

THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

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

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

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

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

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

"THE TRUE LIFE,"

HILLSDALE,

Santa Clara Co., Cal.

Address.

(Delivered at Eden Vale, Apr. 12, 1891.)

O Father, we find ourselves dependent as usual upon Thee to give unto these children what they need to give them strength and the inspiration that shall fill their souls and lead them forever into the truth. They need Thy life, as well as we do, to govern them in their action and in their efforts toward Thee. Without Thee we can do nothing. We are empty, and nothing but a vapor remains without Thy life. O God, lead us this morning into that superior condition where we can feel our souls in harmony with Thy life and raise us into that condition of purity that there shall be nothing but the truth presented to these children to-day. Thou art the only pure and true principle that man can possess, and without Thee, O God in the heart to govern and direct the inhabitants of earth, they are lost and without a guide, controlled by the passions of their natures and the things of the world. May we be instruments in Thy hands to lead them where they can see beauty and holiness; where they can see in them Thy life and know it is purity, goodness and power, and that must come through harmony in their natures. May they all understand this so that they can be what they ask to be, is my prayer.

As we see so much goodness manifested by the people, we are inclined to feel and believe that all here have come together for the same purpose that one has expressed in his paper, to learn to do right, to learn how to live the spiritual principles, to learn how to become more like God and the angels; and if all are in that condition, God will surely help you. How glorious it is to me to come before you and hear such expressions as we have heard to-day. How glorious it should be to every one who is here to have the privilege of listening to these grand principles of God, developed in the heart so as to govern, rule and lead us. We know that it is God because we see the growth and unfolding of His life. If we see that our plants are surrounded with weeds so that the sun can not shine upon them, if we realize that they can not grow unless we destroy the weeds and loosen the earth around them, and bring them into a condition where they can have the benefit of the breeze, the rain and the sunshine, we know that it is our labor that has pro-

duced the change. We know that the sun may shine and the atmosphere surround the plants, yet they will not grow if they are surrounded with weeds so thickly that they do not get the benefit of the sun or the atmosphere.

It is exactly so with the spirit and the human heart. God is there, but if the animal propensities of man's nature are so strong and the impulses so encouraged as to govern a man's life, God can not grow within that individual. There must be an effort within every one of us to overcome the weeds in our nature, and when we do destroy these weeds, the sunshine of heaven will beam upon our souls and we shall feel that God is good and shall feel His power and presence in times of need. I have labored to overcome the flesh and the result is that within me is that God-life, will be the voice of every one. I know it by my own experience, and not only with myself and my family but with hundreds and thousands who did not know how to get religion or what it meant. They felt they wanted it and they would be excited sometimes and feel that they had it, but after a while it would wear away and they would go back to their old life and feel that it was impossible to live such a good life. So they would go on and on and think there was no chance for them. But as soon as one overcomes his nature and becomes established in truth and holiness, he will find that there is no going back. When one cultivates that spirit of God in the heart he grows into spirituality and spiritual life that is so entirely different from the old life, that he could no more go back into his past condition than could the animal that is running in the field. He could not change his condition for the worse. If you repent, if you are in a condition to be forgiven, then you have no more sin; you can not be a sinner when you are truly repenting, for repenting means that you can never commit that sin again. A man may feel that he will repent and live a better life, but he must let his will power act so that he will know within himself that he will not live the old life again. Then God will have forgiven him his sins, and it would not be long before he would be so established in the truth and the spiritual organs so developed that he could no more go back to his past life than he could do the meanest act that you could imagine in the very lowest condition of man's life.

There is no going back in God's life. We feel sure that there is constant progression in this life of spirituality and when you are once established in it, you will grow and grow constantly if you make conditions right. The example laid down in the Bible is the truest example that one may have, and there is not the least chance for one to become spiritual and Christlike unless he goes into the wilderness of his own nature and there overcomes it. That is what you have to do. Overcome that nature and then God's light comes unto your being giving light and warmth as naturally as the sun comes through the window and fills the room with light and warmth. But you must keep your hearts open for that light of God, else it can not come in. You can shut the sun out of the room and there will darkness and cold, and so you can shut out from your souls God's light, and that is why you have to overcome all grossness and imperfection in your nature. And when the light and life of God are permeating every part of your nature it is impossible for you to hate your neighbor. You can not be hating one when you remember that he is one of God's children. Do you think that the child who is acting in the way we see it act will do the same when it has grown in wisdom and knowledge and after its intellect is cultivated and expanded? You will all answer, no. But do not you see that these people who are giving way to anger, malice and hatred are nothing but children? The difference in years does not count with God, and those who manifest anger and impulse manifest childishness no matter how old they are in years. They do not know better; they want to be taught wisdom, and then you will see just as different manifestations in them as the manifestations of the little child are different from the man of age.

One says that Mrs. Chyoweth does not get angry at persons, that she lives constantly before God and has none of these tempters and impulses that we see manifested in the world. What does it matter to me if a man comes up and spits in my face and calls me a fool or a liar? Don't I know just where he is? Don't I realize that he is only a child in God's hands, and should I be angry at a baby? You may just as well think that I would get angry at a little child making a dis-

turbance in the meetings as to get angry at persons who make a noise and disturbance by their ungoverned passions. They do not know your lives and you should not allow yourselves to be dragged down on the same plane with them and be guided and directed by them in your lives, which you do when you allow yourselves to be angry in return. And when they do not understand your lives at all and have no conception of what your motives are, why should you feel offended at the expressions of the poor, weak babies? Let us help them and in that way we help and grow ourselves.

I have been before the world for thirty-eight years and have had to deal with some of the worst cases. In one of my meetings a man stepped up and called me a wolf in sheep's clothing. I did not get stirred; I did not get angry. I knew the moment he spoke where he was and knew that he was only a baby in growth. So it is with every action of the world; you must consider that people manifesting themselves in this way are only babies, and you must not be moved or stirred by them. That stirred feeling within you must be overcome by love and wisdom, and when you can do that you have overcome all wrong in your own nature, and that is what you must be sure of. If you know in your own souls that this is a wrong, that this man is doing an injustice to you, and you see his true condition, you will feel nothing but pity for him. Even if a man should hit you with a club, you would feel not to retaliate, only to get away from him as you would from a wild beast. Then when he has calmed down, go to him with love in your heart and tell him that you have no feeling against him whatever. And if you have God developed in your heart you will be able to influence him and help him out of his animal condition. So long as he is in that condition he is but an animal and not a gentleman. No man is a gentleman in the true sense of the word unless he has grown himself out of his animal characteristics of temper and impulse. Men call themselves such, but they are not so long as they would say or do anything that is bad, unholy or unchristian. It is not God that moves them to do these things but it is their own unuly natures, and as I said before, we must try to

help them and not let them bring us down to their level-

Then what is it we are working for to-day? What is it we are wearing our lives out for? It is to establish in the hearts of the people the principle of God so that they shall be free from all these imperfections, be free in God and be free indeed. Freedom does not mean that you can do as you please in all things, but it means that you are independent and free to follow the dictates of God that come to the heart, and when you do follow that God, I know you will be led out of the wilderness of your own nature. The spirit of God goes out and is as pure, clean and holy in your natures as it is in any part of the universe and in any condition that God can be found.

There is another reason why I do not get angry or find fault with people when they are acting in a bad way and are allowing their natures to act without any restraint, and that is that there is nothing in my nature to correspond to any such feelings. A person might come into my room, speak to me and abuse me and I would perhaps have a rest while he was talking. All we have to do is to rest from that earthly condition, and when we have rested, those that try to abuse us will be ready to leave us and we have kept ourselves unspotted and uncontaminated. That is what we mean by mingling with the world and keeping ourselves unspotted. When you raise your mind into a superior condition where you can communicate with angels and God, is not that natural mind asleep and the spiritual part active, and when this is so, you have no fear of being contaminated by any one's life no matter how low it is.

The wisdom of God is foolishness to men and the knowledge of men is foolishness to God, so you see they are in opposition to each other. What is worldly knowledge comes by experiment and many times what is thought to be a truth to-day is false to-morrow, but with God there is no error. God is the same to-day, yesterday and forever, and what we have to do is to so live that we get nothing but the truth and by our lives give evidence to the world that we have it. Yet all the evidence you may give to the people will not bring them any satisfaction unless their hearts are touched, and every time that a man tells me that he would believe if he could see such or such a

thing manifested, I know he would not even if he saw much more. In one instance a man called upon me and told me that he wanted me to treat his wife. I told him his wife was going to die because her lungs were all gone. He said that he did not think so, but would believe what I said if I could tell him where he had a sore on his body. "If you will tell me where that sore is, I will believe you when you say that my wife is going to die." "If I told you, you would not believe," I said. He said: "Yes I will." He had been haying that day and had rubbed off the skin from his anklebone, and there was a sore about the size of a five cent piece, but he did not know this. I told him that he had a sore on his anklebone. He said, "No I have not." "Yes you have," I said, "please take off your boot and you will see." He did so and there the sore was. Then the power told him exactly where the sore was that he had referred to, still he would not believe. "If you will cure my wife, I will believe." I told him that his wife could not be cured, and the power said to him: "Even if I should raise your wife from the dead, you would not believe."

I do not follow any one; as this power directs me I go, and not because I am asked to by any man. I always say, if I have a duty and if God be willing, I will do it.

Be sure you have God with you and you will always be full of happiness. May God help every one of you to realize the great necessity of coming into this life where you can be a power unto yourselves, to the world and to God, so that you will be independent and free in God, not governed by any man, not even by what I say to you. If I do not give you evidence and make you feel that I have something outside of myself, something beside my own intellect, I do not ask you to follow me. I only speak to you because I know that so many people have found happiness in following the line of life I have pointed out to them and helped them to live. I desire that you all should know of the happiness there is in living a spiritual life untrammelled by the natural passions, and if you can find it elsewhere it is just as well. May God help every one of you to come under the law where you can be co-workers with me, all laboring for the same great principle without selfishness. If we do this the sunlight of His love will find its way here and there in the hearts of the people, helping them to grow their lives into purity, goodness and holiness.

MARY HAYES-CHYNOWETH.

There are No Secrets.

The secret thoughts of the people of the earth are many times their worst enemies. While we are passing on one day after another we think a great deal more than we express and we do not realize that these silent thoughts are openly expressed to thousands that we do not see. When we are thinking low and vulgar things we must always remember that we are expressing them to many thousands of beings invisible to us. If we can only realize this, if we can comprehend the truth of it, as I know it to be a truth, one half the work of our growth is accomplished. Man does not act before the world as he does in quiet places, in secret rooms, and that is the great reason why man is found where he is to-day. He thinks when he is doing crimes, when he is enjoying that which is low and debasing to himself and others, that he is all alone, but that is a great mistake. Allow me to say, my friends, what I know and have proved to the world. If I had time and if it were my duty I could go through this audience and tell every one of you what your life has been in the past, what you have done and where you have done it. This may shock some of you, but remember one who can see and know this is in that condition where He has charity for all the weak children of earth.

Again I repeat, the secret thoughts, and actions of man are his worst enemies. Let us live openly before the world. Let us do nothing in secret that we would not be willing to have known to the world. Let us have nothing but pure thoughts; let nothing but that which is God-like and beautiful control us in our lives and it would not be very long before we would have a millennium on this earth, the two worlds would be united and all the friends that have passed over would again be our associates and companions. They are now though we do not know it. They come to us, they are visiting with us and aid us in our lives. Still man goes on independently and thinks he is all alone. If he is in a piece of wood or forest and he sees no one around him he thinks he is all alone. But in that wilderness may be the greatest audience that he has ever been in. Just so in the wilderness of your own nature when you feel you are all alone enjoying that which you would not have others to know whether thoughts or deeds, there are

those that know what you are thinking, acting and doing. And the time is coming, as the Scripture says, when all these things shall be brought out upon the housetops. Do you suppose you can bear the suffering of having all your secret thoughts and deeds and all your private life exposed to the world any better than the sufferings of hell which have been depicted from the pulpits? I have brought them out and I know just what they suffer. Many people lose their reason because of their lives being known. But remember there are the angels and the Holy Ghost that will lead us into all truth. What does that mean? It means the truth concerning everything on earth and everything in heaven we have to handle and meet. So remember the beginning of that great life is at hand. Repent ye, for the kingdom of heaven is at hand. When one can tell you of your thoughts and the life you have lived from your childhood, where you have missed it because you did not go in this or that direction at such a time, you must know that the kingdom of heaven is at hand and you must be baptized by the spirit of inspiration that comes into the heart to touch you and give you strength to overcome all of these imperfections that bring misery.

When I speak of hell I speak of it as it is spoken of in the Bible and not the hell that has been preached from the pulpit. Hell means that condition of conscience within man that produces the suffering almost too great to bear. That is what hell means to me. I feel it my duty to express myself very plainly upon this subject of secretiveness because I see as I meet people day by day that they are all doing many things in secret, thousands of them I might say, such as they never would have done openly. I am asking God continuously to forgive them because they do not know what they are doing, and I was impressed this morning when I got upon the floor that I must tell these people that the secret thoughts and deeds of life are the enemies that lead them into darkness and misery, and they must be avoided if you want happiness, peace and heaven within you. It is my duty before my God to-day, as given to me by that God, to seek to help humanity out of this animal, fleshly life, which is fostered by these secret thoughts and deeds.

In one of the essays it was said that Christ is

the redeemer. I wished to say that Christ that lived eighteen hundred years ago is not the redeemer of your souls to-day. You can never be saved by such belief. You may believe in that all your lives and you will never be relieved of any of the suffering I have spoken of. It is the growing of that God that is represented in the Bible as being the Christ, that principle that was with the Father from the beginning, or was God. God was perfect according to all conception, and from everything you can comprehend, He gave his life to each individual in this great universe of His. When He did that He placed Himself, or His life, in individual matter, else man could have nothing like individuality, he could not work out his own salvation and would have no responsibility and individuality. So this is why God gave Himself to the materiality that constitutes all individualities in the universe, whether animate or inanimate substances. So you see that is what the redemption is for. While you are passing through this condition of growth and development into spiritual life you are making yourselves individualities for all eternity and you are living the true God's law in your being and living this individuality as established for you to live, making yourselves pure and holy children of that Father. Instead of the one God, millions of pure beings must be from the beginning. Then, can you not see that all this growth of Christ or God within you to that perfection that brings you back to God again as He planted His life in you in gross material matter, establishing within you the law by which you should work out that life of spirit by purifying the materiality, makes yourselves all spirit again like God? Then you have been redeemed by the spirit of Christ or God within your organisms and there is the redemption. It is not the killing of a man's body that will bring you all this growth and perfection. You know that that has been preached long enough in the world so that if there were any truth in it the world certainly ought to have been saved from all sin and misery. But this all has been right and you have grown in the way you should and to what you should be.

But iniquity abounds, as one said to me the other day. I must say as the Bible says that after a certain time the devil shall be let loose. The devil is the physical body and the fleshly life that

has been let loose and man has been independent to do sinful things and do what pleased him, but generally he has done it in secret and in the dark. But now comes the time when chains shall be put upon the devil. The chains that I mean are the powers and laws of God that shall act upon this physical or natural life so as to hold in check all the desires and appetites of the flesh. Do you not think that it is about time to have this devil chained? When you look over the world and see the purest men and women go into these secret places, having these secret thoughts and doing these secret deeds, thinking they are all alone; and see them come out again boldly and face the world as beautiful men and women, almost as the great God Himself, don't you think it is about time? You thought they were beautiful and pure but too often they are not. Don't you think it is time? If you do I ask you to aid us in this great work. Every time you do good to these people and help them to see a new principle in their own natures, you make one link in that chain that is going to hold them in check until another link can be made, then another one and another, until all the chain that is necessary to keep the old body with its passions still is made so that the new body can be the predominant actor, which is the spirit body. Then we see life as it should be; then we see mankind as the children of God. We see them spiritual babies at first, but they grow and improve if this chain is linked together so as to hold them that they shall not run away. It is the love of God in the heart that makes the chain perfect and easy to bear and which shall come and be the redemption from every imperfect thing in our natures. How grand and beautiful this is to contemplate. See God, so great and so munificent, so grand and powerful, with His love and munificence, giving all His children an opportunity to become strong, healthy, robust spiritual individuals by their own efforts.

Individuality will not be lost in humanity. If it be lost, then humanity will go down instead of up. My daughter said in her paper that one had said to her, "It is strange that you believe so much in your leader, I should be afraid of losing my individuality." Allow me to say, if I have a truth greater than yourselves; if I have a God that has led me out of all the temptations of the flesh; and that life of God is so great and power-

ful within that I can not rest unless I know I am doing all I am able to do in giving this life to the inhabitants of earth that they, too, may come into harmony of spirit and body and know what their God and Father is—is it not right and natural that those who want to come into this life follow me or any one from whom they can get it—that they may know how to attain to that condition of purity, harmony and happiness? God is a great Father; He is benevolent, munificent and is constantly extending His hand to His children in their development, that they may know He is nigh them, even in their hearts and in their mouths. Yet they will not know He is there. If I did not have more than my own natural power I should not be able to stand here before you, and if I did not have some of the power of God I should not be able to do or to stand what I do.

If you are willing to labor for this same thing, it would not be very long before you would see the friends who have gone before you and it should be verified that there is no secret with the spirit world. Everything is lived openly. I say before my God to-day for the benefit of you all, not that I want to be extolled, not that I am more perfect than others, but I know that my life is as open before you and the world as it ever will be when I have passed into the spirit world. And that is the life I want you all to live. Not having evil thoughts, not giving away to anything that you are afraid to have God and the angels know and see you do and live. This is what I feel we all need, and what we all must have before we can have true Christianity established on earth. It is not enough to belong to a church. To belong to a church is only a name and does not imply the principle of doing what is good and right. If you are in a condition to do a wrong to-day and you are sorry for it and go to a priest or minister and tell him you have done this wrong and want him to forgive you, this is no more than going to your sister or brother or friend or to me or to anybody else. He can not forgive your sins. There is nobody on earth that can forgive sins unless God is so developed within him that he himself has no desires of the flesh, no thought of this natural body and does not live as individuals do on earth. He must be above the whole world so that he is not spotted by any action or anything that is done or said. Then

God may come there and say, "Thy sins are forgiven." It is God in the mouth and heart that does it, and not the man who gets up with a studied sermon and learned Gospel to speak to the people. Remember that you have to be forgiven by God, and that God comes into your own life when you are forgiven and changes every action and every feeling, thought and desire so that you never can do that wrong again. Then you are forgiven for all your sin.

May the mighty God help you to realize the necessity of living to your highest light and to become anxious to go to those that have light and strength if you are weak yourselves! If you see a person who is living a better life than you are, you never should wait until you could go to the one that has the very best life. If you see a man that lives a more harmonious life than you, go to him and ask him how he keeps from doing this or that, how he avoids getting angry, how he manages to do right under trying circumstances, then emulate him and soon you will be in a condition to receive from the angel world and from the Holy Ghost. This I ask of you to do for yourselves if you wish to be happy and be where God, the angels and the Holy Ghost shall be your constant companions while you are yet on this earth. Do not wait until you pass over to the other side. I know that you will be no better there than you are when you leave here. Not one jot or tittle shall pass until all is fulfilled. Every man has to work out his own salvation because that God is implanted within him and God's law is there; he can not put it upon another nor let another live it out for him. Every law within your nature must be perfected by your own action and by lifting your mind into a superior condition where you can feel and know that you are living to your highest law.

You would not think much of a man that would go down all over in a mud pool, soiling his best clothes. But just as sure as you live, the life that man is living to-day is nastier in the sight of the angels and the Holy Ghost than that of a person dipped in a dirty mud pool, or something even worse than that. Let us endeavor to be pure and spotless in the sight of God and the angels that they may love to be near us. Let us work together for this one purpose no matter how many churches are here represented to-day. I know that people in the churches are living exactly as

they should live. They live in the church until something else attracts them as being better. If we have something that attracts people, something that feeds and satisfies them better than what they can get elsewhere, they will follow us. I used to speak in a certain locality in Wisconsin every third or fourth week for six or seven years. One of the best members of the Methodist church came to my meetings, then his wife and finally his sister and her sister and five or six others, and they would not go back to the church any more. They did not find fault with the church but they felt that they were better satisfied in coming to my meetings. Finally the minister said to them: "Don't you think you are following a false God?" "Don't you think it is an evil spirit or the devil you are following?" "I will ask you," said the man. "I have been a better Christian; I have prayed a great deal more for myself and humanity, and I know I have not gotten angry half so much since following this lady as before. Shall I follow?" "Keep on," he said. They kept on coming and by and by the minister had only three members in his church, and lastly he himself came to me to be examined for his failing health, and he said to me: "I find, Mrs. Hayes, that the church does not save, not even the physical." I want you to consider that God is the only one that can save, whether of mind, body or soul, and try to develop your souls so that he can come to you and help you. I ask and entreat you to be pure and chaste in your thoughts and feelings whether you are alone or in a crowd. You must overcome them and say: "Get thee behind me Satan." It is just as easy to have good and pure thoughts and when you have you will never be at home again in your old life, it will be repulsive to you. And if that life will be repulsive to you and your appetites are killed out by the pure love of God in your own heart, let that be an evidence to the world that you are redeemed by the growth of that Christ or God within yourself and that every other soul in this world and in all other worlds in this great universe can be saved by the same true law.

O mighty God, may we this day have impressed these people with the grand thought, the immorality of the soul, and let them realize the necessity of working out the salvation of their life, bringing them into that condition of spirituality where they may recognize Thee and their Father. Let them realize and know that immorality comes to them only through the obedience of the spirit to Thee; only by the growth and development of spirituality within themselves will they become Thy true children, O Father, may we realize the necessity of coming unto Thee again and again with our hearts open to receive Thy love, Thy wisdom and Thy power as Thou hast ever to give. Amen.

MARY HAYES-CHYNOWETH.

Address.

(Delivered at Eden Vale, Cal., Feb. 4, 1891.)

It seems that the natural man is bound to persecute, fight and oppose everything that he does not understand, everything that is above himself. And when he is in such a condition, he can not be taught. It is the person that is negative to the good and true that receives it. It is part of our action in life to be negative. That may seem to be a strange expression, but if we can but raise our minds and keep them passive and negative to receive, we have often done the greatest work for ourselves. Then the positive forces within us will in time bring out the results of what we have received while in the negative state.

One is never at liberty to do any wrong. True liberty means only a right to do what is right and proper at all times. If you do a wrong it shows that you are under bondage. There is no man in the world who feels, if he wishes to grow into the spiritual life, that he has liberty or freedom to do any sinful act. If he does anything wrong it shows that he has not that freedom of action which true freedom means. It is in God's hands to punish through suffering or through the law established within each individual. According to that law man is not permitted to go on to destruction without a chance to avoid it and grow out of it. That is why God makes people suffer for wrong doing. And so they have the right of choice. But some are so steeped in sin and iniquity that they have to suffer long and agonize to get out of the old life.

The whole law is fulfilled when we have fully overcome our natures and when we can rejoice at our neighbor's growth and prosperity the same as our own, when we feel just the same towards our neighbor's child as our own and when we would not do him an injustice any sooner than ourselves.

Under the natural law one man is devouring another, living and preying upon another. Under the natural law people will take advantage of each other, instead of working for each other, living for each other and loving each other.

The spiritual man can not possess or partake of those things which the man of the world does. He can not have the same thoughts and do the same deeds. He can not lust after the enjoyments of the earth even in the highest sense. He will have no desires for them. If you are living under the

spiritual law, in that high condition of harmony, love and truth, you have no desires for the empty things of the world. You can not be disturbed by anything that will come around you or anything coming into your lives. There is nothing of the flesh that will rule us and attract us away from this law, but we can live under it and feel the greatest love permeating every part of our beings. We then love our neighbor as ourselves. We love to see him in a condition to be prosperous and enjoying as much as we enjoy, or even more. We are willing to give our lives for others, never thinking whether we are going to have any return or not. We will sooner labor to benefit our neighbor than ourselves and find a greater pleasure in it.

People do not generally think that man can attain to this condition, but we know that it is a reality that he can. Every particle of the element within the individual that makes him desire the things of the world, that makes him unhappy and miserable in this life and the life hereafter, can be eliminated by the action of his own will by his determination to forsake all that is antagonistical to the higher part of his nature. Let his will power be strengthened by seeing the effect of his action when in the right direction and he will have no desire for anything but the highest and best action. Grow yourselves to be men and women in integrity, character, virtue and purity so that the world may respect you, not as children of the world but as children of God, because they can not help but see that you are striving to do God's will as nearly as you can as you understand it. When you do this you are God's children, no matter how old you may be in years. When in this condition to labor to do right because it is right you will feel a love, not only in your own heart, but in the hearts of the people around you. The people around you will admire your life. No matter what they may say about you or against you, in the inmost depths of their natures they can not help but respect, admire and love you. It is natural for man to love the good. When that good is aroused within him it takes only a little while to make him realize how much better it is for him to do right than to do wrong. He thinks more of himself. And when he has overcome one wrong he rejoices in his own nature to see that he has overcome it.

God has pronounced man and the whole world and every thing in it good. So do I. There is

goodness in every person and in everything in the universe. That goodness is what we want to have predominant. We do not want to be attracted by or set our hearts upon the things of the earth, not because it is pleasing to the eye, or because it tickles the fancy or gratifies the desires of the lower nature. If we love them and forget God for them and do not raise our minds above these things, we are delving in our earth nature, until at some time we will become disgusted with them and find that our efforts have brought us nothing. They are nothing but vanity and vexation of spirit. There is no lasting pleasure in these things. But there is happiness and pleasure in living a true life, in doing good, doing what is right and in developing that God within us. It is not pleasure today and tomorrow something else. As we grow under the spiritual law, as our desires grow stronger to do right, our pleasures increase until they become one constant happiness. Happiness is more than pleasure. Pleasure is not lasting. You may have pleasure excessively and in an hour have something entirely opposed to it. But when you have happiness, or the elements within you that produce it, it is constant, both night and day, day after day and year after year. What is uppermost in your life is happiness and something you have never experienced while living after the flesh. And so, if all of you could know what I know, you would be willing to give up all your pleasures of life for this great principle of God and love. Let your whole law be growth until all your nature is governed by true love. Not the affections and passions of the natural man but the love of doing right and the love of our neighbors as ourselves, because they are God's children and because God is in them.

You should not be offended if persons should go against you or do something that you think is not right. They may be nearer right than you are. The Bible tells us, and I know it is true myself, that until man eradicates the wrong in his own nature he can not see the true state of his brother man. That which seemed to be a beam in his brother's eye will only be a mote when he has taken the beam out of his own eye. It is like a man being drunk. He imagines that every person is stepping high because he is himself. His eyes and his senses deceive him. He can not see what is the true state of affairs, neither can the man living wholly under the natural law.

He does not see things right. There is only one truth, and that is God. God means the principle of life that is all in all. He is the truth that says, I am the way, the truth and the life. He is the embodiment of that principle that Christ possessed while he was here on earth, as is represented in the Bible. When one possesses those he has the truth that lives eternally and nothing can destroy. It should be the greatest object of man to cultivate that which is the highest and best within himself. When I say man I mean men and women, human beings. You must do so by your own exertions, but you can derive great help if you try to mingle with people who are above you in growth and development. You should not be satisfied to mingle with the lowest society but seek the highest and best. Seek that society that you want to emulate, to be like, and by the silent influence you receive from them you will soon be enabled to change your desires, and all of those things which you once loved have no more attractions for you. We have had experience with those who once were low and weak and they have come out as beautiful citizens and perfect gentlemen and pure in their lives, and they have no desires for anything of the world, only to bring themselves up higher and higher and work for God and His children on earth and do everything they can to help others to learn to enjoy the same things which they enjoy. They know and realize that there is no enjoyment, no heaven that can be found outside of themselves, outside of their own hearts. People may have a sort of enjoyment with others for a time, perhaps, but there will always be a relapse. The true heaven and happiness you must make in your own hearts. When God is the ruler of your life you can not be tempted by anything. If you have to go where the life is low and the influence bad, when you come from such surroundings you are still yourself, because you have not absorbed any of those elements which were present there.

Although a man never manifests any characteristics that are bad, and although he may have given up all bad habits, and his outward manifestations are such as may be approved by the world, still he has to overcome everything within himself that is not the highest and best. He can not be a moral or a spiritual man until he has elevat-

ed his thoughts, purified his desires and made himself obedient to the highest impressions that may come to him.

It is of no use for anybody who thinks he has God or Christ within himself to expect to be away above all, where he can be looking down upon them and say, I am above you, for I have something that you have not. God in all His workings and through all His laws, that I know anything about, is humility. He is meek and lowly and mingles and labors with all that are of low estate. And the one in whom God is represented as being most highly developed was humble. He mingled with publicans and sinners. So must the one who claims that he is doing God's work. No duty should be too low or too trivial for him to perform when he is called upon to do it.

A man that loves himself well enough will not stoop to do any low things. It is nothing selfish that keeps him back from it but it is the love of that God developed within himself. It should be no evidence to you when a man at forty, sixty or eighty tells you that he has always been drinking strong tea, coffee, wine and all kinds of beverages and it never hurt him. He can not realize, nor can you, what he would have become if he had curbed his appetites and let these things alone.

Man has something more to live for than the physical body. The growing and developing of our intellectual and spiritual faculties should receive due consideration in the choosing of those things which we take into our systems to sustain life. Every stimulant you take into your system is sure to produce an excessive action, and a reaction will inevitably follow, and so the blood is never in a normal condition. As the physical, mental and spiritual faculties are so closely allied, this manner of life is bound to derange your whole system, benumb your bodies, dull your senses and check and retard your spiritual growth. There is a great difference between life and existence. MARY HAYES-CHYNOWETH.

WHEN I look over the world and see the men who are in the position of leaders, in whom God should be a truth, it makes me feel that it is almost too bad to know that people are led by them, but I pray God to help us to be able to show to these leaders that they are not what they ought to be, and help them out of their weaknesses and make them see that their understanding of the Scripture is only their intellectual interpretation and not the spiritual meaning of the Book.

M. H. C.

Humility.

The matchless symmetry and incomparable repose of the Christ life stand for an instructive example to all mankind. As such example, the Christ-life is not unreal, impractical nor insoluble, but of easy solution and within the possible mastery and attainment of every right-minded and well aspiring human being. The highest aim of man, even with the aid of the holy ghost power, can do no more than to establish him upon a plane of growth and development whereon the Christ-life is the sole active element. The choicest aspirations and yearnings of the heart and soul of man, can, with divine aid, bear him aloft no higher than to the mountain summits of his own spiritual nature where no earthly tendencies disturb, where constant happiness abides, and than which no happier fate can befall him. As he poses in the low places and sloughs of his un-grown and undeveloped physical nature, encompassed by all its ills, woes and vicissitudes, man must at times turn his eyes on high, and faintly behold the light of the higher life, his spiritual being. This awakens him to the complete wretchedness of his earthly propensities, as he catches glimpses of the unparalleled excellence of this higher life, then he longs, strives and prays for it; the first stages of growth are near at hand, and he stands at the very threshold of spiritual development. To accomplish this growth and development, and to attain to the Christ-life, one of the essential conditions precedent is humility. Humility, in a general and comprehensive sense is the state of being humble, it is lowliness of mind; a modest estimate of one's worth; a sense of one's own unworthiness through imperfection and sinfulness; a willingness to yield and waive our rights, claims and opinions in the presence of superior power and knowledge; a submissiveness before divine will and power, and a desire to recognize it and submit to it everywhere and always. It does not require us to underrate ourselves; Christ was complete in His humility and yet had complete consciousness of His own power and strength. It is a most beautiful and spiritual quality which by the very gentleness and soft atmosphere of the word itself seems to be of God and the angels. It indicates meekness, that meekness to which the Scriptures refer in stating that

the man, Moses, was very meek, above all the men which were upon the face of the earth.

The great prominence and paramount importance of humility in God's work, its manifold aspect and diverse qualities are made apparent somewhat by various passages in the Scriptures.

In the first book of Peter, chap. 5th, verse 5th, it is written: "Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble." From whence it appears that humility is the very opposite of pride, arrogance and vain glory, conditions in man which are a constant menace to spiritual growth, and are as a great barrier against all development; the condition of the proud, arrogant and vainglorious man is truly pitiable and almost remediless; his pride will not permit him to yield his opinion or change his position upon any subject under any circumstances; he is too self satisfied and opinionated to desire what he does not possess, or think that any change can better him; he can not learn nor grow because he is absolutely contented with his own condition, and thinks that there is none better; he is an obdurate and unyielding man, of whom it is said that Albert Lee bade him good morrow and whom God resisteth, that is to say from whom God stands aloof; his condition in other words, is such that God has no duty towards him. It is far different with the humble man, for God giveth him grace; humility, therefore, is gracious in the sight of God. The humble man receives the grace of God because he has largely worked out his nature, is submissive and susceptible to the power of God, he is willing to learn of and recognize superior power and knowledge, and to obey and yield to it,—and this brings growth. This passage teaches us true humility, and shows in part what its reward is; it enjoins upon us all, not a few, to be subject one to another; that is to be humble, to yield to each other, not to dispute each other in argument or conversation, and to avoid wrangling over any subject; this is humility in truth and this is what is gracious before God.

In the 2nd chapter of Colossians, verse 18th, it is written, "Let no man beguile you of your reward in a voluntary humility and worshipping of Angels." "Voluntary humility" is a truly spiritual expression, and comprehends that humility which exists in one, not from force of circumstances nor

for gain nor for ulterior purposes, but for its own sake and for the excellence and virtue inherent in itself and the condition which it represents; it is here allied to the worshipping of Angels, and is therefore a worshipful condition or quality in man.

Paul, in taking leave of the Ephesians on his departure to Jerusalem, in recounting his acts and experiences, declared that he had at all times served the Lord with all humility of mind. This is certainly the only true way in which the Lord can be served; the proud man can not serve the Lord for he recognizes no master; the truly humble man only can serve him, and true humility must therefore be first established in man before he can serve the Lord.

In the 18th chapter of Proverbs, 12th verse, it is written, and "before honor is humility." Hence humility is a greater attribute than honor; it embraces honor and more, for to be humble is to be honorable, but to be honorable is not necessarily to be humble. And in chapter 22 of Proverbs, verse 4, it is written, "By humility and the fear of the Lord are riches, honor and life."

This verse is a great sermon of itself, and without comment or exposition. It is a glorious compendium of the entire subject. It sings the praises of humility in words of true inspiration, and places it side by side with the fear of the Lord, in the great blessings which may flow from it. Riches, honor and life, pause and reflect ye who are in despair. Riches, honor and life, than which no greater honors can be hoped for, are acquired and come to us through humility and the fear of the Lord. "The fear of the Lord is the instruction of wisdom." Riches are the abundance of those principles which are attached to high spiritual development and the Christ life; they are not worldly and fleeting possessions, which come and go by chance; they are appurtenant to the Christ life, sure, certain and abide forever. Honor is that attribute of the Christ life which dignifies and makes it reputable everywhere, establishes confidence, begets credit, and is a truly emulable quality in every way. Life is the eternal principle of God which animates all existence; that which never perishes that which is immortal and indesrutetible, a little less than God, but of God and God-like; it is that omnipresent and all pervading principle without which there would be no God. If the mind and heart

of man could but be awakened to realize that riches, honor and life, each a priceless blessing, and altogether the consummation of human development, can be acquired through humility and the fear of the Lord, the Christ development would not be long absent from the masses of the world. God is not unjust; He has not imparted His life to each human being in order that misery and disconsolate grief may ensue; His law to man is fear of Him and obedience to His commandments; with these conditions well established in mankind so that they have become covenants as it were, with true humility deeply rooted in the human organism as a rule of action, God then becomes a God of justice and mercy. Human life is human happiness and the world to such a man is filled with bright experiences and boundless hopes.

True humility is therefore an exalted condition or quality; it is, forsooth, an adjunct of the Christ life, so high in the scale of growth as to originate near the great throne; it is like a great tree in the human system, so massive, so deep-rooted and so exhaustive as to extend to and affect every part of the being; it leads on to the glories of the heaven within, and elevates above the inharmony of earth; it establishes us upon heights where, like the great Jupiter upon Olympus, we are not reached by the turmoil and strife of the earth beneath. It is worshipful, reverential, a virtue in its possessor, a blessing of God, gracious in His sight, and before honor; without it no growth is attainable; and yet it is the sum of all growth; it is indeed the very portal to the Christ life and development, around which the angels hover, with ceaseless vigil, softly beckoning thither all mankind. These are a few of the rich attributes of humility as it is portrayed in the passages referred to. This is the humility of the Christ principle, that blessed humility, soul-inspiring and grand, which Christ manifested when he bathed the disciples' feet, supped with publicans and sinners, and did the many other acts which are recounted of Him in the Scriptures; the humility of the disciples as they bowed in the presence of Jesus and the Lord; of the higher nature when it is represented in posture of suppliance and reverence before God, and of yielding and submissiveness before the lower physical nature; it is, in fine, the humility of Christ; that humility which Mrs.

Hayes-Chynoweth, our much adored exponent of the Christ life and principles, is constantly living and manifesting, and of which she may be truly said to be the highest living example. She sups with publicans and sinners as did Christ, when she stands or sits amidst her hearers, giving off the richest exhalence of her pure life, and pouring out upon them the rare sentiments and the exhaustless wisdom of God and her best inspiration. She washes the feet of her disciples, as did Christ, yea, more, and of the vulgar world, when she teaches them the fundamental principles of life and cleanses and purifies the groundwork of their being; she heals the sick, restores the blind, cures lepers and does the miracles and innumerable other things related of Christ, besides possessing all of the spiritual gifts of which mention is likewise made in the Scriptures. She bears the disease, and maladies and sins of others, when all other avenues of relief are obstructed, without murmur, without price and truly happy in her power to do so; she at times comes in contact, in the discharge of her endless duties, with the basest types of men, yet always aglow with the love and graciousness of God; she, more gloriously than any other, carries along the great God work on earth, in the development of human lives and the salvation of the souls of men; she soars aloft in flights of divine inspiration into the very realms and home of the angels and of God, and yet she gladly deigns to associate and to seek companionship with us. What marvelous humility! No disease diseases nor contaminates her; no poison poisons her; no touch defiles her, this because the atmosphere of God suffuses and shields her like invulnerable armor, and angels with untiring whirl, fan her whole being into imperviousness to them all. She is riven by no contention. Her life is uniformly happy; she gives a home to the homeless; a friend to the friendless; life to the lifeless and love to the loveless. She is always meek, loving, charitable, forgiving, lowly, worshipful, prayerful, gracious, holy and imperturbable. Some of these are indeed and in truth the signs of humility, and this is the humility which is lived and possessed by Mrs. Hayes-Chynoweth and with which she is clothed as in raiment of wrought gold and precious stones. This is the humility which begets the new birth and leads us into newness of life. It is truly a lofty condition of growth, a high ele-

vation of development where no strife, no anger, no jealousy, no hatred nor gloom can lodge, and where constant joy and contentment prevail. It is to be striven for; it is worth striving for by us all; it comes after strife and toil; it comes not by chance nor in idle inaction; it is of God and comes by and through the laws of God, by that cardinal principle of His laws by which he dispenses to man all things good at the price of great labor. Who shall say that he does not desire it, that he is not anxious to obtain it, that he is not willing to strive and toil for it, yea, more, to writhe for it, even to the exclusion of minor secular affairs? Would that God would come and impress each one of us this moment of its vast importance and momentous consequence upon the problems of the present and future life! It would not be then that we would tarry long to reduce to our possession and to make a part of us this glorious principle or quality. The least that we can do is to depart hence from this sacred meeting room deeply impressed with the thought and knowledge that we should bare the head, be subject one to another clothed with humility, and that by humility and the fear of the Lord are riches, honor and life."

T. B. CHYNOWETH.

EDEN VALE, CAL., April 21st, 1889.

A principle, a life, a fountain, a spring of water welling up into everlasting life, is what this great, God of life is, and without it there is no real life. When we see this we realize what the condition of the world is, and if you can see as I do you will understand why I am willing to spend my life to scatter this Gospel so as to leave something as a comforter in the world when I am gone. I can tell you if there is not one of them that has the truth of God within him, I should feel to say: "O humanity, You will have to suffer on for years and years before you can come out into the pure light of heaven where you can have your souls satisfied and where there is nothing in the physical life that tempts; where there is nothing but God's life and God's love that attracts the soul and mind." May we all work together to bring ourselves in rapport with these divine principles of purity and of life, so as to give them out to others.

M. H. C.

He That Overcometh.

We have said very much here about overcoming, and I believe that no man can ever become spiritual until he overcomes the flesh. I thought to make some remarks upon this subject this morning, and I desire to read some passages from the Bible pertaining to it.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2, 7).

"He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." (Rev. 2, 11).

"But that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations." (Rev. 2, 25 and 26).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. 3, 5 and 12).

"As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3, 19, 20 and 21).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and

faithful, and he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son." (Rev. 21, 1 to 7).

It seems to me that from these passages which I have read we may properly infer that the importance of overcoming is fully recognized in the Bible. You know the story of the Garden of Eden wherein Adam and Eve were said to have partaken of the Tree of Knowledge, and after having partaken were cast out of the garden. As we have explained here many times, we believe that the Garden of Eden was that condition of ignorance in which man existed at the time referred to, and he was allowed by the mercy of God to partake of knowledge. As soon as he partook of this knowledge he ascertained that he was naked and he found that he had much to do to overcome and develop himself into higher conditions. You will remember, according to the story, that in the midst of the garden was the Tree of Life, but it was guarded with swords. Adam and Eve were not allowed to partake of it, but it is said they were turned out lest they, by partaking of the fruit of the tree of life, should live forever. It says in one of the passages, that to him that overcometh will be given to eat of that tree of life. It seems to me that from this we may infer that to the one who shall overcome all these characteristics, all these physical appetites and desires which are incident to the natural man; to that individual who first gains knowledge, who first sees his condition of ignorance and nakedness and lack of spirituality; to him that overcomes all these physical characteristics within himself, shall be given to eat of that tree of eternal life.

What is that tree? What is the fruit of the tree of eternal life? To me it means nothing else than the fruits of the spirit of God. To him that has so far overcome the weaknesses of the flesh and the impure influence of the fleshly life that he can put them away and raise his mind into the celestial condition where he is attracting God into his heart, that man has already come to the condition where he can, indeed, be partaking of the fruits of the tree of eternal life. We know that God's life is eternal life, and so it must follow that any man who can partake of that life of God shall be given eternal life.

The swords that were said to have guarded the tree of the garden are the laws with which God has surrounded his spiritual life. The swords will pierce the natural body, but they can not touch the soul. They guard the tree from the approach of the physical man. Only to him who is willing to give up the physical and have the fleshly characteristics and tendencies pruned from the spiritual and who will approach the tree with a pure heart and spiritual desires, will it be given to eat of its life giving fruit.

To him that overcometh the text says, will I give to sit with me on my throne, even as I overcame and am set with my Father upon His throne. We do not believe that this has reference to any physical throne that is erected in heaven or anywhere else. We are told that God is in the heart. If He is there, His throne must also be in the heart. If we would sit with God upon His throne we must establish that throne of God within us; and when we have established His throne there we may rest assured that there also, will be established the kingdom of God and we shall be governed and ruled by that eternal truth of God. So if we would sit with God upon His throne we should not wait until we pass over to the other side, not wait until we die and go to a far distant country there to find God sitting upon His throne. We must find it within ourselves. We shall only be able to sit with God upon His throne by attracting within our own life that principle of God, and when He is established there to rule our whole natures, we shall sit with Him on His throne, and I am sure we all desire to do so.

I thought as I was thinking of this subject that it is one thing to say we should overcome; it is one thing to have pointed out the beauties and the reward which come to him who does overcome, but to many it is quite another thing to overcome. It is easy to talk about it, one might say it is not so easy to do it. To a certain extent that is true. To know how to overcome all these weaknesses and characteristics which make us physical and keep us away from spirituality is, I think, what we all desire and is perhaps the most important to us. But we know one thing and that is that goodness will always overcome evil. We have had experience enough, I think, to know that a good act and a good deed will always

counteract an evil one, and I believe this is true with every act and thought of life, the good is always stronger than the evil. And so if we have a desire to overcome, the best way I know of in which it can be done is to overcome the evil by the good. If we have those characteristics within ourselves which we should do away with, which we desire to have under subjection, the most certain way in which that can be done is to arouse within our own lives something better and higher and holier than that which we wish to overcome. If we are having evil thoughts, if our aspirations are low, let us endeavor to live in good thoughts, let us endeavor to think of holy things and let us endeavor to overcome evil desires with good desires. As we have so often said here, there is nothing whatever in our natures that needs to be cast away; there is no trait, characteristic nor attribute that must be destroyed. They only need to be cultivated and developed into something higher. God has given us nothing that we must get rid of, but, of course, what we have can be used in a low way instead of a higher and better way. The physical attributes and characteristics are good, but we must not allow them to control our lives. We must be controlled and governed only by the spiritual part of God. Let our lives become spiritual, let them become Godlike, let God speak to our hearts and let us be governed by no physical desire or any earthly characteristic which will draw us away from doing each day and every time the will of God as spoken to the heart.

One may say, God does not speak to my heart. But, my friends, I believe God speaks to the heart of every man. We may not listen to that voice when it comes to us in its quiet whisper; we put it aside and listen to the stronger voice of the natural man and follow it. But if we would listen, if we would be constantly on the alert to know what our highest duties are, and when we feel we see them plainly, do them with our might not only before the world but before God, it would not be very long before we plainly should hear that voice speaking to our hearts. This is the duty we have to do, each day to live according to the highest light we have, and let that little prompting towards good always have its action, never putting it aside, never allowing evil to overcome good but allowing that good and high part to always rule. If we do, I can assure you that

it will not be long before we shall be satisfied that we can always plainly hear the voice of God. He will not speak to us, He will not spend His time in pointing out the road in which we should walk, if we have no disposition to listen to His voice or walk in that road. We know very well that we are not prone to endeavor to give to any one anything who wants nothing from us and who rejects what we have to give. It is so in a greater measure with God. The man that will not hear the voice of God directing him in the right way will not be helped by God as the one who is anxious to hear His voice and travel in that true and only right way. But I know that if we will hear that voice, if we will listen and endeavor to make ourselves receptive to the impressions of God, the voice will become louder and louder until we shall not question that it will always be heard if there is a desire within the heart to hear it and follow it. The Bible says in one place, ask and ye shall receive, knock and it shall be opened unto you. In another place it says that no one who ever asked for bread was given a stone by God. I believe this is true, and so if we do not hear His voice, if we do not know the law of God, if His life is not manifested within us, the only reason is that we do not desire it. We do not ask and therefore we do not receive, we do not knock and therefore it is not opened unto us. But when we are ready to knock and ask admission, when we are ready to walk in that true, straight and narrow way, and set our faces in the direction in which we must go, the door will be opened to us, the road will be made plain and all that is necessary for us is to faithfully follow that path.

J. O. HAYES.

IN preaching the Gospel there must be a substance in the preaching to give to the people in order to arouse a feeling within the individuals that it is the truth. They must know that it is the truth by the action within themselves, not because we give it to them, but because what we give arouses their own spiritual natures and spiritual understanding. If not, then the preaching is not fruitful. If the audience is not in a condition to receive spiritually what we have to say, it would benefit them not the least. Their eyes and ears are not opened and they do not discern the truth nor hear the voice of God.

M. H. C.

The Spiritual Gifts.

As we have often said, the world is too apt to think that the development and growth of man as depicted in the Bible pertains only to men of a former age; that the perfection to which they attained is impossible with humanity to-day and that the power which they possessed has died out of the world. Though they believe literally in the historical correctness of the Book, and in addition to this belief are well versed in Nature's laws, the laws of evolution and inheritance, they do not believe that man of the present age has the same nature that he had then. Not thinking that he has more intelligence, power and spirituality, as he must have according to these established laws, but on the contrary that he possessed certain gifts and characteristics that have been entirely eliminated from his nature. The spiritual gifts are as much a part of man's organization when he is moved by the power of the Holy Ghost as love or sympathy or the appetites are a part of the natural man. Could any of *these* characteristics be blotted out of our nature so that two or three generations hence mankind would not possess them nor any trace of them? It is just as unreasonable to suppose that spiritual qualities and characteristics that have given man power to do what appear to us, in our incomplete development to be miracles and beyond the power of man to accomplish could be destroyed or struck out of the nature.

Do we find any instance in the realm of Nature where the seed does not bear the same fruit as that which produced it; or if there is any change is it not to a higher, more perfect condition? Has not the son the same members of the body and faculties of the mind as the father? Could it be possible that the next generation should be born without a will power and memory, or, perhaps, heart and lungs? Your reason tells you at once that this would be impossible because contrary to the law of nature. Yet when one says that eighteen hundred years ago certain men had the gift of healing or prophecy, that some had a vision enabling them to see the spirits of the departed, or that by means of some developed organ of their spiritual natures they were able to bear in their own bodies the pain, weakness, illness and even the mental distress of others, and that to-day

there are no such gifts nor can there be, he implies that God has broken his own law. We know that progression is His law. As far back as we can get authentic history we see that man's mind has been continually expanding instead of contracting. If we but consider his progress in the one direction of invention we find the world far in advance of what it was only one hundred years ago. Railroads, steamboats, telegraph, telephone, electric lighting and the many other uses of electricity were unknown. This is but one direction of the advancement of the human mind in one short century. When we come to consider the countless directions in which the mind grows and unfolds and multiply the one century by eighteen we may realize in part the imperfect and undeveloped condition which man was in compared with what he has attained in the present age.

Men whose names have been remembered through the centuries were not those whose symmetrized and harmonized lives have saved them from oblivion; they were not remembered for having overcome and subdued their animal natures; they were not those who have developed the kingdom of heaven within their hearts, but they were men who had grown one part of their intellect at the expense of the rest of the nature. The fact that the intellect, even in that primitive age, was capable of such development is an evidence that the intellect is a secondary and lower part of the nature, and that the spiritual nature, wholly undeveloped as it was, is the higher. The development of the nature begins with the lowest part, the physical, and reaches up into the spiritual. Man has not yet developed the physical the foundation of his growth. Can he expect to have the higher unfoldment yet? The law of the spirit being that the full and perfect action of the spiritual nature is dependent upon the harmonious development and perfection of the natural and physical you may perceive at a glance that upon this unsubstantial foundation of the unenlightened man of eighteen centuries ago can not rest the towering, symmetrical, complete structure of the perfectly developed spiritual man depicted in the Bible. God's foundation and the commencement of His work is perfected before he erects the building that would topple over with its own weight if built on an imperfect

foundation. If the Bible has already been lived God has failed in his undertaking of establishing His kingdom upon earth. His building has toppled over like the tower of Babel and nothing of it remains.

Our God is not so weak as this, He is our refuge and our strength, and His work endureth forever. In Him there is no weakness, no error, no futile undertakings; in Him everything comes to its fruition. But according to the prevailing idea Christ and His followers are unique examples of a symmetrical development and the power which was said to be theirs is recognized by the world to have been known neither before nor since. A power like this could not die out of the world, and not even the smallest effect of it remain. The life that was said to have been lived by Christ and His disciples is but prophetic of what man may grow to, but is something that the world has not yet attained. I desire to impress this truth that when this life has once been lived upon earth it can not be lost, when this great light has once shone into the hearts of men it will reach out like the great wide-spreading branches of the oak, and like its roots will be firmly fixed in the fertile soil.

The spiritual seed is not sown until man has tilled the soil and made it fertile. When Adam is driven from the garden of Eden, from the state of ignorance in which he has lived, it is to till the soil that this seed of spirituality may be sown in his nature. When the seed has been sown it must bear fruit. Within each creation of God is the seed that shall bear fruit of its kind. Not one class of animals or of plants, not a physical, mental or spiritual characteristic can ever disappear without leaving in its stead its seed or something of its kind, which, though it may possess more than its parent by virtue of its own action, can never possess less. Animals or races that have become extinct have left behind a higher class descended directly from themselves and in whom their life flows. God does not blot anything out of existence. If He did He would be destroying Himself for He is in all things; but He does grow and develop individualities out of their old conditions into higher and purer states of existence by pouring into them more and more of his own life, and changing them so materially that their old identity is merged into the new being

and lost to the eyes of the natural man. But notice that this new being is higher than the old, not lower.

Paul says that he would not have us ignorant concerning spiritual gifts, that there are diversities of gifts but the same spirit, and that only when man has the power of the Holy Ghost can he show the gifts of the spirit. We must not continue in the ignorance in which we have been; it is time for us to have our hearts and minds opened to what is in store for us. We have been indifferent too long to the possibilities that are within each one of us; let us stir ourselves now to learn the rudiments of the great lesson of our life. He says: "But the manifestation of the spirit is given to every man to profit withal." This does not limit the winning of this great reward to a favored few in a certain century, but that spirit is free to every man in any age who becomes pure enough to make for it an abiding place in his heart. And these are the gifts given by the spirit:—the word of wisdom, the word of knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues. The one great Holy Spirit does all this work and divides to each man as he will. His work is done by his giving us the one great gift—Himself. We can not realize with our finite minds what this means; that God should plant within our organisms the seed of Himself that shall grow us to be like Him. As this seed grows it bears the fruits of the Spirit, does the work of the Spirit, has the nature of the Spirit. What He has given us of His own life, as we are developing it within, will show in these God actions in our lives, wisdom, healing, faith. Are they not each a part of that great divine life and consequently gifts from God? As we grow our God within more and more, one after another of the gifts are added unto us until we have them all. Then have we the body and the Christ principle is grown within us. All are members of one body and that body is Christ. Beyond this our minds cannot reach, though we know that growth towards God is infinite.

If each one of us possesses one gift we are bound together by the one Spirit within us, we are the members of one body. We can only receive the gifts of the Spirit in this one way, as I said, by His abiding within us and bestowing His life

upon us. His life thus given is the great gift from which the manifestations of it in faith, wisdom, the discerning of spirits etc., arise. The spiritual gifts are not something handed over to us to use as we might use money given us by a friend, something which God has parted with to bestow upon us, but they are the result of His action in our hearts. By these gifts we may judge whether the Holy Ghost has found a home within us. God possesses all things in Himself and for this reason all things are added unto us as we seek His kingdom and His righteousness.

I find this text, "Neglect not the gift that is in thee, which was given thee by prophecy." Could anything be more plain than this, that the gifts within man are not yet manifested by the world? That they are still only in prophecy? But notwithstanding that they are prophesied in the being of every man by reason of the God germ implanted therein, if man neglects his opportunities and makes no effort himself to grow out of his weaknesses, it will take through eternity for the prophecy to be fulfilled. "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands, for God hath not given us the spirit of fear, but of power and of love and of a sound mind." No, we can never possess these gifts through fear, for there is no fear in God. In Him is power, love and a sound mind and in us must be the same conditions when He is acting through us.

Our hearts fill with love and thankfulness to the great Father who has placed before us this glorious hope and reward and who has promised it to every man who desires it and will work for it. Great and grand is the life which shows by its work that the spirit has found therein a home, an abiding place, from whence it may reach those who walk in darkness! No idle fancy nor vain assertion this, that these great gifts are for the children of earth to-day. We have the example of such a life in our midst, a life where all these gifts have been active in performing the work of the Holy Ghost. God's great work is begun upon earth and it can never die out. Let us strive to perpetuate in our organisms the life that is active within her. It is for us; we have but to accept it by purifying and cleansing our lives. Let this be our first thought that we shall grow

ourselves into the newness of life and make all else in the earth subservient to this worthy endeavor.

Father, aid us to reach that condition of holiness and purity where Thou mayest enter our hearts with Thy power and wisdom to abide there forevermore.

CLARA LYON HAYES.

CHRIST was crucified. The people stood looking up into the heavens when Christ ascended, but there was nobody to be seen. What became of Christ's physical body, when He ascended up to heaven? Why was it not there? This is when he went to the Father after he was resurrected. He became one in principle with God and was purified and cleansed. Thus it is plain in a spiritual sense. After the crucifixion comes the resurrection. The sepulchre of Christ was not a place, a house, a tomb nor a grave, but that sepulchre was within his own nature, and you see at once that the angels were there to assist him out of that condition. They opened his vision, opened his spiritual nature and rolled away the rocks of the sepulchre to allow the spirit to ascend into purity, goodness and power. While in the sepulchre he was in a negative condition but the angels assisted him in his growth, aroused him to action, and the sepulchre was opened, and behold! he was one with the Father. Purify and cleanse the body and mind and we shall all be equal to God in purity, goodness and power. Now, if Christ be an example for us to follow, remember that we must all, either in this life or in the life to come, develop that same life of purity and love. If we wish to imitate Christ and be one with the Father and become spiritual individuals, we can not follow the fleshly life. Allow me to say that this Christ life is for every one of us, but no man has followed that example perfectly as yet. The world have preached that they are Christians, but we do not see the works that Christ performed, and we must not call ourselves Christians until we can show the works. We must not call ourselves spiritual until we have laid aside all the physical life and the spiritual nature is predominant.

M. H. C.

You all must be exalted in the true sense. If exalted in the earthly sense you must be brought low.

M. H. C.

Never too Old to Learn.

This is an old saying, and, as I can prove, a very true one, for in three weeks I have learned more than I have in a lifetime of over fifty years. I have been a church member many years, have attended church regularly and conformed to all the rules and ceremonies of the Methodist faith. I believed I was a Christian and knew a great deal of the Bible and all about true religion. But when I was in Eden Vale three weeks I heard the preaching and teaching of true life and saw it lived practically every day by all there. I found to my astonishment that I knew nothing at all about religion or true life. I learned that God is not a long way off from us on a high throne, but within us, in our hearts. I learned that Jesus Christ and God are one, and that Christ is an example for us to follow. I learned that the Holy Ghost power is at Eden Vale, as I never saw or felt it before. I did feel its power there. I learned, too, that the kingdom of heaven is not a place that we know nothing about till we die, as the church teaches us, where we shall wear a crown and have a harp to sing to if we only believe. Oh, thank God, I learned that the kingdom of heaven is within us, and we can have and enjoy heaven here if we only live the true life.

One very important lesson that I also learned from precept and example is to be always kind and courteous to strangers, to look on no one with suspicion or mistrust, but at all times to do to them just as I should like them to do to me. I have learned to control a hasty, quick temper, by thinking that the God spirit within me is so patient with me; that I must be patient with others and make my home full of love and harmony, putting self to one side. I also learned how to read the Bible spiritually, not literally, and so get more good out of it than ever before. Since leaving Eden Vale, the church service does not give me any satisfaction, it does not seem to unfold anything to bring away, and I feel sad that circumstances do not permit me to be where I can get more of this teaching. I would say to all who are in Eden Vale and can hear, to learn and live the principles, and do not think you are too old to learn. If I have learned what I have in three weeks, although over fifty years of age, all can learn and live them. I have a new heart, I see

with new eyes, and it seems to me that something within my nature was unfolded, as it were. In fact I am a new woman and shall tell it to all I meet.

Now, may God bless your leader and her works, and may the power she has grow stronger, that she may convince many that they are never too old to learn these truths that cost them nothing, not if they are fifty, or even ninety years old.

Mrs. E. BARNES.

SAN FRANCISCO, CAL., April 16, 1891.

THE man that has money is no better than the man who works for his day's wages and lives an honest life. Is it the man that is rich and lazy and does nothing that enters the kingdom of God? Or is it the man who is willing to do with his might whatever his hands find to do? Is the man who is wealthy, who rides in his carriage and loiters around the house better than the man who works for his living and performs his duties faithfully? I tell you that the latter has a better chance to come into the kingdom of heaven than the former. So remember that if you are called upon to do anything, do it with your might, and do not wait to be notified but take up whatever you see before you, and if God has a duty for you to do, it will in time be made clear to you. They are the servants of God who are willing to do what their hands find to do and all that their minds can comprehend will they receive from the great fountain of knowledge, wisdom and love, and their hearts will be moved and stirred by the great principles of eternal life, so that when they are called home they can meet the great principle of life who will give them the great blessing, "Well done, thou good and faithful servant, enter thou now into the joys of thy Lord. Be ruler over many things because thou hast been faithful over the few things." If you are faithful over the few things when you have one little talent and know but little what your duties are, that will bring you up so that the power of the Holy Ghost can come into your lives and bring you where you can do greater things and be ruler over your own lives and help all those with whom you come in contact and with whom you have a duty.

M. H. C.

A TRULY religious man is the only truly moral man.

M. H. C.

Fear and Love.

"There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Fear is a condition incident to the natural mind and is common to all while living under the physical law. The spiritual law does not admit fear among its activities and the spiritual man knows not fear. In his growth from the one law to the true life under the other, fear is left behind, for love rules man's being when he becomes spiritual. With God the ruling principle in the organism fear can not remain, for God is love, and fear and love are so opposite in their nature and spheres of action that they can not exist together. We see persons who suffer through life from an inherited tendency to fear certain objects, having a terror of some animal or circumstance, not in the least capable of arousing fear in others. Some fear storms, lightning, traveling by water; are even tortured by fear of fire or imaginary dangers, and think that something seen or unseen may suddenly appear, bringing to them sorrow or death. Truly, to them fear hath such torment that they have little peace.

Again, fear is a powerful controlling force upon man's action in the world as regards his relations with his fellowman, sometimes prompting good, sometimes wrong conduct. This will be the case till man becomes individualized and is guided in every thought and action by the spiritual nature and not by the physical. While of the earth, fear which pertains to the earth nature will assert itself and lead individuals now one way, now another, as social or civil rule dictates. The fear of the world, fear of what others will say or think has a great influence upon the conduct of the majority of people. They can not be independent, for should they act contrary to prescribed customs and fashions, some one would know it, and they fear the criticism or the observation that the act might give rise to. They are slaves, held captive through fear.

Fear of the world, not fear of God, impels many into religious observances, leads them into the church and keeps them in it though they find nothing there to satisfy them. With conscience blunted by their servility to creeds and doctrines, rites and ceremonies, they fear to think for themselves and so they do the easier way, let some

one think for them and lead them, they themselves having no independent action, no growth, no life.

Looking back through past centuries, how many evidences of the power of fear we find in the history of individuals, states and churches. Fear of physical torture has, indeed, been a great lever which has been used by state and church to compel obedience to law. The Inquisition used it, and fear of suffering and death alone made its victims recant and promise allegiance to the despised church. Kings have ruled their subjects through fear. Fear of prison life, the jail, the gallows, and other legalized modes of punishment are to-day pre-eminently the one thing depended on, even in our free land, to prevent crimes.

Ministers have preached of the wrath of an angry God and the terrors of hell to rouse their hearers through fear of that God, and the doom awaiting the impenitent, to accept the way of escape that they in their ignorance were pointing out. An intellectual belief in the atoning blood of Christ alone could save their souls from eternal punishment. And to-day we might hear sermons setting forth such views and holding no higher incentives to the listeners than fear of God's wrath and of the endless misery to which He would consign them if they were not prepared when death summons them from the life on earth. And yet all may read, *God is love*. How can a God of love punish eternally His own children? A God of infinite love does not torture nor excite fear, but will draw all to Himself through love.

Instances are too numerous and marked to need mention of animals showing indications of fear of man. Wild animals do this almost invariably and domestic animals all show how great is their fear of man when once he has proved himself their master. Through fear they are oftenest controlled and taught obedience and made to minister to the needs of the human family. Many individuals think there is no way to guide and manage these creatures to which they are so much indebted, and so the whip, the harsh word and brutal treatment are given to arouse fear, when kindness would appeal to a better part of the animal's nature and lead them to far better results. Seeing only with the physical vision man can not discern the spirit of these creatures so essential to him; does not understand their natures or what is

needed to develop them. He does not know of their capabilities for growth and unfoldment; does not know that God is there, or that his own responsibility and duty toward the lower life is very great.

Looking at man, governed as he is by his physical tendencies, and living wholly under the physical law, we see and know that fear has great influence over him. It is not, however, rightly directed, is not the fear of God, is not exercised to bring him where he will be controlled by the highest principles, where fear is unknown and love is the all-prevailing, all-controlling power. The spiritual man fears nothing, for "perfect love casteth out fear. He that feareth is not made perfect in love."

In the Bible we find much said about fearing God. Especially is this the case in the Old Testament, which has to do with men's life under the physical law and his progress step by step toward the spiritual life. The fear of God must be felt in every condition from Adam to Christ. When Adam hears the voice of God calling, "Where art thou?" he answers: "I heard Thy voice in the garden and *I was afraid* because I was naked." So in every succeeding stage of growth, ignorance makes one fear God, and this fear rouses an action and brings him where he can receive more and more of the atmosphere of mercy; for "His mercy is on them that fear Him from generation to generation." Man can not leave the dark, ignorant state till fear of God is aroused, for, "The fear of the Lord is the beginning of wisdom." This fear once active, aspirations and efforts are directed toward God, and the avenues are opened through which light and inspiration are showered down to direct and feed the spirit germ, and quicken it to grow and unfold till it rules the whole nature. "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied." If it tendeth to life, then life will surely be theirs who fear God, and they will be satisfied, and find in the "Israel of God" through which they pass as they journey to this life, peace and brightness all the way. They will feel to exclaim with David: "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee." "As the heaven is high above the earth so great is His mercy toward them that fear him." "Blessed is every one that feareth the Lord, that walketh in His ways." They will

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know that "The angel of the Lord encampeth round about them that fear Him and delivereth them," and that "The fear of the Lord is a fountain of life, to depart from the snares of death." What we need, what all humanity needs before there can be freedom from the bondage of physical law, is to know with all the heart how to fear God. This fear of God which the Bible says is the beginning and instruction of wisdom, which is a *fountain of life*, by which are riches, honor, life, must come into the heart, must supplant the fear of man which it is said bringeth a snare, and then will that action follow which will reveal the power of God and develop God within the organism.

We read that "The fear of the Lord prolongeth days," and "There is no want to them that fear Him;" that "Like as a father pitieth his children so the Lord pitieth them that fear Him." The great God can not manifest His faithfulness to His children, His pity, His love when they are living without effort or desire to know Him. If satisfied with the worldly pleasures there can not be a knowledge of God, and the spiritual blessings which He gives to them that seek Him are unknown to those who follow the world, serving mammon. Many think they are seeking Him, many say they know God, have found Christ and are following Him. But the life they manifest must prove the truth of their assertion, and they surely show no works of the Christ, and can not believe on the son of God and be following Him. They think they fear God and keep His commandments, but the God they fear is the ideal God man has formed, and the commandments they follow are the doctrines of men.

It seems to me that these words from Isaiah apply to the world as it is to-day, and contain a prophecy of what is to be before the power of God is manifested through the lives of His children. "For as much as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." This worldly wisdom must perish, the heart must take the first

place, and the intellect must be secondary to it and in harmony with it.

If, as we believe, ignorance of God and His laws, His power and truth prevail on earth to-day, how, we ask, is this to be changed? Where are the transforming influences coming from, that shall dispel darkness and bring light? They can not come from man, only as God works through him, and as God is a spirit, His work is to be done through the spiritualized nature of man.

Christ and the Holy Ghost must come, and they will come when hearts are purified to receive them, when the spirit is not in bondage to the flesh. We know that God, through angels, is ever working to bring humanity higher and that step by step the progress will continue till every knee shall bow and every soul confess God.

As our thoughts go out to-day over the world, can we find any people whose blessings seem so great as ours, who are associated here to work for growth into the spiritual life?

When we recall the beautiful, tender, loving words, the encouraging promises, the inspired thoughts that have been given to us as a circle and individually, can we do otherwise than thank God and rejoice that we are so greatly blessed as to have the Holy Ghost to teach us and lead us into truth? If to-day we have darkness it is because we have not heeded the instructions we have had,—have closed our eyes to the light that beams upon us from the angel world. We know we have had privileges far above those enjoyed by others, for they have not a leader such as we have to counsel and direct—one who goes out and in among us, but who is far exalted above us, so far as it be beyond the limits of our comprehension or appreciation. To have daily with us the example of the Christ life is enough to fill our hearts with gratitude and joy, and our lives with constant endeavor to follow the example and perfect ourselves.

Nor can we realize that the Holy Ghost—the living God is so near us and is directing our lives, for our hearts are hardened and do not respond to the God love—we do not even fear this living God as we may plainly see if we apply this test. She has told us how to fear Him—that we should fear to think wrong thoughts, to eat too much, to neglect proper exercise, to breathe impure air, in short, that we should fear to disobey Him. It

seems to me that fear of God should be as different in its power over us, from the fear of anything in the world, as heat is different from cold, light from darkness. If we truly feared we could not disobey—could not fail to think more of the great power over us, and to work harder to bring ourselves into harmony with that pure spirit of God. The way has been made plain, the promises of exceeding great reward in store for the faithful have been many. Unseen by us the angels have aided us; help and inspiration are constantly given if we keep our hearts open to receive. But we must work out our own salvation with fear and trembling. We are responsible if we stay in doubt and darkness instead of obeying and coming into light and peace. If fear must prompt till we come where love rules our beings, then let us try to arouse this action towards God. Christ's words are these: "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell: yea, I say unto you, fear Him."

We read also that "It is a fearful thing to fall into the hands of the living God." We realize this not yet as we shall, if we continue to live on unheeding the commands that God has given us. Have we not had many an instance related to us of those who have learned by misfortune, sickness or death, of the penalties that come from violating the commands of God as given to individuals through the mediator whom we are so blessed as to have with us. And "God is no respecter of persons." "To whom much is given, much is required." Can we still be persistent in the old life with its earth tendencies, when we so often hear of the blessedness of the spiritual life, when we think of the needs of humanity and of our great responsibilities to help them.

Let us be more mindful, watchful and prayerful that we yield not to temptation. Let us receive into our hearts the spirit of Paul's words when he says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." With holiness perfected in us, we shall have passed beyond the realm of fear and shall know in our hearts the truth "that perfect love casteth out fear" shall know indeed that "*God is love.*"

ELIZABETH SPENCER FLOSBACH.
ASHLAND, Wis.

*"Therefore All Things Whatsoever Ye
Would that Men Should Do to You,
Do Ye even so to Them."*

If I give no more than my subject, I have given a big sermon.

This is a principle that I want realized in my being. I want these words made a part of me. I fully realize that until they are a part of me, I am in no condition to benefit mankind. It is a truth that no physical man can live this principle, because his nature is governed by selfishness. The world is too selfish to live it. The natural thing for a selfish man to do is to do whatsoever he wishes and demands his neighbor to treat him kindly and with the greatest respect. He wants to give way to anger and say whatever he wishes to his brother man. He wants to misuse him in many ways but does not want the same meted out to him in return. He would like to have the kindest words and the best feeling shown him.

If we could do to others just as we would like to have them do to us, there would be no backbiting, no jealousy, no envying nor strife, but all would be harmony and peace. No man wants another one to get angry with him, even if he does do a wrong. He would rather the man would say something encouraging to him, tell him that he has no unkind feeling toward him for the action. Instead of this method being used the natural way is to get angry at once and say all manner of evil things. But would this same man want the same language used, provided he was the one that had unfortunately done the wrong? How much better one feels when love and charity are manifested at such times. How often do we see this manifested in our leader, even if her own blood relatives say unkind things to her. She has that same great love and charity active within to manifest toward them, while the natural man would say unkind things in return.

If we had meted out to us what we mete out to others, I am afraid that we would be spiritually impoverished. Christ said: "For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again. According to this principle we will not receive very much if we receive accordingly as we give. So if we give unkind words and feelings to our brother man the same will be meted out to

us again. Hence we should not feel discouraged or low spirited, if we do not grow as fast as we sometimes think we ought, because we may know that we have been judging our brother, or have been palviss, envious or had some evil feelings toward him. Consequently it has been measured out to us in return which makes us feel depressed and low spirited.

This same principle is expressed in the Lord's prayer. It says, "And forgive us our debts, as we forgive our debtors." If we are only forgiven, as we forgive, we will have to work a great while in order to be forgiven. We are in no condition to forgive, so we in turn can not expect to be forgiven. "For if ye forgive not men their trespass, neither will your Father forgive your trespasses." Instead of going round from morning until night day in and day out, with hard feelings toward our brother, we would go then and confess, and say, "Let's let the old past go, and try and be more brotherly and harmonious," how much better we would feel and how much nearer we would be to doing right, and nearer the condition where we could forgive our brother. But instead of this the physical man will hug his feelings closer and closer, will harbor all evil thoughts that he may have, forgetting that the same feelings are existing within his own being. By this action or condition he is closing all avenues through which any light might penetrate. The evil in another man as he calls it keeps increasing to him, and he himself is getting deeper and deeper in jealousy and envy. What a state of affairs this is! I hope that none of us will ever come to that condition I have just described. If we ever have it for one moment let us remember it is not in accord with our teachings and will never bring us this pure religion taught by our leader. It would be a disgrace to us to allow these feeling to remain long with us after the teachings we have had. She has told us the wrong was not as great, if we did not allow the feelings to remain, but put them aside as soon as possible.

Let us consider and realize the position that Mrs. Chynoweth holds to us. She is in a spiritual condition, we in the animal, and still she will come to us in our low condition and forgive us seventy times seven, and do unto us a hundred times more than she expects us to do unto her.

Why can we not keep harmonious with ourselves and lay all jealousy and envy aside, with all the teachings that we have had? If we can not now it is time that we made a stronger effort toward the right.

LIDA E. SMITH.

HURLEY, Wis.

Do the truth, are the words of Christ. Doing the truth is to heal by the laying on of hands, wash the disciples' feet and do all the things that Christ did. The preaching is only an insignificant part of the Christ work. When he says, "You must do the truth," it means we should act it and use it for the purpose of helping our brothers and sisters of humanity. If we can not do this it shows that we have gone in our own strength and with our own intellects and the sermons are nothing more than when a person in college delivers a declamation before the public which he has studied, and the effect will be the same. People go right on enjoying the worldly things, desiring this and that, and having what they call a good time, instead of trying to gain that which they can always carry with them and which lasts forever. And when they do this we have a right to say that they do not keep their eye single upon God, but they look far away in one direction and another, desiring to have the enjoyment of the world. And so they live on and on without the real pleasure and comfort that comes from the fountain of life.

M. H. C.

THERE are not half the people that pretend to be Christians to-day that can say, "I know that God is within me a truth." But they think it is so. They have not come into a condition where they can communicate with angels, as Christ did with Moses and Elias. If they were then they would have something that they could bring before the world as a truth and a reality. When the spirit of God comes into our lives we have a knowledge, and that knowledge the leaders of the people are lacking. They are ignorant of the duties that are placed upon them and they do not feel their responsibility before God. They have placed themselves before the world as chosen ones of God to preach the Gospel to the people. But they deceive themselves, and so they deceive the world.

M. H. C.

Communication.

MESSRS. EDITORS: I sit down to write to you because I feel like doing so. I know I can not add anything to your stock of knowledge, but exchange of ideas is good for all. I am trying to make the most of your pamphlet, "THE TRUE LIFE" by keeping at work in the neighborhood. The subject of correct living has engrossed my mind for many years, and I feel that I have made some progress. Mrs. Chynoweth's address at her husband's funeral was just what I seemed to need, as scarcely a year ago I parted with my loving wife. I will send you some of my Sunday thoughts on the teachings of Christ. They are all I have to give you in exchange for yours.

Heaven is a condition of the mind. Christ said: "The kingdom of heaven is within you." And at the close of "The Sermon on the Mount" after uttering those immortal sayings, He told His disciples that "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven but they that do the will of my Father which is in heaven." To know what His will is, then, is of the first importance in order that we may fulfill His wishes. But some one whispers: "Love is the fulfilling of the law." It is all there in that one word. The recording angel placed Abou Ben Adhem's name where it "led all the rest," because he loved his fellowmen. "For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me." And "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Admitted to the "kingdom" because they were filled with love and charity to all of God's creatures. We do not read that they were admitted because they observed the fast days of Moses, and offered up sacrifices as required by the law; nor does he say that it was because they believed on God and His son, and bowed themselves in the dust and cried for mercy, but simply, "Ye fed the hungry." "They shall come from the east and the west and from the north and from the south and shall sit down at the table in the kingdom of heaven." All in every clime who have within them the principles of love, are not dead and inert, latent and cold, but are alive, thrifty and vigorous.

The more I read of the life of Jesus the stronger I am in the conviction that he came to save sinners, not from the demands of justice, but to start them out on the new road to spiritual life. God is a God of justice demanding that every talent given to us shall be doubled. It will not do to hug the delusion that Christ will pay the debt and set the sinner free, but rather listen to and be guided by his teachings, and the entrance to the kingdom will be made easy. The doctrine of the atonement and justification by faith, with the thirty-nine articles of Calvinism may be necessary for the salvation of the wise and prudent, but the true way is only revealed unto babes. "Except ye become as little children ye shall in no wise enter the kingdom of heaven." Love, confidence and simplicity are the requisites.

T. ARCHIBALD.

If we have pain in one part of our physical bodies that pain affects the whole nervous system and the whole body. And it is the same with the moral and spiritual natures. If one is moral in all respects except one, he is still immoral, because one of his moral faculties being deficient it affects all the rest in some measure. So if one part of the spiritual body is defective, the whole spiritual body is affected by that one part. A man may cling to just one thing in the natural, and so long as he does he is not fully spiritual and all his spiritual faculties are in some measure affected by that one deficiency. Hence it is that the Bible says "He who keeps the whole law and yet offends in one point is guilty of all." We see, therefore, the necessity of every individual coming into a condition where every part of his nature shall be harmonious with every other part, and they all shall be under the law that is superior to the civil law of our country; that God shall be his ruler, that wisdom shall govern his actions instead of the civil laws of the country, made as they are by imperfect individuals. I do not want you to infer from what I have said that the one who has only one weakness is as bad as the one that has ten, or a hundred. The overcoming of one little weakness has its own great reward, and we can not expect to overcome all at once. But the one who clings to one little weakness or imperfection in the physical is still under the same old law and has not the Holy Ghost in his life.

M. H. C.

Our Schools.

THE DARK AGE.

The dark age is frequently alluded to as an example of the condition of the world a few centuries in the past. It was a time when king-craft and priesthood ruled the world. It has been counted a time when ignorance and superstition prevailed to a greater extent than at any other time in the history of the world. Between two and five hundred years ago men, women and children were burned at the stake for witchcraft. During this three hundred years such men as Sir Mathew Hale condemned the innocent mother and child to destruction for witchcraft. As a matter of history in cases of this kind the ministers displayed the most intemperate zeal. It was before them that the poor wretches were first brought for examination, in most cases after a preparatory course of solitary confinement, cold, famine, want of sleep, or actual torture. Not two centuries since Galileo announced that the earth moved around the sun, a round globe. He was persecuted and tortured for his discovery. The dark age that I have alluded to is one that affected all Europe, and to-day the relics of this barbarous past rule all mankind. But the truth discovered and promulgated, gradually dethroned kings, dissolves armies and gives law to the nations.

The time that I shall recognize as a dark age is when each individual is in an ignorant condition regarding his own welfare. If all we see and understand of our existence is physical or worldly, and we have no thought of the future and are making no preparations for a spiritual life, we are existing in a dark age. As to whether we remain in a dormant condition giving entirely up to our natural, animal characteristic, or whether we open our hearts and let light come in and unfold and develop the life God has prepared for each individual to grow, and thereby receive more light, wisdom and power, remains for us to decide. Life is what we make it, and the responsibility rests upon each individual to strive to overcome the evil tendencies, so there will be freedom and happiness. It appears that man does not realize the actual part he is playing when he is gratifying all his worldly desires and sin has chained him down as a slave. Does he realize he is tear-

ing down and destroying the happiness of many others? Does he realize that the dark age of his own existence is transmitted to the future generation, that according to the laws of nature he will transmit to his offspring his own characteristics, and when they are brought into existence it is to them a dark age? They have no light as to morality to begin their earthly career, no star of Bethlehem to guide them on and lead them out of darkness into light. Their cross is a heavy one and many break down under its burden, all because they have inherited an unsubdued, animal nature from their parents. So these unfortunate ones have double work to perform if ever they receive and enjoy spiritual blessings. Some peoples' whole career, from the cradle to the grave, is marked with sin and sorrow. They have never grown out of the dark age they were born into to see a light beyond.

Perhaps some others have been blessed with good parents and they have received some light in the beginning, because their parents had overcome and controlled some of their evil nature and grown out of the dark age and developed into one of morality where they could see and comprehend there was something more to live for than merely gratifying their natural desires. Those that have grown out of the worldly darkness should feel it a duty, and a pleasure, to lead and guide those around them in a path that gives peace and happiness. And it is also the duty of those that are existing in a dark age to accept the offer to be helped out of their sinful condition, not only for themselves but for the great good it will do others.

L. B. DEWITT.

EDEN VALE, Sept., 21st. 1890.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?"

(St. Luke Chap. 12th. V. 22 to 27).

This passage in the Bible shows very plainly that a man's first duty is to God, to do God's will and keep His commandments at all times; to have that desire within his heart to trust in the Lord. For we can see by this passage that He is constantly inviting our trust and confidence. For

it also says: "Seek ye not what ye shall eat or what ye shall drink; neither be ye of doubtful mind; for all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things; but rather seek ye the kingdom of God and all these things shall be added unto you."

There are many people who profess themselves children of God and declare their desire to obey Him, but the desire is not in their hearts strong enough to do God's will; their minds are filled with earthly hopes and passions and they choose of their own free will to obey Mammon and not God. Those who trust in the Lord and do good, have the promise of a habitation and of food, but how prone people are to trust in something else rather than God. We will take money for example. It is difficult for a man to have money and not trust in it. But what is the invariable consequence? They that trust in their wealth and boast themselves in the multitude of their riches, none of them, by any means, can redeem their brother or give to God a ransom for him. And the wisest of men has said: "He that trusteth in his riches shall fail." So we can see how desirable a thing money may be, and how much its righteous possession and use may conduce to our happiness and to the welfare of others, still he who trusts in it is doomed to bitter sorrow and disappointment.

Let us then trust in the Lord and have that desire within our hearts to labor to get more of His knowledge and wisdom, and elevate our minds to that higher and better life so that we shall be able to get above these earthly desires and passions and fleshly appetites. Then God will assume all the responsibilities and take care of everything. If we look to His honor He will see to ours. When a man's ways please the Lord, He will make even his enemies to be at peace with Him.

It may be that in the effort which we make we shall not always attain immediate success; but none the less we will, I think, gain a little from every effort we make. The efforts which we make will develop our faculties and make out of us all that which we should become. The success of our future lives depends upon our own exertions in trying to do God's will, to abide by His laws and keep His commandments. Those of us

who are here to-day should feel in our hearts the truth of God's words, and our concern should be to understand how best we can serve Him. He has pointed out the way to us in the Bible and from it we learn what it is that He requires of us, and what rewards are prepared for those who keep His law. Then let us be intent only on doing our duty and leave all the rest to God.

Z. CLIFFORD.

EDEN VALE, Sept., 14th, 1890.

BELIEF.

Nearly all humanity have some kind of religious belief which teaches a future existence, and the desire to meet in the future those who are dear to us in this life creates the hope of immortality and with this desire in the hearts of mankind, men have created religious systems teaching future happiness for those who believe in them, and there are many ideas as to what constitutes happiness: For as the Mahomedan's life is filled with sensuous pleasures on earth, so his idea of heaven is that it is a place where he can more fully enjoy such pleasures. The Indian finds his enjoyment in the chase, hence his idea of a happy hunting ground. But wherever the teachings of Christ prevail the idea seems to be different, and I believe that there are pleasures far above the physical, that there is a spiritual part to our natures, and to attain happiness we must cultivate and practice the moral virtues that Christ taught and exemplified while on earth. I believe that the performance of an act of charity, or some good deed, brings a more lasting happiness with it than gratifying some selfish pleasure.

Many differ as to belief in dogmatic theology which teaches future punishment for those who disobey its mandates. But for my part I believe in universal salvation for every human being who believes according to honest conviction and the dictates of conscience, and that there is no merit in enforced belief, but that real merit consists in doing good and helping others all we can. My conception of God is that He is a higher intelligence, an infinite spirit that permeates all nature, and that some of this spirit is within us, which always admonishes us to be kind, loving and gentle, to be unselfish in all things and to practice the greatest charity toward all mankind. I believe that this mysterious power called God is felt in the hearts of all. It

makes no difference by what name it is called, whether it be God, Brahma, Joss, Vishnu or Great Spirit; for the same sun that shines upon America also shines upon the rest of the world. So it is with the spirit of God, for it is the spirit of good and reaches throughout the universe.

As death is the inevitable end of mortals, the question arises: How shall we be prepared to meet it? For my part I think it is only a state of evolution from the material to a spiritual existence; that we then take on a higher or spiritual nature; that all our perceptions of right and wrong are then made clearer; that we will then be happy according to the amount of good done while in the physical body. I believe that Christ taught this, for he told mankind how to live together in brotherly love and peace, and to so live doing good on earth that they might have happiness in spirit. His teachings were simple and could be as easily understood by the most ignorant as by the most learned, for his religion only appealed to the heart. But the church in His name has made it a religion of mind, for men have to become students in theological colleges so they can teach others, so it then becomes a religion of intellect and can only appeal to the learned, which is something altogether different from what Christ taught. The true teacher of the Gospel will never have to go to a theological college, for when a man or a woman has reached the right development, they will become the chosen instruments of the angel world, and they can preach a religion that will reach the hearts. Did our leader have to go to a theological college to study? Oh no! When any one has the power of the Holy Ghost he can preach a gospel that appeals directly to the heart and is far above any religion that is taught in any theological college on earth.

EMMET CROSBY.

EDEN VALE, Sept. 14th, 1890.

THE CHRISTIAN LIFE.

We should try to live a true Christ life; everybody should try to live as nearly as he can to the Christ principles as taught us here. Many people think only of what gratifies their physical or animal life. We can tell whether one is trying to live a true life or not, for it can be seen in his every day action. To live a true Christ life a person has to throw off and overcome all of his bad habits, and start into action the germ of God

which we all have within us. There are many who believe they are living a perfect life, but before one can claim to be doing so he must live up to his highest thoughts and be willing to lay aside all that is not the best, and be always working for his Heavenly Father. If a person will cultivate and develop the Christ germ that we are so often told exists in every human being, and always do just what his conscience tells him is right and best, I am sure his belief would come to be a true one.

There are a great many people who attend church for a long time, and then think they are living a true Christian life. But I am taught by our leader that no one can be a true Christian until he can do all the works which Christ is said to have done. After a person has lived a little of this true life he can not very well help living it; he always has a desire for more of it. To live this true life a person has to grow out of his old desires, such as smoking, swearing, temper, drinking. These are some of the hardest. But if a person grows out of a little every day, after a while he will be perfect. The life that I am trying to live is the true life, and I know it is a true one because I can see it in others.

EDWARD ROBERTSON.

EDEN VALE, Dec. 1890.

THE DESTINY OF MAN.

Man has always given some of his time to trying to fathom the hereafter and solve the problem of his destiny. Some men have labored with the problem so much that it has deprived them of their reason. They fade away like autumn leaves without bringing any light to the world.

Where does the trouble lie? Does it lie with the undeveloped brain or the narrow channel that the mind works in or is it the undeveloped God within that has not been called into action? From the many volumes that have been written it surely is not lack of brain, and from the scope of the subject they can not complain of the channel being narrow. Therefore, we can draw but one conclusion: that it is on account of the undeveloped God within themselves, and that is the trouble with the world to-day. Men that are trying to solve the destiny of man are doing it on a purely physical plane; there is too much brain and not enough of God at work.

What has the church been doing the last 1800 years in bringing men into a condition to work out their destiny? They have been preaching hell fire to subdue the evil in man. What has our leader done? She has brought herself in rapport with God. She has conformed to God's highest law and by living to that law it has placed her in a condition to show to the world the destiny of man. Those of us who have come here and have been given the light to guide us through life might be peering into the darkness of our own nature. All our natural life and our destiny would be as blank to us as it is to the babe.

Let these principles be sown broad-cast to the world with a strong desire to help every man and show to him that the hell that is preached in the world to-day is within himself. It does not look reasonable to me that an all-wise God would inflict so severe a punishment on His own children, while they are in the wilderness of their own natures. I see here we are blessed above all others in having one to lead us out of the wilderness of our natures, not by preaching hell fire to us and keeping the evil part of our nature subdued by fear. No; she first starts the God within to action by the love that she has for every one that has a desire to help himself. We find that God has placed in each one a part of His own life that we may become one with him in this universe and carry out the part we are to take in life. But here step in the earthly conditions, and take possession of the spirit part and stop the action; then God works through a mediator and shows us the condition we are in.

We see that our life has been a hell, at least that has been my condition. I have made my own hell by satisfying all the desires of the flesh, but when I was in my downward course that true hand was extended to me by one that had the true love of God at heart, and it roused a desire in me to change my life. Here is where I think that there have to be conditions placed around men to change their lives. I have had friends ask me not to pursue that course through life, but their words did not have any weight. Why? Because they were on the same plane that I was on and could not help me out of my condition.

Man may travel through his whole life living out his physical nature and lowering himself in

the scale of unfoldment, if he don't come in contact with one that has the God part of his nature developed. We have had proof of that here by the life of our leader and if we follow the teaching that we get here we can solve the problem of man's destiny.

WM. C. CASEY.

HURLEY, Wis., May, 8th, 1890.

OUR COMPANIONS.

There is an old saying and a true one, "Show me a man's companions and I will tell you what kind of a man he is." In order for mankind to enjoy each other's company they must bring themselves to the same plane, and meet on terms of equality. The drunkard can not make a companion of the temperate man, because the tastes and appetites which he has formed are not in sympathy with the man who can see nothing in intoxicating liquors but ruin and destruction. The temperate man can never make a companion of the man whose whole thoughts are bent on how to gratify his appetite for strong drink, but if he meets a man under the influence of liquor he generally tries to keep away from him no matter how well he may be acquainted with him when he is sober. Our companions, in my opinion, are just counterparts of ourselves. Their natures must be in harmony with ours, their tastes in sympathy with ours else we never could make companions of them.

When we choose a companion we ought to be very careful, as we know that there must be characteristics in our nature in sympathy with him, or else we never could enjoy ourselves whilst in his company. I believe it would do us good to watch the characteristics, if we can see any that are not the highest and best in the nature of our companion, and then take them out of our own, as we can see the faults sometimes more easily in another than we can in ourselves. We ought to be very careful what we say about our companions, because when we are speaking of them we are also advertising ourselves.

The person who is striving to live a spiritual life will always associate with those who are striving in the same direction. He will be constant in his attendance at the meetings where he can best further his spiritual growth, because there he can find sympathy with the wish of his soul and feel an influence and an inspiration coming from those who are further advanced than he is, refreshing

and invigorating him like inhaling mountain air, or enjoying a bath of sunshine. If we associate with men whose natures are depraved then our own natures will become depraved. If we try to make companions of the rich and popular it is because our own natures are worldly, but if we try to associate with the brave, honest and manly men—men who are striving to root out all the evil and lower conditions of their natures, it is because we are striving to do the same.

A great many people say we ought to go into the world and associate with the fallen and depraved and bring them out of that condition, but it seems to me that we cannot do anything to help anyone along unless the person to be helped really desires the help in his own heart: and this desire can only be awakened by one who has the power of the holy ghost. As we know of only one who has that power the rest of us cannot give something we have not. All we can do is to live as closely as we can to what we know is highest and best, and trust by our success and enjoyment of life to show to the world the right kind of companions to keep and the best way to live to enjoy life, until we get the same power.

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A man's most constant companions are his thoughts. They are with him all the time and if

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D. REID.

HURLEY, Wis., Aug. 31st, 1890.

PURITY.

We should be pure in thought, word and action, and should try each day to be more God-like. Let us first examine our thoughts. Are they so pure and holy that we want the whole world to know and see them? Then if our thoughts are so pure, our actions must be the same, and everything will be so harmonious that it will be a heaven on earth. A person with such purity can go any where in the world and nothing will be a temptation to him. He can go among the most degraded and instead of being defiled by any evil he will do good even though he does not say a word, as has been said this morning. It is because there is nothing impure within his being, and his life is an example for all. This is the life I would like to live, so that my influence will be felt for good wherever I go, and as it is the life our leader lives, I think we all should do the same if we wish to be her followers.

MRS. REID.

Hurley, Wis., April 27, 1890.

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M. H. C.

Question Department.

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ANSWER: I think this question has been answered a hundred times by some of us. No man or person can be saved from sin only through his own individual efforts to overcome his nature. The Christ can not be born in the heart of the people until the John the Baptist comes in their natures and makes them repent of all their sins, preparing the way for that Christ, who, when he comes in the hearts of the people will save them from all sins and imperfections. The blood spoken of in the New Testament and all through the Book means the life, the essence of the Christ life, and without that blood there can no sin be forgiven, or without this spiritual, Christ life developed within man. That blood must be scattered abroad. That means it must permeate your whole being. You must not merely think of it, but it must permeate your whole being in order for you to be saved. The blood is the Christ life; the principles that one lives under the spiritual law is the life of the blood. The shedding of the blood must precede the remission of sin. The imperfections in a man's nature remain there until the Christ life is shed abroad in the whole nature. The John the Baptist condition in man is that which means true repentance, the condition he is in when he feels that he will not commit or

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These characters spoken of in the Bible are generally considered to be certain personages that lived so many hundred years ago, but knowing as we do that every step towards progress is made by God himself within the heart, working through the individual mind and soul in order to impel him onward and upward by the law within him, we know that these characters represented in the Bible are conditions in man and different stages of development. We know this not because they are there but because we have had an experience with people and have seen the action and results of the life. The blood which circulates in the spiritual organs of man brings him into rapport with the highest conditions of life. He, being under the spiritual law, attracts unto himself that God in the universe in the highest sense, which is the Holy Ghost. If God's life is not shed abroad in the organism of a person, there could be no remission of sin, because it is the shedding of that principle of God in the heart and soul of man that purifies and cleanses. The life of God is represented all through the Bible as blood. We know that without the blood in the natural body, man could not exist. So it is with the spiritual body, take the life of God away and there would be no spiritual life and man would be nothing but an animal. Therefore it is represented as blood because it acts with the spiritual exactly as blood in the physical. God's life must be harmoniously diffused over the organism of the individual before he can overcome all of his propensities and appetites of the flesh. When you begin to repent and

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come under the law of John the Baptist you will bring God into your hearts and He will come stronger and stronger until you will find that the blood of God or Christ as spoken of, that principle of life, is so diffused that all your evil thoughts and desires are entirely overcome within you. You have nothing but the desire to do right, and you aspire to something higher and better all the time. Nothing that is worldly can ever attract you again. When you come into that condition, it will not be very long before the Holy Ghost is in your power. People sometimes keep on working, improving and growing, until they have almost reached this condition, then they get discouraged at something and follow after the attractions of the world. Keep on to the end and you are sure to be saved. Keep on to the end means keep on until every part of your nature has been overcome and you take on the new man, Jesus Christ, and you have remission for all your sins.

46. **QUESTION:** Why is it, as the Bible says, that a prophet is not without honor except in his own country and among his own kin?

ANSWER: People always have great admiration for those they hear much about at a distance, while those whom they see in their daily life they pay very little attention to. Those people who have become famous are always shown more honor abroad than at their own home and country. If such a personage as is represented in the Bible as Jesus Christ should be born here in San Jose, and grow and develop that power of Christ, would he not be without honor in this place? People would become familiar with him and seeing his works daily would not think much of them nor appreciate them. They would not recognize him as being something extraordinary, not until people from abroad opened their eyes to his true worth.

47. **QUESTION:** Is there any difference between angels and spirits?

ANSWER: No. Angel means spirit and spirit angel. When Christ comes the second time He shall come with His hosts of angels, that means a host of spirits. But when we speak of angels we generally mean those spirits who have developed to be instruments in God's hands, going from one place to another impressing people with the truth and bringing to them help and assistance. God could do nothing without these angels or spirits as

without them He would have no agents. The angel is right within you; when you develop into the purity of an angel and when you become a medium for God to work through then you are an angel whether you are here or over on the other side.

48. **QUESTION:** Is it not true that a person in a higher condition can never receive anything from a person in a lower condition?

ANSWER: If one in a higher condition gives off a part of his own life to one in a lower condition, if he does not become spotted by him he is preparing himself to receive new light from above. Everything that really helps and benefits a person must come from above, and so no person can be benefited by what he receives from a low mind. But when you are in a high condition and go to such persons and help them to outgrow their weaknesses and take their infirmities away from them, if you do not become spotted by them you receive from above just so much more new life and strength as you give off and God's life and inspiration will fill you. You do not receive from those that are lower than you, whom you are trying to help, but by giving off to them your life, you are preparing yourselves to receive new life and strength from the angel world and the Holy Ghost.

Announcement.

So many have been calling upon Mrs. Chynoweth recently for treatment, advice and help as to seriously interfere with our other duties. She therefore feels obliged to announce that she will receive those who desire treatment or advice at the old family residence at Eden Vale, only on Tuesday and Friday of each week from 10 to 12 A. M. and 2 to 5 P. M.

YOUR sins are the appetites, lusts and passions of the flesh. When these are active God or the spiritual nature can not grow within you. You must overcome these by saying, "I will not," then you will grow spiritually. M. H. C.

IN the true church there is no discord, but one Lord, one faith, one baptism of inspiration. And all that belong to that church are free. No doctrines, no creeds, no ordinances, no intellectual study are necessary. M. H. C.