual exercise; eat, drink, sleep and live for the spiritual, not one day or one week or one year, but make it our life work.

A. J. SIMPSON.

HURLEY, Wis., Feb. 22d, 1891.

#### HOW TO BE HAPPY.

That is something pretty hard to tell to the physical man. I think that every man is working for happiness, but it seems that few get that which they work for. The true happiness is something lasting. It is with one all the time and will stay through life. This true, lasting happiness few men get and that shows that the people in the world are not working from the right motive, or more of them would have this happiness. They would not be in darkness, and one in darkness can not be happy for he has not the light, and he must have some light in order to be happy. One may have great worldly possessions and not have happiness, for money will not make one's soul contented. Man may be worth all the world can give of riches, but far down, deep in his heart he is the most miserable creature on earth, for money will never save his soul. I think that people who think money will bring them happiness are mistaken. One can not buy life, and when this life is gone from this body it is gone forever on this earth. One that wants to be happy should try and do all things as God would have him, for his happiness is that which he makes for himself.

We are told by our leader that true happiness is for us if we will work for it. She has experi-

enced it and is asking us to come and follow her, and as we try to do this we see our way getting brighter all the time and the troubles seem to pass away. The one who wishes to have happiness will have it if he puts forth the necessary effort to get it. It is for him as sure as the sun will rise again, but he must not think that this is going to come without some labor on his part. I think that this is what keeps the people in the world from growing. They do not want to render sufficient labor for what they receive and they think that God is an unjust God and unmerciful to them. But he is giving them just what they work for; if they work to become more pure and holy men they will get their reward, for God sees all things and will reward man according to his work.

To me the only way for man to be happy is by working and trying to make something out of himself. If he is working with that aim in view he will get that happiness he desires to have in this life, and he will be happy in the life to come

JAMES SHINES.

HURLEY, Wis., May 11th, 1890.

We have something to do—we have a plenty to do in this world and it lies with us whether we will do it or not. We must make the effort ourselves and the sooner we commence the better it will be for us. As we develop the spiritual part of God within ourselves we will come into harmony with ourselves, and with all that is good around us. Then we will be in harmony with God.

If we only obey that voice of God that speaks within we shall be working for the glory of God and he will rule and control us. Something higher and better will come to us as we go on doing nothing but good, and as we keep our mind intent on some spiritual subject all the time. We must have God active within ourselves; then we will do God's work in the true way; then we will grow strong by the power of God and His Holy Spirit. When we conduct our lives in the right way then we shall have true happiness in the soul. It requires patience, perseverance and confidence in ourselves.

We must have more energy, and more faith and trust in these principles. These are the only teachings and principles that will give a man true

satisfaction and arouse the desire to grow the God within. I want more of God's wisdom, truth and love.

WM. SHINES.

HURLEY, Wis., May 4th, 1890.

#### A NEW LIFE.

I have just a few words to say about what I think of the meetings. My husband has been trying for quite a while to get me to attend these meetings, but failed to do so until about two weeks ago. The reason I did not come was that I did not know the good of them. I can not tell any one the impression the good that I have heard here has made upon me. It has been pointed out to me that there is something very great to live for, more than I ever had any idea of before. In the future I mean to come to the meetings whenever I can get a chance, and not only come to the meetings, but try my very best from this time forward to lead a new and good life.

MRS. H. WOOD.

HURLEY, Wis., April 12th, 1891.

#### GROWTH.

It has often occurred to my mind what beauty we can see in all nature. The roses, the geraniums, the asters, the dahlia, the fuchsia, the camelia, the lilies and thousands of others. I have often heard it said that Solomon in all his glory, was not arrayed like one of these, and all as I understand it, is attained by a pure natural growth. Everybody knows how to grow his own body. That is, they know the kind of food which is most suitable for their constitution, but how few there are who know how to grow a spiritual life, or even have a desire to become better men. How are they to grow in grace, by what thought shall a man add the cubits to the spiritual stature and reach the fullness of a perfect man? And because a man knows illy how to do this, the old anxiety comes back again and his inner life is once more an agony of conflict and remorse. And after all he has but transferred his anxious thought from the body to the soul, and his efforts after spiritual growth seemed only a succession of failures. Instead of passing into the beauty of holiness, his life is a daily heartbreak and humiliation.

We are taught here that violent efforts to grow are right in earnestness, but wholly wrong in

principle. There is but one principle of growth both for the natural and spiritual, for the animal and plant, for the body and soul. Or, in other words, consider these beautiful roses how they grow. A boy grows, for example, without trying. One or two simple conditions are fulfilled. And growth goes on. He thinks probably as little about the conditions as about the result. He fulfills the conditions by habit. The result follows by nature. Both processes go steadily on from year to year apart from himself and all in spite of himself. You know one would never think of telling a boy to grow.

A doctor has no prescription for growth. He can tell how growth may be stunted or impaired, but the process itself is recognized as beyond control. No physician of souls in like manner, has any prescription for spiritual growth; the question he is most often asked and most often answers wrongly. He may prescribe more earnestness, more prayer, more self-denial, or more Christian-like work. These are prescriptions for something, but not for growth, not that they may not encourage growth, but remember the soul grows as the flowers grow, without trying, without fretting, without thinking.

Manuals of devotion, with complicated rules for getting on in the Christian life, would do well sometimes to return to the simplicity of nature. And earnest souls who are attempting sanctification by struggle instead of sanctification by growth might be spared much humiliation by reading the *TRUE LIFE* as lived and taught by Mrs. Hayes-Chynoweth. We are taught there can be no other principle of growth than this. It is a vital act, and to try to make a thing grow is as absurd as to help the tide to come in, or the sun to rise. All we can do is to place the conditions around it, and nature does the work, or God.

When we are striving to grow in any direction, we must have a teacher who is beyond us in wisdom, knowledge and power. We must have a spiritual teacher, one who possesses the power of the Holy Ghost, and can do all the miracles laid down in the Bible, what further evidence does the world want?

I have no desire to find fault with the churches or its followers, but if the ministers of the gospel do not preach under inspiration to the people, what great good can they do for the uplifting of

humanity? Are they not as the Bible says: "The blind leading the blind and they both fall into the ditch?"

Our leader has brought us into a new kingdom where all is light, where we can say, "For where I was blind, now I can see." I mean spiritually blind. We have never needed nor asked anything that she has not granted, she having power given her to bestow upon all humanity just what they need.

Growth is the finger of God pointing and directing us in the philosophy of life, whether in a material or spiritual point of view. From the so-called Adam to Moses, from Moses to the prophets, from the prophets to the Christian era, we see the foot-prints of growth. Any operation of man in the way of growth or advancement is God's spirit operating in and through man to carry out the plans and purposes of nature's supreme architect. From the so-called Christian era to the present time, look at the mighty growth the world has made in everything and in every direction. Every century have made a mighty growth, but the nineteenth century has made greater developments than all the past ages. During the nineteenth century there has been invented gas, steamships, locomotives and railroads, the Atlantic cable, telegraph, telephone, phonograph, and electric lights, one of which we have at Eden Vale, and last but not least comes the *TRUE LIFE*. I believe it is just what the people of the nineteenth century demand. The intelligence of this age demands it. It teaches more of God's love and tender mercies, God's love for humanity. Her beautiful life elevates and softens the hard heart and subdues the stubborn will; wins the erring and leads the prodigal home. The prodigal hears of her love and tender mercies afar off. He turns and wends his way homeward. However dark the night, or in other words, no matter how low a man may be in the scale of unfoldment, there is hope when there is life.

I overheard a man say the other day, that the mind of man did not amount to anything. In fact I just remember of one now who classed the Bible with a ten cent novel. I believe the mind is the life of God which connects us with the Great Mind, the supreme controlling power of the universe. We live in the mind. The mind is the generative moving power. The mind



is all powerful, immeasurable, boundless. The action or operation of the mind is the growth or development of the soul, and in my humble opinion when these principles are realized by humanity, then man will obey God's law, and we shall not have prisons, insane asylums, houses of ill-fame, opium dens, gambling houses, and other haunts of vice. Knowing the law, man will be a law unto himself, and the law of nature shall be part of the education of the rising generation, and there will be more true spirituality grown in the hearts of humanity than in all the past ages, including the 33 years which the personage Jesus was said to have lived and died, and all his power died with him. We have the true Christ principle lived and taught by Mrs. Hayes-Chynoweth. We can not stand still, we must move on with the times. The spirit of the age forces us forward in spite of ourselves. We must keep our minds elevated to that high standard of development, or we shall be crushed beneath the wheels of the dark ages. This true Christ principle as lived by Mrs. Hayes-Chynoweth is moving firmly and steadily onward in spite of ignorance, bigotry, superstition and opposition.

T. G. OBRAM.

EDEN VALE, April 26th, 1891.

CLEANSE and purify the physical and subdue it and let it have no more action than is necessary to assist in keeping it healthy. This is the Christ life. He was tempted in the wilderness of his nature, but the angel was with him in the church, and that angel was the ministering angel that helped him to overcome his nature. When he had overcome all of this passional, lustful nature, he was led out of the wilderness by the spirit, and that spirit was the spirit of the Holy Ghost, and the angels ministered unto him. By the power of the Spirit he did all his great works. He healed by the laying on of hands; he became humble and washed his disciples' feet. He performed all the great acts that are recorded in the Bible and then he was in that condition where the world began its persecution. For his life of purity and goodness and power the world, the church part, the priests and all of the leaders in the world, began to persecute him because they saw they were losing their power, and they began to rail at him and say all manner of evil against him and finally they were bound to kill him. 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.")

42. QUESTION: Is there any foundation for the hope that most people have that on the other side they shall meet their friends again who have gone before them?

ANSWER: The law of life is the law of attraction, and when you know this you may know why it is that people of certain temperament and habits are attracted one to the other. It is because of the similarity, the same line of life and thought and because they are on the same plane of development, and so in this way they are united. You can see that in all the stages of a man's development. If a man has an appetite for drink, for instance, he associates with other people who have the same desire and are on the same level with him. So it is from one thing to another through the whole line of man's existence, it is the law of attraction that rules and brings people together. It is the same law that brings people together for socials, amusements, concerts and entertainments, and that brings them together in the same church. It is because their lives and thoughts go in the same direction. Every one goes where he is most attracted. When we look at people in this world and see how they cling together on their low planes, we may know that all the higher minds do the same. They are united and wedded together. If people here live under the law of attraction in the way they do, can you not see that the same law of attraction is there as it is here? We do not lose our love and affection, nor our likes and dislikes in passing over. We know that anything that has not been overcome here we shall have to overcome on the other side and we will find ourselves there just as we pass over. Not only do we know that, but we know by what we have seen and what we have known that we may meet again on the other side and we may not. I am not certain that I shall meet my husband over there. I may have a duty in some foreign country and he may have his duties elsewhere and be on a different plane of development and so there will be no attraction. But if the spiritual parts of our lives are harmonious and united, then we shall be sure to meet. This is

what has been told me, that we may pass many years over there before we meet the ones that had gone before us, unless we live very pure and holy lives. Then we have more hope, because we can use more of the spiritual laws and in that way we can go to one another, which we could not do when we had not learned the laws they have over there. When one says, why do not my people come to communicate with me, you can see why it is, because they are not grown under the spiritual law so as to know how to use that law and return to their people that live here on earth. The spiritual affection never grows weaker, but if you are not united upon the same plane you are never certain of being with your wife or your wife with you in the next world. You must have greater attractions for each other than for anybody else in the world. And so with your friends. You will seek your friends where you are most attracted. But just as truly as I am here, I know that I shall see my friends again if I am worthy of seeing them and can be attracted to them and they to me under the spiritual law.

43. QUESTION: What is the grace of God? Does it mean the same as favor?

ANSWER: The grace of God is more than favor to me. The world says that through the grace of God we are saved. The grace of God is that saving quality through the life of God that comes into the soul of every one who has developed to receive it. All of God's life is a favor when He has given to us His own life in our nature, it is a great favor for us to receive it. But there is something else in that life, and that is the grace, that something that stirs to action and develops one into purity. We have grace only through God's life, nor can we have growth in any other way than through God. God's favor to us we can comprehend while we are finite. We can not comprehend the grace of God while we are finite. It is something that reaches the heart and the soul and continues to satisfy, and it develops that satisfaction within us of doing right and living to the highest that we know. It is a quality as well as a substance. If we follow the dictates of God's commands within our natures, God's life increases within us and we go on from one degree of goodness to another and there is never any end to it. It is that cessation of warring against the natural that comes to one when he has fully overcome, the

feeling that one has when he feels that God is in his heart and prompts his every action. It seems to me that no man can truly develop and grow into a true life through faith without grace. We may have faith in God and know that that substance is for us and we may hope for it and believe that we are going to get it, yet the grace of God is a gift and you do not have to work for it. Hence we see that man in the natural can not receive the grace of God any more than he can receive faith. Man must grow into a condition so that he can feel this life and allow it to move him in all his action. God's life is always with us in degree and it is a substance within us, and by developing that life within us to greater and greater perfection we are sure to get the grace of God. Favor with anybody means partiality and there is no partiality with God. Favor and partiality make one do differently to one than to another, although that one might be no more worthy of the favor than anybody else. A man has to come where he can be in rapport with the divine principles before he can have the grace of God. No one can have the gift of grace until he is where he does not have to work to overcome his fleshly life. When he has overcome all of this that naturally comes to him, this gift does not come as a favor. It is a perfect law that is established in the spiritual life as perfectly as you breathe in this life. I will ask any of you if you have developed your lungs so as to take in more of the pure air around you, if you consider it a favor that you can do so. It is the same with the one who has developed to take in more of God's life. There is something that God is spontaneously forcing out in space all the time, and that is grace and holiness and everything we speak of as being developed that is beautiful, pure and spiritual. This is constantly being forced out into the immensity of space, and what we have to do is to bring ourselves into a condition where we can constantly be taking in this as naturally as we take in the natural air.

IF GOD be all in all his spirit animates everything, and can that spirit of God die? The spirit of God is eternal and everlasting, and the spirit of man is the spirit of God, because He has given His life unto all inhabitants of the earth, and if He has given His life to all inhabitants of the earth, that spirit in man is what animates his physical form. If this be the spirit of God in a man, that part is eternal as God is eternal, and can not die.

M. H. C.